

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 4:17 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Natan said:

You should post a reference for this claim about Thogal.

Malcolm wrote:

It is mentioned in a number of places, but specifically, it is discussed by Khenpo Ngachung in his thod rgal zin bris.

Natan said:

Longchenpa says in either case there's no bardo,

Malcolm wrote:

What he means is the srid pa'i bardo, the bardo of rebirth. There is still the bardo the time of death and dharmatā for those whose diligence is less than the best of the best.

But you know, I tire of people challenging things I say about the teachings and correcting their misconceptions even though I know better than all of you about these things, since I read them in the original Tibetan, and have had extensive instruction in all three series. So, signing off permanently.

Be well people.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 3:48 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

given that alayavijnana is not equal to the base (gzhi) it should logically not be qualified to be able to have an impact on making any difference whether marigpa or rigpa arises.

Malcolm wrote:

This point is addressed in topic 3 in Buddhahood in this Life, i.e. there is a conscious aspect of the basis which does not recognize its own state. This is explained in lesson 7 in my Wisdom Academy course, Dzogchen: Ten Key Terms, as well as I can explain it in one hour, plus there are readings from unpublished sources.

The explicit distinctions between the dharmakāya and all-basis are explained in Chapter Two of the Sound Tantra commentary, and also in the commentary of the Blazing Lamp.

fckw said:

Thanks for the pointers!

Malcolm wrote:

Just to add: the statement, "the buddhahood that does not come from mind" is specifically aimed at the yogacāra assertion that the dharmakāya is attained through the transformation of the basis, that is, the gradual emptying out of seeds in the all-basis consciousness, resulting in its destruction, and the subsequent conversion of aggregate of consciousness into the four gnoses: mirror-like, etc.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 2:33 AM

Title: Re: Siddhartha's son and enlightenment...

Content:

Malcolm wrote:

So, what you are saying is that Buddhism is based class privilege and white supremacy?

Queequeg said:

Well, certainly class privilege. As you point out, Buddhas are either ksatriyas or brahmins. Either way, they're high caste. Was there a racial aspect to caste? Based on the records we have? Seems to be the case.

Malcolm wrote:

So you agree——Buddhism has white supremacy baked into it's DNA.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 1:19 AM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

How is the relationship between the (not empty) Reality and the sunyata , defined in Karma Kagyu?

According to Karma Kagyu, does the Paramartha perceive the (~borrowed) existence of the sunyata?

No 'Namaste' emoticon here:) sorry

Malcolm wrote:

Paramartha does not perceive anything, it is the object of post-equipoise. In the extrinsic emptiness school, the actual mode of equipoise is the same as the so-called intrinsic emptiness school——free of all conceptual elaborations——the main (strawman) argument is what one may say about ultimate reality in the post-equipoise phase.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 12:40 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

given that alayavijnana is not equal to the base (gzhi) it should logically not be qualified to be able to have an impact on making any difference whether marigpa or rigpa arises.

Malcolm wrote:

This point is addressed in topic 3 in Buddhahood in this Life, i.e. there is a conscious aspect of the basis which does not recognize its own state. This is explained in lesson 7 in my Wisdom Academy course, Dzogchen: Ten Key Terms, as well as I can explain it in one hour, plus there are readings from unpublished sources.

The explicit distinctions between the dharmakāya and all-basis are explained in Chapter Two of the Sound Tantra commentary, and also in the commentary of the Blazing Lamp.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 12:28 AM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

Thank you Malcolm,

No other schools (in China, Japan, SE Asia, elsewhere) with the Extrinsic emptiness position?

(Buddhist schools with a position that there is Awareness which perceives the emptiness?

Malcolm wrote:

I don't know what you mean by "awareness."

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:45 PM

Title: Re: Doctrinal Perspective on Prayer

Content:

ThreeVows said:

I was curious to hear what people believe to be the doctrinal perspective on prayer. Specifically, for instance, hypothetically say that there is an individual who prays to the three jewels with a mind of faith and longing, and they pray, "If I have any wrong views, I pray that they be corrected so that I can realize the nature of mind!"

Doctrinally, would it be considered to be the case that such a prayer would be heard and responded to, in one way or another, by Buddhas or Bodhisattvas?

What if, for example, there was someone who had never encountered Buddhism, and they were in a culture where there was some general idea of a God. This individual

wasn't particularly intellectual, but they did have a heart-felt pull towards the Most High, towards the Sublime. And this person sort of vaguely prayed towards this general sense of the Sublime, which maybe they called God, and they said, "I wish to know the Truth, I wish that all wrong views may be removed from my mind!" Would that prayer be heard and responded to by Buddhas and/or Bodhisattvas, even though the person was not formally Buddhist, didn't know anything about Buddhism, etc?

Malcolm wrote:

From one point of view, all religious traditions are vehicles towards liberation, divided only by whether they are vehicles of samsara (the 360 wrong views) or nirvana (the nine yānas).

It is also said that bodhisattvas like Avalokiteśvara manifest as any kind of nonbuddhist teacher, etc., to benefit those who do not have the merit to enter Buddhadharma:

The Bhagavān said to the bodhisattva mahāsattva Akṣayamati, “Noble one, there are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of buddhas. There are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of bodhisattva mahāsattvas. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some beings in the form of a pratyeka-buddha, to some in the form of a śrāvaka, to some in the form of Brahmā, and to some in the form of Śakra. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some beings in the form of a gandharva. He teaches the Dharma in the form of a yakṣa to those beings who are to be guided by a yakṣa. He teaches the Dharma in the form of Īśvara to those beings who are to be guided by Īśvara. He teaches the Dharma in the form of Maheśvara to those beings who are to be guided by Maheśvara. He teaches the Dharma in the form of a cakravartin to those beings who are to be guided by a cakravartin. He teaches the Dharma in the form of piśāca to those beings who are to be guided by a piśāca. He teaches the Dharma in the form of Vaiśravaṇa to those beings who are to be guided by Vaiśravaṇa. He teaches the Dharma in the form of a general to those beings who are to be guided by a general. He teaches the Dharma in the form of a brahmin to those beings who are to be guided by a brahmin. He teaches the Dharma in the form of Vajrapāṇi to those beings who are to be guided by Vajrapāṇi

<https://read.84000.co/translation/toh113.html#UT22084-051-001-2867>

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:40 PM

Title: Re: HH Sakya Trichen in the Dordogne, August 2023

Content:

jinsog said:

The program for the three days of teaching/initiations has been sent out to participants:

- Friday 4 August:

Reception opens at 7.45am

9:30am: Arrival of His Holiness, welcome ceremony, blessing of Vajrakilaya Kago.

15:00 - 17:00: Teaching by Khenpo Tashi Sangpo

-Saturday 5th August :

10:00 - 12:00: Transmission of White Tara by His Holiness

15:00 - 17:00: Teaching by Pema Wangyal Rinpoche

-Sunday 6 August :

10h00 - 12h00 : Transmission of Guru Rinpoche by His Holiness

15h00 - 17h00 : Teaching by Jigmé Khyentsé Rinpotché

Does anyone have any guess as to precisely which White Tara / Guru Rinpoche empowerments these will be?

Malcolm wrote:

Probably the Uncommon White Tāra (but Chime Phagma Nyinthig is also possible) and Apam Tertön's seven line prayer Guru Rinpoche.

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:32 PM

Title: Re: Siddhartha's son and enlightenment...

Content:

Queequeg said:

1. If Gautama was from a poor family, he never would have become the Buddha. Full stop. He would not have had the appearance of a remarkable person. It's said that before his enlightenment, a king spotted him walking through the city and immediately recognized him as a person of high birth due to appearance and demeanor - he was tall and fair skinned, so racially, likely descended from Aryans.

Malcolm wrote:

So, what you are saying is that Buddhism is based class privilege and white supremacy?

In any case, Buddhas can appear from either a brahmin family or a ruling family, depending on which is most respected at the time:

<https://read.84000.co/translation/toh95.html#UT22084-046-001-111>

Queequeg said:

3. There have been plenty of poor people who left home, left wives and children, left elderly parents, to join the sangha.

Malcolm wrote:

Forcing the Buddha to initiate the rule that one could only ordain if one had first secured permission from one's parents, was debt-free, and so on.

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:19 PM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

Could you please help me learn what Buddhist schools other than Jonang...

Malcolm wrote:

Extrinsic emptiness is the majority position of the modern Karma Kagyu school, and a minority position within Nyingma.

Author: Malcolm

Date: Monday, July 31st, 2023 at 10:59 PM

Title: Re: Barbie

Content:

Author: Malcolm

Date: Monday, July 31st, 2023 at 9:40 PM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The feeling that "we are missing something" was not given to us by anyone.

Malcolm wrote:

99.999 percent of sentient beings do not have this feeling.

PadmaVonSamba said:

Well, it's another way of saying dukkha. In that sense, 99.999% do feel they are missing something.

Maybe it's not in the sense of "woe is me, my life feels so incomplete" but in terms of constant dissatisfaction and craving.

The remaining 0.001% are the ones who can sit for 10 hours on a meditation cushion and not a moment has seemed to have passed.

Malcolm wrote:

The only thing most sentient beings worry about is missing dinner.

Author: Malcolm

Date: Monday, July 31st, 2023 at 8:45 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Kai lord said:

In that case, third empowerment is for ultimate luminosity and the fourth is for the union and lead to the thirteenth bhumi

Malcolm wrote:

That luminosity is an apperception, it has no appearance, and so has nothing really to do with the subject at hand. Especially, since this account is based on the Pañcakrama of the Nāgārjuna.

Lingpupa said:

Intriguing. What term are you translating as "apperception"? And might one ask why?

Malcolm wrote:

Luminosity, in thus context, is an experience of empty consciousness free from all aspects, it is dmigs med, without objects of perception.

Author: Malcolm

Date: Monday, July 31st, 2023 at 9:56 AM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Monday, July 31st, 2023 at 8:25 AM

Title: Re: American Soto Zen

Content:

clyde said:

I agree that we don't and can't know it for a fact, like seeing the sun is shining, if another person is realized. But do you merely "like to think my main teachers were highly realized beings" or do you actually think your main teachers were realized beings? And if you actually think so, on what basis?

Malcolm wrote:

I told you, I don't know. All I know is that when I met them, they understood the path better than I did, and that in taking teachings from them, my doubts were clarified, and now I don't have anymore doubts at all about the meaning of Dzogchen teachings and its path.

I have a lot of doubts about things people say about Zen teachings—in fact Jundo yelled at me last night for being biased(he's wrong, just for the record)—but I am too old now to

switch directions (61), to scratch that itch, and find a teacher who I think can remove those doubts. And then I'd also have to learn Japanese well enough to read texts for myself, and that would also involve learning Classical Chinese.

clyde said:

Malcolm, OK, you didn't know, but now have no doubts the teachings and path. Do you know now if they were realized beings?

Malcolm wrote:

The answer is still no. All of my teachers claimed they had no realization. I

clyde said:

f there is no way of 'knowing', how do realized beings know if another being is realized? How did Buddha know that Kondanna had seen his true nature?

Malcolm wrote:

I never said awakened persons were incapable of knowing whether other people were awakened. I said ordinary people could not know this. So, I'll let you when I get there.

Author: Malcolm

Date: Monday, July 31st, 2023 at 6:06 AM

Title: Re: American Soto Zen

Content:

HePo said:

This is what Dogen wrote in Yuibutsu yobutsu:

Malcolm wrote:

How then, can anyone reasonably expect an ordinary person to be able discern who is a realized person and who is not?

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:53 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Kai lord said:

In that case, third empowerment is for ultimate luminosity and the fourth is for the union and lead to the thirteenth bhumi

Malcolm wrote:

That luminosity is an apperception, it has no appearance, and so has nothing really to do with the subject at hand. Especially, since this account is based on the Pañcakrama of the Nāgārjuna.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:50 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The feeling that "we are missing something" was not given to us by anyone.

Malcolm wrote:

99.999 percent of sentient beings do not have this feeling.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:39 AM

Title: Re: American Soto Zen

Content:

clyde said:

Malcolm, I didn't claim to 'know'. As I asked PeterC, I'll ask you. Based on your knowledge and wisdom and your direct experience of Buddhist teachers, including your teachers, have you been in the presence of Buddhist teachers whom you 'inferred' were realized? Or do you merely hope and blindly trust?

Malcolm wrote:

I'd like to think my main teachers were highly realized beings, bodhisattvas on the bhumis, but I really don't know this for a fact, the way I know the sun is shining today. I can see the sun. I can't see other people's minds.

clyde said:

I agree that we don't and can't know it for a fact, like seeing the sun is shining, if another person is realized. But do you merely "like to think my main teachers were highly realized beings" or do you actually think your main teachers were realized beings? And if you actually think so, on what basis?

Malcolm wrote:

I told you, I don't know. All I know is that when I met them, they understood the path better than I did, and that in taking teachings from them, my doubts were clarified, and now I don't have anymore doubts at all about the meaning of Dzogchen teachings and its path.

I have a lot of doubts about things people say about Zen teachings—in fact Jundo yelled at me last night for being biased(he's wrong, just for the record)—but I am too old now to switch directions (61), to scratch that itch, and find a teacher who I think can remove those doubts. And then I'd also have to learn Japanese well enough to read texts for myself, and that would also involve learning Classical Chinese.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:30 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Jules 09 said:

The " actual gnosis (path of seeing)", rigpa, is the 'beginning' of the so called 'path' in Dzogchen.

Malcolm wrote:

No, this is a key error in your understanding, Jules.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:08 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

And if this is the case, then what to we do with so-called Buddhas who get permanently kicked out of the SZBA? Or other teachers, who have received inka, and are consistently involved in scandals decade after decade?

Astus said:

It is one of those systemic contradictions mostly left untouched.

Malcolm wrote:

Yes, because the answer is uncomfortable.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:29 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Malcolm wrote:

In trekcho, there is no corresponding map to the paths and stages of lower yānas.

Astus said:

Is it problematic to connect trekcho to Mahamudra where such correspondence is well known? Although there the example wisdom is the third empowerment, while the fourth is the actual (e.g. Treasury of Knowledge, vol 6, p 231). Are there different views on that too?

Malcolm wrote:

Yes, it is problematic to connect trekcho to Kagyu Mahāmudra in this way.

You can discern why in Longchenpa commentary on the Treasury of Dharmadhātu, in chapter 10, where he prefaces his presentation of the method of equipoise in Dzogchen by the distinguishing between "meditation," which includes pretty everything in the nine yānas, as opposed to natural concentration, which he explains is the specific preserve of the Dzogchen tradition.

As for the third empowerment, there is no introduction in the third empowerment, just an experience, which serves the basis for explaining the example gnosis. Whether the fourth is the actual gnosis (path of seeing) or an example gnosis depends on the person.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:18 AM

Title: Re: American Soto Zen

Content:

Matylda said:

This is first of all a question of affinity. Actually disciple should meet the requirements of particular teacher/lineage/school. Soto school does not make requirements concerning realization, as far as I know.

Astus said:

The idea of dharma transmission in Zen, Soto included, is the recognition of the disciple's awakening being the same as that of Shakyamuni Buddha, as exemplified by the so called Flower Sermon.

Malcolm wrote:

And if this is the case, then what to we do with so-called Buddhas who get permanently kicked out of the SZBA? Or other teachers, who have received inka, and are consistently involved in scandals decade after decade?

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:13 AM

Title: Re: American Soto Zen

Content:

clayde said:

Malcolm, I didn't claim to 'know'. As I asked PeterC, I'll ask you. Based on your knowledge and wisdom and your direct experience of Buddhist teachers, including your teachers, have you been in the presence of Buddhist teachers whom you 'inferred' were realized? Or do you merely hope and blindly trust?

Malcolm wrote:

I'd like to think my main teachers were highly realized beings, bodhisattvas on the bhūmis, but I really don't know this for a fact, the way I know the sun is shining today. I can see the sun. I can't see other people's minds.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:00 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Astus said:

The occurrence or otherwise of the example luminosity is the criterion that determines whether one is on the path of joining or not.[/i]

Malcolm wrote:

This isn't really when one recognizes rig pa. Rig pa is the cognizant aspect of the basis , aka vidyā.

This passage you refer to is talking about the visions, and when they are occur. But we don't need to practice the four visions in Dzogchen.

In trekcho, there is no corresponding map to the paths and stages of lower yānas. Only in thogal. The first two visions are below the path of seeing, the third vision is the path of seeing, etc. In reality, thogal is mainly practice to support one in the bardo of dharmatā.

Author: Malcolm

Date: Monday, July 31st, 2023 at 2:07 AM

Title: Re: reading the visualization

Content:

naljor said:

In many practices like guruyogas the main part is recitation for visualization and main invocation and mantra recitation, so my question is can we do the visualization just in mind instead reading the words either in english or tibetan?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 31st, 2023 at 1:48 AM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

We actually have no idea we are "separated from our true nature."

PadmaVonSamba said:

...except for the fact that we know we are trying to rediscover it.

Malcolm wrote:

That's only because someone told us we were missing something. Otherwise, bupkis.

Author: Malcolm

Date: Monday, July 31st, 2023 at 12:25 AM

Title: Re: A breaking news editor and zen meditation

Content:

reipun said:

And he is apparently looking to try to keep it.

Malcolm wrote:

The vicissitudes of neoliberalism, trying to keep one's job as a cog the machine in the march to profitability.

Author: Malcolm

Date: Monday, July 31st, 2023 at 12:21 AM

Title: Re: Attaining rigpa and which bhumi

Content:

natusake said:

So, bodhisattvas on the stages, lacking Vajrayana empowerment, have no knowledge of rigpa? And, not even Buddhas until after the 10th bhumi since those are Vajrayana stages anyway?

Malcolm wrote:

Bodhisattvas on the stages have realized emptiness. So, they don't need rigpa pointed out to them.

Rigpa is the example gnosis. That example gnosis only exists in Vajrayāna.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:54 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

Malcolm wrote:

It's the usual run around, someone told me, I can't say who, I didn't see it myself, it is classified, etc. etc.

PadmaVonSamba said:

Kind of like secret mantra, eh?

But he also said he would reveal that information to anyone on the panel, and the reason for not saying so then was because his source doesn't want to be known publicly for fear of retaliation.

Malcolm wrote:
The truth is out there...

Author: Malcolm
Date: Sunday, July 30th, 2023 at 11:40 PM
Title: Re: Copper Colored mountain location?
Content:
ItaloPiva said:
I believe the most likely location to be the island of socotra in yemen.

Malcolm wrote:
A requirement is that it was inhabited by cannibals.

And a review of the history of the Island pretty much eliminates it from the running.

Author: Malcolm
Date: Sunday, July 30th, 2023 at 11:36 PM
Title: Re: Dissociation and Awareness
Content:
Bapho said:
We all have some degree of dissociation and fragmentation while we feel separated from our "true nature"

Malcolm wrote:
We actually have no idea we are "separated from our true nature." We don't know we have lost it until we have found it.

Author: Malcolm
Date: Sunday, July 30th, 2023 at 11:15 PM
Title: Re: A breaking news editor and zen meditation
Content:
Malcolm wrote:
You all realize this post was just to drive clicks to this NYT article. The user has not been back since he made the post, hence no interest in engagement.

reipun said:
The NYT just shuttered its Sports Desk. Thirty-five journalists and editors have lost their jobs. Some others may have noticed.

Malcolm wrote:
Patrick LaForge, as of this writing, has not lost his job. The sports desk has been disbanded in favor of the Athletic:
The move represents a further integration into the newsroom of The Athletic, which The Times bought in January 2022 for \$550 million, adding a publication that had some 400

journalists covering more than 200 professional sports teams. It publishes about 150 articles each day.

<https://www.nytimes.com/2023/07/10/business/media/the-new-york-times-sports-department.html>

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:04 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Malcolm wrote:

In other words, there is no method to introduce rig pa outside Vajrayāna.

Lingpupa said:

I wonder if that's true. Hang on, I'll just pop out for a minute and check...

Malcolm wrote:

Sure, take your time.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:58 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

PadmaVonSamba said:

Grusch (I think) said that he would provide much more detailed information to congress regarding all of his allegations, in a SCIF (sensitive compartmented information facility) room.

Malcolm wrote:

What he said was that he spoke to someone he claims had seen alien biological material, couched as "nonhuman." It's the usual run around, someone told me, I can't say who, I didn't see it myself, it is classified, etc. etc.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:52 PM

Title: Re: American Soto Zen

Content:

PeterC said:

They shouldn't really be compared.

Malcolm wrote:

True, however, teacher misconduct in Zen has created a lot of havoc as well.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 9:47 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

Malcolm wrote:

iwanttobelieve.jpeg (177.31 KiB) Viewed 240 times

Author: Malcolm

Date: Sunday, July 30th, 2023 at 9:40 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Sādhaka said:

OP might be asking if one isn't introduced from the beginning, then at what point is it encountered on the gradual path (?)

Malcolm wrote:

Its specific to Vajrayāna, specifically, highest yoga tantra. So, only during introduction, during the fourth empowerment.

In other words, there is no method to introduce rig pa outside Vajrayāna.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:48 PM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:30 PM

Title: Re: Attaining rigpa and which bhumi

Content:

discussionbuddhist said:

Are there buddhas below 16th bhumi/yeshe lama that attain rigpa? Or is rigpa attained at the 16th bhumi/yeshe lama?

Malcolm wrote:

You do not have to be a Buddha to recognize rigpa, or even a bodhisattva on the first stage.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:23 PM

Title: Re: American Soto Zen

Content:

clyde said:

I for one do not agree with this nor does any student with a desire for realization.

Malcolm wrote:

You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?

clyde said:

And how is it that you believe a common person can't know if another person is realized? I know smarter people than me. I know kinder people than me. Why shouldn't I know, in the same way, if another is more awakened than me?

Malcolm wrote:

It's easy to see who is kinder or smarter, but how do you tell if someone has realized bodhi? You claim you can tell, you tell us how you know. Since there can be only one kind of bodhi, what is its characteristic? We'd all like to, know, because in all seriousness, everyone is in the market looking for a realized teacher. Since you have confidently declared for years that you can tell who is realized teacher, please let us in on your secret.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:54 AM

Title: Re: American Soto Zen

Content:

clyde said:

And if that is so, then all this talk of "Is any living Soto Zen teacher realized?" is an utter waste of time.

Malcolm wrote:

Revise that to, "all of this talk about any living Buddhist teacher being realized" is an utter waste of time.

We do our best, follow the dharma that appeals to us, and ignore the dharma that doesn't. That's what you should do, rather than reacting to all this proliferation about Soto. Personally, I find it all edifying, because in asking my annoying questions I learn much I wouldn't otherwise.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:46 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

"You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?"

C4rl0s said:

A kind of wind that doesnt discriminate between enlightenment or delusion, ordinary or holy people, samsara or nirvana.

Malcolm wrote:

Ummm, that's smoke not wind. You've just proven my point. There is no sign one can identify to identify a realized person. In Buddha's day, most people thought he was just another shaved headed shramana.

But according to you, being totally indiscriminate is how you infer realization.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 7:25 AM

Title: Re: American Soto Zen

Content:

clyde said:

I for one do not agree with this nor does any student with a desire for realization.

Malcolm wrote:

You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?

Author: Malcolm

Date: Sunday, July 30th, 2023 at 5:07 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

Yeah, I have no doubt the ambivalence went both ways. Relations do seem to be "normalizing" now. When Sojun Mel Weitsman died, for example, the Sotoshu sent a delegation, and I think there were both Japanese and American celebrants at Zenshuji's 100th anniversary ceremonies.

Malcolm wrote:

It is like that with all Asian Buddhsit traditions transferred to the US and the EU. Westerners are not going away, we are more actively interested in many respects that Asian Buddhists in their original context. So, there has to be a rapprochement.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 4:32 AM

Title: Re: American Soto Zen

Content:

HePo said:

And i will not get into a discussion of who is and who is not "realized".

Malcolm wrote:

Sure, because involves a discussion of what realization in Zen actually is. To hear some Soto people talk, it sounds like just sitting crosslegged in a good posture itself is realization, no need to bother with insight.

HePo said:

Nope, i could see your response to Clyde coming with my eyes closed, if i were to talk about subjects like kensho, realization i would do so with other practitioners and definitely not on the internet. I simply do not have the time - i know you won't like this response, that is ok with me, i am done.

Malcolm wrote:

Your response is fine with me. If you have read the thread previously, I pointed out a long time ago that ordinary people cannot possibly infer who is realized and who isn't. On the other hand, your response is also a bit like Fight Club's first rule.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:57 AM

Title: Re: Practicing while ill

Content:

suerafatodd said:

Hello,

Hope you're well. Posting because I am wondering if anyone has advice for practicing while ill. I have severe fatigue - all I do is work and sleep. I don't know what to do.

Malcolm wrote:

Your first order of business is to get well. "Practice" can wait. Good health is a requisite for good practice. So you should regard getting well your practice for now.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:30 AM

Title: Re: Kurukulla sadhana

Content:

naljor said:

Can be this sadhana of Kurukulla by Mipham Rinpoche done in Anuyoga style?

<https://www.lotsawahouse.org/tibetan-masters/mipham/kurukulla-sadhana>

Malcolm wrote:

Not as written.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:05 AM

Title: Re: American Soto Zen

Content:

HePo said:

And i will not get into a discussion of who is and who is not "realized".

Malcolm wrote:

Sure, because involves a discussion of what realization in Zen actually is. To hear some Soto people talk, it sounds like just sitting crosslegged in a good posture itself is realization, no need to bother with insight.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 2:05 AM

Title: Re: American Soto Zen

Content:

clyde said:

Bernie Glassman

Malcolm wrote:

So then you accept Genpo Merzel as a realized person since he received inka from Glassman?

Author: Malcolm

Date: Sunday, July 30th, 2023 at 12:50 AM

Title: Re: American Soto Zen

Content:

HePo said:

These (unsubstantiated) generalizations make it very difficult to have a productive discussion.

Malcolm wrote:

That's not true, you can challenge her assertion with a counter assertion of some teacher, who, in your estimate is realized.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:08 PM

Title: Re: American Soto Zen

Content:

C4rl0s said:

Hi Matylda,

Matylda said:

"Well... in fact from the point of view of regular person, kensho is definitely state which alters everything. Cuts away our dear views opinions and feelings. As one roshi put it in very plain words, what I thought is - is not, what i did not even imagine that is - is. We need thoroughly realized person to talk about kensho, satori, sho, etc. and I do not mean 'talk' in terms of conversation or arguments.

Otherwise we may also easily play down even historical Buddha and claim, that bodhi he showed is whatever, and fianlly not important, and give our own limited interpretations. Scholars are able to do such thingss. We may easily neglect all struggle Buddha himself had to go through."

C4rl0s said:

I don't know why you have "halfquoted" me - maybe I'm not explaint rightly- but acting in that way, I think we may lost the main point of this thread, it would be, if someone pretends to talk the genuine Soto Zen, then this individual must explain what understand of genuine Soto Zen, i. e., what she understands - you, Matylda - about the Dogen's perspective of zazen, of Buddhism.

Malcolm wrote:

Matylda's point, for quite some time and very consistently, has been that you won't find genuine Soto merely by reading Dogen and practicing what one thinks he means by shikantaza. You will only find it by working with a realized teacher and that the transmission of realization in Soto has been lost in the past 100 years or so.

She has asserted that there are no realized teachers of Soto Zen in Japan today that she knows of, that Soto has become lost in Dogen scholasticism and rhetorical posturing about practice = realization, etc. To the extent that Dogen scholasticism and rhetoric is reproduced amongst American exponents of Soto, one can infer she doesn't think it's likely there are any realized American Soto teachers either.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:41 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

What we can conclude from the above is that there is no institutional continuity from

Soto in Japan to America.

Matylda said:

But Japanese Shumicho is the administrative body over all Soto schools on all continents, is supervising the activity of its priests, whether Japanese or non-Japanese. They even give some financial support to those outside of Japan. So there is somehow institutional continuity in the sense of administration and regulations.

Malcolm wrote:

Yes, its priests, but not for example, the SZBA's priests.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:05 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

What we can conclude from the above is that there is no institutional continuity from Soto in Japan to America.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:00 AM

Title: Re: American Soto Zen

Content:

Anders said:

I am also concerned regarding my impression that it is a whole lot easier to get dharma transmission in Soto than in Rinzai (I know, different terms, processes, etc. but I am sure people can catch the drift here).

Matylda said:

Yes that is true. In Soto basically every priest has dharma transmission. But it is also true in Chinese Zen as far as I know from Chinese monks and nuns.

Genjo Conan said:

Are we talking about Japan or the US, here? It is not true that, in the US, "basically every priest has dharma transmission."

Malcolm wrote:

What I find most significant about this system of ecclesiastical grades is that dharma transmission provides access to only a relatively low grade. It is listed as a requirement for the very lowest ecclesiastical status, that of an instructor third class (santo kyoshi). Thus, in present day Soto Zen, dharma transmission constitutes a preliminary step, after which one's real development begins. The relatively low status of dharma transmission means that in and of itself it does not qualify one to accept students or to

train disciples. According to the regulations, Zen students should be supervised only by a teacher who has attained supervisory certification (i.e., sanzen dojo shike status), that is, someone who in the popular literature might be called a Zen master. To attain supervisory certification requires not just high ecclesiastical grades and dharma seniority but also at least three years' experience as an assistant supervisor at a specially designated training hall (tokubetsu sodo), during which time one undergoes an apprenticeship. This monastic apprenticeship agrees with the popular image of Zen Buddhism as a form of extreme asceticism. The popular image, however, reflects only a limited view of Zen life. These training halls are found at only about one hundred of the nearly 14,000 temples that constitute the modern Soto school. The vast majority of Soto Zen religious activities occur not at the training halls but at the local temples. Today, the key authority conferred by dharma transmission is that it qualifies a priest to manage an ordinary (jun hochi) local temple.

Bodiford,

And:

While dharma transmission has never been restricted exclusively to clergy, it always has been controlled by ordained members of the clergy, that is, by people who receive rites of ordination, shave their heads, and wear Buddhist robes. Within this group, dharma transmission always has been a matter of insider knowledge, discussed only by the clerical elite, who themselves have been initiated into a dharma lineage. For ordinary lay people, in contrast, the much more obvious public social distinction bestowed by ordination always has been of prime importance, since it is the people with shaved heads and Buddhist robes who can generate karmic merit for the laity by accepting their gifts. At Zen Centers in North America, however, a lay-clerical distinction based on gift giving (by laity) and generating merit (by priests) is all but meaningless. Most people see Zen (especially sitting Zen or zazen) as a form of self-realization or relaxation exercises that lay people can practice as well as (or better than) clerics.⁴³ Within this context, lay practitioners who might care nothing about priestly status can, nonetheless, become very concerned about dharma transmission, who has it and who does not. From conversations among practitioners at different Zen Centers, it seems each Center has developed its own individual culture of dharma transmission: here it might signify eligibility to join a Center's board of directors, there it might mark completion of a koan curriculum, and somewhere else it might be seen as equivalent to clerical ordination, and so forth.

These variations in the social significance assigned to dharma transmission highlight the unsettled state of North American Zen communities. Differences in their respective histories, founders, economic circumstances, and facilities have imbued each Zen Center with its own distinctive culture and idiosyncrasies. The Dharma Heritage Ceremony serves to remind Soto priests from these dissimilar Centers of the collective tradition they share. It provides a common ritual in which all of them can participate simultaneously, jointly offer homage to the founders of one another's lineages, and formally acknowledge one another as religious peers.⁴⁴ Clearly, it is designed to help foster the development of a new shared culture of dharma transmission. Each of the individual elements within the ceremony (the setting, musical instruments,

processions, prostrations, circumambulations, prostrations, chants, and so forth) consist of standard Zen ritual practices as performed at Buddhist temples in Japan. The ceremony as a whole, its format and sequence as well as its emphasis on mutual affirmation, however, presents something new and uniquely American. Significantly, it concludes with all the participants chanting the Zen hymn known as the Harmony of Difference and Sameness, a title that aptly expresses the goal of the ceremony itself and the task now faced by the SZBA.⁴⁵ Thus, the ceremony represents a development of traditional ritual forms for new purposes in a new land. It is a development that reflects both the growing maturity of Zen traditions in North America and their precarious, difficult quest to harmonize imported and native, old and new, similar and different.

Bodiford,

Just for context....

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:31 AM

Title: Roshibot, the future of Zen?

Content:

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:11 AM

Title: Re: American Soto Zen

Content:

C4rl0s said:

Hi Matylda

Matylda said:

"We should be critical of soto, rinzai and obaku whenever they loose their essence. They are not immune and godly untouchable systems of practice and experience. The name soto etc. does not give to anyone diplomatic immunity. It is us, humans who run the show, and if we miss the point, we should be at least informed about it."

C4rl0s said:

Yes. And, precisely, if we don't want to miss the point, and we actually talk about a genuine Zen, a genuine Soto Zen in this case, we must do it standing for a right perspective of Dōgen.

I think the next famous passage from Genjōkōan - recall this was the first chapter of Shōbōgenzō in the earliest version - is truly enlightenment about that (quoted from BDK version):

"To learn Buddha's truth is to learn ourselves. To learn ourselves is to forget ourselves. To forget ourselves is to be experienced by the myriad of dharma. To be experienced by

the myriad of dharma is to let our body and mind, and the body and mind of the external world, fall away. There is a state in which traces of realization is forgotten; and it manifests the traces of forgotten realization for a long, long time."

Note not only learning is importance, but also forgetting. Learning and forgetting are like our two legs; if we want walk, we cant do it just with only one of them at all. Learning and forgetting are decisive not only in Shôbôgenzô, but also in Zen, as well as in Buddha's Way.

Finally, kensho is not about someone who has seen something than others haven't seen it. Kensho is about seeing we must not give up our practice not even a lapse of time.

Malcolm wrote:

I think, if you read carefully, Matylda is saying that you won't find what Dogen was talking about in any of Dogen's writings, which according to her, have no bearing on the question of realization in the Soto School, as she understands it, since, as I understand what she is saying, what Dogen was talking about is only found in the interaction between teacher and student, and not in any books.

She has been quite adamant on the point that realization on Soto is dead. She has also suggested that Soto needs to be revived by a blood transfusion from Rinzai.

The situation in American Zen is even stranger, with whole lines of teachers and their students to whom they have conferred inka having conflicts with one another, or so I have heard.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 4:24 AM

Title: Re: Nyasa in buddhist or bon tantras

Content:

Malcolm wrote:

You are not right. For example, we have the body mandalas of Cakrasamvara, Hevajra, etc.

From a Dzogchen POV, this is all of minimal importance.

fckw said:

Ok, fair enough. But is this also practiced widely? My impression is that there are more practitioners engaged in either mahamudra or dzogchen than in such explicit body mandala practice. Even tummo seems to be more widely taught and practiced. I don't have any stats though, it's just my impression.

Malcolm wrote:

Hevajra is widely practiced in Sakya; Cakrasamvara body mandala is widely practiced in

Kagyu and Geluk.

fckw said:

By the way, maybe this is also of interest as some background info to readers in the context of my question:

Malcolm wrote:

The reason why there is a big debate about it is that it was and is widely practiced. I practiced Hevajra and Yogini body mandala sadhanas for many, many years, and have translated the Cakramsavara ones.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 2:39 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Giovanni said:

Scary. I suppose it is easy to fall into the trap of seeing these things through European eyes. And in Europe fundamentalist Christians are now a tiny minority. But clearly not elsewhere.

Malcolm wrote:

I dunno: Poland, Hungary, Russia, Serbia, etc., seem to have a lot of them. And in Western Europe, it will grow in direct proportion to cultural anxiety about migration from Africa and the Middle East. Also, American Fundies are spending a lot of money in Europe.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 2:16 AM

Title: Re: Nyasa in buddhist or bon tantras

Content:

fckw said:

Am I right that this is a subject that seems to be paid less attention to in buddhist or bon tantra? And if so, is there any particular reason for this?

Malcolm wrote:

You are not right. For example, we have the body mandalas of Cakrasamvara, Hevajra, etc.

From a Dzogchen POV, this is all of minimal importance.

Author: Malcolm
Date: Saturday, July 29th, 2023 at 1:59 AM
Title: Re: American Soto Zen
Content:

bowsamic said:
Thank you for this

Malcolm wrote:
Now you should apologize for accusing her of holding bad intentions.

Author: Malcolm
Date: Saturday, July 29th, 2023 at 1:35 AM
Title: Re: American Soto Zen
Content:

bowsamic said:
Again, what is with the fatalism? I don't care if you think there is really no chance, but I am not sure what your plan is in disseminating this information. Can you tell me your intentions plainly?

Malcolm wrote:
Speaking for Matylda, she cares because she comes from a Soto Family and she translates for Westerners at Zen temples, or has in the past.

bowsamic said:
Why must you speak for her? She has her own fingers.

Malcolm wrote:
Because I want to, because she is an old forum friend.

Author: Malcolm
Date: Saturday, July 29th, 2023 at 1:31 AM
Title: Re: American Soto Zen
Content:

bowsamic said:
Can you please propose something beyond "it's destroyed boohoo"? Again, imagining a better past is not relevant to life at this moment.

Matylda said:

But soto will never do it as it was 300 or 400 years ago. They are too proud of their great tradition. Then they are not going to show their terrible weakness. and third, they do not want to lose their position. It is easier to use Dogen, get phd and pretend to be great master of the monastery.

Human factor is the greatest obstacle, it is a bottom line of the entire problem.

bowsamic said:

Again, what is with the fatalism? I don't care if you think there is really no chance, but I am not sure what your plan is in disseminating this information. Can you tell me your intentions plainly?

Malcolm wrote:

Speaking for Matylda, she cares because she comes from a Soto Religious Family and she translates for Westerners at Zen temples, or has in the past. She is not a dilettante. She has more at stake here than you.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:21 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Why do I have to do anything? Am I missing some kind of game you're trying to play with me?

Malcolm wrote:

The one playing games here isn't me. It's you. Still laughing at "I'm simply warning you all." As if.

bowsamic said:

I honestly don't understand what you are sceptical of here

Malcolm wrote:

Listen, buddy, you came in here, in an uncivil manner, interrupting a civil conversation, making ad hominem remarks about a respected person here. And then issuing warnings? Get a clue.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:10 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I'm simply warning you all.

Malcolm wrote:

You are going to have to do better than that. Maybe Jundo will threaten to sue Dharmawheel.

bowsamic said:

Why do I have to do anything? Am I missing some kind of game you're trying to play with me?

Malcolm wrote:

The one playing games here isn't me. It's you. Still laughing at "I'm simply warning you all." As if.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:06 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I'm simply warning you all.

Malcolm wrote:

You are going to have to do better than that. Maybe Jundo will threaten to sue Dharmawheel.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:59 AM

Title: Re: According to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

Malcolm wrote:

woman cannot be a Buddha.[/i]

It is saying that a Buddha cannot have a female body, not that a women cannot eventually become a buddha, albeit, in a male body.

Shinjin said:

What if one is born with a female body but then transitions to a male in the current life?

Malcolm wrote:

In the modern transgender sense of "transition?" Not according to any Abhidharma or

Vinaya idea on the subject. You can't even ordain as a monk.

But lots of people attain buddhahood imagining themselves as female buddhas like Vajrayogini, etc.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:54 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I am, of course, both, but the person in question has not demonstrated any effort to construct or improve. I know their intentions are bad.

Malcolm wrote:

You've been around for about two years. Matylda has been around for two decades, beginning with E-Sangha. I am pretty sure she has more weight here than you do and has participated in many more constructive conversations than you. You have no idea what her intentions are, unless you are capable somehow of reading people's minds. So, you really ought to refrain from ad hominem statements.

bowsamic said:

I'm not sure what time and "weight" have to do with Zen. Can you explain how these concepts are related to the future of Soto Zen? I am not being satirical, I'm very serious here, almost too much so, but we cannot be lenient here. Unless you are taking this as kind of a joke?

Malcolm wrote:

"Weight" here means experience, knowledge, and a demonstrated involvement in the subject going back decades. You are just some anonymous person on the internet, no one knows who you are. You can say anything and there are no consequences. So, sorry, but I cannot take you seriously at all. You could of course tell who you are, what your qualifications are, and so on.

bowsamic said:

Your quote of ME was cut off

Malcolm wrote:

And? Your whole post was referenced by the up arrow next to your name. It is inefficient to reproduce whole posts. It makes the reply harder to read. As we can see in your indignant reply.

BTW, she did suggest alternatives. You just are late to the convo.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:50 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

If someone has the gall to suggest that all modern Soto Zen is a sham, and that no modern teachers have any idea what they are doing...

Malcolm wrote:

Hakuin certainly had an opinion:

Anyone who would call himself a member of the Zen family must first of all achieve kenshō—realization of the Buddha's Way. If a person who has not achieved kenshō says he is a follower of Zen, he is an outrageous fraud.

Ekaku, Hakuin. Wild Ivy (p. 1). Shambhala. Kindle Edition.

So, the concern isn't new.

bowsamic said:

You missed off the second half of that sentence: Hakuin was very constructive in his concerns and strove for awakening and was influential in that regard. Can we say the same of Matylda?

Malcolm wrote:

No, I cited the half of the paragraph. I did not cut off any sentences. Here is another extract from the following paragraph:

The Zen school—members of the Rinzai, Sōtō, and Ōbaku lineages—is regarded as being foremost among them all. In recent times, however, the Zen schools have been engaging in the practice of “silent illumination,” doing nothing but sitting lifelessly like wooden blocks. What, aside from that, do you suppose they consider their most urgent concern? Well, they witter on about being “men of nobility” who have “nothing at all to do.” They proceed to live up to that self-proclaimed role. Consuming lots of good rice. Passing day after day in a state of seated sleep. The surplice and cotton robe they wear as Buddhist priests is no more than a disguise.

Ekaku, Hakuin. Wild Ivy (p. 2). Shambhala. Kindle Edition.

Or how about these paragraphs:

But for the past hundred years, ever since the passing of National Master Gudō,⁴ advocates of blind, withered-up, silent illumination Zen have appeared within the Rinzai, Sōtō, and Ōbaku schools. In spots all over the country, they band together, flicking their fingers contemptuously, pishing and pughing: “Great satori eighteen times! Small

satoris beyond count! Pah! It's ridiculous. If you're enlightened, you're enlightened. If you're not, you're not. For a human being, the severing of the life-root that frees you from the clutches of birth-and-death is the single great matter. How can you count the number of times it happens—as if it were a case of diarrhea!

“Ta-hui made statements like that because he was ignorant of the supreme, sublime Zen that is to be found at the highest reaches of attainment. Supreme Zen, at the highest reaches, does not belong to a dimension that human understanding of any kind can grasp or perceive. It is a matter of simply being Buddhas the way we are right now—‘covered bowls of plain unvarnished wood.’ It is the state of great happiness and peace, the great liberation. Put a stop to all the chasing and hankering in your mind. Do not interfere or poke around after anything whatever. That mind-free state detached from all thought is the complete and ultimate attainment.”

These people, true to their words, do not do a single thing. They engage in no act of religious practice; they don't develop a shred of wisdom. They just waste their lives dozing idly away like comatose badgers, useless to their contemporaries while they live, completely forgotten after they die. They aren't capable of leaving behind even a syllable of their own to repay the profound debt they owe to the Buddha patriarchs.

Ekaku, Hakuin. Wild Ivy (pp. 55-56). Shambhala. Kindle Edition.

Matylda is talking about what she sees in Japan, not the US.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:45 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Remember that anyone you speak to here is at best an opinionated fanatic and at worst totally ignorant.

Malcolm wrote:

So are you an opinionated fanatic, totally ignorant, or somewhere in between?

bowsamic said:

I am, of course, both, but the person in question has not demonstrated any effort to construct or improve. I know their intentions are bad.

Malcolm wrote:

You've been around for about two years. Matylda has been around for two decades, beginning with E-Sangha. I am pretty sure she has more weight here than you do and has participated in many more constructive conversations than you. You have no idea what her intentions are, unless you are capable somehow of reading people's minds. So, you really ought to refrain from ad hominem statements.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:42 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

If someone has the gall to suggest that all modern Soto Zen is a sham, and that no modern teachers have any idea what they are doing...

Malcolm wrote:

Hakuin certainly had an opinion:

Anyone who would call himself a member of the Zen family must first of all achieve kenshō—realization of the Buddha's Way. If a person who has not achieved kenshō says he is a follower of Zen, he is an outrageous fraud.

Ekaku, Hakuin. Wild Ivy (p. 1). Shambhala. Kindle Edition.

So, the concern isn't new.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:29 PM

Title: Re: According to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

PadmaVonSamba said:

How many Brahmas are there?

Malcolm wrote:

Many thousands, actually.

I don't think that someone should read this sutta and conclude that a woman cannot be a Buddha.

It is saying that a Buddha cannot have a female body, not that a woman cannot eventually become a buddha, albeit, in a male body.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:16 PM

Title: Re: American Soto Zen

Content:

Anders said:

/C authentic soto zen that does not emphasise the importance of realisation, employ koans to any notable extent, but nonetheless train, study and teach in a manner that produces similar result to /B

Matylda said:

Yes I knew one or two teachers, who were very impressive, masters of shikan taza. But at least one of them was on his own, and did not keep to soto ranks. The other one was within the ranks and had 3rd or so position at honzan but was critical of monastery authenticity of practice and warned my friend not to stay there for long and advised him a soto master who used koans.

But koan or shikna taza is not the issue I think, but genuity of ones realization, whatever way of zazen one follows.

So though there were very few individuals, they kept away from the official soto, or were very critical of it. So these few examples were no match for shumucho bureaucracy or sholardom of Komazawa, those two big powers which shape soto zen in Japan for last 100 years. So those few had no influence on soto whatsoever.

Malcolm wrote:

The problem with all of this, Matylda, indeed the whole discussion, is verification. How is a person who has never experienced kensho/satori, etc. able to ascertain someone who has and thus select them as a teacher? It is an act of faith, pure and simple. And that faith then turns into a confirmation bias.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:13 PM

Title: Re: Non dual people

Content:

Tao said:

Mahayana is somehow non-dual as non-duality claims the absence of subject-object separation.

Malcolm wrote:

There is a difference between nondual (advaya) and nonduality (Advaita).

Tao said:

In spanish they are just the adjective and the noun, but they dont carry variations on the meaning.

Is it different in sanscrit?

Malcolm wrote:

Yes, completely. The tā particle makes all the difference.

There are many "nondual" things described in Buddhist sūtras: for example the absence

of the duality of existence and nonexistence, or subject and object, etc., or nondual behavior in the tantras, where one makes no distinctions between the food of outcastes and brahmins, for example.

Nonduality however the idea that there is only one ontological state of sat, cit, ananda, being, consciousness, and bliss, characteristic of forms of Vedanta and so on.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:06 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Kai lord said:

Words like "Many" and "small" are subjective, hence I prefer to use objective figures or numbers like millions.

Not just prefer to Christians but to any zealots that believe in "talking donkey, ants, birds or monkeys"

Bristollad said:

Taking the objective fact that there are millions of people who identify as Christian but then pejoratively ascribing a non-sensical belief to all of them on the basis that some hold it, is not objective at all.

My subjective experience is no Christian I have ever met and discussed this with has believed in a young earth or taken every word in the Bible literally. Fundamentalists of all stripes hold a minority view in my experience.

Malcolm wrote:

You clearly have never been to the Bible Belt.

<https://creationmuseum.org/events/workshops/explore-jr/fossils/>

Join us as we examine dating methods, fossils, and dinosaurs from a biblical worldview. The evidence from a biblical worldview clearly shows that the earth is young, and Noah's global flood buried organisms creating the vast majority of fossils just a few thousand years ago.

Taking the talking rabbits in the Jatakas, and so on, literally, is about on the same level as this.

Author: Malcolm

Date: Friday, July 28th, 2023 at 10:14 PM

Title: Re: According to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

Malcolm wrote:

6.-32

Śāriputra: Goddess, what prevents you from transforming yourself out of your female state?163

Goddess: Although I have sought my “female state” for these twelve years, [F.213.a] I have not yet found it. Reverend Śāriputra, 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?”

6.-33

Śāriputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Śāriputra, 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?”

6.-34

Thereupon, the goddess employed her magical power to cause the elder Śāriputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Śāriputra, said to Śāriputra, transformed into a goddess, “Reverend Śāriputra, what prevents you from transforming yourself out of your female state?”

And Śāriputra, 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!”

6.-35

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.’ ”

6.-36

Then, the goddess released her magical power and each returned to their ordinary form. She then said to him, “Reverend Śāriputra, what have you done with your female form?”

Śāriputra: I neither made it nor did I change it.

Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

<https://read.84000.co/translation/UT22084-060-005.html#UT22084-060-005-chapter-6>

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:30 PM

Title: Re: Non dual people

Content:

Tao said:

Mahayana is somehow non-dual as non-duality claims the absence of subject-object separation.

Malcolm wrote:

There is a difference between nondual (advaya) and nonduality (Advaita).

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:24 PM

Title: Re: Karma as a Product of Ignorance

Content:

Vajrasvapna said:

in the Yogacara tradition

BareBones said:

Am I correct in assuming that this Yogacarin understanding of Karma was accepted and integrated into the Madhyamaka viewpoint?

Malcolm wrote:

No. The Madhyamaka perspective does not accept the Yogacara perspective.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:21 PM

Title: Re: A breaking news editor and zen meditation

Content:

Malcolm wrote:

You all realize this post was just to drive clicks to this NYT article. The user has not been back since he made the post, hence no interest in engagement.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:18 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Archie2009 said:

Never buy a Tesla:

Malcolm wrote:

Indeed. They are a total gift.

Author: Malcolm

Date: Friday, July 28th, 2023 at 8:19 AM

Title: Re: anyone do HEMA? (Historical European Martial Arts)

Content:

Sādhaka said:

And/or LARPing

climb-up said:

That looks very fun.

Some of rules are a little silly in terms of recreating accurate historical swordfighting (eg not taking into account edge alignment or power, not head shots, still squaring off from your knees because your legs have been disabled) ...:

...but I would absolutely try that.

EDIT: I don't mean the above to be dismissive. I imagine the rule set could potentially cause some bad habits, but of course more time spent reacting to high speed swords coming at you could probably develop some really good attributes too.

Author: Malcolm

Date: Friday, July 28th, 2023 at 7:11 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Please name a Jataka tale with a telepathic talking rabbit as a main teaching lesson.

Malcolm wrote:

<https://www.himalayanart.org/items/50196>

Then there is this one, about Buddha's life as a sharabha, a six legged mythical animal.

<https://www.himalayanart.org/items/50215>

kirtu said:

This is false. The animal in question was a sharabha, a mythical creature. And it wasn't telepathic, talking or a rabbit. And as before it's status as an animal is not central to the message of the tale which was having compassion for an "enemy".

(...)

Malcolm wrote:

The sharabha was just an example of a mythical animal. It's quite dishonest of you to continue to claim I was talking about telepathic rabbits. Your whole post is a violation of TOS, since it is a metadiscussion, etc., and will be reported as such.

Author: Malcolm

Date: Friday, July 28th, 2023 at 3:55 AM

Title: Re: anyone do HEMA? (Historical European Martial Arts)

Content:

climb-up said:

Just curious if there any HEMA practitioners here and, if so, what you do.

Malcolm wrote:

Careful, HEMA is a gateway drug to SFCA. Next thing you know you'll be doing cosplay at renaissance fairs. You've been warned.

Author: Malcolm

Date: Friday, July 28th, 2023 at 2:52 AM

Title: Re: Non dual people

Content:

White Lotus said:

The only way I know to relinquish the compounded is to go back to nature which is nameless and formless.

Malcolm wrote:

Yes, that's called nirvana, but it isn't a nature at all.

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:54 AM

Title: Re: Non dual people

Content:

Jokingfish said:

I've heard a lot that such folks say they have zero suffering, but claim that pain is real to them.. Maybe they just suffer less? Well, they know themselves, so they don't interpret the pain, so then there's no suffering.. What about stress, or as i called discomfort, can non dual people get that?

Malcolm wrote:

They probably don't understand the Buddha's presentation of the three kinds of suffering: the suffering of suffering (intense painful experiences), the suffering of change, and the suffering of the compounded.

If they understand these three kinds of suffering, then they might have a different answer. The only way to be free of the third kind of suffering is to put an end to rebirth.

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:44 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Vajrasvapna said:

The fact that the Buddha was also a crown prince too must mean something.

Malcolm wrote:

He was the son of a minor chief of a tribe who elected their leaders, so not a crown prince of anything.

Vajrasvapna said:

Please give me a source so I can learn more.

Malcolm wrote:

Well, there is the Pali Canon, for one. Kapilavastu was probably a oligarchic republic, actually, not a absolute monarchy.

You can look in the works of Bronkhorst on the social milieu of Magadha:

Aśvaghoṣa's detailed description of the Buddha's father as an ideal Brahmanical king contrasts sharply with other contemporary biographies of the Buddha. The Mahāvastu, for all its length, has very little to say about Śuddhodana's accomplishments as a king. And the Lalitavistara presents him as an ideal Buddhist king, without using any Brahmanical terminology.⁴¹ Indeed, it would seem that Aśvaghoṣa has himself invented the elaborate descriptions of the ideal kingship of the Buddha's father, perhaps with the conscious purpose of glorifying Brahmanical notions.

https://www.academia.edu/81618515/Misunderstood_Origins_How_Buddhism_Fooled_Modern_Scholarship_and_Itself

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:13 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

In Dzogchen, there is the common phrase, "the intimate instruction that does not come from scriptures."

Matylda said:

how is it in tibetan letters? I mean not in roman alphabet but in original tibetan script.

Malcolm wrote:

In the Gongpa Zangthal transmission, it is described thus:

རང་འབྱུང་ཆོས་གསུམ་ཀླུ་རྒྱུ་ལས་མ་བྱུང་བའི་འབྲས་བུ་ སེམས་ལས་མ་བྱུང་བའི་སངས་རྒྱས་ ལུང་ལ་མ་བརྟེན་བའི་མན་ངག་གོ།

"The three self-originated dharmas are the result that does not arise from a cause, the buddhahood that does not come from the mind, and the intimate instruction that does

not depend on a scripture."

Author: Malcolm

Date: Friday, July 28th, 2023 at 12:38 AM

Title: Re: American Soto Zen

Content:

Astus said:

'Special transmission outside the teachings' (教外別傳) is a slogan used to distinguish the Zen school from everyone else.

Malcolm wrote:

In Sino-Japanese Buddhism.

In Dzogchen, there is the common phrase, "the intimate instruction that does not come from scriptures."

Author: Malcolm

Date: Friday, July 28th, 2023 at 12:32 AM

Title: Re: Barbie

Content:

Johnny Dangerous said:

The gynecologist,

Malcolm wrote:

I think, in order to avoid a TERF war, we should just rename "gynecologists" "human plumbing specialists" and train them in dealing with the full range of human anatomical variation.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 11:24 PM

Title: Re: Karma and Dependent Origination

Content:

PadmaVonSamba said:

In terms of karma, the stream metaphor also satisfies the question of continuation from lifetime to lifetime without falling into the trap of atman or other Brahminist explanation.

Malcolm wrote:

So in the end we are left with the the fact that karma is just an illusion created by an illusion, just as Nagārjuna states in the MMK.

PadmaVonSamba said:

Right. But does this illusion perpetuate? Does it produce another illusion? Even in a dream there can be the appearance that some kind of cause and effect is occurring.

Malcolm wrote:

Nāgārjuna likens karma to an illusion which itself produces another illusion.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 11:20 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Um, Astus, he straight up calls it a forgery, along with the Sūtra of Perfect Enlightenment, and another text. I checked the BDK translation against the Shambhala edition.

Astus said:

Nevertheless he quotes from the Platform Sutra and presents those as authentic teachings of Huineng.

Malcolm wrote:

As you said, perhaps he is quoting from a source with material common to the Platform Sutra. That's a text critical issue. It is strange to see someone call a text a forgery, and also quote from it as authentic.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 10:43 PM

Title: Re: Karma and Dependent Origination

Content:

PadmaVonSamba said:

In terms of karma, the stream metaphor also satisfies the question of continuation from lifetime to lifetime without falling into the trap of atman or other Brahminist explanation.

Malcolm wrote:

Nah, it just substitutes one unwieldy theory of karma and its ripening for another one.

If a vasana merely reproduces itself in the mind stream, waiting to meet special condition for the arising of its result, this is similar to asserting that a rice seed merely reproduces itself until it meets water, mud, and sunshine.

If one asserts the trace itself remains in the mindstream unchanged, one has to then create a theory of how that trace exists in the mind as something carried by the mind. This latter theory is slightly more preferable, according to Nāgārjuna, it's based on the Buddha's comment that karma is like a debt that exists until it is paid. But even this

theory won't hold up to analysis. So in the end we are left with the the fact that karma is just an illusion created by an illusion, just as Nagārjuna states in the MMK.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 10:05 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

It is interesting to learn that Dogen rejected the Platform Sutra.

Astus said:

Maybe in some sense, or in certain contexts, but he does quote from it (or parts that he might have found in other collections) a couple of times.

Malcolm wrote:

Um, Astus, he straight up calls it a forgery, along with the Sūtra of Perfect Enlightenment, and another text. I checked the BDK translation against the Shambhala edition.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 9:07 PM

Title: Re: Karma and Dependent Origination

Content:

Tao said:

I dont know in the past, but non-eternalistic non-idealistic yogachara for me is the more accurate buddhist aproximation to the nature of mind, and quite compatible with neuroscience. And also a great upaya for non-attachment.

For non-eternalistic I mean that every function (vijñāna) even Alaya, are sunyata (and anicca). Not an object.

For non-idealistic I mean that all characteristics are a co-emergence in mind, but there's external noumena (which is sunyata and anicca too). Noumena is a complex thing like quantum mechanics is starting to show. Not objects.

Maybe it have never existed such thing like this neo-Yogachara, but it's nthe way I see it.

Is there any big problem with that position? can it be held?

Best wishes

Malcolm wrote:

The nonsubstantialist understanding of Yogacara sutras is to be found in Candrakīrti.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 9:04 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Kai lord said:

Its all about marketing and sponsorship. After all, all major religions still exist in this world today did the same feat.

Vajrasvapna said:

The fact that the Buddha was also a crown prince too must mean something.

Malcolm wrote:

He was the son of a minor chief of a tribe who elected their leaders, so not a crown prince of anything.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 8:50 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

PadmaVonSamba said:

Amelius brought up the rabbit.

Every thing after that was meant in fun.

Malcolm wrote:

No, I brought up the rabbit, Jataka #6, Story of the Hare.

The four friends, the rabbit, otter, jackal, and monkey, approach Sakra disguised as a brahmin, and said to him, presumably in human language:

You need not worry
about being lost in the forest.
With us you will feel
as if you were with disciples..."

So, not only a talking rabbit, but a talking monkey, otter, and jackal.

This Jataka also explains why there is a rabbit in the moon.

kirtu said:

Yes, I thought that was supposed to be your reference. However the rabbit is not telepathic.

Malcolm wrote:

I never said it was.

The rest of your post is off-base.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 6:33 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aryjna said:

The rabbit story also seems to lack any actually useful meaning, since it is supposed to be an example of generosity through killing oneself just so that some random guy can have stew, rather than porridge or whatever else he would end up having otherwise, on a "holy day".

Edit: The guest would have already eaten seven fish, a lizard, some sour milk, and a few mangos, so rabbit stew would be course number 5 and he would likely have to barf up some of what he had eaten up to that point to make room for it. Also, the rabbit was apparently teaching the dharma which it would be unable to continue doing after killing itself. All in all, the meaning of the story seems to actually contradict the dharma.

Malcolm wrote:

Quite the tasting menu.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 6:02 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

PemaSherab said:

Ugh!

"Florida ocean records 'unprecedented' temperatures similar to a hot tub"

<https://www.theguardian.com/us-news/2023/jul/25/florida-ocean-temperatures-hot-tub-extreme-weather>

Malcolm wrote:

Can't wait for hurricane season...

Author: Malcolm

Date: Thursday, July 27th, 2023 at 3:29 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

I have to complete a budget proposal so don't have time to write much. Re: Suzuki, he said this about satori:

When, four months before his death, I had the opportunity to ask him why satori didn't figure in his book, his wife leaned toward me and whispered impishly, "It's because he hasn't had it"; whereupon the Roshi batted his fan at her in mock consternation and with finger to his lips hissed, "Shhhh! Don't tell him!" When our laughter had subsided, he said simply, "It's not that satori is unimportant, but it's not the part of Zen that needs to be stressed."

ZMBM, at p. ix (2011 ed.)

He never denied satori. It's just that, according to Suzuki, a focus on satori--how do we get there? Am I doing it right? How long is it going to take?--is unhelpful and probably counterproductive. His focus was rather on how we live our lives. My dharma grandfather was one of Suzuki's students and once asked him "what is nirvana?" Suzuki's response was: "to see one thing through completely to the end."

Malcolm wrote:

Its sort of like when budding Dzogchen practitioners spend lots of time perseverating over rainbow body, rather than trying to separate samsara and nirvana.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:53 AM

Title: Re: Magicians...

Content:

Malcolm wrote:

An interesting article on J.F.C. Fuller, and Yeats-Brown called Fascist Yogis.

May bear some relevance to the right/left convergence in Qanon and Anti-Vaxx madness:

<https://www.cambridge.org/core/journals/journal-of-british-studies/article/fascist-yogis-martial-bodies-and-imperial-impotence/3065324106F13435B9917349C15B1D97>

Generally, it becomes clear the main problem people had with Crowley is that he was bisexual. That is pretty well portrayed in this article.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:43 AM

Title: Re: Magicians...

Content:

Könchok Thrinley said:

I know about Crowley enough to know he'd get a kick out of the way people still talk about him.

Honestly Crowley is super fun. Wealthy lunatic, poet and adventurer (spiritual and

worldly). In short English major's wet dream.

Say what you want but you have to admit that few occultists shaped the culture quite like he did. John Dee and Kelley come to mind, and Dr. Faustus (if he existed). And that is quite something. But unlike them he became a counter culture icon, heh a sort of adversary if you will.

Malcolm wrote:

Well, Edward Kelley was regarded as quite a scoundrel, and if I am not mistaken, Crowley considered him to be one his past incarnations...but you are correct, everyone who is interested in the WET tradition has to come to terms with Crowley. Crowley, it seems, was a spy for the British Government, according to Ian Fleming during WWI and in Germany prior to WWII.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:17 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

you (the group proliferating straw person silliness intentionally because their arguments are not there) have no actual argument (wrt the point that an intelligent young person will be met in Buddhism with "telepathic talking rabbits" rather than logical arguments/observations).

PadmaVonSamba said:

Amelius brought up the rabbit.

Every thing after that was meant in fun.

Malcolm wrote:

No, I brought up the rabbit, Jataka #6, Story of the Hare.

The four friends, the rabbit, otter, jackal, and monkey, approach Sakra disguised as a brahmin, and said to him, presumably in human language:

You need not worry
about being lost in the forest.
With us you will feel
as if you were with disciples..."

So, not only a talking rabbit, but a talking monkey, otter, and jackal.

This Jataka also explains why there is a rabbit in the moon.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:05 AM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Read enough to know anyone who holds his "teachings" in any esteem needs to grow up.

Malcolm wrote:

That's overly harsh. But if you don't appreciate the history of the Western Esoteric Tradition, you won't appreciate Crowley and his major role as its most important and productive exponent. You also won't appreciate the fact that he was one of the all time great explorers and mountaineers. And that he was instrumental in bring Buddhism to Britain, since Crowley financially supported Alan Bennet, and paid for the latter's initial journey to Shri Lanka.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 12:29 AM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Well it didn't do Crowley much good. He died a heroin addict.

Malcolm wrote:

Apparently you do not know why he was addicted to heroin. Crowley had extremely severe asthma, life-threateningly so. It was progressive and got worse as he aged. Until the Germans invented a medicine for controlling asthma in the early 20's, everyone with asthma as severe as his took heroin to control it. In fact, once that medicine was available to Crowley, he stopped taking heroin altogether until, in 1939, when WWII broke out, and this medicine was no longer available in Britain. So he, and many other people returned to using prescription heroin:

In 1898, Bayer & Co. introduced heroin as a pain reliever and cough suppressant. The company packaged and sold the drug in bottles like this one. Its amber glass and colorful label presented the newly commercialized product "Heroin" to customers as an effective, safe treatment. While stronger and cheaper than morphine, heroin is also more addictive. An Englishman discovered the drug's compound in 1875. However, 20 years passed before German chemist and Bayer employee Felix Hoffmann synthesized it into heroin. Hoffmann also created aspirin, a groundbreaking medication that is still widely used today.

<https://museum.dea.gov/museum-collection/collection-spotlight/artifact/heroin-bottle#:~:text=In%201898%2C%20Bayer%20%26%20Co.,as%20an%20effective%2C%20safe%20treatment.>

Knotty Veneer said:

Crowley was a self-publicist and conman. Created woo-woo stories to titillate the

English middle and upper-classes. Good for a yarn but little else.

Malcolm wrote:

It's pretty clear you don't know much about Aleister Crowley and have read little to nothing of his works.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:51 PM

Title: Re: Magicians...

Content:

climb-up said:

Well you could google Sam Webster's "Tantric Thelema," but you might be happier if you didn't!

PeterC said:

File under "life's too short", alongside anything involving Crowley...

Malcolm wrote:

Come on, Peter, Crowley was one of the only interesting people in the stuffy world of Post-Masonic Victorian parlor esotericism. Undoubtedly one of the most interesting characters of the period between 1890 and 1925.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:45 PM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Aleister Crowley. It's playing at spirituality.

Malcolm wrote:

Crowley, it bears repeating, along with his mentor, Alan Bennet (Bhikkhu Ananda Metteya), actually went to Burma, studied and practiced Buddhist meditation. Some of the very first westerners to do so.

Bennet is credited with bringing Buddhism to Britain:

https://en.wikipedia.org/wiki/Charles_Henry_Allan_Bennett

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:05 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Please name a Jataka tale with a telepathic talking rabbit as a main teaching lesson.

Malcolm wrote:

<https://www.himalayanart.org/items/50196>

Then there is this one, about Buddha's life as a sharabha, a six legged mythical animal.

<https://www.himalayanart.org/items/50215>

Etc.

And, as you are surely aware, Aesop's fables, the Jatakas, and the Panchatantra share about a dozen motifs, though different in details.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 8:36 AM

Title: Re: American Soto Zen

Content:

kirtu said:

No, the lineage charts begin with Shakyamuni Buddha or Mahakashyapa usually (I haven't seen one in a while). However while Soto is it's own institution, it came from Coadong lineage so it did not begin with Dogen Zenji. He's just a great, realized master.[]

Malcolm wrote:

The discussion revolves around what Dogen held to be so, and people are interpreting what he said as definitive for the Soto tradition.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 8:29 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

There's an internet-famous Zen teacher who asserts that Dogen didn't believe in rebirth. His support for this assertion is the sentence in the Genjokoan "Firewood becomes ash, and it does not become firewood again."

If you point out that Dogen also wrote things like this:

that gets written off as metaphor. It's hard for a lot of people to accept that, while Dogen was an unorthodox thinker in many ways, his presentation of basic Buddhist and Mahayana doctrine was fundamentally orthodox. So you tend to see some waffling.

Malcolm wrote:
Jundo is not a serious person.

Genjo Conan said:
...actually wasn't referring to Jundo, but to another internet-famous Zen teacher I honestly don't know what Jundo's view on rebirth is.

Malcolm wrote:
Precisely as you stated, down to words used and passage cited.

Author: Malcolm
Date: Wednesday, July 26th, 2023 at 5:32 AM
Title: Re: American Soto Zen
Content:

Johnny Dangerous said:
I'm familiar with people quoting or mis-quoting Dogen to bolster such opinions, but to me the idea that they are doctrinal positions at all always seemed a little thin, when the origin appears to be cultural conditioning of a certain kind.

Genjo Conan said:
There's an internet-famous Zen teacher who asserts that Dogen didn't believe in rebirth. His support for this assertion is the sentence in the Genjokoan "Firewood becomes ash, and it does not become firewood again."

If you point out that Dogen also wrote things like this:
What Kumaralabdha meant by the results from our wholesome and unwholesome actions take effect in the three periods is:

One: the result received in this lifetime.
Two: the result received in the next lifetime.
Three: the result received in a lifetime after the next.

These are called the three periods. From the beginning of learning the way of buddha ancestors, we study and clarify the principle of the effects of karma in the three periods. If we don't, many of us will make a mistake and fall into crooked views. Not only do we fall into crooked views, we get into unwholesome realms and experience suffering for a long time.

(Shobogenzo Sanji Go)

that gets written off as metaphor. It's hard for a lot of people to accept that, while Dogen was an unorthodox thinker in many ways, his presentation of basic Buddhist and Mahayana doctrine was fundamentally orthodox. So you tend to see some waffling.

Malcolm wrote:

Jundo is not a serious person.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 2:26 AM

Title: Re: American Soto Zen

Content:

kirtu said:

The Platform Sutra is an influential Ch'an Text that subsequently influenced Son as well. However Dogen was critical of the text.

Malcolm wrote:

Sure, I've read the text several times over the past 45 years, and several studies on it. What escaped me until now was that Dogen thought it was fake. Dogen isn't just critical of it. He rejects it outright, as well as rejecting, outright, a term that has become controversial in Western Zen circles.

kirtu said:

Soto Zen does not end with Dogen.

Malcolm wrote:

It begins with Dogen, and his opinion is rather germane to the discussion about the present day anti-kensho movement in Soto we've been discussing.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 1:38 AM

Title: Re: American Soto Zen

Content:

kirtu said:

The Platform Sutra is an influential Ch'an Text that subsequently influenced Son as well. However Dogen was critical of the text.

Malcolm wrote:

Sure, I've read the text several times over the past 45 years, and several studies on it. What escaped me until now was that Dogen thought it was fake. Dogen isn't just critical of it. He rejects it outright, as well as rejecting, outright, a term that has become

controversial in Western Zen circles.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:53 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aemilius said:

"From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother, father, brother, sister, son, daughter at one time in the past is not easy to find"

quoted from Mata sutta, The Connected Discourses of the Buddha, A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, Wisdom Publications 1999.

Malcolm wrote:

Even harder to find talking rabbits, unless we are talking Buddhas rebirth on an alien world where humans looked like rabbits.

MiphamFan said:

Maybe rabbits could talk when humans were living for 84,000 years.

Malcolm wrote:

When humans were living for 84,000 years, they did not have coarse bodies, but I am not sure there were rabbits at that time.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:48 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

So, to the extent that Soto Zen teachers--and again, there are some--deprecate awakening experiences (whether we want to call them kensho or something else), like I wrote earlier, I find that hard to square with the history of the school and with basic Mahayana doctrine. My own belief--and this is what my teachers have taught me--is that Soto and Rinzai differ principally on method and outlook, not in the belief that awakening is the aspiration.

Malcolm wrote:

It appears to me that the whole issue actually is grounded around which source texts

were considered acceptable by Dogen. I don't know enough about how the Platform Sutra was received in Japanese Zen as a whole, but I assume it is quite accepted by many. Maybe Meido could shed some light on this.

A question for you: how you understand the role of the Platform Sutra in your school? And perhaps Meido, Matylda, and Astus could weigh in here. When it is boiled down, it really seems that what is at issue is this text.

Genjo Conan said:

I think bodhicitta is the heart of Mahayana practice. Without bodhicitta, I'm not sure what we're doing here. I think that's just as true in Soto Zen as it is in any other branch of the Mahayana. Dogen certainly believed so.

Malcolm wrote:

Yes, bodhicitta is one of the three sublimities, as we call it: the first is relative bodhicitta, the aspiration to awaken; the second is ultimate bodhicitta, the union of śamatha and vipaśyanā, and the third is dedication. This is the essence of all Mahāyāna practice, including Dzogchen.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:06 AM

Title: Re: Taking Care of a Center

Content:

Könchok Thrinley said:

Hi,

I am fortunate enough to have an accessto a buddhist center. Sadly it is not used much so I mostly go there during weekends to dust, air, cut grass and such. However, since the place is in a village there is a lot of different lifeforms I sadly hurt and kill be it by accident or while gardening. That makes me question how meritorious it is to "help" in this way.

Malcolm wrote:

You could convince the owners to consider letting lawn go. Make it a pollinator garden, etc.

Könchok Thrinley said:

There is also a lot of dead flies and other bugs, is there a method or dharani with which I could bless them?

Malcolm wrote:

Generally, the six syllables of Samantabhadra, chanted in a state of contemplation, and then blowing on the deceased creature is sufficient.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:01 AM

Title: Re: American Soto Zen

Content:

Matylda said:

it is absolutely false argument, since the term kensho was not used in the XIII century.. if Dogen did not like it, then nobody like the term kensho.. you cannot find it in texts of rinzai masters like Rankei Doryu, or Shoichi and others. It is sheer imputation that Dogen did not like the term kensho since he did not use it. It is wrong logic.

Astus said:

He did use it.

"Seeing the mind and seeing the nature (見性) is the animated activity of non-Buddhists."

(Sansuigyo, SBGZ, vol 1, p 219, BDK Edition; https://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0063b27:0063b28.cit)

"Some fellow has said, "Old Man Śākyamuni, besides expounding the teaching and the sutras throughout his life, also authentically transmitted to Mahākāśyapa the Dharma of the one mind which is the supreme vehicle, and this transmission has passed from rightful successor to rightful successor. So the teaching is opportunistic idle discussion, but the mind is the essential true reality. This authentically transmitted one mind is called 'the separate transmission outside the teachings.' It is not to be likened to discussion of the three vehicles and the twelve divisions of the teaching. Because the one mind is the supreme vehicle, we speak of 'direct pointing into the human heart' and 'seeing the nature (見性) and becoming buddha.'" This expression is never about the everyday conduct of the Buddha-Dharma: it lacks the vigorous road of getting the body free, and it has no dignified behavior throughout the body. Fellows like this, even hundreds or thousands of years ago, were proclaiming themselves to be leading authorities; but we should know that, if they had such talk as this, they neither clarified nor penetrated the Buddha's Dharma and the Buddha's truth."

(Bukkyo, SBGZ, vol 2, p 70, BDK Edition; http://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0107a13:0107a26.cit)

"The essence of the Buddha-Dharma is never seeing the nature (見性). Where has any of the Seven Buddhas or the twenty-eight patriarchs of India said that the Buddha-Dharma is only "seeing the nature" (見性)? The Sixth Patriarch's Platform Sutra contains the words "seeing the nature," (見性) but that text is a fake text; it is not the writing of one to whom the Dharma treasury was transmitted, and it is not the words of Sōkei. It is a text upon which descendants of the Buddhist Patriarch absolutely never rely."

(Shizen-biku, SBGZ, vol 4, p 269, BDK Edition; https://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0298b23:0298b29.cit)

Malcolm wrote:

It is interesting to learn that Dogen rejected the Platform Sutra.

An interesting corollary is that Sakya Paṇḍita also rejected the idea of "seeing the nature of the mind" as a non-buddhist system, linked to his rejection of the Single White Remedy advanced by Lama Shang, etc.

Sapan and Dogen lived at the same time.

Genjo Conan said:

Again, commonly attributed to the Daruma Shu--and, according to Faure, to Tendai as well, with which Dogen was intimately familiar.

The kensho jobutsu theory advocated by Hui-neng in the Platform Sutra and by Shen-hui had been transmitted in the Tendai tradition (for example, in Saichō's Kechimyakufu and in Daruma Daishi Sanron), and constituted the theme of Kensho Jobutsuron, one of the Daruma-shū's treatises.

Bernard Faure, The Daruma-shū, Dōgen, and Sōtō Zen, at n.60 (1987), available here: http://www.thezensite.com/ZenEssays/DogenStudies/DarumaShu_Dogen_Soto.html#note60

I don't speak Japanese, so if Matylda wants to argue with the scholarship, I'm out of my league. But that's the scholarship.

Malcolm wrote:

So, really, the root of the dispute is that not the Dogen rejected awakening, (obviously), he rejected a subitist term from a text he considered forged, one of the seminal texts of the entire Chan/Zen tradition. And in reading the rest of Faure's article, Dogen was critical of the Chinese founder of Rinzai as well.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 11:11 PM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

edit: I'm not especially inclined to fight about this. Dogen wrote explicitly about enlightenment many times.

Matylda said:

I only used your own words We talk a lot about Dogen--and it's true, Dogen didn't like the term "kensho" and, to the best of my knowledge, didn't use it.

it is absolutely false argument, since the term kensho was not used in the XIII century.. if Dogen did not like it, then nobody like the term kensho.. you cannot find it in texts of rinzai masters like Rankei Doryu, or Shoichi and others. It is sheer imputation that Dogen did not like the term kensho since he did not use it. It is wrong logic.

Genjo Conan said:

Sigh. Ok.

Malcolm wrote:

Matylda seems to have a valid point, based in text criticism. Instead of weariness, it should be confirmed, for example, when did the word "kensho" begin to be used in the modern manner and who was largely responsible for this.

These kinds of issues spring up in studying Nyingma literature written prior to the 13th century, and after, following Longchenpa's synthesis of Nyingma Vajrayāna teachings with Kadampa influences in his Great Chariot, which is the dominate approach today in the Nyingma school.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 8:16 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

PadmaVonSamba said:

Haven't we all been?

Giovanni said:

Probably not.

Aemilius said:

"From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother, father, brother, sister, son, daughter at one time in the past is not easy to find"

quoted from Mata sutta, The Connected Discourses of the Buddha, A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, Wisdom Publications 1999.

Malcolm wrote:

Even harder to find talking rabbits, unless we are talking Buddhas rebirth on an alien world where humans looked like rabbits.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 11:05 AM

Title: Re: "soteriology"

Content:

Johnny Dangerous said:

Eh, it's pretty clear what's meant when I read scholars, etc. employ this word. I'd rate it pretty low on my scale of inappropriate Buddhist jargon, personally.

Malcolm wrote:

Me too, howevr...

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 9:55 AM

Title: Re: "soteriology"

Content:

curtstein said:

One thing that complicates this is that like pretty much all Christian theological terms, soteriology predates Christianity,

Malcolm wrote:

soteriology:

1847, "a discourse on health;" 1864 in reference to the branch of theology which treats of salvation, from German soteriologie, from Greek sōtēria "preservation, salvation," from sōizein "save, preserve," related to sōs "safe, healthy," which is of uncertain origin (according to Watkins perhaps from PIE root *teue- "to swell," on the notion of "to be strong"). With -ology.

I think your concern is unfounded.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 7:35 AM

Title: Re: Dissociation and Awareness

Content:

Natan said:

I'm all for proper grammar, and proper introductions.

Malcolm wrote:

Yes, I am aware of this.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 6:21 AM

Title: Re: Dissociation and Awareness

Content:

Natan said:

It's the definition that matters. In credible translations, pristine awareness is often used. And there's no problem, because an author like Longchenpa devotes entire treatises to it's elucidation. The word brilliance could have been used instead with no problems. Even if one relies on archaic Indian terms, the specific use must be fleshed out. What

Vidya means for one Indian tradition, has nothing to do with how it's meant in another. An Indophile preference doesn't seem helpful, nor does an attitude of "only this way and no other." If best translations are sought, knowledge, science, lucidity, cognizance and so forth can be used, but these hardly shed light on Vidya as used in Vajrayana teachings, let alone the elaborations made by Tibetans and their use of Rigpa which takes on very specific and even anatomical significance. For my money, if we are talking about concepts which have only Tibetan source materials, then, if the preference is for original terms, use Rigpa. Again what this word means among the various lineages of Tibet varies significantly. Just from my own organic growth trajectory, not interacting with many folks for a long time, I used Bindu or Bindi, plural. That seemed to wrap up all the permutations of meanings for me. I'm very suspicious of anyone who is inflexible and has a my way or no way mentality.

natusake said:

The word literally means "knowledge". Adding "pristine" is interpretive at best, and plainly additive at worst. "Awareness" has already been criticized in this thread, and I haven't observed any compelling argument in its favor so far. Longchenpa explains that rigpa is a contraction of the phrase "one's own knowledge of pristine consciousness (yeshe)".

As I understand it, the equivalence between vidya and rigpa as terms comes from translation standards established in the transmission of Buddhist texts from India to Tibet. As Buddhists have the idea that our source material is Indic, whether evidence on a text-critical/historical basis for this is produced, as far as our own tradition and lineage is concerned I think it is appropriate to back translate technical terms into Sanskrit.

Natan said:

Whose tradition and lineage is that?

Malcolm wrote:

He is talking about a common term, from Hinayana though Dzogchen. In Sanskrit, pratyatmyavedanajñāna, so so rang gi rig pa'i ye shes. Gnosis which is personally known to oneself. This is literally how it is defined in all Buddhist traditions, and specifically, in chapter 1 of the Choying Dzod Commentary, Longchenpa asserts that the term "rig pa" is a contraction of so so rang gi rig pa'i ye shes, and so is rang rig.

"Pristine" because of "ye nas" which is a synonym of primordial, and so on. The word "primordial" is quite overused in Dzogchen translations. It's lazy and often grammatically incorrect, depending on which part of the sentence it belongs.

Natan said:

None of these words are going to call up an entrance to experience of Dzogchen without the kind of textual output someone like Longchenpa provides,

Malcolm wrote:

None of these words are going to call up anything other than a mishmash of ill-digested

concepts if they are not explained properly according to the commentaries on the basis of a proper experiential introduction.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 6:04 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Anyone can deluded themselves into such as idea.

Astus said:

If one can delude oneself into trusting the Three Jewels and living ethically, that sounds like a beneficial delusion.

Malcolm wrote:

I was referring to the idea that one is certain that one has cut off birth in three lower realms merely through trusting the three jewels and following some vows. The three fetters referred to here, the most important is being free of a view of self.

Astus said:

<https://www.dharmawheel.net/viewtopic.php?p=153592#p153592> then, although points 5 and 6 are still about total renunciation.

Malcolm wrote:

No, I don't think so, unless I am missing some context due to the translation.

But to your point, in general, Mahāyāna, while a path of renunciation, does have a different approach to ethics than śrāvakayāna.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 4:50 AM

Title: Re: American Soto Zen

Content:

clayde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation?

Astus said:

To assess the level of one's initial attainment the Buddha has provided the 'mirror of the teaching' (e.g. <https://suttacentral.net/sn55.8/en/sujato>).

Malcolm wrote:

Anyone can deluded themselves into such as idea.

Astus said:

The Buddha has also talked about how to test if somebody claims to be liberated (<https://suttacentral.net/mn112/en/sujato>),

Malcolm wrote:

If one is a follower of śravakayāna. But that is only applicable to those on the path of renunciation.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 4:39 AM

Title: Tasting Sugar

Content:

Malcolm wrote:

This post was conceived elsewhere, but it is being born here:

clyde said:

There are a few Zen teachers who have publicly spoken about their kensho/satori, including Meido (Rinzai) and Guo Gu (Chan), but a more open and honest discussion of Zen teachers and students regarding realization would be controversial - but would be revitalizing.

Malcolm wrote:

The issues you raise, Clyde, are not just in Zen. The issues you raise are endemic in Western Buddhism. Why? In general if you make light of yourself, in Asia everyone will think maybe you have depth you are hiding. In America, and to a lesser extent in Europe, if you don't loudly proclaim who you are, set out your achievements and qualifications, if you tell people that you really don't have any qualities, Western people, especially Americans, will believe you and move on. There is a saying in Tibet, "An empty bucket makes the most noise."

It's really easy to talk about sugar to someone who has not tasted it. You can use all kinds of words. However none of them will permit the person to have insight into what it tastes like. And worse, people can use these words to deceive those who have never tasted sugar (including themselves) into believing that the person describing sugar (which they have never tasted) has actually tasted sugar, selling sugar substitutes, such as saccharine and aspartame.

Ordinary students who have never tasted sugar will never be able tell who has tasted sugar just because some teacher with a name proclaims everywhere, "I have tasted sugar!" advertising their retreats and seminars to the Tricycle/Lion's Roar/Patreon/Wisdom/Shambhala audience. There is no guarantee that such a person who is advertising some brand of sugar has actually tasted the sugar they are selling, even when they claim someone else signed off on their sales license. Realization, whatever word you use for it, kensho, satori, rig pa, is not something which one can successfully discuss with people who do not have that experience. If one is not a teacher, one should not really try to either.

People who have had that experience recognize that trying to convey this experience in words is fraught with peril, that it can be misleading. Meido mentions this in his brief discourse on kensho, offering a disclaimer to those listening, by saying that it is easier to say what kensho isn't than what it is:

<https://www.patreon.com/posts/about-kensho-46557679>

All I can say is that those who have tasted sugar can identify those who have not tasted sugar by how the latter describe it to the former. When two people who have tasted sugar get together however, they don't really need to say very much at all to recognize each other.

For example, in the Tibetan Dzogchen tradition, it is traditionally kept very secret. Why? Not because of national security, not because it is a trade secret, and not because it is reserved for a special, elite grade of practitioners. Dzogchen has been kept secret, because like Zen, it is not realizable through intellectual analysis--it is experiential from beginning to end. And it is very easy to see in discussions who has some realization of Dzogchen teachings and who doesn't. The problem is that people can deceive others by using words and concepts found in Dzogchen texts, and the same applies to Zen/'Chan, Mahāmudra, etc. They can fool people with lineages, titles, status, certifications, and large retinues.

There is also no guarantee that a person who has tasted sugar is going to be someone we like, someone we can relate to, someone who makes us comfortable and relieves our stress. It's very likely quite the opposite, that person will make us feel very uncomfortable, and we will have a hard time relating to that person. Why? Because the job of such a person is to show us our own state, and just as everyone hates the sound of their own voice, looking at our own state is not comfortable.

Sometimes students feel that when a teacher goes out of the way to make them feel uncomfortable, acts strangely, and so on, this is "crazy wisdom". There are many so-called teachers who hide behind unconventional behavior because they have no realization at all. It's all just Dharma business, and making students feel unbalanced, insecure, and afraid is often the best way to gaslight them.

But a real teacher who is making us feel uncomfortable, out of our zone, does not need to do anything obviously outrageous, all they need to do is keep telling us, "That's not sugar," "Nope, that's not sugar either," until we discover what sugar actually tastes like. Sometimes helping us taste sugar feels very extreme, causes us to have doubts about what we are doing.

Then finally, say someone has satori, kensho, discovers rigpa, identifies the nature of the mind. So what? This is the beginning of the actual path. Now they actually have something to work with other than confusion. Now they have less doubt. But if they do not have a qualified teacher, someone who has actually tasted sugar, then they will never know if they have tasted sugar or instead tasted saccharine or aspartame.

Anyone who has tasted sugar immediately knows that saccharine, aspartame, while both sweet, taste nothing like sugar. But working with such a teacher is a two way street. The teacher has to trust the student, otherwise, they may not feel comfortable if the student is just a kind of dharma junkie, go to this teacher and that teacher, this teacher and tradition, chasing concepts and not gnosis. So in this case the teacher may not open up right away, show their hand as someone who actually has been tasting sugar for some time. See, it is not enough to taste sugar once. One has to make sure. One has to also sample sugar against sugar substitutes so one can make sure.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 2:39 AM

Title: Re: "soteriology"

Content:

curtstein said:

When western buddhologists employ the term "soteriology" are they talking about something that Buddhists have historically concerned themselves with? If so, then what term(s) in Chinese, Sanskrit, Pali, or Tibetan have been used by Buddhists to refer to whatever it is that western buddhologists are referring to when they use the term "soteriology"?

The one term that comes to my mind is 度 (dù), which can be translated into English as "save", as in the first of the Four Great Vows and also in the Heart Sutra. But is the Buddhist 度 really referring to the same kind of thing as Christian "salvation"?

Malcolm wrote:

There is no actual soteriology in Buddhadharna since there is not "soter," no saviour.

We can say however there is a mokṣology, since there is liberation and a theory of liberation.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 2:03 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aemilius said:

You should also consider the numerous Jatakas and Avadanas. There are many stories in which the Bodhisattva or sometimes a Deva or even a Rishi takes rebirth as a human, or as an animal, as many different kinds of animals. Are these created bodies? In some Jatakas Indra/Sakra appears in a magically created body, like a body of a beggar or a brahman, like in the Jataka of the Hare on the Moon.

Giovanni said:

These are myths, allegories, metaphors, not descriptions of ontological reality even in the relative sense.

Aemilius said:

Reincarnation or rebirth is an integral part of the Buddhist view of existence, including ordinary beings and Aryas or Noble ones. The style of these stories may not conform to the modern academic taste, but their essence reflects the reality that has been seen and experienced by the enlightened Masters of the different schools of Buddhist tradition during two and half millennia.

Malcolm wrote:

So you think the Buddha was a talking rabbit in a past life?

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 1:52 AM

Title: Re: American Soto Zen

Content:

Tao said:

I would love to see Zen and Mahamudra and Dzogchen masters writing or talking together about that kind of things with the spirit of understand the common grounds. Not trying to make their differences greater. That's something I dont understand.

Malcolm wrote:

You should read Nubchen, Longchenpa, and Jigme Lingpa. They generally reject the criticisms leveled at Chan/Zen by other Tibetan Buddhists.

Author: Malcolm

Date: Monday, July 24th, 2023 at 9:00 PM

Title: Re: A breaking news editor and zen meditation

Content:

palafo said:

Hello all,

I hope some might find this interesting. I am a breaking news editor at The New York Times and wrote an article about my zen practice and what it's like to unplug from an intense job as a breaking news editor at The New York Times to go on retreat. This is a free gift link, so no subscription necessary. I would be interested in and appreciate any comments from the practitioners here. Bows.

https://www.nytimes.com/2023/07/21/insider/meditation-zen-breaking-news.html?unlocked_article_code=owwdV7VaXEVD7aDEpQnCSa_AFCSZDO3f_r3FZFLxWT-tGhWhmP6Nmbj7CV0vKjDSkgfX3BiYCtvLzE9FSkcvDmdTOoA2wk-OXnON7gSR2my6RvUyr-

K9Qldt8fV3oKigPHLw_U2nPQ32BaUSyq9tF9scdfpf2tP3rZQlyxf9R_TX4HE6L-4g-RBrRmlA3gOqbCO9TH78-mf9rZQgO6KaFg4u1ijYoQQiOrVvbRDUWyp80muDyQTY_qXmZfdUu7BEzYD4eSMFungXm34HDUyNyDJdLg6bQth7qKWT9aqYJ0V64hOcRL_Wv0llvzTh5eotE_tFuW7vc7RdJWrlG0Un_3Y3sg2rQ&smid=nytcare-ios-share&referringSource=articleShare

Malcolm wrote:

Are you practicing Zen to feel better about samsara (i.e., as a form of MBSR), or to attain liberation in order to benefit all sentient beings? From your article, it's not at all clear.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:51 AM

Title: Re: American Soto Zen

Content:

tingdzin said:

Perhaps we should allow Meido to respond.

Malcolm wrote:

No one's stopping him.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:46 AM

Title: Re: American Soto Zen

Content:

clyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about "the cultural adaptation of Zen in the U.S."

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question.

clyde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation? Perhaps we should allow Meido to respond.

Malcolm wrote:

Also, it stands to reason that a realized Zen teacher who can know what other Zen teachers are realized, they should also be able to know teachers in other traditions who are realized, since one assumes all Mahayana Buddhist realization is basically the same.

The same goes for a realized teacher in any Mahayana tradition. The problem is that students are incapable of knowing who is and who is not realized. So it doesn't matter what anyone says about who is realized. It's a dumb question.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:28 AM

Title: Re: American Soto Zen

Content:

clyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about "the cultural adaptation of Zen in the U.S."

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question.

clyde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation? Perhaps we should allow Meido to respond.

Malcolm wrote:

The point is very simple, how does anyone know anyone is realized? There is certainly no way for an ordinary student to tell. This being the case, how are we to know who is a realized Zen master, Lama, etc? It's not like there is some external sign or verbal indication of realization. This is why lineage is more important than the individual teacher, and that's true in every authentic Buddhist tradition.

Given the number of Japanese Zen teachers who have proven to be absolute shitshows in America, and who have "confirmed" their students, not to mention Tibetans, Koreans, and so on, even the safeguard of lineage is questionable.

In reality, one puts away silly romantic ideas about realized teachers, finds a compatible person to study and practice with who at least has a valid lineage, and you follow the Dharma, not the person: the meaning, not the words; definitive texts rather than provisional ones; and gnosis rather than concepts, as the Buddha recommended.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:11 AM

Title: Re: American Soto Zen

Content:

clyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about “the cultural adaptation of Zen in the U.S.”

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question. Merzel told me personally he thought he was a realized bodhisattva when I asked him directly, during a request to explain the five ranks of Tozan to me, to which he kindly complied. But I mean really? I don't know if he is realized or not but if I had to bet...and that opens the question of what is “realization.”

Author: Malcolm

Date: Monday, July 24th, 2023 at 8:53 AM

Title: Re: Back in the USA II

Content:

Natan said:

The US is a corporate oligarchy and democracy is a sham.

PadmaVonSamba said:

That is stated as an empirical fact, when really it depends on how many people vote, and for whom.

Natan said:

Both sides of the vote are bought

Malcolm wrote:

Uh huh. That's why Trump sought so hard to undermine the 2020 election...

Author: Malcolm

Date: Monday, July 24th, 2023 at 8:48 AM

Title: Re: American Soto Zen

Content:

Meido said:

But when you have so-called Zen teachers who deny kensho as the gate, and negate the path itself in favor of what is essentially an intellectual conceit regarding original enlightenment

Malcolm wrote:

Specifically in light of the fact that Dogen categorically rejected the Tendai doctrine of original awakening.

Author: Malcolm

Date: Monday, July 24th, 2023 at 3:30 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Sharf has shown that the New Buddhism was distinct from traditional or classical Zen on multiple levels. He disputes the notion of a “pure experience” that can be uncoupled from its institutional and doctrinal constraints, noting that classical Zen is one of the most scholastic and ritualistic forms of Buddhist monasticism and that enlightenment in Zen is “constituted in elaborately choreographed and eminently public ritual performance.”⁴² He has also questioned the legitimacy of New Buddhist proponents, pointing out that they were largely laypeople who were not trained in traditional Zen monastic settings. Nonetheless, this modernist vision of Zen was largely embraced by Western scholars and lay practitioners as an historically accurate picture of traditional Zen until recent studies such as Sharf’s illuminated its specifically modernist and nationalist contextual origins.⁴³

Gleig, Ann. American Dharma . Yale University Press. Kindle Edition.

Astus said:

That strongly suggests the worries regarding and the emphasis on authentic awakening within Zen is a modern phenomenon, while those focusing on rituals and scholarly studies are the followers of the pre-modern tradition.

Malcolm wrote:

It strongly suggests that people worried about "authentic awakening," whatever that is supposed to be outside of recognizing the illusory nature of all things and the subsequent recognition that everything is empty, might not really understand the Buddha's message at all.

Author: Malcolm

Date: Monday, July 24th, 2023 at 1:49 AM

Title: Re: Barbie

Content:

KristenM said:

Please do. I like films that use the medium as allegory, whereas at points this was like listening to a speech and monologues. I think you can get the same points across better by using allegory without literally telling the audience the actual point of the story.

Malcolm wrote:

Now GG should do an evil barbie movie.

KristenM said:

I was thinking a heart wrenching GI Joe movie, with themes of Toxic Masculinity, and a Robert Bly narration.

Malcolm wrote:

Ugg, men's movement. Gross.

Author: Malcolm

Date: Monday, July 24th, 2023 at 1:04 AM

Title: Re: Back in the USA II

Content:

Natan said:

It's highly speculative nukes deter conventional war.

Malcolm wrote:

They don't. They deter nuclear war. But a power that has them has a power that does not over a barrel. That's why everyone wants them.

Natan said:

I agree, Ukraine has a right to self-defense. Ukraine is not even close to winning and Putin has plenty of offense left in him.

Malcolm wrote:

Putin can continue to destroy his country, that's true. Ukraine has already won. The outcome has already been decided.

Natan said:

US has gone beyond aid and has become an active participant. Totally supplying and training up Ukraine military is just asking for trouble as well as expanding NATO.

Malcolm wrote:

Russia expanded NATO, not the US. Not supplying Ukraine with the weapons they need to fight the Russians will lead to further instability in the region.

Natan said:

Russia is being broadsided all along it's Western borders.

Malcolm wrote:

That's false. When Lithuania, Poland, Estonia, and Latvia were invited into NATO, Russia did not utter a peep.

Natan said:

And all this talk about Russian and Chinese weakness is total propaganda and so far from true.

Malcolm wrote:

Russia has an economy the size of Italy's. A million of their most educated people have fled. They are fielding tanks and weapons built in WWII. This is the real situation in Russia's economy:

<https://www.wsj.com/articles/russia-raises-rates-as-ukraine-war-costs-mount-a41bfa23>

Natan said:

The US also has incredible endemic problems that constantly have itself teetering on the brink of collapse. and BRICS is expanding and strengthening as well.

Malcolm wrote:

All countries have problems of one kind or another, but in fact the US economy is stronger than it has been in decades.

Natan said:

The US will lose opportunities to build ties with its own neighbors in the Western hemisphere where the US is currently hated and the hate getting worse.

Malcolm wrote:

Mexico has replaced China as the US's largest trade partner:

<https://www.dallasfed.org/research/economics/2023/0711#:~:text=Mexico%20became%20the%20top%20U.S.,top%20trading%20spot%20in%202014>

Natan said:

There's no win for anyone here.

Malcolm wrote:

There is no win in samsara, period.

Natan said:

It might seem noble to defend democracy but it's not what US is doing. It's interfering in a geopolitical arena with a history it cannot possibly hope to manage and its doing so for every reason that has nothing to do with Democracy, corporate control.

Malcolm wrote:

That's a far-left conspiracy theory, Nate. In any case, Ukraine is NATO's problem as a whole now. The EU wants Ukraine in the EU, and has for years.

The idea that the US is interfering in Ukraine is ludicrous. The US has been trying to shed itself of Ukraine for decades. Just read Christopher Smith's Ukraine's Revolt, Russia's Revenge, or Snyder's Road to Unfreedom.

Natan said:

That the US is a democracy is in question, rates low on the democracy scale. The US is a corporate oligarchy and democracy is a sham.

Malcolm wrote:

US Democracy is certainly flawed, but I don't agree with the isolationists like Kennedy, Trump, and so on:

The overarching conclusion of this book is that the causes of the conflict were deep and remain persistent. Therefore, resolving it will be difficult. When Radoslaw Sikorski criticized "Russia's 19th century approach" to security in 2013,¹⁶ he made an important point: Russia seeks an order based on the dominance of the great powers that was widely accepted in the era prior to World War I. The West rejects this idea, insisting instead on an order based on a combination of democracy and international institutions. That disagreement emerged from the moment that Mikhail Gorbachev was loosening the Soviet Union's control over central Europe in 1989. Russia's deployment of force in 2014 can be viewed as a determination to no longer accept the results of a set of rules it did not endorse. Ending the conflict will require, and will likely help shape, a new set of security arrangements in Europe. Until Russia accepts the West's vision for Europe or the West accepts Russia's, the conflict will endure, with Ukraine caught in the middle.

D'Anieri, Paul J. . Ukraine and Russia (pp. 276-277). Cambridge University Press. Kindle Edition.

A country with an economy of the size of Italy's has no hope winning against the NATO alliance, the largest economic bloc in the world.

China and India really don't want any part of this war, though they are happy to buy discounted oil from Russia.

Natan said:

And now Trump has a big argument for electing him next year.

Malcolm wrote:

We'll see how well Trump does once he is convicted of the January 6th insurrection. This trial is sure to be held in DC and Jack Smith has the receipts. You've trained in law and dealt with prosecutors. You know quite well that Jack Smith would not bother to issue an indictment against Trump for January 6th unless he was certain he could win. There is too much at stake for Jack Smith to lose.

Author: Malcolm

Date: Monday, July 24th, 2023 at 12:19 AM

Title: Re: Barbie

Content:

Johnny Dangerous said:

I was planning on watching it. I expected it to not just be all fun and poppy, as I can't see Greta Gerwig doing a fluffy, traditional Barbie thing. I'll comment once I've seen it.

KristenM said:

Please do. I like films that use the medium as allegory, whereas at points this was like listening to a speech and monologues. I think you can get the same points across better by using allegory without literally telling the audience the actual point of the story.

Malcolm wrote:

Now GG should do an evil barbie movie.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 11:50 PM

Title: Re: Back in the USA II

Content:

Natan said:

Not our war.

Malcolm wrote:

It is our war. We guaranteed Ukraine's security way back in the early '90's when we convinced them to give up their nukes.

Natan said:

That was denuclearization, the thing the US convinced Russia to do and then backed out of it. All this fomenting has a long history since Bush I. Suddenly Trump comes off as the peacenik by saying he wants to stop the killing. And Biden is now facing a war against China... There is no Buddhist argument for war here. It's playing out like any war. It's spreading like wildfire. US actions are not saving any lives.

Malcolm wrote:

I am not making a Buddhist argument. I am also not making an argument for war. I am making an argument for defense, the defense of Ukraine.

The only reason Putin felt impunity about attacking Ukraine is because they had no nuclear weapons, and he had already frustrated their attempt to join the EU and NATO in 2008 and again in 2013-2014.

Because of Putin's attack on Ukraine, NATO has in the last year admitted two countries that have been historically neutral for decades: Finland and Sweden. Putin has succeeded only in strengthening NATO.

Personally, I support Ukraine %100 percent in their fight against the genocidal

ambitions of Putin. Putin is destroying his own country to fight a war he has no hope of winning, whether or not he decides to use nuclear weapons.

As for Taiwan. The PRC just likes to saber rattle. Right now China is in the middle of a huge economic crisis, with 20% unemployment, rampant inflation, etc. They are not going to go to war against Taiwan anytime soon. If they do, they too will lose.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:08 PM

Title: Re: Barbie

Content:

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 11:42 AM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

natusake said:

I thought there were Buddhist practices that had correspondence to this experience, although the view was different.

OdeKirk said:

Mingyur Rinpoche talks about the story of his teacher Salje Rinpoche being conscious during sleep here:

Perhaps it doesn't count as deep sleep?

Malcolm wrote:

Definitely not deep sleep.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:23 AM

Title: Re: Back in the USA II

Content:

Natan said:

. Putin has been in a defensive posture all along.

Malcolm wrote:

No. Invading Chechnya, Georgia, and Ukraine in 2014-2023, etc., is not defensive.

Natan said:

Biden fomented this.

Malcolm wrote:

Short memory. You seems to have forgotten why Trump was impeached in round 1.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:19 AM

Title: Re: Back in the USA II

Content:

Natan said:

The warmongering has got to stop.

Malcolm wrote:

Yes, Putin really needs to stop murdering Ukrainians.

Natan said:

Not our war.

Malcolm wrote:

It is our war. We guaranteed Ukraine's security way back in the early '90's when we convinced them to give up their nukes.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:16 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Further, Dosho Port writes:

When the Meiji Soto reformers first began collaborating with each other to determine what they could identify as the central practice they offered householders (in order both to shore up their congregations and hopefully convert some of those at the gates who were carrying torches), you might be surprised that "shikantaza" did not come up. And it didn't come up as a practice for householders until much later, possibly with Sawaki Roshi (1880-1965).

In the first such efforts to convey what Soto Zen was about, the venerable monks simply highlighted the goal and avoided specifying any method. Significantly, they identified

that goal as awakening ("directly pointing to the mind, seeing into one's nature and becoming Buddha" they said) and did not hesitate to use the words "kensho" and "satori." These had not yet become taboo in the new Soto School.

At that time, some in Soto Zen were enamored with Western Protestant Christianity and set about to reform Soto Zen in its image, in part by centering householders rather than monastics (as had been the case throughout Soto history in China and Japan). It was also at this time that the Soto school's emphasis on kensho and/or satori were dropped because the consensus was that it required an intensity of training that householders (and arsonists) were not up for. It was only much later that the avoidance of the word "kensho" was blamed on Dogen having a personal issue with the word (which he did)...

Rather than a path of vivid practice verification, the PMSO only offers to meet people's belonging needs, a trivialized and truncated dharma belief system, lots of ceremony, and a little zazen. Ironically, today in the West, most Soto practitioners, as well as most Soto teachers, seem to unknowingly embrace what they think is the "Soto Tradition" and "Dogen's Way," when, in fact, what they are embracing is a recently reformulated religion, born in part from the trauma of the "abolish Buddhism, destroy Shakyamuni" campaigns as well as Western colonialism, and repackaged in a wrapping much like what many of them fled - Protestant Christianity.

<https://www.patreon.com/posts/73554590>

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:04 AM

Title: Re: American Soto Zen

Content:

clyde said:

If you look at my original post, I was noting the structural difference between Japanese Soto Shu Zen and American Soto Zen. I didn't say one was better, only that American Soto Zen may be seen as a distinct tradition. Real? That's for the students to determine. (I'm not affiliated with any Zen teacher or sangha.)

I've heard/read about the "family temple" issue and the Zen-priests-don't-teach complaint from others, as long as 50 years ago and even from a few Japanese Soto teachers. And that points to an important difference between American Soto Zen and Japanese Soto Zen and it contributes to American Soto Zen being (or at least having the potential to become) its own tradition. Soto Shu's support is the local "family" (by custom) temples and the priests, as Astus correctly put it, "serve communal needs"; but it is not teaching realization. American Soto Zen doesn't have local family temples. American Soto Zen is supported by sanghas of persons who are seeking realization and the priests duty is to teach Zen, to teach realization.

Malcolm wrote:

Looks like there is a bit of unconscious white supremacy in your point of view:

"American Soto Zen may be seen as a distinct tradition."

clyde said:

Malcolm, Noting differences between traditions and explicitly declaring that one is not better than the other is not “unconscious” anything.

Malcolm wrote:

You are explicitly declaring that “American Soto,” dominated by white, middle-class people as it is, is a “distinct” tradition. Again:

Cheah extends their work to define “cultural rearticulation” as “a way of representing religious tradition from another’s culture into ideas and practices that are familiar and meaningful to people of one’s own culture.”⁹⁸ Such a process is inevitable when religions travel across cultural contexts, and examples from Buddhist history include the sinicization of Buddhism in China. By contrast, “racial rearticulation” is “the acquisition of the beliefs and practices of another’s religious tradition and infusing them with new meanings derived from one’s own culture in ways that preserve the prevailing system of racial hegemony.”

clyde said:

Regarding the critique of “the Zen that came to America”, this is nothing new. Dogen wasn’t satisfied with “the Zen that came to Japan” in his time and travelled to China to study. Zen is not bound by time or place. Each time/place and culture developed its own expression and tradition (e.g. - we have no difficulty in noting Korean and Vietnamese traditions as distinct), we should expect America to develop its own traditions.

Malcolm wrote:

Dogen had no imagination that he was creating a distinct “Japanese” tradition, quite the opposite, in fact. Over many centuries, of course, Zen developed its own distinct flavor. But certainly not in the first generation of its transmission.

What you are suggesting is that in one generation “American Soto” has evolved into a “distinct” tradition. This is a ludicrous assertion. Have some humility.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 5:05 AM

Title: Re: American Soto Zen

Content:

clyde said:

If you look at my original post, I was noting the structural difference between Japanese Soto Shu Zen and American Soto Zen. I didn’t say one was better, only that American Soto Zen may be seen as a distinct tradition. Real? That’s for the students to determine. (I’m not affiliated with any Zen teacher or sangha.)

I’ve heard/read about the “family temple” issue and the Zen-priests-don’t-teach complaint from others, as long as 50 years ago and even from a few Japanese Soto teachers. And that points to an important difference between American Soto Zen and Japanese Soto Zen and it contributes to American Soto Zen being (or at least having the potential to become) its own tradition. Soto Shu’s support is the local “family” (by

custom) temples and the priests, as Astus correctly put it, “serve communal needs”; but it is not teaching realization. American Soto Zen doesn’t have local family temples. American Soto Zen is supported by sanghas of persons who are seeking realization and the priests duty is to teach Zen, to teach realization.

Malcolm wrote:

Looks like there is a bit of unconscious white supremacy in your point of view:

"American Soto Zen may be seen as a distinct tradition."

" Cheah draws from critical race theory to illuminate a legacy of Orientalism and white supremacy from the Western Orientalists of the Victorian era to the contemporary Vipassana movement. Cheah borrows from Lori Pierce to define white supremacy as “the conscious or unconscious promotion and advancement of the beliefs, practices, values and ideals of Euroamerican White culture, especially when those cultural values are represented as normal.”⁹⁵ As a largely invisible hegemonic discourse, white supremacy operates as a standard of normality in convert lineages. For example, bell hooks has discussed how African Americans feel marginalized in white convert communities, and for some, participating within them “has been synonymous with choosing whiteness.”⁹⁶ Both Cheah and hooks argue that white supremacy, as an unconscious cultural discourse, has largely shaped Euro-American convert communities.

Crucial to Cheah’s argument is the distinction made by Michael Omi and Howard Winant between cultural and racial rearticulation.⁹⁷ Cheah extends their work to define “cultural rearticulation” as “a way of representing religious tradition from another’s culture into ideas and practices that are familiar and meaningful to people of one’s own culture.”⁹⁸ Such a process is inevitable when religions travel across cultural contexts, and examples from Buddhist history include the sinicization of Buddhism in China. By contrast, “racial rearticulation” is “the acquisition of the beliefs and practices of another’s religious tradition and infusing them with new meanings derived from one’s own culture in ways that preserve the prevailing system of racial hegemony.”

Gleig, Ann. *American Dharma* . Yale University Press. Kindle Edition.

I think you need to think about this in relation to your dialogue with Matylda. Specifically, she is critiquing the Zen that came to America as a trend that grew out of the Buddhism Modernism period in Japan. She is pointing out, that in her opinion, what passes for Zen in the West, largely has nothing to with actual Zen, by and large.

Robert Sharf offers a close examination of the historical and ideological emergence of New Buddhism, the distinctively Japanese iteration of Buddhist modernism.³⁶ The early years of the Meiji period (1868–1912) witnessed dramatic political and cultural changes and rapid modernization and industrialization. Against this backdrop, Shinto government officials mounted a strong campaign called “abolishing Buddhism” against the Tokugawa Buddhist establishment. They accused Japanese Buddhism of being both antimodern—institutionally corrupt, superstitious, and holding Japan back from

scientific advancement—and anti nationalist—a foreign religious import that did not reflect the innate cultural and spiritual sensibilities of the Japanese.³⁷

In response to the dual challenges of Shinto government opposition and Western discourses of modernity, a group of elite, university-educated Japanese Buddhists fashioned a distinctively modern form of Buddhism. They admitted that Buddhism had become corrupt but attributed this to institutional and cultural accretions that had distorted the pure spiritual core of the tradition. In what came to be known as the New Buddhism, reformers presented a picture of a pure Buddhism that was rational, empirical, and compatible with modern science and social reform...

Sharf points out that the typically cosmopolitan and intellectual proponents of New Buddhism were educated at universities that were highly influenced by modern Western discourses, and he identifies the determinative influence of Romantic critiques of institutional religion and Enlightenment values of universalism, science, and reason.⁴⁰ He claims, for example, that the framing of Zen as “pure experience” reflected the understanding in the works of Friedrich Schleiermacher, Rudolph Otto, and William James of the core of religion as a sui generis unmediated experience. This Western-influenced reconstruction of Zen as pure spirituality was then presented to unsuspecting Westerners as an historically authentic picture of Zen, which, moreover, was claimed to be superior to Christianity. According to Sharf, therefore, Meiji Buddhist reform figures subversively appropriated key values of Western modernity to form a modern picture of Zen that was used to challenge the religious and cultural hegemony of the West.⁴¹

Sharf has shown that the New Buddhism was distinct from traditional or classical Zen on multiple levels. He disputes the notion of a “pure experience” that can be uncoupled from its institutional and doctrinal constraints, noting that classical Zen is one of the most scholastic and ritualistic forms of Buddhist monasticism and that enlightenment in Zen is “constituted in elaborately choreographed and eminently public ritual performance.”⁴² He has also questioned the legitimacy of New Buddhist proponents, pointing out that they were largely laypeople who were not trained in traditional Zen monastic settings. Nonetheless, this modernist vision of Zen was largely embraced by Western scholars and lay practitioners as an historically accurate picture of traditional Zen until recent studies such as Sharf’s illuminated its specifically modernist and nationalist contextual origins.⁴³

Gleig, Ann. *American Dharma*. Yale University Press. Kindle Edition.

This "modern picture of Zen that...used to challenge the religious and cultural hegemony of the West" was imported to the West, and because it was largely informed by Western ideals, "This Western-influenced reconstruction of Zen as pure spirituality was then presented to unsuspecting Westerners as an historically authentic picture of Zen."

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 1:20 AM

Title: Re: Karma and Dependent Origination

Content:

Vajrasvapna said:

For me...the Third Turning is definitive.

Malcolm wrote:

If this is the case, do you accept the true self taught in the Nirvana Sutra literally? If not, how can you say all Third Turning Sutras are definitive? If so, how can you claim to be anything other than an eternalist in Buddhist drag?

Vajrasvapna said:

I think the Yogacara view about emptiness is superior, emptiness is the non-duality of grasper and grasped. Now, the true ultimate can't be simply archived by logic analysis, like in the Madhyamakas schools, but it's the non-verbal ultimate, beyond expression.

Malcolm wrote:

Yogacāra is a realist school. Seen pp 80-82 of Asanga's Bodhisattvabhūmi (in Engle, Bodhisattva Path to Unsurpassed Awakening, Shambhala) where Asanga rejects Madhyamaka, claiming that there must be a bare substance underlying all designations, otherwise, one is a nihilist. Do you believe that?

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 12:36 AM

Title: Re: Dissociation and Awareness

Content:

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

natusake said:

I thought there were Buddhist practices that had correspondence to this experience, although the view was different.

Malcolm wrote:

There is a practice of integrating with luminosity, but that's quite different than claiming to be self-aware in a state of deep sleep.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 8:02 PM

Title: Re: Back in the USA II

Content:

Natan said:

The warmongering has got to stop.

Malcolm wrote:

Yes, Putin really needs to stop murdering Ukrainians.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 10:39 AM

Title: Re: Dissociation and Awareness

Content:

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

PadmaVonSamba said:

experience and awareness of experience are two different things. For example. We experience a moist surface on the eyes, as well as blinking, but we have No awareness of it. And except perhaps where damaged or scarred, we experience every inch of the surface of our skin constantly. Even the backs of our knees and tops of our ears. But we are just so used to these continuous things, these very subtle sensations, that we are simply not aware of them unless for some reason they are interrupted. For example, by touching hot or cold or sharp.

We are experiencing brain activity constantly but we experience it as ideas, thoughts, dreams, and so on. We have no direct awareness of neurons firing. We are only aware of how we interpret those physiological experiences.

Malcolm wrote:

I would argue it is not the case that experience and awareness are phenomenologically distinct. If we are color-blind for example, we cannot experience certain colors. so we are not aware of them. Same goes for certain kinds of deafness.

In deep sleep, our brains switch to delta waves. In this state we are not aware of the outside world nor do we "experience" it. If we are woken from deep sleep, we are generally startled awake. Experience is only conscious, never unconscious.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 9:47 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

Where is awareness? Perhaps, enjoying placidly because the grossest levels of the mind are not working. It is a fact that all living beings experience bliss (Ananda in Sanskrit) in deep sleep,

Malcolm wrote:

Yawn. Boring. Turiya is just an Advaita:imputation,

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 9:44 AM

Title: Re: Zen and the Art of Saving the Planet

Content:

Kim O'Hara said:

Zen and the Art of Saving the Planet by Thich Nhat Hanh (2021) is a worthwhile book with some odd aspects.

The general reader is likely to read it "as is", as a book by TNH with commentaries from one of his senior students. As such, it is wise, gentle and positive, as is everything I know by this teacher. He argues that the only way to have a positive effect on the world is to work from a position of universal compassion, and the way to reach that position is mindfulness practice.

Malcolm wrote:

Mindfulness, these days, has been sewn up in a neat neoliberal packaging:

One of the claims made by mindfulness advocates is that the practice in and of itself leads to pro-social conduct, enhancing compassion, altruism and empathy, while reducing aggression and prejudice. This is one of the movement's central tenets, used to justify the absence of any overt discussion of ethics. It is the basis of the utopian

promise that a mindful revolution will usher in a more humane society and even world peace.

Purser, Ronald E. . *McMindfulness* (p. 122). Watkins Media. Kindle Edition.

Hopefully, what people will understand from this book instead, though I doubt it, is this:

Instead of despairing at the ravages of capitalism, or clinging to myths about its instant destruction, we can be liberated moment to moment by meaningful action. This is powerful because it reverses our dismembering by neoliberalism, which leaves us divided to fend for ourselves in a cutthroat environment, erasing our collective memory in the process. It is hardly surprising that so many feel hopeless, passive, and cynical. We need to re-member — to come back together, to recall what has happened, and to cultivate what Bhikkhu Bodhi calls “conscientious compassion,” awakening new visions:

A collective voice might emerge that could well set in motion the forces needed to articulate and embody a new paradigm rooted in the intrinsic dignity of the person and the interdependence of all life on Earth. Such collaboration could serve to promote the alternative values that offer sane alternatives to our free-market imperatives of corporatism, exploitation, extraction, consumerism, and toxic economic growth.³²

Purser, Ronald E. . *McMindfulness* (pp. 259-260). Watkins Media. Kindle Edition.

What i think people are going to see is this:

The Davos crowd, already well versed in managing assets, tends to view human behavior in terms of economic motivations. Mindfulness framed as a skill just becomes a new way to invest in human capital. The entrepreneurial self is encouraged to make this wise investment so as to gain a competitive edge as an economic actor. This reduces the self to a “collection of assets that must be continually invested in, nurtured, managed and developed,” warns Wendy Brown in *Undoing the Demos*, making resistance far less likely.¹⁴ It can be hard to see out of the box if the system that builds it is reinforced by mindfulness, suggesting we can thrive if we only let go of awkward questions.

Purser, Ronald E. . *McMindfulness* (pp. 174-175). Watkins Media. Kindle Edition.

Kim O'Hara said:

Further, that no-one can do it alone and that, to be most effective, we need to form or join communities consciously working for change. None of this is particularly specific to "saving the planet", and environmental activism as such is hardly mentioned in the middle half of the book.

But if our hypothetical general reader takes it all in and applies it, they will be a better and happier person by the end of it, having painlessly absorbed a solid course of Engaged Zen. And then, we hope, they are ready to go on saving the planet.

Malcolm wrote:

I'm unconvinced that humans will exist in a thousand years without radical changes. It seems foolhardy to assume that watching one's breath will have any systemic effect on climate change, biodiversity loss, pollution, or mass environmental devastation. As for changing the plutocratic control of government, finance, and the media by corporations — or ending unemployment, inequality, homelessness, substance abuse, or white supremacy — it seems almost mean to suggest that paying attention will wave magic wands.

Ironically, Kabat-Zinn's ideas about future deliverance distract us from what the present most requires of us: political engagement. As the University of Chicago's Lauren Berlant notes: "Optimism is cruel when the object/scene that ignites a sense of possibility actually makes it impossible to attain the expansive transformation for which a person or a people risks striving."⁵ Dissent is often stifled by fixation on the moment, letting go of "doing," and thoughts about action. Instead, we are told to retreat to unstable conditions, indulging in what Berlant calls "conventional good-life fantasies." Mindfulness is all very well as a basic coping device, but as a revolutionary strategy it seems empty, tempting its adherents with the comforting impasse of passivity.

Purser, Ronald E. . *McMindfulness* (pp. 243-244). Watkins Media. Kindle Edition.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 7:23 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

Where is awareness? Perhaps, enjoying placidly because the grossest levels of the mind are not working. It is a fact that all living beings experience bliss (Ananda in Sanskrit) in deep sleep,

Malcolm wrote:

Yawn. Boring. Turiya is just an Advaita-imputation,

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 5:27 AM

Title: Re: Back in the USA II

Content:

Malcolm wrote:

You're so dumb, I bet you think this tweet is about you...

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 3:40 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The notion of awareness without an object of awareness that you mention is what is normally experienced in deep sleep or dream without dreams ...

Malcolm wrote:

No, when you are unconscious, for example in deep sleep, you are also unaware.

Bapho said:

You are unconscious from the perspective of the state of vigil or state of dreams, or also from the perspective of an external observer or third person. I think that in reality, from the perspective of the first person, what there is not is "memory". It is very difficult to have memory of a monotonous state of deep darkness where there is neither time nor space ...

Malcolm wrote:

You are just unconscious:

<https://www.webmd.com/sleep-disorders/deep-sleep-deep-clean>

When one is awake and aware, one's brain is very active.

Author: Malcolm

Date: Friday, July 21st, 2023 at 10:59 PM

Title: Re: Back in the USA II

Content:

Queequeg said:

Despite all the breathless commentary about Biden, he has done a better job as President than anyone since LBJ in terms of impactful, significant, liberal economic legislation.

Malcolm wrote:

Yup, take it from MTG, she is spot on:

Author: Malcolm

Date: Friday, July 21st, 2023 at 9:45 PM

Title: Re: Back in the USA II

Content:

Miorita said:

Kamala Harris ought to open the door for him to release him as she did nothing, absolutely nothing on her appointment as VP. I have never seen a person do nothing. Now I saw it.

Malcolm wrote:

It is a rare vice president that does anything memorable while in office. Can you remember anything Dan Quail did? How about Al Gore? Richard Nixon under Eisenhower?, and who was LBJ's vice president?

As for Biden, he is one of the most effective presidents we have had in decades. You should look at his legislative accomplishments, not his posture.

Author: Malcolm

Date: Friday, July 21st, 2023 at 7:41 PM

Title: Re: Dissociation and Awareness

Content:

Jules 09 said:

It's quite simple:

PadmaVonSamba said:

I'm not disputing that.

I'm referring to the notion of awareness without an object of awareness.

I'm saying that if there's no object of awareness, you wouldn't know it.

Bapho said:

The notion of awareness without an object of awareness that you mention is what is normally experienced in deep sleep or dream without dreams ...

Malcolm wrote:

No, when you are unconscious, for example in deep sleep, you are also unaware.

Author: Malcolm

Date: Friday, July 21st, 2023 at 3:11 AM

Title: Re: Dissociation and Awareness

Content:

Jules 09 said:

Perhaps the point is, that in the context of Dzogchen, awareness is non-referential..

Malcolm wrote:

In the context of English, the term refers to being vigilant:

Middle English aware, from late Old English gewær "watchful, vigilant," from Proto-Germanic *ga-waraz (source also of Old Saxon giwar, Middle Dutch gheware, Old High German giwar, German gewahr), from *ga-, intensive prefix, + *waraz "wary, cautious" (from PIE root *wer- (3) "perceive, watch out for").

This is quite far from the preferable translation of rig pa as "cognizance:"

cognizance (n.)

mid-14c., conisance, "device or mark by which something or someone is known," from Anglo-French conysance "recognition," later, "knowledge," from Old French conoissance "acquaintance, recognition; knowledge, wisdom" (Modern French connaissance), from past participle of conoistre "to know," from Latin cognoscere "to get to know, recognize," from assimilated form of com "together" (see co-) + gnoscere "to know" (from PIE root *gno- "to know").

Meaning "knowledge by observation or notice, understanding, information" is from c. 1400. In law, "the exercise of jurisdiction, the right to try a case" (mid-15c.). Meaning "acknowledgment, admission" is from 1560s. The -g- was restored in English spelling 15c. and has gradually affected the pronunciation, which was always "con-." The old pronunciation lingered longest in legal use.

Author: Malcolm

Date: Friday, July 21st, 2023 at 1:19 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

perhaps a silly question, but do Chetsun Nyingthig and Yeshe Lama empowerments differ in terms of time and efforts required for both preparations and event itself on how difficult they are for a teacher giving them ?

Malcolm wrote:

The Chetsun is easier to give. The Yeshe Lama rig pa'i rtsal dbang does not occur until the middle of teaching Yeshe Lama.

Author: Malcolm

Date: Friday, July 21st, 2023 at 12:57 AM

Title: Re: Questions about Tulkus

Content:

Sādhaka said:

And Malcolm, does this mean that a Bodhisattva would have to be on the Seventh Bhumi; or does it mean that they have to complete the Seventh Bhumi?

Malcolm wrote:

They have to complete the seventh bhumi.

Author: Malcolm

Date: Thursday, July 20th, 2023 at 6:19 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Of course the view is different (some kind of Self/eternalism vs. no-self/beyond the four extremes)

Malcolm wrote:

Really, it is just eternalism in drag.

Author: Malcolm

Date: Thursday, July 20th, 2023 at 5:26 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

I am not referring to any Tibetan or Sanskrit term/word/concept at all, but to the English word itself as it is being used commonly in English language. That may or may not be aligned with Buddhist concepts.

Malcolm wrote:

"Awareness" is an experience of the state being conscious of an object. For example, "Are you aware that your zipper is down?"

Merriam Webster gives:

the quality or state of being aware : knowledge and understanding that something is happening or exists

So, both a state and an experience.

Bapho said:

You are saying that awareness implies being aware of something (vijñāna) but for example in Spanish language

Malcolm wrote:

Are we communicating in Spanish here? If not, I fail to see your point.

Author: Malcolm

Date: Thursday, July 20th, 2023 at 12:12 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Of course the view is different (some kind of Self/eternalism vs. no-self/beyond the four extremes) but my point is that the basic concepts already existed in India and furthermore existed from the yogic/siddha side (and unmentioned is that historically Indian Buddhism often took the yogic/siddha practices and then adapted them to Buddhadharma).

Malcolm wrote:

Well, no. It is now well established that hatha yoga was borrowed by Hindus (See Jim Mallinson's research) from Vajrayāna Buddhism, and things like vāyus, nāḍīs, and so on are part of the common Indian medical milieu.

Author: Malcolm

Date: Wednesday, July 19th, 2023 at 10:43 PM

Title: Re: The Purpose of Thogal Practice (2)

Content:

Bluetara said:

The purpose of Togal is to realise the rainbow body to dissolve the elements that make up the physical body into the elements, pure nature
Togal is superior as it cuts conceptual thought

Malcolm wrote:

You mean there is conceptual thought in trekcho? And more over, aren't the physical elements also dissolved in trekcho?

Bluetara said:

I highly recommend the practice of Togal as...trekcho take a long time

Malcolm wrote:

But doesn't this statement stand in contradiction to the fact that trekcho is described as sudden, whereas thogal is described as gradual?

Author: Malcolm

Date: Wednesday, July 19th, 2023 at 9:14 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Just to stir the pot some more, I suspect, although I have no solid evidence, that in fact Early Indian Vajrayana did have a notion of tulku's, so identified or identifiable nirmanakayas although the Tibetans extended this by creating lineages.

What we now group together as Hinduism developed the concept of an avatar between the 5-2th BCE - 6 CE:

The concept of avatars was first introduced in the post-Vedic literature, particularly the Bhagavad-Gita of the epic Mahabharata, the Ramayana, and the Puranas.

Thus the basic concept of an avatar, an incarnation to revitalize the teachings, have this long window dating from around the time of the Buddha all the way up to just after the establishment of Indian Buddhist Vajrayana.

So Indian Buddhism had a model available for nirmanakayas more or less from the start.

Secondly some consider that phowa, transference, was actually mentioned in the Yoga Sutras of Pantajali (around 400 CE):

From The Perfection of Desire as the Path (Kāma-Siddhi) Three Early Indian Vajrayāna Treatises, Jadusingh, Laul (the kind of transference mentioned is into the body of a recently deceased person)

[58]Parapurapraveśa: (lit. entrance into another city"). Sometimes, the Yoga of Resurrection in Another Body, literally, Another City (Skt.nagara/pura-praveśa/ Tib. gron 'jug) is treated as a separate practice; otherwise, it is included within the Yoga of Consciousness Transference, the last among the Six Yogas of Nāropa....This is a practice also described in the Yoga Sutras of Patañjali (Vibhūti Pada, 37). Therein, it is explained that the yogī who knows the course of the network of nerves (nāḍi-saṅcara) can project his consciousness into another body and by navigating the course of the network of consciousness-conveying nerves (chititavāha-nāḍi) in that body, establish his own consciousness therein.

So the concepts themselves arise in what became Hinduism around the time of Buddhist Vajrayana in India historically and predate the transmission of Dharma to Tibet and were just laying around to be used/appropriated.

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:48 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Vajrasvapna said:

My counterargument is that if the Buddha nature is empty of self-existence, it is conditioned. So not unconditioned as Mipham states.

Malcolm wrote:

That is a non sequitur. The emptiness of uncompounded phenomena is one of the 16 emptinesses described by the Buddha. In fact, compounded phenomena and uncompounded phenomena are mutually dependent. If you affirm one, you automatically affirm the other. That's why Nāgārjuna stated:

If, since arising, abiding, and perishing are not established, the compounded are not established.

Since the compounded have never been established, how will the uncompounded be established?

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:35 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Really? Is there a real difference here though as Buddhist Vajrayana yogis associated with one another in charnel grounds and other places and we clearly have what are effectively clans of siddha style practitioners in India today that claim their traditions stem from the 8th century.

Malcolm wrote:

What we don't find is family lineages in the Tibetan style, modeled on the style of brahmins, like the Khon. There wasn't any need for such family lineages in India because of the central role brahmins played in the ritual life of Indians.

The only such kula lineages I am aware of are Shakti family lineages in Hinduism. I suppose there could have been such buddhist family lineages of tantric practitioner in India, but there is no record of them forming distinct institutions like the Ngakpa families of Tibet.

I am always happy to discover new historical information, but I have not seen any on this subject. what we call the tantric period in Indian history was pretty brief, chaotic, with lots of social upheaval. The institutional base for Vajrayāna Buddhism was destroyed, and frankly, that last practitioners we know of date to the 17th century. Claims by 21st century Bengalis to 1000 year old tantric lineages ought to be met with some suspicion. It is a little hard to suss out the Nath-- they might have maintained Cakrasamvara secretly, but there is only anecdotal evidence, nothing hard.

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:18 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Why make such a hypothesis? Tibetans have always claimed that they faithfully copied Indian Buddhism and the scriptural and commentarial literature from Indian Buddhism obviously supports the concept of incarnating nirmanakayas and possibly the notion of their identification.

Malcolm wrote:

What was never the case was recognizing incarnations for the purpose of continuing lineages, which include property, and so on. And there are no accounts of Indians recognizing Indian children for the purpose of bequeathing lineages to them. We don't even find evidence of clans of mantrikas in India, as we do in Tibet.

Author: Malcolm

Date: Monday, July 17th, 2023 at 5:09 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Unknown said:

Since the first recognized tulku is said to be Karma Pakshi,

Malcolm wrote:

In fact the first recognized Tulku we know of in Tibet is Tulku Osel, the 12th century reincarnation of Dzeng Josrey, of the Dzogchen Longde lineage.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 9:04 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Yes, it's cruel to allow a pet to be eaten by wild animals when you could easily can prevent it. That's why it's against the law to do it to your own pet. Get a clue.

Malcolm wrote:

No, you are wrong. People let chickens roam free in their yards. No one prosecutes them if those birds are taken by a hawk, etc., or wander into the road, and so on. You really don't know what you are talking about. You are just having an emotional reaction.

For example, if I had a cat (I own no pets), there is no law preventing me from allowing out day or night without protection when ever I choose. As far as dogs go, the only laws restricting dogs are those which are in place to protect wildlife and livestock from dogs. Now, I agree if you deliberately staked an animal of any kind to be attacked by another animal, human or not, laws against cruelty would apply, but otherwise? No.

seeker242 said:

And allowing chicken to roam free, so they can be subjected to predators and traffic, that's cruel too. Letting cats outside at night to roam around and kill everything, thats cruel too. Grow up and get a clue.

Malcolm wrote:

No, it's not cruel at all. It's how life is. Cruelty is a human judgement, it has nothing to do with reality.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 8:53 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

The first might be why there is no system of reincarnations anywhere but Tibet?

kirtu said:

As written this is incorrect since there are reincarnations in Mongolia, India (Lahdak, Tawang etc.), Nepal, Bhutan, Sikkim, Kalmykia, etc and now in the West in several countries. What you meant is that there is no system of recognized reincarnations except in Tibetan Buddhism.

Malcolm wrote:

Yes, but since the system started in Tibet proper, it stands as written.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:35 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

The idea that this makes it not cruel, is also asinine. Get a clue.

Malcolm wrote:

So, watching a bobcat kill a wild rabbit without interfering isn't cruel, but watching it kill someone's pet rabbit is cruel?

seeker242 said:

Yes, it's cruel to allow a pet to be eaten by wild animals when you could easily prevent it. That's why it's against the law to do it to your own pet. Get a clue.

Malcolm wrote:

No, you are wrong. People let chickens roam free in their yards. No one prosecutes them if those birds are taken by a hawk, etc., or wander into the road, and so on. You really don't know what you are talking about. You are just having an emotional reaction.

For example, if I had a cat (I own no pets), there is no law preventing me from allowing it out day or night without protection when ever I choose. As far as dogs go, the only laws restricting dogs are those which are in place to protect wildlife and livestock from dogs. Now, I agree if you deliberately staked an animal of any kind, domestic or wild, to be attacked by another animal, human or not, laws against cruelty would apply, but otherwise? No.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:20 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

If you had custody of a pet animal and willingly just allowed it to be eaten by wild animals, when you could have easily prevented it, you would be guilty of the crime of animal cruelty in nearly every, if not every, state in the country of the United States. To say it's ok to commit the crime of animal cruelty, is blatantly asinine. Grow up...

Malcolm wrote:

Umm, we are not talking about someone who has custody of a given pet, rather a bystander. Thus, there is no fiduciary responsibility. Get a clue.

seeker242 said:

The idea that this makes it not cruel, is also asinine. Get a clue.

Malcolm wrote:

So, watching a bobcat kill a wild rabbit without interfering isn't cruel, but watching it kill someone's pet rabbit is cruel? The only difference is whether the rabbit is property or not. There is no inherent value that pets enjoy over wild animals. To insist that this is so is tantamount to claiming human values about the environment based on ownership and property rights is more important than every living's right to survive. This is exactly the thinking that has led to the present environmental crisis.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:13 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

It's also asinine to claim, or even suggest, that a pet is an appropriate food for a wild animal.

Malcolm wrote:

Pets get eaten by wild animals every day. Grow up.

seeker242 said:

If you had custody of a pet animal and willingly just allowed it to be eaten by wild animals, when you could have easily prevented it, you would be guilty of the crime of animal cruelty in nearly every, if not every, state in the country of the United States. To say it's ok to commit the crime of animal cruelty, is blatantly asinine. Grow up...

Malcolm wrote:

Umm, we are not talking about someone who has custody of a given pet, rather a bystander. Thus, there is no fiduciary responsibility. Get a clue.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 9:50 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

You are trying to argue that it's fine to just let a pet be eaten by a wild animal. Sorry friend, that's asinine.

Malcolm wrote:

It's a question of priorities. I'll pick the endangered species (for example, wolves) over a pet (cat, small dog) or a domestic animal, such as sheep or cows, any day.

seeker242 said:

It's also asinine to claim, or even suggest, that a pet is an appropriate food for a wild animal.

Malcolm wrote:

Pets get eaten by wild animals every day. Grow up.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 8:53 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

What is hilarious is people claiming that bringing the rabbit inside is somehow wrong, inappropriate or that you shouldn't do that. Completely laughable in fact.

Malcolm wrote:

No one said it was wrong, actually. You are just projecting that out of your own neurosis.

seeker242 said:

You are trying to argue that it's fine to just let a pet be eaten by a wild animal. Sorry friend, that's asinine.

Malcolm wrote:

It's a question of priorities. I'll pick the endangered species (for example, wolves) over a pet (cat, small dog) or a domestic animal, such as sheep or cows, any day.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 6:35 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

It would be ridiculous to feed a neighbors pet spider to a wild animal too. Pets are not food, they're pets. To claim they are food...is blatantly ridiculous.

Malcolm wrote:

Not interfering is not feeding your neighbor's rabbit to a falcon. Hilariously, you don't seem to know that Peregrin falcons would never take on prey as large as a rabbit. Rabbits fight back.

seeker242 said:

What is hilarious is people claiming that bringing the rabbit inside is somehow wrong, inappropriate or that you shouldn't do that. Completely laughable in fact.

Malcolm wrote:

No one said it was wrong, actually. You are just projecting that out of your own neurosis.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 5:04 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

They asked if they did the right thing calling back a pet rabbit because of a falcon overhead. Yes, they did do the right thing. To claim they shouldn't do that... is blatantly ridiculous.

Malcolm wrote:

It's like picking between the spider and the fly. It's utterly relative. There is no right or wrong answer here. To conclude there is, is blatantly ridiculous.

seeker242 said:

It would be ridiculous to feed a neighbors pet spider to a wild animal too. Pets are not food, they're pets. To claim they are food...is blatantly ridiculous.

Malcolm wrote:

Not interfering is not feeding your neighbor's rabbit to a falcon. hilariously, you don't seem to know that Peregrin falcons would never take on prey as large as a rabbit. Rabbits fight back.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 4:34 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

They asked if they did the right thing calling back a pet rabbit because of a falcon overhead. Yes, they did do the right thing. To claim they shouldn't do that... is blatantly ridiculous.

Malcolm wrote:

It's like picking between the spider and the fly. It's utterly relative. There is no right or wrong answer here. To conclude there is, is blatantly ridiculous.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 2:10 AM

Title: Re: What do you call this Longchen Nyingtik text that I have? (continued)

Content:

Lingpupa said:

This might be what Malcolm was thinking of when he commented "It is", but such a bald

answer is hard to investigate any further.[/list]

Malcolm wrote:

This is the text in the Khros ma sgrub skor

1 ff. (pp. 737-738) (v. 2, img. 281-282) of bdr:W1KG9609

Title: dag snang ye shes dra ba las: sngon 'gro'i ngag 'don shin tu bsdus pa

You will see it is the same text here, starting on page 15:

<https://dudjomtersarngondro.com/download/texts/free-text-downloads/dudjom-tersarngondro-practice-texts/>

This is commentary on the same text in Dudjom Rinpoche's collected works:

2 ff. (pp. 419-422) (v. 13, img. 423-426) of bdr:W20869

Title:

dag snang sngon 'gro'i ngag 'don bsdus pa'i dmigs zin mdor bsdus

Author: Malcolm

Date: Sunday, July 16th, 2023 at 1:14 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Which is precisely why they should be kept indoors.

A rabbit hopping around in the backyard for a hour or two?, yea... no...

Malcolm wrote:

Keeping cats and dogs indoors is cruel and unhealthy. Same goes for chickens, ducks, geese, horses, ponies, and so on. And you really can't protect your pet fowl and rabbits from predation by foxes, racoons, falcons, etc., unless you cage them, which is also cruel and unhealthy.

seeker242 said:

Letting cats and dogs, or other similar domesticated animals, roam the wild is more cruel and more unhealthy.

Malcolm wrote:

You've clearly never lived in the country, dogs and cats love being outside without supervision, chasing squirrels and hunting mice. Just like one cannot protect children from every risk, one cannot protect pets from every risk. It makes for unhealthy, neurotic

pets.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:54 PM

Title: Re: Questions for Ācārya Malcolm Smith

Content:

Vajrasvapna said:

If rigpa is not a reality in any sense of the term, such as an unconditioned reality, wouldn't enlightenment be a definitive state and liberation be impossible?

Malcolm wrote:

Can you rephrase the question?

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:44 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

In reality, pets are not supposed to be part of the ecosystem to begin with.

Malcolm wrote:

Pets have very detrimental impact on the environment, actually.

seeker242 said:

Which is precisely why they should be kept indoors.

A rabbit hopping around in the backyard for a hour or two?, yea... no...

Malcolm wrote:

Keeping cats and dogs indoors is cruel and unhealthy. Same goes for chickens, ducks, geese, horses, ponies, and so on. And you really can't protect your pet fowl and rabbits from predation by foxes, racoons, falcons, etc., unless you cage them, which is also cruel and unhealthy.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:37 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

In reality, pets are not supposed to be part of the ecosystem to begin with.

Malcolm wrote:

Pets have very detrimental impact on the environment, actually.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:31 PM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

What Tibetan term do you intend by awareness? Rig pa? If so, you are incorrect.

fckw said:

I am not referring to any Tibetan or Sanskrit term/word/concept at all, but to the English word itself as it is being used commonly in English language. That may or may not be aligned with Buddhist concepts.

Malcolm wrote:

"Awareness" is an experience of the state being conscious of an object. For example, "Are you aware that your zipper is down?"

Merriam Webster gives:

the quality or state of being aware : knowledge and understanding that something is happening or exists

So, both a state and an experience.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:34 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I am researching the topic, and I even picked up some books, but it will take some time to study everything. A non-pathological dissociative state is merely the beginning of the Awareness experience, where a person starts to perceive everything as illusory.

fckw said:

Just to get a few points right:

1. Awareness is not a state.
2. Awareness is not an experience.
3. Seeing everything as illusory may either be seen as part of a dissociative state or as a specific meditation instruction. Both are not equal at all. For example, the latter requires that you have set up the correct view first, without which the meditation instruction makes no sense at all.

It seems you are really confusing lots of concepts here. You can experience as many states as you like, awareness is at the bottom of all of them.

Malcolm wrote:

What Tibetan term do you intend by awareness? Rig pa? If so, you are incorrect.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:30 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I answered about the experience, not about the science behind it. But I think they call it the Rainbow Body for some reason.

fckw said:

In my understanding, this picture does not properly depict rainbow body, but a lower realization. However, I could not find anyone ever providing a proper explanation, so I could be wrong. It seems either most practitioners never get to the realization shown on the picture, or they don't speak about it.

Malcolm wrote:

This picture is intended to show the body of great transference. But is just art, someones concept. According to Chogyal Namkhai Norbu, this imagery comes from the Sakyas school.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:27 PM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Karma Dorje said:

It's largely trauma that causes people to seek an answer outside of their native religious tradition(s) in my experience.

Malcolm wrote:

Studies have shown that there is correlation between weak/absent fathers and conversion.

Kim O'Hara said:

Correlation does not equal causation.

I'm sure there is also a correlation between trauma and weak/absent fathers, for instance, so Karma Dorje's point may be just as valid as your studies.

Kim

Malcolm wrote:
It wasn't posted as a contradiction.

Author: Malcolm
Date: Saturday, July 15th, 2023 at 8:24 PM
Title: Re: Should I save the rabbit or the falcon?
Content:
seeker242 said:
Same goes for a pet...

Malcolm wrote:
If it were one's own pet. That value does not necessarily translate to the pets of others.

Author: Malcolm
Date: Saturday, July 15th, 2023 at 10:16 AM
Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political
Content:

Shaiksha said:
Assume your statement is correct that the entire tulku system is corrupt, this begs the question - why such precious teachings entrusted to a corrupt system (by the bodhisattvas, etc)? Why do they say the blessing of the lineage (e.g. there surely is no blessing coming out of a "corrupt system"? Is this also a political statement? What makes Vajrayana work then? Not the "lineage blessings" and devotion/faith?

Malcolm wrote:
There are a lot of assumptions in your statement that you might want to reflect upon.
The first might be why there is no system of reincarnations anywhere but Tibet?

Author: Malcolm
Date: Saturday, July 15th, 2023 at 3:28 AM
Title: Re: It must be a wonder to have a Buddhist relationship.
Content:
Knotty Veneer said:
Yeah let's not fall into the same trap as the Abrahamic (and some other) religions by insisting of marriage within the faith.

Let people love who they love and marry who they want to.

Malcolm wrote:
Frankly, that might work for people who not in Vajrayāna. It does not work to well for Vajrayāna people, based on personal experience and my observations of others. And

honestly, most of the Buddhists I know who are in relationships with non-Buddhists always feel there is something missing.

Knotty Veneer said:

Might be the case for your version of vajrayana, perhaps.

I had a wonderful relationship with my late wife a Jew who didn't want to be a Buddhist but was totally supportive. I think sharing values is more important than what religious organization you sign up to.

Malcolm wrote:

I couldn't be in relationship with a conservative. I also have found that even relationships with nonBuddhists with whom I share all other values mutually unworkable.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 2:20 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Or, someone who loves being ridiculous.

Malcolm wrote:

You also clearly never grew up anywhere near a farm.

And how can a vegan own pets? I though you all were into animal suffrage.

Frankly, if you feed cats meat, which you apparently do, you might as well eat it yourself.

seeker242 said:

Rabbits are vegetarians in case you hadn't noticed... Clearly you never read a book in biology? It's ridiculous to assert that a pet is an appropriate food for a wild animal. It's beyond asinine, far beyond. Just as ridiculous as suggesting that a person is an appropriate food for a wild animal. My dog is a vegetarian and it's certainly ridiculous, beyond ridiculous, to say that he is an appropriate food for a wild animal. It's so ridiculous that it should not even need to be said....

Malcolm wrote:

I said cats, because earlier you mentioned catfood:

[#https://www.petmd.com/cat/nutrition/can-cats-be-vegan-or-vegetarian #](https://www.petmd.com/cat/nutrition/can-cats-be-vegan-or-vegetarian)

Author: Malcolm

Date: Saturday, July 15th, 2023 at 2:03 AM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

SilenceMonkey said:

Do they see objects as external to the perceiving mind, or merely an appearance of the mind (as in Cittamatra)? I'm asking in terms of perception of relative truth, not in terms of Shunyata.

Malcolm wrote:

Non-gelug madhyamakas accept outer objects conventionally, but define relative and ultimate truth as incorrect or correct perceptions of those objects.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 1:22 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Definitely pick the pet of the little girl next door. Or, you can go tell he that her pet is dead "Because falcons have to eat too you know". Sounds like something a psychopath would say.

Malcolm wrote:

Or a realist.

seeker242 said:

Or, someone who loves being ridiculous.

Malcolm wrote:

You also clearly never grew up anywhere near a farm.

And how can a vegan own pets? I though you all were into animal suffrage.

Frankly, if you feed cats meat, which you apparently do, you might as well eat it yourself.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 1:17 AM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Knotty Veneer said:

Yeah let's not fall into the same trap as the Abrahamic (and some other) religions by insisting of marriage within the faith.

Let people love who they love and marry who they want to.

Malcolm wrote:

Frankly, that might work for people who not in Vajrayāna. It does not work to well for Vajrayāna people, based on personal experience and my observations of others. And honestly, most of the Buddhists I know who are in relationships with non-Buddhists always feel there is something missing.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:56 AM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Karma Dorje said:

It's largely trauma that causes people to seek an answer outside of their native religious tradition(s) in my experience.

Malcolm wrote:

Studies have shown that it is there is correlation between weak/absent fathers and conversion.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:52 AM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

SilenceMonkey said:

I'm not sure I follow... I understand the first sentence to mean that relative truth is any object perceived by an ignorant perceiver/awareness. So wouldn't the emphasis be equally on both subject and object?

Malcolm wrote:

Because a truth is a perception, which is either veridical or not. In Candrakīrti, all objects are defined as having two natures: one the object of a veridical perception, one the object of a nonveridical perception. The Geluks generally define the objects of these two perceptions as isolates in the object. Non-Gelug madhyamakas however do not take the idea that objects have two natures literally, merely that objects can be seen correct or incorrectly. In other words, satyas are perceptions of objects, they do not exist in the objects themselves.

SilenceMonkey said:

Does this suggest the original meaning of “relative truth” has more to do with linguistic convention than other connotations?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:23 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

And the example actually being discussed here is a pet rabbit and a bird. It's blatantly obvious that it's appropriate to help the rabbit. Just like it would be appropriate to help a person. Whether or not people help in such situations, because of bystander effect, etc. is not relevant to the point that was being made. It completely misses the point really.

Malcolm wrote:

Definitely pick the falcon. Rabbits are a dime a dozen. Falcons are more important over all to the ecosystem.

seeker242 said:

Definitely pick the pet of the little girl next door. Or, you can go tell her that her pet is dead "Because falcons have to eat too you know". Sounds like something a psychopath would say.

Malcolm wrote:

Or a realist.

Author: Malcolm

Date: Friday, July 14th, 2023 at 11:48 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

And the example actually being discussed here is a pet rabbit and a bird. It's blatantly obvious that it's appropriate to help the rabbit. Just like it would be appropriate to help a person. Whether or not people help in such situations, because of bystander effect, etc. is not relevant to the point that was being made. It completely misses the point really.

Malcolm wrote:

Definitely pick the falcon. Rabbits are a dime a dozen. Falcons are more important over all to the ecosystem.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:55 PM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

wei wu wei said:

Have others worked through this before and what have you come up with?

Malcolm wrote:

The Gelupas err in placing the emphasis on the object rather than the subject.

SilenceMonkey said:

For Gelukpas, is "self" only an object and not a subject?

Malcolm wrote:

In the definition of a truth, they place emphasis on the object, so for them, a relative truth is the object of non-veridical cognition. In general, they place emphasis on the object status, not on the whether the cognition itself is true or false.

As far as "concealer" goes, it is a sort of bad etymology from the translation of vernacular texts into Sanskrit at an early period. In Pall:

Sammuti Sammuti (f.) [fr. saṃ+man] 1. consent, permission Vin iii.199. — 2. choice, selection, delegation Vin iii.159. — 3. fixing, determination (of boundary) Vin i.106. — 4. common consent, general opinion, convention, that which is generally accepted; as ° - conventional, e. g. ° sacca conventional truth (as opposed to paramattha ° the absolute truth) Miln 160; ° ñāṇa common knowledge D iii.226; ° deva what is called a deva J i.132; DA i.174; see under deva; ° maraṇa what is commonly called "death" Vism 229. — sammuccā (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammannati). — 5. opinion, doctrine Sn 897 (=dvāsaṭṭhī diṭṭhigatāni Nd1 308), 904, 911. — 6. definition, declaration, statement Vin i.123 (ummattaka °); A iv.347 (vādaka °); VbhA 164 (bhuñjaka °). — 7. a popular expression, a mere name or word Miln 28. — 8. tradition, lore; combd with suti at Miln 3.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:44 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

drodul said:

Malcolm, the mice in your house came from somewhere, and, unless they arrived by car, that somewhere was outside.

Giovanni said:

(
House Mice (Mus Musculus) and Field Mice (Apodemus Sylvaticus) are very separate species and very easy to tell apart. Both are found all over the world. Mus Musculus are grey/brown with small rounded ears. Apodemus Sylvaticus are reddish brown with large shell shaped ears. House mice have evolved to live in close proximity to human beings. They do not live away from buildings or other human structures. Field Mice live outside..they will come in to buildings to forage food but they return outside. They do not live indoors.

Malcolm wrote:

I keep trying to explain this, but they won't listen because they have never lived in the country and so do not know the difference.

Author: Malcolm

Date: Friday, July 14th, 2023 at 9:52 PM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

wei wu wei said:

Have others worked through this before and what have you come up with?

Malcolm wrote:

The Gelulpas err in placing the emphasis on the object rather than the subject.

In any case, relative and ultimate truth in the context of the path of seeing, according to Kashmiri Dharmaśrī, are:

The dharma knowledge of the path of seeing is understanding the relative to be like an illusion; the subsequent knowledge is knowing the ultimate to be free of proliferation.

Author: Malcolm

Date: Friday, July 14th, 2023 at 9:37 PM

Title: Re: What do you call this Longchen Nyingtik text that I have?

Content:

Lingpupa said:

I'll begin by confessing that I get confused by the plethora of Dudjom-related ngondros, so this question really is a question, but - are you sure about that Stone? That "concise Dudjom ngondro is from the Throma cycle of Dudjom Lingpa..."?

Malcolm wrote:

It is.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:59 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

drodul said:

Malcolm, the mice in your house came from somewhere, and, unless they arrived by car, that somewhere was outside.

Malcolm wrote:

Well, no, it's an old country house and they've been living in the walls and attic for the past 230 years.

Author: Malcolm

Date: Friday, July 14th, 2023 at 2:33 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:

It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

seeker242 said:

Yes, you did say that putting a rat in the forest is "Sending something off to a certain death", which of course it isn't...

Malcolm wrote:

No, you just thought I was talking about rats. I wasn't.

Author: Malcolm

Date: Friday, July 14th, 2023 at 2:14 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Regardless of where anyone lives, it's still unreasonable that anyone can claim to know,

for sure, what will happen in the future. So you really have no idea either.

Malcolm wrote:

As someone who has taken many a mouse to their death in the nearby forest about three miles away, I'll take my direct perception and inference over your speculation any day.

seeker242 said:

The fact that the word certain means knowing for sure, it not a speculation, it's written right in the dictionary. In short, the only one speculating is you. The idea that a rat will certainly be eaten by an owl, is noting more than a speculation, which is by definition not a certainty.

Malcolm wrote:

I didn't say rats would be eaten by owls, though of course they would be prey for owls too, but rats, like cats, are bigger and likely to put up more of a fight.

But mice, definitely. I've seen it happen.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:48 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

You're right, I clearly don't try to redefine what the words in the dictionary mean. I tend go by what it actually says.

"Known for sure, beyond any doubt"

An inference does not mean that...

Malcolm wrote:

And you don't live in the country, so you really have no idea.

seeker242 said:

Regardless of where anyone lives, it's still unreasonable that anyone can claim to know, for sure, what will happen in the future. So you really have no idea either.

Malcolm wrote:

As someone who has taken many a house mouse to their death in the nearby forest about three miles away, I'll take my direct perception and inference over your speculation any day.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:17 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Releasing a rat in the forest does not mean they will certainly move into somebody else's house and there's plenty of food in the forest. The idea that it will certainly be eaten by an owl defies the very definition of what the word certain means. As I said before, the only way you can know that for certain...is to have a crystal ball...

Malcolm wrote:

It seems you only accept direct perception as a valid source of knowledge, but there is also inference.

Clearly, you don't live in the country.

seeker242 said:

You're right, I clearly don't try to redefine what the words in the dictionary mean. I tend go by what it actually says.

"Known for sure, beyond any doubt"

An inference does not mean that...

Malcolm wrote:

And you don't live in the country, so you really have no idea.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:03 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

You claimed that releasing a rodent that is caught in a house is certain death. You are certain that every rodent in every house is a house mouse? That's not even close to being reasonable. In short, you're not certain.

Malcolm wrote:

I didn't claim any such a thing.

When you release rats, you are just passing the buck. They will certainly move into someone's else's house. They go where the food is.

Mice, well, field mice and house mice are not the same. And I am quite certain about house mice. If you release them into the wild, they will be eaten by birds, squirrels, snakes, etc.

seeker242 said:

Releasing a rat in the forest does not mean they will certainly move into somebody else's house and there's plenty of food in the forest. The idea that it will certainly be eaten by an owl defies the very definition of what the word certain means. As I said before, the only way you can know that for certain...is to have a crystal ball...

Malcolm wrote:

It seems you only accept direct perception as a valid source of knowledge, but there is also inference.

Clearly, you don't live in the country.

Author: Malcolm

Date: Friday, July 14th, 2023 at 12:44 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

But the system was and is corrupt. Tulkus also tend to be less well-educated than other kinds of lamas, because they are used more for their role in fund-raising, which means they have to spend more time doing rituals than studying dharma. Several of my teachers were tulkus. and they, generally, were universal in their observation that the tulku system was corrupt.

Shaiksha said:

I feel that this is a bit of an exaggeration.

Malcolm wrote:

It's not.

Many realized masters came out of the tulku system. Starting from the most recent: Gyatrul Rinpoche, Dudjom Rinpoche, the 16th Karmapa ... going all the way back to the early tulku system, the list is too long.

There have some tulkus who practiced and attained realization. but being recognized a tulku by itself is not a guarantor that the person is realized. And below the seventh bhumi bodhisattvas completely lose all memory of their realization, and so have to start all over again at the beginning in every life time.

And at least one famous tulku, the 5th Dalai Lama, wrote in his autobiography that he failed the tulku exam. Despite this, the regent claimed he passed. So, I remain completely skeptical. It's a corrupt system and has been forever.

Shaiksha said:

Sure, there were some average tulkus and some corrupt practices – but to take them and then conclude that the whole system is corrupt – is it not an exaggeration?

Malcolm wrote:

You can have some honest brokers in an entirely corrupt system.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:59 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Do you think that wild mice can never get into a house? What makes you think that? That doesn't make any sense.

Malcolm wrote:

Well, I can tell you from long experience, house mice live in houses, they build nests, etc. When you remove them, they don't survive. When you remove mothers, you are condemning all the little mice babies to starvation, etc.

House mice and field mice are not the same animals.

In short, there is no harm-free solution to "pest" management.

seeker242 said:

You claimed that releasing a rodent that is caught in a house is certain death. You are certain that every rodent in every house is a house mouse? That's not even close to being reasonable. In short, you're not certain.

Malcolm wrote:

I didn't claim any such a thing.

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Mice, well, field mice and house mice are not the same. And I am quite certain about house mice. If you release them into the wild, they will be eaten by birds, squirrels, snakes, etc.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:28 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

I would love to know where to get this crystal ball

Malcolm wrote:

Just look up what happens to house mice when you release them in a forest. They don't survive the experience.

seeker242 said:

Do you think that wild mice can never get into a house? What makes you think that? That doesn't make any sense.

Malcolm wrote:

Well, I can tell you from long experience, house mice live in houses, they build nests, etc. When you remove them, they don't survive. When you remove mothers, you are condemning all the little mice babies to starvation, etc.

House mice and field mice are not the same animals.

In short, there is no harm-free solution to "pest" management.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:10 PM

Title: Re: the great vegetarian debate

Content:

Sādhaka said:

and the Earth would not be saturated with synthetic pesticides.

Malcolm wrote:

Organic pesticides also contain environmental risks.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:06 PM

Title: Re: the great vegetarian debate

Content:

Sādhaka said:
No eating ze bugs,

Genjo Conan said:
It's basically only Western cultures where entomophagy isn't traditionally popular.

Tacos de chapulines are delicious.

Sādhaka said:
I'm not necessarily above trying out insects

Malcolm wrote:
It's better to eat processed insects, ala pasture raise eggs.

Author: Malcolm
Date: Thursday, July 13th, 2023 at 11:01 PM
Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political
Content:

Shaiksha said:
Sure, the Tulku system is political and flawed. What you cannot deny is that the Tibetan Buddhism was thriving with the system.

Malcolm wrote:
Corrupt systems often seem to be thriving from a worldly point of view. The reason why the tulku system flourished is because laypeople in Eastern Tibet, in particular (where most tulkus are from) refuse to sponsor monasteries without them. This system continued in India, where, in modern times, there are far more tulkus then there ever where in Tibet.

Shaiksha said:
This is in contrast with the Tibetan Buddhism where they keep reinvigorating and innovating through the terma tradition (among others).

Malcolm wrote:
There is almost no innovation at all in the terma system. In fact, termas, as examples of literature, have grown more homogenous and less "creative" over the centuries, when for example one compares modern termas with the Seventeen Tantras, etc.

Shaiksha said:
I think the Tulku system played a vital role.

Malcolm wrote:

In terms of controlling the aristocracy, sure. The best thing one can say about the tulku system is that it provided a ready made elite from various walks of life. The family of a tulku, especially an important tulku, would immediately experience a rise in social elevation. But the system was and is corrupt. Tulkus also tend to be less well-educated than other kinds of lamas, because they are used more for their role in fund-raising, which means they have to spend more time doing rituals than studying dharma. Several of my teachers were tulkus. and they, generally, were universal in their observation that the tulku system was corrupt.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 10:52 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Certain death, yeah, you could say that if you had a crystal ball that could see the future.

Malcolm wrote:

For example, house mice cannot survive if you trap them and let them go. That's a death sentence.

seeker242 said:

I would love to know where to get this crystal ball

Malcolm wrote:

Just look up what happens to house mice when you release them in a forest. They don't survive the experience.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 7:22 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:

It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

seeker242 said:

Certain death, yeah, you could say that if you had a crystal ball that could see the future.

Malcolm wrote:

For example, house mice cannot survive if you trap them and let them go. That's a death sentence.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 6:38 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Nothing wrong with passing the buck into a forest.

Malcolm wrote:

Yes, owls have to get fed some how.

seeker242 said:

Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:

It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:39 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Nothing wrong with passing the buck into a forest.

Malcolm wrote:

Yes, owls have to get fed some how.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 4:36 AM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

"Dissociation is a mental process of disconnecting from one's thoughts, feelings, memories or sense of identity. The dissociative disorders that need professional treatment include dissociative amnesia, depersonalisation disorder and dissociative

identity disorder."

<https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/dissociation-and-dissociative-disorders>

I have been researching neuroscience and dissociation. Would the state of awareness, from a neuroscience perspective, be similar to the state of dissociation? Although similar, it doesn't mean they are the same, as the doctrine of dependent origination prevents a person from disconnecting from conventional reality.

Indra's Bow said:

On that, there is this passage found within the Upa Tantras:

"If [the yogin] recites in the night, he will be pure and have no hindrance. That drug will change and will emit circular light and will be bright in the midnight or at sunrise. If the mantrayanaist takes the drug, he will wander in space. He will have longevity and great prestige. He will be free in life and death. He will go to the summit of the world and will manifest various forms. The meritorious and auspicious man will offer to one Buddha after another. Many things are produced by the mantra. Such is called siddhi (accomplishment) non-discrimination (siddhi in non-form) - all will be accomplished by the discriminated drugs".

- Mahavairocana's Supreme Enlightenment Sutra, the Blessing-Empowerment of Miraculous Transformation (Abhisambodhi Vikurvita Adhishthana), chapter 6, page 76 Chikyo Yamamoto version translated from the Chinese, Aditya Prakashan, 1990.

These verses and their visionary, hallucinatory nature really speak for themselves, exactly the kind of thing you are getting at.

Malcolm wrote:

Nope, this passage has nothing to do with drugs.

This translation is also not well done and has long been superseded. Best to consult Hodges' translation on this, pg. 178-179, whose translation depends on both Chinese and Tibetan.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 2:24 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

Giovanni said:

We had rats in the Dharma Center Shrine room.

Malcolm wrote:

Gross.

Giovanni said:

PETA and some other places sell humane traps where you can catch them alive and release them some place, preferably far away.

Malcolm wrote:

Passing the buck.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 12:35 AM

Title: Re: Dorje Drolo and Dzogchen

Content:

Fa Dao said:

Malcolm, are you allowed to say what cycles?

Malcolm wrote:

In general, most cycles of Drollo Teachings. Adzom Drukpa's in particular.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 11:08 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Sādhaka said:

views of Sutra such as Madhyamaka were inferior to that of Tantra....”

Malcolm wrote:

Ok. This is a common view of Sakya and Nyingma prior to Sakya Pandita.

Longchenpa, and others, including ChNN, however assert that the view of Prasangika and Dzogchen are absolutely compatible, analytically speaking.

The point being made is that what Rongzom is criticizing is some Madhyamakas clinging to relative truth. He explains this at length in Intro to Mahāyāna systems.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 10:06 PM

Title: Re: Dorje Drolo and Dzogchen

Content:

Fa Dao said:

How/why/and in what way is Dorje Drolo connected to Dzogchen? I have heard a few Masters mention this but didn't go into any real detail

Malcolm wrote:

There are specific instructions in some Dorje Drollo cycles connected with Dzogchen

teachings.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 9:26 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

redmondbarry said:

However, don't feel very good about it, just thinking if I should have been more patient and trying another alternatives (sealing, exhausting cleaning, etcétera) before fumigating. I was worried as I read about how fast they multiply and diseases that they might spread.

Malcolm wrote:

We do what we have to do. I kill deer ticks with no hesitation because they spread Lyme disease. I feel very sorry for them, but I hope they have a better rebirth. There is no fault, from a Mahāyāna point of view, of killing beings whose unfortunate karma is to be spreaders of disease and ill-health.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 7:56 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Sādhaka said:

Then again, it's possible that Rongzompa didn't say that "...views of Sutra such as Madhyamaka were inferior to that of Tantra"; but just that he had critiqued a specific interpretation of Madhyamaka.

I'm just taking it on faith that the above statement is in the said book translated by Heidi Koppl, and that she did not mistranslate what he originally wrote.

Malcolm wrote:

She didn't, and when Rongzom was alive Candrakīrti was just being translated into Tibetan, and had yet to exercise the impact the latter had on Tibetan scholars. However, in the opinion of later Nyingma scholars, Rongzom would not have rejected Candrakīrti's madhyamaka. The Madhyamaka he was rejecting is very similar to Tsongkhapa's formulation.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 11:05 AM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

A Shentong view is useful at the time of practicing vajrayana sadhana. In fact, I can't see how one could hold an exclusive rangtong view at the time of vajrayana practice.

Sādhaka said:

Well Malcolm said the following about Yogacāra:

Malcolm wrote:

It is adopted conventionally in Vajrayāna due to its simplicity, not because it can withstand analysis.

Sādhaka said:

And even then, Vajrayāna does not depend on any Sutrayana view. Not on Yogacara, not on “shentong” or “rangtong”, or even on actual Madhyamaka; according to Rongzompa.

“Rongzom held that the views of Sutra such as Madhyamaka were inferior to that of Tantra...”

I believe that this^ is stated in Establishing Appearances as Divine: Rongzom Chokyi Zangpo on Reasoning, Madhyamaka, and Purity translated by Heidi Koppl

Malcolm wrote:

It was clarified by a later master that the Madhyamaka Ringzom was critiquing was pre-Candrakirti.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 5:25 AM

Title: Re: Sakya Trichen Vajrasattva variation

Content:

Toenail said:

I heard him recently do the mantra with the anurakta part between the Sutto/suppo part. Never heard that before. What is it about?

Malcolm wrote:

Its the mother tantra version which comes from the Cakrasamvara Tangtras.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 3:54 AM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

A Shentong view is useful at the time of practicing vajrayana sadhana. In fact, I can't see how one could hold an exclusive rangtong view at the time of vajrayana practice.

Malcolm wrote:

There is no such a thing as a "rang stong" view, other than in febrile imagination of committed gzhan stong pas.

But I really don't have any need to press this point further. My point is rather simple: when it comes to madhyamaka tenets, Mipham was a prasangika. So was Longchenpa, explicitly so.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 9:58 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

Why assume a correct final view

Malcolm wrote:

It's not an assumption.

Karma Dorje said:

Of course it's an assumption. Mipham is not here to answer for himself

Malcolm wrote:

The nice thing about Mipham is that he tells us his own personal view about which Madhyamaka presentation he considers definitive in his commentary on Shantarakshita's Ornament of Madhyamaka, which is one of his more mature works. He wrote Lion's Roar in his twenties.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 8:15 PM

Title: Re: Misbehavior within Tibetan communities

Content:

SilenceMonkey said:

Does parajika of one monk in the community also make it impossible for the other monks to restore their vows during sojong?

I'm wondering what effect something like this might have on the Gompa: monastics, abbot, lama, etc...

Malcolm wrote:
No.

Author: Malcolm
Date: Tuesday, July 11th, 2023 at 6:45 AM
Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis
Content:

Karma Dorje said:
Why assume a correct final view

Malcolm wrote:
It's not an assumption.

Author: Malcolm
Date: Tuesday, July 11th, 2023 at 2:35 AM
Title: Re: Is there such a thing as reverse tummo? (Inner cold?)
Content:

Sringa3 said:
I know this might sound ridiculous, but I'm genuinely curious. Is there a breathing practice that rather than generating heat, it releases heat so the body becomes colder?

Malcolm wrote:
Shitali breathing. There are also methods using prāṇāyama for cooling as well.

Author: Malcolm
Date: Tuesday, July 11th, 2023 at 1:40 AM
Title: Re: Dzogchen and Dependent Origination
Content:

Misty said:
“In dzogchen, dependent origination explains the origin of ma rig pa....”

is there a close overlap of meaning being conveyed in the way ayoniso manasikara relates to yoniso manasikara and the way ma rig pa relates to rig pa?

Malcolm wrote:
No, not really at all.

Author: Malcolm
Date: Monday, July 10th, 2023 at 10:17 PM
Title: Re: Karma and Dependent Origination

Content:

Vajrasvapna said:

On the other hand, Yogacara provides a better explanation based on a complex system, also illustrating how other beings can influence an individual's stream of consciousness.

Malcolm wrote:

No. The Yogacāra system, the transformation of the mind stream (cittasantanapariṇāma), is untenable because it asserts that causes and effects are utterly unrelated. It's explicitly negated in the MMK.

It is adopted conventionally in Vajrayāna due to its simplicity, not because it can withstand analysis.

Author: Malcolm

Date: Monday, July 10th, 2023 at 9:44 PM

Title: Re: Kalachakra and Dzogchen

Content:

Vajrasvapna said:

Yes, in general. However, in the case of the Kalachakra, it is not. Indeed, it represents the most complex and advanced tantra of Indian Vajrayana culture. It's as if all other tantras were a series of training for the development of the Kalachakra; the only parallel I see is with Dzogchen.

Malcolm wrote:

There is no creation stage or completion stage in Dzogchen, so not parallel at all.

Vajrasvapna said:

I thought about all Nyingma Vajrayana, where Dzogchen is the end goal.

Malcolm wrote:

That is the goal of anuyoga. The 17 tantras and so on, do not perceive Dzogchen as an end goal. They perceive Dzogchen as the basis.

Author: Malcolm

Date: Monday, July 10th, 2023 at 9:05 PM

Title: Re: Dzogchen and Dependent Origination

Content:

sun-and-moon said:

It seems to me that Drathalgyur, 2nd chapter, explains dependent origination as origin of transmigration.

Malcolm wrote:

Correct. You will be to read the expanded explanation when wisdom publishes my translation.

Author: Malcolm

Date: Monday, July 10th, 2023 at 12:04 PM

Title: Re: Misbehavior within Tibetan communities

Content:

SilenceMonkey said:

Is it the guru's responsibility to handle their students?

Malcolm wrote:

No, of course not. Gurus are not parents, and students are not children.

Author: Malcolm

Date: Monday, July 10th, 2023 at 6:42 AM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

All Vajrayana teachings originated from the Buddha

Indra's Bow said:

That's correct. This is the view of the Buddhist teachings themselves, those of the Buddha and all bodhisattvas and buddhas after him, and the whole traditional history of the Dharma.

Malcolm wrote:

"The Buddha" is a broad term. Not every Buddhist sūtra was spoken the Buddha, and the inner tantras are definitely not teachings of the historical Buddha, unlike the lower tantras.

For example, Śākyamuni Buddha did not explain Guhyasamāja to Indrabhūti I. He merely manifested the mandala and bestowed the empowerment. The same goes for the Hevajra Tantra, although in this case some Indians held that he taught the Hevajra tantras while in the form of Hevajra. Of course, being in the form of Hevajra means one is not a nirmāṇakāya.

And in point of fact, Śākyamuni never taught the Cakrasamvara tantra. It was taught by Buddha Vajradhara long before the time of Śākyamuni to Vajrasattva, thence to Vajrapāṇi, who gave it to Saraha I. Likewise, the Dzogchen tantras were never taught by Śākyamuni, the latter merely predicted their arrival, etc.

And all of these are "just so stories," without any historical fact to base them upon.

So, we cannot be promiscuous with the notion, "Taught by the Buddha." One has to be

precise. Not only this, but texts are not the real tantra anyway.

Anyway, I am sure you will be banned again for being a complete pain in the ass with your dogmatic obsessions, just like all the other times you chose to register under a new nym and start a fight with me.

Author: Malcolm

Date: Monday, July 10th, 2023 at 5:27 AM

Title: Re: Dissociation and Awareness

Content:

Sādhaka said:

Peyote and other natural entheogens...

Malcolm wrote:

Done them all. Nothing there.

Author: Malcolm

Date: Monday, July 10th, 2023 at 2:15 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Jules 09 said:

Do you have a Dzogchen teacher?

If yes, ask them.

Malcolm wrote:

Fixed it for you.

Author: Malcolm

Date: Monday, July 10th, 2023 at 1:05 AM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Just like no one has a clear idea on the composition date of Vishnu Purana and its completion.....

Malcolm wrote:

Mostly certainly predates the Kalacakra, however.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 11:42 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I discovered that some lineages of Vajrayana and Dzogchen make use of plants with dissociative effects.

Malcolm wrote:

This is not the case with Dzogchen, despite the presence of a single passage which indicates that some people with very stubborn clinging to realism should use datura in order to dislodge their fixation. However, there is no living tradition of this. Generally, as far as Tibet goes, they have no tradition of using entheogens at all.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 11:20 PM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Although the idea that Kalachakra appeared only after 10th century is debatable given its origins in shambhala long before its second debut in jambudvipa

Malcolm wrote:

So you don't believe the other legend, that Buddha taught it inside the Dhanyakataka Stupa? From whence it was taken to Shambhala? And what do you make of the obvious relationship to Viṣṇu avatars?

Kai lord said:

All Vajrayana teachings originated from the Buddha.

Malcolm wrote:

You mean Śakyamuni Buddha? If so, this is false.

Kai lord said:

Maybe some early skeleton forms/structure of Kalachakra tantra was written down and was hidden in that stupa when Kalachakra made its first debut in Jambudvipa as the legend had recorded. However some themes like "battle against the Muslims" were obviously added much later because during Buddha's times, Christians didn't even exist yet much less the Muslims. In addition the Muslim (barbarian) invasions towards India, were a 10th/11th century event that go unnoticed by the other HYTs from the earlier centuries like secret assembly, etc. Earlier anuttarayoga tantras were silent on that matter and do not contain the same prophecies about a Messiah like figure unlike the prophecy in Kalachakra which is a sign/display of Buddhists reacting to their time and circumstances.

Malcolm wrote:

This means you have no idea.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 10:07 PM

Title: Re: Kalachakra and Dzogchen

Content:

tingdzin said:

It is an error to assume that the most recent development in a historical trend necessarily represents its highest or most profound form. "final" is OK if you mean only that it was historically the most recent.

Vajrasvapna said:

Yes, in general. However, in the case of the Kalachakra, it is not. Indeed, it represents the most complex and advanced tantra of Indian Vajrayana culture. It's as if all other tantras were a series of training for the development of the Kalachakra; the only parallel I see is with Dzogchen.

Malcolm wrote:

There is no creation stage or completion stage in Dzogchen, so not parallel at all.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 10:02 PM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Although the idea that Kalachakra appeared only after 10th century is debatable given its origins in shambhala long before its second debut in jambudvipa

Malcolm wrote:

So you don't believe the other legend, that Buddha taught it inside the Dhanyakataka Stupa? From whence it was taken to Shambhala? And what do you make of the obvious relationship to Viṣṇu avatars?

Author: Malcolm

Date: Sunday, July 9th, 2023 at 9:20 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

Kai lord said:

disciples themselves awaken, open, or realize the true nature of their own minds by themselves.

Malcolm wrote:

That's the only it works anyway.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 9:03 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Jules 09 said:

Neither here nor there.

The pointing out instructions are essential.

Followed up by guidance on how to strengthen and gain stability in that which was pointed out.

Malcolm wrote:

Jules: There is a lot more to Dzogchen teachings than pointing out instructions. For example, the commentary on the sgra thal 'gyur alone is 825 pages.

Direct introduction is the indispensable start. But it is not the end.

Jules 09 said:

The "state of Samantabhadra" has no beginning or end.

Malcolm wrote:

However Samantabhadra has a beginning, but no end.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:27 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Vajrasvapna said:

Adding the Great Mipham Rinpoche's view to this topic about Shentong:

Malcolm wrote:

This is most certainly not Mipham's final view on the subject, but more of an paṇḍita style exercise in presenting a system from its own point of view.

Mipham is, in the final analysis, most assuredly a follower of Candrakīrti, as in Longchenpa before him.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:19 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

ThreeVows said:

FWIW, I would say that dependent origination, properly discerned, is the same thing as the realization of Noble Right View, and the proper realization of the Four Noble Truths, and is solely the domain of the arya sangha. It may not be that one needs to intellectually work with the 12 nidanas and what not at length with Dzogchen practice, but the essential meaning is essential.

Indra's Bow said:

the Samantabhadra state predating the separation of the Dharma Realm into samsara and nirvana, hence preceding the start of the operation of the initial causal link of ignorance and all its consequent effects leading to this whole mass of suffering.

Malcolm wrote:

Common mistake here: Samantabhadra also possessed the so-called ignorance of the same identical cause and the connate ignorance.

The divide between samsara and nirvana happens with the third ignorance, the imputing ignorance. This is also the beginning of the delusion, the formation of the all-basis, the operation of the six intellects. This third ignorance, the cause of delusion is what Samantabhadra was never subjected to. This distinction is made because there is a) nonafflictive ignorance, which is a knowledge obscuration, and b) afflictive ignorance, which is the afflictive obscuration, and the actual start of the twelve nidanas.

Thus, in every moment, we have the possibility to avoid the third ignorance, and realize the state of Samantanbhadra.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:12 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Dharmaraja said:

Hi, you all, I am Theravada practitioner, and I am reading about tibetan culture and buddhism, I really like a lot of your practise, but there is a thing it seem to me very "political", it's this enthronement of Tulku children.

Malcolm wrote:

Yes, it is 98% politics.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 7:59 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

Malcolm wrote:

Likewise, the Longchen Nyingthig Aural lineage was passed down to Patrul, who instructed Luntog Tenpey Nyima. He in turn instructed Khenpo Ngachung, who wrote it all down. It is preserved in Khenpo Ngachung's collected works in the sealed section. These two text are what is known as the "aural lineage" of Longchen Nyinthig. It is basically an explanation lineage for Yeshe Lama.

heart said:

In Khenpo Ngakchung's biography the aural lineage take 100 days to transmit and the texts he wrote is the complete volume 9 of his collected work, do they correspond with each other? Somehow I wonder if what Nushol Khen transmitted to Mingyur Rinpoche and a number of other masters might be a part of the aural lineage that is still aural since I am pretty sure they all already received the complete works of Khenpo Ngakchung.

Malcolm wrote:

If the texts are being transmitted experientially, they easily could take three months.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 2:07 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

heart said:

.... the main transmission of Dzogchen in Longchen Nyingtik is oral and not written down, as you known this known as the nyengyu.

yagmort said:

anywhere i can read more about it? is it what is called mengak nyengyu chenmo?
is it what Mingyur Rinpoche practiced for several months retreat with Nyoshul Khenpo or different?

Malcolm wrote:

Khenpo Namdrol once explained the trekcho portion at Lerab Ling.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 2:01 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

heart said:

it is obvious that the main transmission of Dzogchen in Longchen Nyingtik is oral and not written down, as you know this known as the nyengyu.

Malcolm wrote:

It is written down, in two texts called "snyan brgyud." These texts are commentaries on the respective trekcho and thogal sections of Yeshe Lama. The trekcho text is a synopsis of what Khenpo Ngachung himself explained. The latter was spoken to Khenpo Ngachung after Luntog Tenpey Nyima could no longer read well. So Luntog Tenpey Nyima explained from memory his understanding of the practice of thogal as explained in Yeshe Lama.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 12:49 AM

Title: Re: Khendrup Lhachi

Content:

dondruptsering said:

Thanks, you mentioned mkhas instead of mkhen. Does that change the meaning somewhat? Also, this name was given to a woman. She said it was given randomly. Seems more like a man's name, no?

A friend recently received the above refuge name from a Nyingma Khenpo in Kham. Not sure what Khendrup means as a complete word though I believe lhachi is along the lines of happy god or goddess.

Thanks for any help!

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Malcolm wrote:

mkhas sgrub means accomplished scholar, lha skyid is the Tibetan name of the arhat Devaśarman who compiled one of the Abhidharma texts, the Vijñānakāya. Means the same thing.

Author: Malcolm

Date: Friday, July 7th, 2023 at 11:54 PM

Title: Re: Crazy Wisdom Question

Content:

MiphamFan said:

I don't necessarily agree with Malcolm about everything

Malcolm wrote:

Shocked, I am shocked I tell you.

Author: Malcolm
Date: Friday, July 7th, 2023 at 11:47 PM
Title: Re: Crazy Wisdom Question
Content:

Knotty Veneer said:
Re: the bardo - yes I am.

Malcolm wrote:
Stephen Batchelor much?

Knotty Veneer said:
I know you always have to win an argument Malcolm but is that all you have?

Malcolm wrote:
It's a heuristic. You don't accept rebirth, and that is perfectly fine. There isn't much point in trying to convince skeptics of anything. As the Throbbing Gristle song goes:

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 won't convince people.

If you want to discover whether rebirth is a fact, you won't discover it through reason. You will only discover it through developing the necessary faculty of the divine eye in samādhi. But it is probably better for you to practice Dharma and eliminate your own afflictions. Even if you don't accept rebirth, you will be happier in this life.

Author: Malcolm
Date: Friday, July 7th, 2023 at 11:10 PM
Title: Re: Crazy Wisdom Question
Content:

Knotty Veneer said:
I am not arguing that the bardo does not exist - just against the unfounded conviction that anyone knows for sure what happens after the death of the body.

Malcolm wrote:
You re actually arguing that no one can know that there is a bardo at all.

I take you do not accept that there is such a thing as the deva cakṣu, the divine eye?

Knotty Veneer said:

Re: the bardo - yes I am.

Malcolm wrote:
Stephen Batchelor much?

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:45 PM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

I am not arguing that the bardo does not exist - just against the unfounded conviction that anyone knows for sure what happens after the death of the body.

Malcolm wrote:

You re actually arguing that no one can know that there is a bardo at all.

I take you do not accept that there is such a thing as the deva cakṣu, the divine eye?

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:04 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

You are assuming too much here. I respect Trungpa for his writings, teachings et al. I truly believe he was a great master but he clearly made a mess.

Malcolm wrote:

He had some serious health issues which he tried to resolve through self-medicating, which led to his eventual death. I don't think your characterization of him as a "raging alcoholic" really assists anyone in understanding the man and his contribution to the Dharma, just as labeling Sogyal a sybaritic libertine does not really assist anyone in understanding the man and his contribution to the Dharma.

Whether we like it or not, liberation is clearly not a result of positive karma, and cannot be impeded by negative karma. If liberation could be impeded by negative karma, no one could ever attain liberation because we have gathered far more negative karma than positive karma from beginningless time.

So we have this human life to get ourselves sorted out and that's it. We have a precious human birth. We should not waste it by perseverating on actions that have nothing to do with us, spending our time accepting and rejecting.

Author: Malcolm

Date: Friday, July 7th, 2023 at 9:47 PM

Title: Re: Khendrup Lhachi

Content:

dondruptsering said:

A friend recently received the above refuge name from a Nyingma Khenpo in Kham. Not sure what Khendrup means as a complete word though I believe lhachi is along the lines of happy god or goddess.

Thanks for any help!

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Malcolm wrote:

mkhas sgrub means accomplished scholar, lha skyid is the Tibetan name of the arhat Devaśarman who compiled one of Abhidharma texts, the Vijñānakāya.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:29 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

I am sorry but are we really going to pretend that rape, exploitation, etc were just enlightened activity or necessary evil and their perpetrators are beyond criticism just because they practiced dzogchen?

To quote Leonard Cohen "I didn't know I had permission to murder and to maim."

Malcolm wrote:

You again miss the point.

Ironic that you quote Cohen, his teacher allegedly molested dozens of women at Mt. Baldy, quite without their permission.

But no, we are not pretending anything of the sort. I am pointing out that even heinous crimes, like those committed by Angulimala, are not a barrier to liberation. Since this is the case, why do you continue to rail against the notion that it is possible for people like Sogyal to attain liberation in the bardo? In your moralistic world, only good people can be liberated. But this is a very Christian view, not the Buddha's view at all.

Knotty Veneer said:

How do you know what happened to either Sogyal or Trungpa in the bardo? How do you know there is even a bardo?

Your answers absolve both of them by calling on faith and scripture. It is no different than if you had said that through their faith in Jesus their sins were forgiven and both

went to heaven after they died.

Malcolm wrote:

Again with the Christian thing.

Karma cannot be absolved. Buddha did not absolve Angulimala of killing hundreds of people. Karma either ripens or it does not. In Angulimala's case, he was never going to take birth in samsara again. If he were, he would have necessarily experienced the ripening of those actions.

As for the bardo, if you don't accept rebirth, it doesn't matter. But if you don't accept rebirth, karma doesn't matter either. Also liberation does not matter. And it's strange you even consider yourself a Buddhist if you don't accept rebirth, and so on.

I personally accept rebirth, based inference, etc. YMMV. Based on that acceptance, I take seriously the idea that most Dzogchen practitioners are liberated in the bardo and that everyone who enters the door of Dzogchen teachings attains liberation, again, YMMV.

As for crazy wisdom, I've explained what Trungpa meant by the term, before the tread got knocked off course by the usual handwringing and gnashing of teeth that results in some quarters from mentioning his name.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:10 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

People's concepts of what a "good" practitioner are is pretty funny...

yagmort said:

a good practitioner is the one who stays true to Dharma ethics. not sure whats funny about that

Malcolm wrote:

A good practitioner is someone who works hard to benefit sentient beings. What have you done for sentient beings lately besides engage in gossip about dead teachers on Dharmawheel?

...as if there is any difference at all between watching tv and watching any other display, including sadhanas.

yes if he was a dzogchenpa, which i trust he wasn't

That's hilarious. We are talking about someone who had the best Dzogchen teachers on the planet, who spent tons of time with all of them, who had total faith and devotion to Dzogchen teachings. Sure, Sogyal embarrassed himself, was sybaritic, pompous, and had many other apparent faults. That has nothing to do with his opportunity for

liberation in the bardo, or his practice while he was alive.

He also sponsored more teachers to come to the west than anyone else. I'd stack up that fact against his "ethical breaches" any day. He did more for the Dharma in Europe than you or I will ever do. The same goes for Trungpa. So stop being so arrogant and judgmental.

If the Buddha were alive today, and some you heard that he had knocked up some women (as he in fact was accused of doing), I am quite sure some of you would believe it and abandon the Dharma.

Author: Malcolm

Date: Friday, July 7th, 2023 at 7:44 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

I am sorry but are we really going to pretend that rape, exploitation, etc were just enlightened activity or necessary evil and their perpetrators are beyond criticism just because they practiced dzogchen?

To quote Leonard Cohen "I didn't know I had permission to murder and to maim."

Malcolm wrote:

You again miss the point.

Ironical that you quote Cohen, his teacher allegedly molested dozens of women at Mt. Baldy, quite without their permission.

But no, we are not pretending anything of the sort. I am pointing out that even heinous crimes, like those committed by Angulimala, are not a barrier to liberation. Since this is the case, why do you continue to rail against the notion that it is possible for people like Sogyal to attain liberation in the bardo? In your moralistic world, only good people can be liberated. But this is a very Christian view, not the Buddha's view at all.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:34 PM

Title: Re: nasal breathing and nyin-thig cycles

Content:

Malcolm wrote:

The Yuthog Nyin-thig is an Mahayoga/Anuyoga system.....

Kai lord said:

Well, you had said that regarding most of the terma cycles out there. Even LN is 99% Mahayoga/anuyoga system to you.

Malcolm wrote:

Correct. But this is not my observation. It is the observation of Chogyal Namkhai Norbu. "Mostly," however is not 99%. More like 85%.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:26 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

...practiced them...

yagmort said:

why are you so sure of it? he doesn't strike me as a practitioner.

i recall how Chime Rigdzin Rinpoche was at the opposite side of his room at the hotel so he saw him through the window and commented something akin to his watching TV all the time so he cannot be good practitioner let alone giving wangs.

Malcolm wrote:

..it appears to me they introduced literally hundreds of thousands of people to the Dharma

yagmort said:

to me, they introduced people to their cultish own version of the Dharma, not the Dharma.

Malcolm wrote:

People's concepts of what a "good" practitioner are is pretty funny, as if there is any difference at all between watching tv and watching any other display, including sadhanas.

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:03 AM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Quite frankly, do you pretend to know what the actual effects of the actions of Trungpa or Sogyal are? From where I sit, it appears to me they introduced literally hundreds of thousands of people to the Dharma.

Shaiksha said:

There is also the reputational damage suffered for the buddhadharma in general, Tibetan Buddhism in particular. It is not hard to see if there are enough of those

incidents, they will cause a decline in buddhadharma in general. There is anecdotal evidence in a small scope and also in other religions/spiritual movements.

Malcolm wrote:

This is a very conventional view. Nothing to do with the real subject matter here.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:57 AM

Title: Re: Crazy Wisdom Question

Content:

Shaiksha said:

Sure. But, in those stories, we were always told the end result that revealed the benevolent intentions of the bodhisattvas or the happy endings for the people involved. Although I try not to make conclusive statements as I don't have the full facts, most of the offences committed by the modern-day teachers in the West (either by Tibetan or western teachers) appear to only have negative or very damaging effects to other people, which we can then question whether they were "skillful means" or just plain wrong.

Malcolm wrote:

Quite frankly, do you pretend to know what the actual effects of the actions of Trungpa or Sogyal are? From where I sit, it appears to me they introduced literally hundreds of thousands of people to the Dharma.

More than that, are we really certain that in terms of karma, the "offenses" these teachers are supposed to have committed did not in fact remove many obstacles from the paths of their "victims," shortening the paths of the latter by eons?

It's quite narrow minded to pretend we have any real insight into the workings of positive and negative karma of this teacher and that teacher, this student and that student, given that the activity of karma spreads out over eons and countless lifetimes. We have all been every terrible being and benevolent being, perpetrator and victim alike.

No one forces us to take teachings from anyone. But we should exercise caution before deciding to commit ourselves to a negative view of people like Trungpa and Sogyal.

Author: Malcolm

Date: Friday, July 7th, 2023 at 7:33 AM

Title: Re: How an abuse scandal devastated the Buddhist faith community

Content:

Ayu said:

But it's no really new news.

tingdzin said:

Yes, it's all water under the bridge, unless one was either affected on a personal level or one has some kind of axe to grind.

Malcolm wrote:
Agreed. Old news.

Author: Malcolm
Date: Friday, July 7th, 2023 at 7:29 AM
Title: Re: Crazy Wisdom Question
Content:
Shaiksha said:

Perhaps, we need some context for the quote above. Again, to provide context, Malcolm used the quote above to justify Trungpa's behavior. so, what is the limit of the "deterioration of sila" is acceptable, none just from the quote above - no bottom to what you can get away with, which rather bother me.

Malcolm wrote:
Nope. I just pointed this out because some people are under the impression that "observable" behavior is more important than view. I am quite certain some people in this conversation would be horrified at much of the apparently unvirtuous behavior of bodhisattvas, like giving away their children and spouses as slaves to Brahmins, only to be relieved by the fact that the prince in question first secured the permission of his family not to impede his practice of generosity.

Author: Malcolm
Date: Friday, July 7th, 2023 at 2:31 AM
Title: Re: Back in the USA II
Content:

Author: Malcolm
Date: Friday, July 7th, 2023 at 2:02 AM
Title: Re: Crazy Wisdom Question
Content:

Lingpupa said:
I even seem to recall somewhere reading an attempt to absolve Sogyal of his ghastliness on the grounds that he must have received some dzogchen teaching, so he was somehow beyond ethics. Old news: doesn't work!

Malcolm wrote:
Whatever people may think, he received Dzogchen teachings, practiced them, and since I personally accept Dzogchen teachings to be true, I am quite sure that if he did not wake up in the bardo of dharmatā, at the very least, since he himself expressed total faith in Dzogchen teachings, he took rebirth as a human being and will meet Dzogchen

teachings again in 25 or 35 years after his birth.

Now, you might doubt the power of Dzogchen teachings, but I don't.

Author: Malcolm

Date: Friday, July 7th, 2023 at 1:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:14 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Indra's Bow said:

The doctrine of dependent arising via the links of ignorance through old age, sickness and death isn't itself a contemplation of nonarising; quite the opposite - it considers exactly how conditioned phenomena do arise, abide, change and cease.

Malcolm wrote:

That really depends on how one perceives dependent origination. When one understands the real meaning of arising from conditions, one understands nonarising. This is why it is said in the PP Sutra in 2000 lines, "Whatever arises in dependence, in reality, that does not arise."

Its also why Nāgārjuna states:

I pay homage to the best of teachers,
the perfect Buddha, by whom dependent origination—
neither ceasing nor arising,
neither annihilated nor permanent,
neither going nor coming,
neither different nor identical—
was taught as peace to pacify proliferation.

Just this is the state of the great perfection.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:03 AM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Did or did not the serial killer Angulmala attain arhatship?

Shaiksha said:

It's a different context. He did his killings before he met the Buddha. Did you read about his stories after he became a monk? It's quite inspiring actually. I could only wish I had a heart like that - getting stoned and hit by sticks and could still wish the perpetrators well - a bit like Jesus' story.

Malcolm wrote:

People were afraid of Angulimala, justifiably so. Nevertheless, the point still stands.

Shaiksha said:

This is my understanding. But, it appears that this is not the case if you read Malcolm's post closely. Hence, my question.

Malcolm wrote:

Do you think a butcher, hunter, trapper, soldier, etc. are barred from liberation? Even someone who has committed any of the five deeds of immediate retribution is not barred from liberation if they subsequently receive Dzogchen teachings. The point is that liberation is in no way connected with either virtuous or nonvirtuous action.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 11:52 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any excuses for anything he did.

Knotty Veneer said:

I don't buy that. Trungpa was a raging alcoholic - I don't recall him ever admitting the alcoholism that killed him.

Malcolm wrote:

He self-medicated for pain, yes, was physically addicted to alcohol, yes, did lots of cocaine, yes, used LSD with his students, yes, smoked cigarettes, yes, and so on. That has nothing to do with whether or not he was realized or attained liberation in the bardo.

Knotty Veneer said:

He was a complex character and clearly brilliant in many ways but he also seemed at times to enjoy seeing what he could get away with.

Malcolm wrote:

I don't see any evidence he thought he was getting away with anything.

Knotty Veneer said:

Do you not remember the podcast posted here a while back about his exploits by a kid brought up in Vajradhatu - particularly him french kissing a 13 year old.

Malcolm wrote:

Yes, people are shocked by that now, but they would not have been so shocked in the 1970's--early 80's. They were different times, especially in more liberal communities like Boulder. Recall, Diana was 15 when she and Trungpa met, and 16 when they married, also not unusual in pre-Modern Tibet.

I am not trying to mitigate the harm that some people feel he inflicted. They are certainly entitled to their feelings; just as those who feel supremely benefitted by Trungpa are entitled to their feelings.

Knotty Veneer said:

He allowed a myth to evolve around him that paralyzed his followers with groupthink which allowed him to do things that would have got anyone else a slap in the mouth.

Malcolm wrote:

Not in the 1960's and 1970's. I grew up then, and I can tell you people were a lot more flexible every way. The Tibetan establishment was and is quite behind Trungpa. Whatever you may personally think of Trungpa, among Tibetan teachers who came to the West, he had the greatest overall impact, especially through his books.

You have to keep in mind: most people in Vajradhātu had very little personal interaction with Trungpa. The organization was and is very hierarchical, and particularly after 1976, when someone brought a gun to one of his public talks in Boulder and started waving it around, student interaction with Trungpa became more ceremonial in nature, as Trungpa surrounded himself with guards, valets, and so on.

But this is all ancient history. Trungpa passed away in 1987, and he would not recognize the organization he left behind.

Knotty Veneer said:

He covered his sociopathy by letting people think he was a mahasiddha.

Malcolm wrote:

Many Tibetan lamas, people like Dzongsar Khyentse, consider him a mahāsiddha to this day.

Perception is very subjective: for you, he is a sociopath; for his students, he is a buddha. Criticizing other people's gurus is a delicate business.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 9:54 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any excuses for anything he did. I don't have any solid opinion on whether he was a mahāsiddha or not, but he was a real Dzogchen practitioner, and I have no doubt he attained liberation in the bardo. There were many signs at his cremation.

As Āryadeva points out, quoting the Buddha:

"A deterioration in ethics (śīla) is acceptable,
but [a deterioration] in view is not acceptable at all."
One goes to higher realms through ethics,
but the supreme stage comes about through view.

Shaiksha said:

So, hypothetically speaking, I can be a serial killer and as long as I have established the Dzogchen view before I die then I will achieve the liberation in the bardo. Am I understanding the implication of your assertion correctly?

Malcolm wrote:

Did or did not the serial killer Angulmala attain arhatship?

Author: Malcolm

Date: Thursday, July 6th, 2023 at 11:53 AM

Title: Re: Can Buddhists believe & practice some of the Buddha's teachings but reject other parts of it?

Content:

PadmaVonSamba said:

The Buddha taught the truth of the causes of our agitation and the path to serenity and freedom. In forty years, I have yet to find anything strictly requiring “belief” that is not, in a sense or at least to some degree, optional.

In other words, there's very little in the vast collection of Buddhist texts that one needs to really be concerned with if it doesn't lead to realization. You don't need to believe that there's a literal Mount Meru, or Buddhist hells, or even other realms if it doesn't help you. Their descriptions are customized for the way we humans grasp concepts anyway.

At the same time, at some point they may become obvious and you won't need to “believe” in them then any more than you now “believe” you have eyeballs (which you have never seen directly!). You will be fully confident in what you know.

Indra's Bow said:

In the Abhidharmasamuccaya, for instance, the entire chapter of teaching on the Noble

Truth of Suffering is cast in the mold of the impermanence of the universe as it is revealed and described by the Buddha and his offspring. Without this insight, according to this text, and instead, say, holding to the popular views of nihilism, one cannot get a right view of the Truth of Suffering. In this way, it follows that one must of necessity have the correct view of all of the Abhidharma, both that of psychology, morality, meditation, etc., as well as the nature of the external world, in order to properly understand the Noble Truth uniquely taught by the Buddha. By this logic, with a heretical or nihilist view, one wouldn't be able to actually enter into the stream of awakening by penetrating into the Truth of Suffering. It would follow then by the foregoing that it might be considered crucial that one embrace all of the Buddha's and Bodhisattvas' teaching as being accurate and true, both regarding mind and the physical external realm, since otherwise one would have misunderstood the meaning of the teaching and not realised the (Noble) Truth which cannot be heard anywhere in the threefold world outside of the Buddha's dispensation.

Malcolm wrote:

No, it is not necessary to embrace the precise model presented in the Abhidharmasamuccaya to understand that the beings in the universe arises from causes of affliction and karma. One can understand the general principle to be correct without subscribing the particulars in every instance. And one can enter Buddhadharma without necessarily accepting any kind of belief, provided that one correctly understand that the Buddha's teaching is focused on ending rebirth in samsara, since that indeed is liberation.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 8:02 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Johnny Dangerous said:

Contemplating the non arising of all phenomena might lead to grokking that all phenomena are actually self liberated, which is pretty fundamental to Dzogchen....but ultimately philosophy is just philosophy.

The thing is, Dzogchen is not a philosophy per se, so it's maybe accurate to say that from a Dzogchen point of view sutra based teachings might explain and bolster realizations, but they are not realizations themselves.

Malcolm wrote:

In dzogchen, dependent origination explains the origin of ma rig pa. If one does not grasp the origin of ma rig pa, axiomatically , one does not have rig pa.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 5:29 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Jules 09 said:

Neither here nor there.

The pointing out instructions are essential.

Followed up by guidance on how to strengthen and gain stability in that which was pointed out.

Malcolm wrote:

Jules: There is a lot more to Dzogchen teachings than pointing out instructions. For example, the commentary on the sgra thal 'gyur alone is 825 pages.

Direct introduction is the indispensable start. But it is not the end.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 4:54 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

tinylocusta said:

Secondary.

Malcolm wrote:

That's a strange answer considering how much material is devoted to explaining dependent origination in Dzogchen teachings.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 3:27 AM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

But Trungpa was the one who seems to have popularized the concept in modern times - I think mostly to cover his own misbehaving.

Malcolm wrote:

I do not think this is fair assessment.

Knotty Veneer said:

I don't have a lot of time for Trungpa. And his misbehaving began even before he came West.

Whether he was able to find a precedent for the concept - there is no denying he used to deflect/obfuscate criticism of his unDharmic behavior.

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any excuses for anything he did. I don't have any solid opinion on whether he was a mahāsiddha or not, but he was a real Dzogchen practitioner, and I have no doubt he attained liberation in the bardo. There were many signs at his cremation.

As Āryadeva points out, quoting the Buddha:

"A deterioration in ethics (śīla) is acceptable,
but [a deterioration] in view is not acceptable at all."
One goes to higher realms through ethics,
but the supreme stage comes about through view.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 1:48 AM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

But Trungpa was the one who seems to have popularized the concept in modern times - I think mostly to cover his own misbehaving.

Malcolm wrote:

I do not think this is fair assessment. He coined the term quite early, and while he certainly related the concept to Padmasambhava's role as a teacher trying to tame Tibetans, and by inference, what it takes to tame savage westerners, if you read his two seminal seminars on the idea, it's much more related to Dzogchen. Specifically, he related Dorje Drollo to discovering that one's primordial state is beyond being harmed by negative deeds or benefited by positive deeds.

For example, he explicitly says in his book that "crazy wisdom" is not part of the mahāmudra tradition:

Student: Has the crazy-wisdom teaching developed in any lineages other than the Nyingma lineage?

Trungpa Rinpoche: I don't think so. There is also the mahamudra lineage, which is based on a sense of precision and accuracy. But the crazy-wisdom lineage that I received from my guru seems to have much more potency. It is somewhat illogical—some people might find the sense of not knowing how to relate with it quite threatening. It seems to be connected with the Nyingma tradition and the maha ati lineage exclusively.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

You see, in Nyingma there are four classes of manifestation: peaceful, semi-wrathful, wrathful, and crazy. Only Dorje Drollo really qualifies for the last category. The practice of Drollo is very much related to the eight classes which cause so much trouble today, which makes it perhaps among the most effective yidam practices for the modern era, as I have asserted before. To practice Drollo, one really has to go beyond hope and fear.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 12:10 AM

Title: Re: Crazy Wisdom Question

Content:

PadmaVonSamba said:

This discussion about this teacher and that teacher and their wisdom is stupid.

The point of crazy wisdom, its irrationality, its provocative irreverence, is to undermine the subtlest clinging of ego.

Malcolm wrote:

Again the term originates with Trungpa, and very specifically, in a set of seminars he gave on Dorje Drollo.

<https://www.shambhala.com/crazy-wisdom-444.html>

PadmaVonSamba said:

Chögyam Trungpa describes "crazy wisdom" as an innocent state of mind that has the quality of early morning—fresh, sparkling, and completely awake.

Yes, and let's continue to the end of that same paragraph: From this profound point of view, spiritual practice does not provide comfortable answers to pain or confusion. On the contrary, painful emotions can be appreciated as a challenging opportunity for new discovery. In particular, the author discusses meditation as a practical way to uncover one's own innate wisdom.

The point is, whether fresh and sparkly or drunk and stinky, is to keep the mind from settling into an ego trip.

Malcolm wrote:

Well, since the mind is already settled into an ego trip, I think the point is to dislodge it.

In any case, the book is pretty precise about what Trungpa meant when he coined the term. For example:

In the case of the primordial craziness of crazy wisdom, we do not permit ourselves to get seduced by passion or aroused by aggression at all. We relate with these experiences as they are, and if anything comes up in the midst of that complete ordinariness and begins to make itself into a big deal, then we cut it down—without any special reference to what is good and what is bad.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

So really, Trungpa's intent was that one use crazy wisdom for oneself. It has been poorly misunderstood to be something that teachers use with students.

As it relates to relating with students, he says:

The essence of crazy wisdom is that you have no strategized programs or ideals anymore at all. You are just open. Whatever students present, you just react accordingly.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

And of course, ultimately, for Trungpa, crazy wisdom means to be beyond hope and fear:

Until we realize the true implication of hopelessness, we have no chance of understanding crazy wisdom at all, ladies and gentlemen.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

Honestly, its his best book.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 11:53 PM

Title: Re: Crazy Wisdom Question

Content:

PadmaVonSamba said:

This discussion about this teacher and that teacher and their wisdom is stupid.

The point of crazy wisdom, its irrationality, its provocative irreverence, is to undermine the subtlest clinging of ego.

Malcolm wrote:

Again the term originates with Trungpa, and very specifically, in a set of seminars he gave on Dorje Drollo.

<https://www.shambhala.com/crazy-wisdom-444.html>

PadmaVonSamba said:

Chögyam Trungpa describes "crazy wisdom" as an innocent state of mind that has the quality of early morning—fresh, sparkling, and completely awake.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 11:08 PM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

My point would be more like: im not willing to give you this empowerment because you got this other empowerment.

Malcolm wrote:

That is also valid, and not necessarily cause for alarm. We have to allow teachers to exercise their own prerogatives in terms of what they want to teach and to whom. I know Nyingma lamas who will not give empowerments to people who have received empowerments from the Dogyal faction of Geluks. The consideration here is samaya contamination.

Tata1 said:

Well or course. I thought about the dogyal as an exception but i did not write it

Malcolm wrote:

Another example, in the same line, is if there someone is the student of some lama who has a conflict with another lama, and the second lama refuses to give empowerment to that student.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 10:19 PM

Title: Re: Crazy Wisdom Question

Content:

Muddy343 said:

Why do some teachers have crazy wisdom and other don't?

MaitreyaBuddha said:

Because non-crazies very potentially have not truly and deeply penetrated into the very Source of Mind and Experience!

PeterC said:

Sure, clearly HHDL, HHST, Nyoshul Khen Rinpoche, TUR, Dudjom Rinpoche, Dilgo Khyentse Rinpoche and many other "non-crazies" didn't truly and deeply penetrate into the very source of mind and experience.

Try taking your head out of your ass.

Malcolm wrote:

Now Peter, he is trying to penetrate into the source of mind and experience. I'd say, give him some KY to make it slip in more easily.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 9:02 PM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

My point would be more like: im not willing to give you this empowerment because you got this other empowerment.

Malcolm wrote:

That is also valid, and not necessarily cause for alarm. We have to allow teachers to exercise their own prerogatives in terms of what they want to teach and to whom. I know Nyingma lamas who will not give empowerments to people who have received empowerments from the Dogyal faction of Geluks. The consideration here is samaya contamination.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 8:18 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Trungpa himself relates "crazy wisdom" to Dorje Drollo.

SilenceMonkey said:

In my dictionary, it says the tibetan phrase is ཡེ་ཤེས་འཇོལ་བ། Ye Shes 'Chol ba. Does this term have any basis in Tibetan history or scriptural tradition? And if not, is there another phrasing of "crazy wisdom" to be found in history or tradition?

Lingpupa said:

That is the equivalent that I too have seen. AFAIK, while it is just possible to find the term in a small number of obscure places (which I'm not able to cite), it's prominence in the West is essentially due to Trungpa. I heard (not a reliable piece of evidence here) that even back before he had to leave Samye Ling he was using it as a justification for his copious intoxication. "Crazy wisdom", along with having such a high level of realization that he was unharmed by all that booze while the rest of us would not cope.

I guess he was right about the last seven words above.

Diana claims Trungpa inherited the "crazy wisdom lineage" from Khenpo Gangshar, who

perhaps could be graced with the epithet of "crazy wisdom", although, afaik, while he did take a consort and did drop monastic vows, he did not exactly adopt a life of luxury!!!

I don't know if we have any actual scholars here who could comment on ཡེ་ཤེས་འཛུལ་བ། with any authority.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 8:14 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Malcolm wrote:

Essential.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 7:06 PM

Title: Re: No guru, no dzogchen?

Content:

jet.uryen said:

That's one lecture, it is valid of course, but i think it was not just his royal pride.

It was his attitude of rejecting, of deliveratively not integrating, of picking what to integrate and what not... that was his problem. But he got the dhakkini's (wisdom) hint, and after he became aware of his mistake he brought onto the path whatever he rejected (fish gut) as a skillful mean (nurturing from it) to be able to completely integrate it (free). That is truly a profound yoga.

Malcolm wrote:

This kind of strict observance is not necessary in Dzogchen. This kind of strict observance is based on dualistic mind. The strict observance practiced in Dzogchen is rigpa.

Miorita said:

Wait a second!

You say that "water comes from fire" is only a nominal affirmation and that it is not based on observation. p. 8 R.1a.

First of all, I disagree because before the BuddhaDharma I met the theory of the trutis

and it was explained to my surprise how water element emerges from the fire element. It happens via condensation of vibration.

You can't do philosophy on examples that are already set as true. Trying to be a theoretician, you abandon the path, remember? And not only that, but you deny the observation.

Then you quote an even bigger thing, If names and so on are not fixed, then the separate actions of the elements could switch.

No, this does not happen. Name is assigned to meaning. A name is assigned to designate. In the context of the theory of trutis, elements can be arbitrarily named, but they'll keep their meaning/qualities. You could give wrong names, but behind the name there are fixed qualities. I refer only to the theory here. The meaning fixes the name. It's from the inside out, not the other way around!

Since this does not separate name and meaning at all

Well, you've been prevented from doing it by way of necessity.

And you conclude with, arising in the present is not possible in the Dharmata that has never arisen
which begs the question, what present do you refer to if there is no essence, Dharmata?

Malcolm wrote:

What does any of the above have to do with my observation about strict observances?

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 10:40 AM

Title: Re: No guru, no dzogchen?

Content:

Jules 09 said:

Being the son of a king, it was Luipa's "royal pride" that was the problem.

jet.uryen said:

That's one lecture, it is valid of course, but i think it was not just his royal pride.

It was his attitude of rejecting, of deliveratively not integrating, of picking what to integrate and what not... that was his problem. But he got the dhakini's (wisdom) hint, and after he became aware of his mistake he brought onto the path whatever he rejected (fish gut) as a skillful mean (nurturing from it) to be able to completely integrate it (free). That is truly a profound yoga.

Malcolm wrote:

This kind of strict observance is not necessary in Dzogchen. This kind of strict observance is based on dualistic mind. The strict observance practiced in Dzogchen is rigpa.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 3:30 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 2:42 AM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

Im sorry but this is nonsense.

I never heard any lama not giving some teaching because they practice or study several lineages. And if they do is a giant red flag to me.

Malcolm wrote:

It's more common than you might imagine. It's not necessarily a red flag, however. Some lamas only wish to devote their time to students who are dedicated to one practice lineage. Quite honestly, if someone came to me and explicitly said, "I want to learn about Dzogchen, but I really prefer keep practicing x," I'd say, "You're wasting both of our time. The teachings are not something we study just for idle interest. Come back when you are serious about Dzogchen teachings and are interested in making them your primary focus." It's a bit of a fault to take Vajrayāna teachings merely out of curiosity or some attempt at being "ris med."

Tata1 said:

This is not what i mean. Of course if someone is teaching someone is for them to practice.

But not teaching someone because this deity is associated with this lineage or that lineage is nonsense.

Chnn didnt have a problem teaching dzogchen on the basis of Tsongkhapas guru yoga for example.

Malcolm wrote:

Well, lets say you received Cakrasamvara from a Kagyu Lama. Then you go to a Sakya Lama requesting teachings on Cakrasamvara. I can quite well imagine the second lama refusing on the grounds that you don't have the Sakya transmission.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 2:17 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:
Thank you for breaking that down

Malcolm wrote:
At the time the YN was formulated, the teachings of the 17 tantras and Vima Nyinthig ancillary literature was quite confined to an extremely small coterie of practitioners. There is no evidence that Yuthok ever received such teachings.

climb-up said:
Oh interesting, that makes sense.

Malcolm wrote:
I honestly don't see much point in people who do not practice Tibetan Medicine getting involved in the YN. The reason the retreats in it are short, etc., is because it is a practice designed for busy physicians. But this does not apply to other people. Why? Because the YN is intended for people of great merit and little time. Other peoples time is better spent receiving teachings in Longchen Nyinthig, Dudjom Tersar, and so on.

The primary role of the YN these days is drupchens for blessing medicine.

Author: Malcolm
Date: Wednesday, July 5th, 2023 at 2:13 AM
Title: Re: Mixing teachings/lineages advice?
Content:

Tata1 said:
Im sorry but this is nonsense.
I never heard any lama not giving some teaching because they practice or study several linages. And if they do is a giant red flag to me.

Malcolm wrote:
It's more common than you might imagine. It's not necessarily a red flag, however. Some lamas only wish to devote their time to students who are dedicated to one practice lineage. Quite honestly, if someone came to me and explicitly said, "I want to learn about Dzogchen, but I really prefer keep practicing x," I'd say, "You're wasting both of our time. The teachings are not something we study just for idle interest. Come back when you are serious about Dzogchen teachings and are interested in making them your primary focus." It's a bit of a fault to take Vajrayāna teachings merely out of curiosity or some attempt at being "ris med."

Author: Malcolm
Date: Wednesday, July 5th, 2023 at 12:49 AM
Title: Re: No guru, no dzogchen?
Content:
jet.urgyen said:

ok, i'm ready for the usual protests. (lol).

Malcolm wrote:

The siddha you are describing is Luipa.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 9:52 PM

Title: Re: Rushen retreat reading list

Content:

ject said:

That makes no sense at all.

Is there a error in translation? The meaning of word "all" is not really "all" but "just some"?

There is also some talk about pranas - pushing, pulling, holding etc. I wonder if all this be covered in that retreat?

Malcolm wrote:

"All" means all. Everything we do in this life, apart from practicing the dharma, is pointless and just causes us to continue in samsara. Therefore, in order to make our life meaningful, we practice the dharma. In other words, life is meaningless, but dharma makes it meaningful. The example is a dream, since no matter what we do in a dream, good or bad, when we wake up, we understand that it was all meaningless, just a dream.

The discussion at the end is related to yantra yoga, and has to do with conduct.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:28 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

Thank you for breaking that down

Malcolm wrote:

At the time the YN was formulated, the teachings of the 17 tantras and Vima Nyinthig ancillary literature was quite confined to an extremely small coterie of practitioners. There is no evidence that Yuthok ever received such teachings.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 10:15 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

Sorry for my lack of Tibetan:

A semtri text means DI?

Malcolm wrote:

Nature of mind teachings.

climb-up said:

So, based on that, it would contain ati teachings, from the 9 yana schema, but not go beyond the 9 yantras?

Is that correct? Or at least close?

Malcolm wrote:

Correct.

climb-up said:

And CN is also not in the most secret unsurpassed cycle, even though it contains the thögal teachings; it is just directly connected with that cycle. (I don't mean "just" to be dismissive here, only trying to clarify).

Interesting.

Malcolm wrote:

The CN has teachings from the unsurpassed secret cycle, while the YN does not.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 9:56 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

This sounds similar to the Yuthok Nyingthig (ie primarily the four guru yogas, but containing complete ngondro, 6 yogas, mahamudra, Dzogchen).

Is that accurate?

Malcolm wrote:

Nope. Not at all. Names might be the same, but CN is in its own class. Plus, there is no rushan, trekcho or thögal in the Yuthog Nyinthig.

climb-up said:

I was aware that wasn't thögal in the root text but you're saying there is also no rushen or trekchö in the YN!?

That's interesting. Dr Nida teaches the Rushan when teaches YN Dzogchen, but on looking through "Mirror of Light" I see that the rushan section references and pulls from other texts.

But I don't understand how you can say that there is no trekchö. The text, translated in Dr Nida's book as "Great Self Liberation of Samsara-Nirvana" seems to cover trekchö, even containing instructions on the three readings (which I assumed, maybe incorrectly?, to be a translation of chogzhag - even though it's three and not four) and is referred to as such by Dr Nida.

Is there some other term that you would identify it as?

Malcolm wrote:

The Yuthog Nyinthig is an Mahayoga/Anuyoga system. It has a semtri text, but it does not belong to the most secret unsurpassed cycle. Neither does the CN, for that matter, if we are talking about the Ngondro practice, but latter is directly related to the most secret unsurpassed cycle, while the former is not, since the latter contains instructions from Dzogchen Nyinthig and the former does not.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 8:07 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

Tata1 said:

Malcom is there somewhere i can read the general outline of chetsun?

I will receive this in a few months and im curious

Malcolm wrote:

Generally, speaking, the main point of the CN is a guru yoga of Vimalamitra, and the main approach is guru yoga.

Otherwise, in addition to the seven lojongs, it has refuge, bodhicitta, Vajrasattva, Mandala, and Guru Yoga. It also has anuyoga style creation and completion as well, in addition, it has rushen, trekcho, and thogal.

climb-up said:

This sounds similar to the Yuthok Nyingthig (ie primarily the four guru yogas, but containing complete ngondro, 6 yogas, mahamudra, Dzogchen).

Is that accurate?

Malcolm wrote:

Nope. Not at all. Names might be the same, but CN is in its own class. Plus, there is no rushan, trekcho or thogal in tne Yuthog Nyinthig.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 7:32 AM

Title: Re: POTUS 2024 part 2

Content:

Unknown said:

While waiting for his plate of meat loaf, gravy, and an iceberg wedge at an empty restaurant in Concord, New Hampshire, on the first day of June, Robert F. Kennedy Jr. was gently explaining to me that nobody knows whether HIV is the sole cause of AIDS...

Kennedy crowed to me about his horseshoe coalition gathered round a campaign he views as fundamentally populist. And it's quite a band he has put together: crunchy Whole Foods—shopping anti-vaxxers, paunchy architects of hard-right authoritarianism looking to boost a chaos agent, Nader-Stein third-party perma-gremlins, some Kennedy-family superfans, and rich tech bros seeking a lone wolf to legitimize them. Their convening can give the impression of weightiness, but if you so much as blew on them, the alliance would shatter into a million pieces. The only thing that seems to bind them is Kennedy, the current embodiment of a warped fantasy of marginalization and martyrdom that has become ever more appealing — and thus politically significant — in an age of disinformation and distrust in government and institutions...

Kennedy has also suggested that 5G high-speed-internet towers are being used to “harvest our data and control our behavior”; posited a link between mass shootings and antidepressant use; told Rogan that Wi-Fi pierces “the blood-brain barrier,” causing “leaky brain”; and claimed the presence of atrazine in the water supply has contributed to depression and gender dysphoria among boys since atrazine is known to clinically castrate frogs when dumped into their tanks.

Malcolm wrote:

<https://apple.news/Azfqs1F-6RqS6y7nnFR4FxQ>

And he is right wing lunatic as well:

When recently asked at a town hall what he would do to halt the proliferation of semi-automatic weapons, he replied, “I’m not going to take people’s guns away.” And during the Twitter Spaces conversation with Musk and Sacks in June, he said he was going to “seal the border permanently.” He told the Breaking Points podcast that he wants to shift spending out of a military-industrial interventionist mind-set and into “Fortress

America — arming ourselves to the teeth at home....”

Kennedy called Tucker Carlson “breathtakingly courageous.” This spring, he posted a photo of himself with far-right activist James O’Keefe, who has used deceptively edited videos as attack vehicles against ACORN, Planned Parenthood, and NPR..

Now his brain trust appears to be the hyperonline, hard-right masculinity influencers who give him the approval he craves and encourage him to do things like post videos of himself shirtless, his chest and arms improbably pumped, doing nine janky push-ups...

But this country, with its political system built around white patriarchal ideals of who powerful men are supposed to be, and its very limited view of what other kinds of power might look like, has created too irresistible an opportunity for someone with a famous name, a tremendous ego, and a persecution complex. So here we are, eight years after Trump descended the elevator in Trump Tower, listening to a man talking about ivermectin and the fascism of Fauci and the castration of frogs and watching him run riot in a Democratic primary.

What a dipshit. And so is anyone who votes for him.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 6:27 AM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

FFS, a British researcher, Andrew Wakefield came up with this absurd claim, but it was shown that all his research was fraudulent.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136032/>

Thats why RFKjr is a loon. Sadly, this idea infected the alternative health world and has never died the death it deserves.

Zhen Li said:

It's ridiculous to suggest that one person is solely responsible and to rely on a single NIH report—they are the primary ones being held to blame, so obviously, they are going to publish this sort of thing. There are hundreds of studies on the topic over several decades now, all of which you no doubt disagree with.

Malcolm wrote:

Really? Hundreds of studies definitively linking vaccines to autism? Rubbish. Show me even one reliable study.

And people who don't believe in needless killing, you forgot that one.
You may not be a Marxist, but you are definitely tankie-adjacent.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 2:37 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

people on this thread have even suggested I'm repeating Russian propaganda...

Malcolm wrote:

You've expressed sentiments which are consistent with sentiments put out by RT and tankies, which is surprising, because you abjured tankies a little while ago.

Zhen Li said:

which is a conspiracy theory in and of itself, when my view is pretty much representative of the dissident-left anti-war position.

Malcolm wrote:

Right, the position of tankies like Aaron Matté, the Grey Zone and other assorted vatniks.

As Orwell observes:

Pacifism is objectively pro-Fascist. This is elementary common sense. If you hamper the war effort of one side you automatically help that of the other. Nor is there any real way of remaining outside such a war as the present one. In practice, 'he that is not with me is against me'. The idea that you can somehow remain aloof from and superior to the struggle, while living on food which British sailors have to risk their lives to bring you, is a bourgeois illusion bred of money and security. Mr Savage remarks that 'according to this type of reasoning, a German or Japanese pacifist would be "objectively pro-British"'. But of course he would be! That is why pacifist activities are not permitted in those countries (in both of them the penalty is, or can be, beheading) while both the Germans and the Japanese do all they can to encourage the spread of pacifism in British and American territories.

https://www.orwell.ru/library/articles/pacifism/english/e_patw

The same holds true today. This is why Putin and co. are trying as hard as they can to encourage isolationist sentiments among Americans and Europeans, but punish their own citizens when they protest Russia's "special military operation" with long prison sentences.

Zhen Li said:

I am not actually convinced fully by RFK Jr on the causes of autism

Malcolm wrote:

FFS, a British researcher, Andrew Wakefield came up with this absurd claim, but it was

shown that all his research was fraudulent.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136032/>

That's why RFK Jr. is a loon. Sadly, this idea infected the alternative health world and has never died the death it deserves.

Zhen Li said:

Anyway, as for the question of platform credibility, I don't think anyone has really laid out a proper platform yet for 2024, including RFK Jr. I am interested to see where this leads, but I think the idea that RFK Jr. would set out some detailed platform at this point mentioning specific agencies and services is a bit too much to ask—which other candidate has done that?

Malcolm wrote:

Sanders did in 2015.

https://en.wikipedia.org/wiki/Bernie_Sanders_2016_presidential_campaign#Political_positions

Sanders is a serious politician, unlike RFK Jr. His campaign platform was very specific and tied to legislations he was trying to pass.

Basically, it appears that you are a one issue voter. You want the US to retreat from the world stage. This will cause untold harm. Europe does not want that, Canada does not want that. Australia, Japan, S. Korea, etc do not want that. Fortunately, sounder people are running our govt. now and have shored up and expanded alliances TFG tried to ruin. The only people who want the US to retreat from the world stage are dictators and autocrats.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:37 AM

Title: Re: Mixing teachings/lineages advice?

Content:

tingdzin said:

we all know about the Gelukpa subsect that thinks poorly of any but Gelukpa teachings.

Malcolm wrote:

Yes, which is why all their whole Vajrayāna practice is Sakya. Even their protector, Dogyal, has its origin in Sakya.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:29 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Also: <https://www.bostonherald.com/2023/07/03/biden-should-watch-rfk-jr-pundits-say-kennedy-will-likely-win-new-hampshire-primary/>
There's a route to a Kennedy candidacy, though it's still highly unlikely.

Malcolm wrote:

As for the contention that RFKjr can win in New Hampshire; highly unlikely:
President Biden holds a strong lead over his long shot 2024 Democratic primary challengers Robert F. Kennedy Jr. and Marianne Williamson in New Hampshire, according to a poll released Tuesday.

The survey conducted by St. Anselm College found Biden has 68 percent support among Democratic primary voters in the early-voting state, well ahead of Kennedy, who is polling at 9 percent, and Williamson, at 8 percent.
<https://thehill.com/homenews/campaign/4071728-biden-opens-up-wide-lead-on-rfk-jr-in-new-hampshire-poll/>

You have to remember, I live Massachusetts, 20 miles from New Hampshire, 12 miles from VT. All of Southern New Hampshire, the majority of the population, is inhabited by people from Massachusetts. There is no chance Kennedy wins NH, MA, VT, CT, or RI. He might win the GOP district in Maine, but not the coast.

And, apart from the GOP minority, no one reads the Herald in MA. It's a shit paper.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:21 AM

Title: Re: POTUS 2024 part 2

Content:

Bristollad said:

Would Kennedy be a disaster for America? I believe so. He says he accepts climate change but doesn't know if carbon is to blame... that's enough in itself for me to completely discount him. This is the most important crisis the world is currently facing, and he is unclear on the basic science, nevermind having policy ideas to try and mitigate it.

Malcolm wrote:

He is unclear about basic science in its entirety, so it seems. And he thinks climate change is going to create a pretext for all kinds of dystopian outcomes, without realizing climate change is the dystopian outcome future generations are going to deal with for the next 1000 years, assuming the human race lasts that long.

The real problem with the RFKjr. candidacy is that his platform in many respects seems good, but it begins with a conspiracy theory: that the US Government is against the people.

Secondly, his nod to climate change on his campaign website is "the weather is wacky." This is not a serious climate change mitigation policy. Nor are his ideas about

agricultural remediation, which seem to be taken from Joel Salatan books.

His health care plan seems to hinge on legitimizing quacks like Mercola: "A Kennedy administration will go beyond making existing modalities available to all, to include low-cost alternative and holistic therapies that have been marginalized in a pharma-dominated system." There is a reason most alternative health care is not insurable: they do not produce consistent, measurable outcomes for patients. The basic attitude is fine, there are serious problems with the industrial medicine complex, but sorting healthcare for Americans is not something to be fixed by feelgood "You can see your sound healer and we will pay for it" solutions. And, tellingly, there is no mention of Universal Healthcare in his platform. Healthcare is not something that can be managed well by the market:

Social insurance cannot be applied to only small parts of the workforce because it then naturally leads to adverse selection, a point well illustrated by the endless wrangles over health care coverage in the United States. If it is possible to opt out, anyone who thinks they may not require the insurance (for example, the rich, those unlikely to be unemployed, or healthy people) will do so, since they do not want to subsidize the "others." A system that relies only on the "others" is unsustainable because of the huge premiums it would require. Thus, the welfare state can work only when it covers all, or almost all, of the labor force or all citizens.

Globalization erodes these requirements. Trade globalization has led, in most Western countries, to a decline in the share of the middle class and its relative income. This has produced income polarization: there are more people at the two ends of the income distribution and fewer around the median. With income polarization, the rich come to realize that they are better off creating their own private systems because sharing a mass system with those who are substantially poorer and face different risks (such as a higher probability of unemployment or of certain diseases) would lead to sizeable income transfers from the rich.

Private systems also provide better quality for the rich (per unit of expense) because they allow savings for the types of risks that the rich do not face. If very few among the rich smoke or are obese, they do not have an incentive to pay for the health care of smokers or obese people. This leads to a system of social separatism, reflected in the growing importance of private health plans, private education, and private pensions. Once these private systems are created, the rich are increasingly unwilling to pay high taxes because they benefit little from them. This in turn leads to erosion of the tax base. The bottom line is that a very unequal, or polarized, society cannot easily maintain an extensive welfare state.

Milanovic, Branko. *Capitalism, Alone* (pp. 51-52). Harvard University Press. Kindle Edition.

He also unrealistically talks about rebuilding manufacturing in the US. This is highly unrealistic. We have a post-industrial economy. The idea that we can restore an industrial manufacturing base in the US is a pipe dream. Why? The cost of labor is a barrier to manufacture of many goods such as iPhones in the US, etc. This sort of isolationism is naive.

Kennedy also erroneously claims the US dollar's position as the world's reserve currency is threatened. By what? The RMB? Give me a break. The Chinese economy is in rapid decline. They are freaking out because they cannot maintain the 5.5% growth rate they've targeted. <https://www.foreignaffairs.com/china/how-chinas-economic-slowdown-could-hurt-world> #

He is also an advocate of the world's great gift in history: cryptocurrency. This shit is just a ponzi scheme. What a fool.

His foreign policy solutions are equally inadequate, in that they are nonexistent. His idea—which of course is stupid in this climate of international uncertainty—is to eviscerate the US armed forces, withdraw from the international security agreements we have made, and defund the military. The oft recited figure of "800" bases ignores the fact that the majority of these "bases" are manned by less than 50 personnel and most of these are manned by less than 20 personnel. Most of the large ones are in Europe, Asia, and the Middle East, and if he thinks those should be dismantled, he should have his head examined.

His platform makes no mention of the State Department. If he were a serious person about foreign policy, he would be running on platform of increasing the number of career foreign service officers and beefing up State, as well as providing more funding for the CIA, NSA, and our other intelligence services.

His civil liberties platform also features a conspiracy theory, "in which Big Tech censors, deplatforms, shadowbans, and algorithmically suppresses any person or opinion the government asks them to." This is laughable bullshit. He is just butt hurt because he traffics in lies and conspiracy theories, and Yahoo, etc. don't want to support his bullshit. He has plenty of outlets where he can spew whatever crap he wants to: Rumble, Telegram, Twitch, etc. "Big Tech" is a number of private companies, and particularly in the light of the (absurd) SCOTUS ruling on websites the other day, they just don't have to give him a platform at all.

He also clearly does not have a firm grasp of the history of pandemics in this country, nor does he understand vaccination, the need for quarantine in pandemics, etc. The rest of it is just pandering nonsense as well.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 9:24 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

I am going to give this topic a rest for now because I'm not seeing any new takes. If someone wants to talk seriously about the candidates without just repeating these cartoonish talking points,

Malcolm wrote:

You mean like your cartoonish talking points about Biden?

BTW, major stutter at 00:57.

<https://www.t TMZ.com/watch/122019-joe-biden-1-4700343-0-t9szixyi/>

Zhen Li said:

Mistakes are far from a stutter. By and large, Biden doesn't stutter, as he has explained. You can find examples of anyone stuttering once or twice in a long stretch of speech, and the recent examples don't match his description of how he used to stutter as a child.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 9:15 AM

Title: Re: POTUS 2024 part 2

Content:

Author: Malcolm

Date: Monday, July 3rd, 2023 at 8:45 AM

Title: Re: Mixing teachings/lineages advice?

Content:

tingdzin said:

Well (ignoring Malcolm's as usual unnecessarily contentious and dogmatic tone) it depends on what you mean by "institutional lineage". I am not referring to the four or five major "listed" schools, but rather individual teachers within schools. I never heard of Dudjom Rinpoche being concerned with anything but Nyingmapa teachings.

Malcolm wrote:

First, you didn't specify you were talking about individual teachers. No one could have inferred from your response that you were.

This also assumes that Nyingma teachers are devoid of influences such as Kadampa teachings, Kalacakra, Mahamudra, etc. In fact, in his major work on Nyingma philosophy, Dudjom Rinpoche advocates gzhan stong, which is specifically not a "nyingma teaching." More than this, he demonstrated amazing fluency with the full range of Sarma sources.

tingdzin said:

The Ngorpa branch of the Sakyas have (or had) a reputation for insisting on strictly Sakya doctrines,

Malcolm wrote:

The principle Sakya Dharmapalas, the Eight Deity Mahakala, have Nyingma origins, and the Karmanathas, part of this group, have their origin in an 11th century terma. The main texts used for their practice in Sakya was written by Konchog Lhundrup. The main Yidam of Sera is Yangsang Hayagriva, and the main Dharmapala is Rahula.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 6:17 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

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Malcolm wrote:

You mean like your cartoonish talking points about Biden?

BTW, major stutter at 00:57.

<https://www.tmr.com/watch/122019-joe-biden-1-4700343-0-t9szixyi/>

Author: Malcolm

Date: Monday, July 3rd, 2023 at 6:11 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Russia is going to be a dictatorship of some form or another, that's not going to change even if Putin is replaced.

Malcolm wrote:

No. Enough Russians have lived outside Russia to understand they do not want to live that way anymore.

Zhen Li said:

As for how a nuclear war could occur, it's more or less by following the approach people like Lindsay Graham are suggesting. Once Russia starts attacking NATO supply lines directly

Malcolm wrote:

Russia is already bombing supply lines—roads, rail lines, and airports—in Ukraine. So i don't know what you are talking about. If Russia attacks a NATO member, then of course

this will trigger Article 5.

Zhen Li said:

I know all about the Ukrainian genocide and Holodomor and knew lots of Ukrainians growing up. It was part of what made me give up being a Marxist

Malcolm wrote:

Good. I was never a Marxist, not even close.

Zhen Li said:

I am sure you also know about the history of Nazism in Ukraine,

Malcolm wrote:

You mean Stephen Bandera and other anti-communist Ukrainian nationalists in Western Ukraine? I am quite familiar with the History of German Nazis in Ukraine, and the fact that around 100,000 or Ukrainians collaborated with them, but as Snyder notes, "The majority, probably the vast majority of people who collaborated with the German occupation were not politically motivated. They were collaborating with an occupation that was there, and which is a German historical responsibility."

Zhen Li said:

the recent Russian language ban in Ukraine

Malcolm wrote:

Understandable, given the circumstances.

Zhen Li said:

and the suppression of the orthodox church

Malcolm wrote:

Pereshenko did not suppress the Orthodox Church, he split the church. And more recently, some orthodox churches have proven themselves to be fifth columnists and Russian spies.

Zhen Li said:

and their suspension of elections.

Malcolm wrote:

Perfectly legal. According to the Ukrainian Constitution, parliamentary elections are suspended during times of martial law.

<https://zaborona.com/en/parliamentary-elections-will-not-be-held-in-ukraine/>

Zhen Li said:

Ukraine as its borders currently exist is largely a result of the German Empire plying it from the grasp of the dying Russian Empire in 1918. For it to have maintained its order in the post-Soviet era, it necessitated a compromised East/West Catholic/Orthodox government that was willing to give and take. Something like Belgium or Switzerland in a way... Well anyway, we'll see how things turn out. I can't do anything about it myself but I think you need a more nuanced view on this and not just the narrative of the day.

Malcolm wrote:

Ukrainians fought a war of independence between 1917-1921. Eventually, their war failed, even with German intervention, and Ukraine was absorbed into the USSR.

For Ukraine to succeed, all that needed to happen was that Russia needed to mind its own damn business and resist the temptation to prevent Ukraine from exercising its' own national prerogative: joining the EU. Which they voted to do, quite legally. The Euromaiden happened precisely because Yakunovich reneged on this aspiration, an aspiration now enshrined in the constitution of Ukraine as of 2019.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 5:04 AM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

Ridiculous. NATO is purely defensive organization. Russia decided that Ukraine's bid to join the EU was a bit too much for them to stomach. They could not handle the idea of having a Ukrainian democracy, however flawed, on their border because liberal democracy is an existential threat to a tyrant like Putin. Plus, the Russians think Ukrainians are subhuman, and have suppressed their language and culture for centuries.

Zhen Li said:

Okay, this is really simplistic... I know a lot of people believe all this, but I can't believe you accept all this as an intelligent, educated, liberal person.

Malcolm wrote:

I know what I see from Russians in Russia who have bought into the whole Z thing. Of course not all Russians are fascists, but a sufficient number of them are, going by the large pro-Russian rallies in Germany and so on at the beginning of the war. As to the systematic suppression of Ukrainian culture by Russia, this is well documented, especially in the Holodomor. Anne Applebaum writes:

Yet even while acknowledging the differences, both Poles and Russians also sought at times to undermine or deny the existence of a Ukrainian nation. "The history of Little Russia is like a tributary entering the main river of Russian history," wrote Vissarion Belinsky, a leading theorist of nineteenth-century Russian nationalism. "Little Russians were always a tribe and never a people and still less—a state." Russian scholars and bureaucrats treated the Ukrainian language as "a dialect, or half a dialect, or a mode of speech of the all-Russian language, in one word a patois, and as such had no right to an

independent existence.”

Applebaum, Anne. Red Famine (p. 3). Knopf Doubleday Publishing Group. Kindle Edition.

As for the suppression of Ukrainian language:

The Ukrainian language was a primary target. During the Russian empire’s first great educational reform in 1804, Tsar Alexander I permitted some non-Russian languages to be used in the new state schools but not Ukrainian, ostensibly on the grounds that it was not a “language” but rather a dialect.¹⁴ In fact, Russian officials were perfectly clear, as their Soviet successors would be, about the political justification for this ban—which lasted until 1917—and the threat that the Ukrainian language posed to the central government. The governor-general of Kyiv, Podolia and Volyn declared in 1881 that using the Ukrainian language and textbooks in schools could lead to its use in higher education and eventually in legislation, the courts and public administration, thus creating “numerous complications and dangerous alterations to the unified Russian state.”

Applebaum, Anne. Red Famine (p. 8). Knopf Doubleday Publishing Group. Kindle Edition.

You can read the rest yourself.

History shows a powerless Russia is best for everyone, especially Russians.

A stable Russia, with good foreign relations, is essential. If you think a weak and cornered nuclear power is a good idea, you need to stop drinking all that wine you're collecting and spend some more time in retreat.

A stable Russia, at this point in history, is an impossibility for as long as Putin in power. Russia is the very definition of a kleptocracy. It is run by criminal gangs. Russia needs to be isolated and contained until Russia shows it can play well with others. This likely requires a change in regime.

Russia is not cornered at all. They keep playing the nuke card, but they have been doing so for more than two decades, and they know quite well no one survives, despite the nihilistic pronouncements by Russian State Television hosts. If you think that Russia is actually going to use nuclear weapons, then you are mad to think there is any negotiated peace to be had.

There is no scenario where Russia employs even tactical nukes. 1) It would do nothing to halt the advance of UAF. 2) Such a use would be regarded as terrorism since there are no legitimate targets against which Russia could use such a bomb—Ukraine has no nuclear weapons—and would automatically trigger Article 5, since any use of nuclear weapons anywhere on the European continent would be regarded as an attack on NATO.

<https://www.cfr.org/article/if-russia-goes-nuclear-three-scenarios-ukraine-war>

Putin just made another aggressive adventure. and rather than the world sitting idly by as they did before, he got called out for his blunder. There is no scenario where Ukraine settles for anything less than a complete Russia withdrawal to pre-2014 borders. All deaths in the "Special Military Operation," no matter which side, are blood on Putin's hands and no one else.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 4:16 AM

Title: Re: Mixing teachings/lineages advice?

Content:

conebeckham said:

Frankly speaking, all the institutional lineages that currently exist, except, maybe for Bon-- so, Geluk, Nyingma, Sakya, Kagyu, Jonang--are already "mixtures" of different lineages.

tingdzin said:

This is highly debatable.

Malcolm wrote:

No, it is not at all debatable. It is factual. Even Bon is not "pure." They cribbed Vajrakilaya from the Nyingmapas and Hevajra and Vajrayogini from the Sakyapas.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 4:13 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

NATO miscalculated.

Malcolm wrote:

Ridiculous. NATO is purely defensive organization. Russia decided that Ukraine's bid to join the EU was a bit too much for them to stomach. They could not handle the idea of having a Ukrainian democracy, however flawed, on their border because liberal democracy is an existential threat to a tyrant like Putin. Plus, the Russians think Ukrainians are subhuman, and have suppressed their language and culture for centuries.

Zhen Li said:

Obviously, the Russians can't be trusted... But this isn't as simple as you make it out. You need to get beyond the question of blame and think about what is going to guarantee stability and peace. A future where we can maintain a balance of power with Russia is better for both East and West.

Malcolm wrote:

History shows a powerless Russia is best for everyone, especially Russians.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 3:31 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

A negotiated peace necessary would end the war. The terms would be sorted out in negotiations.

Malcolm wrote:

Ukraine has made it clear, with no pressure from the US, they won't accept any terms but total withdrawal. Really, you people are amazing. When this Russia invaded, everyone thought Ukraine was going to fold in three days. No one reached out to help Ukraine. Biden offered to fly Zelensky out. But he famously said, "The fight is here; I need ammunition, not a ride." When Russia began losing, (which was immediately), all of sudden you people decided this was a proxy war initiated by the United States, because we all could not understand that a) how incompetent the Russian Army actually was and b) how much experience the Ukrainians had gained in fighting the initial invasion of Eastern Ukraine in 2014. You bring up Minsk. The Minsk accords were signed with illegitimate insurgents who immediately broke the agreement.

Zhen Li said:

I've said this many times, I am not saying that there is one unilateral aggressor. The real world is far more complicated than that. I could say more about Chamberlain but I don't have time.

Malcolm wrote:

Both Mearsheirmer and Chomsky, two of your go-to informants, both assert the US is primarily to blame for not respecting Russia's desire to keep a buffer between it and NATO. But of course, NATO expanded as a response to Russian aggression, because Russia, then as now, cannot be trusted to respect the sovereignty of its neighbors.

You have also expressed your support for the idea that this is proxy war initiated by the US during the Euromaiden rebellion, but the actual history of events show this to be a false narrative. This narrative has been shown false by, among others, Timothy Snyder in *The Road to Unfreedom*, as well as the book by <https://ua.usembassy.gov/our-relationship/dcml>, the foreign service officer you falsely dismissed as a spy. The latter's book is a day by day eyewitness account during the events of the Euromaiden rebellion. Your failure to read it reflects on you, as well as your irresponsible claim he works for the CIA. State and the CIA are totally different organizations.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 12:57 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

I am suggesting a negotiated peace be reached.

PadmaVonSamba said:

If I burn down your house and kill your family and then decide to build a house in your back yard, should we negotiate so that I also don't kill you? Do we negotiate so you don't kill me?

Zhen Li said:

Yes, whatever stops the killing. The whole situation is at something of a stalemate, and the rest of Ukraine and its young men face continued destruction so long as the West want it to. Zelensky was elected on the promise of ending the war (which actually started in 2014), and he was pushed into becoming a wartime president by both Putin and the West; they're stuck in the middle of a pitiful great power conflict, and there are no signs of anyone coming out of this any the wiser or better off. Despite that, Ukraine is in quite a strong position at the moment, and it's absolutely not clear that Ukraine will have to yield any territory after rounds of negotiations and peace talks. There is no all-or-nothing ending to this war unless nukes are involved.

Malcolm wrote:

Your advocacy of offensive realism does not hold up, however. One of Mearshiermer's students, John Owen, points out the inconsistencies of Mearshiemer's thesis: lthough Putin's invasion of Ukraine certainly is a reaction to NATO expansion, it won't do to say that the war is therefore the West's fault. The flaw in the thinking of Mearsheimer, Walt, and other academic realists is that they present an inconsistent view of how international relations works. Mearsheimer, for example, is no more entitled to say that the West caused the war by expanding NATO than he is to say that Russia caused the West to expand NATO by being weak. A fuller explanation for the war takes into account the ideological differences between authoritarian Russia and the democratic West...

Realists generally agree that "international anarchy," or the absence of a world government to punish aggression and enforce agreements, forces states to take steps to defend themselves. Mearsheimer's version, called offensive realism, says that the quest for security leads states to expand their power as far as is prudent. A consistent offensive realist argument would have to say that the United States agreed to take more allies in Europe because it could – because Russia was too weak to oppose it. Walt's version of realism, called balance-of-threat theory, is more complicated: It says that states expand their power when other states become more powerful and display evidence of offensive intent. A consistent balance-of-threat explanation would say that it was a powerful and menacing Russia that produced NATO expansion. Neither version of realism can assign any moral blame to either America or NATO.

But neither Walt nor Mearsheimer applies his own theory to NATO expansion. In fact, both think their theories fail to explain it, and both appeal to a different theory. The United States and its democratic allies, they claim, are captive to liberal ideology, a jumble of ideals and wishful thinking that has propelled them into foolhardy behavior that has provoked a Russian backlash. NATO governments have deluded themselves into seeing their alliance not as the tool of American power that it is, but as a vehicle of

freedom and democracy whose eastward march could only be opposed by wicked or paranoid people.

Mearsheimer and Walt have written elsewhere that the United States has been in thrall to the ideology of “liberal hegemony” since 1991. They admit, then, that the United States – the greatest of the world’s great powers, and hence the country that realism should best explain – confronts their own theory with an anomaly three decades long and counting. That is a serious problem for them. Realism also claims that the international system punishes imprudent behavior, meaning that it should discipline America for acting as if it dwells in a liberal utopia. The West, then, should correct course and behave as realism predicts. But the international system has been unaccountably merciful. Judging from the West’s unified support of Ukraine over Russia in the war, it is going to be in thrall to liberal ideology for a while longer.

You can read the rest yourself. Instead what we see is that the international system is punishing Russia for its imprudent behavior. Even China, post-Prighozhin, is now backing away from Russia and openly acknowledging Ukraine's claim to Westphalian Sovereignty. The Ukrainians will not back down. They are an independent people, with their own language, customs and so on. Peace will only come when Russia withdraws to pre-2014 borders.

Zhen Li said:

NATO war or further escalation with either Russia or China or pushing them into further escalation against us is beyond insanity.

Malcolm wrote:

You are improperly identifying the aggressors here. The aggressor is not the US or NATO.

Neville Chamberlain showed that appeasement is not an option.

Author: Malcolm

Date: Sunday, July 2nd, 2023 at 1:49 AM

Title: Re: POTUS 2024 part 2

Content:

Queequeg said:

If you think a neo-liberal US is bad, an entrenched right with populist US will be worse.

Malcolm wrote:

Yup, that's what we learned under the former administration. It almost happened here, ala Sinclair Lewis.

Queequeg said:

RFK can only be a spoiler with no hope of ever getting elected.

Malcolm wrote:

Campaign fund raising is the best gift in town these days.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 10:44 PM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Vajrasvapna said:

You could give a look to the chapter 'Philosophical Distinctions of Mipham's Thought' in 'Mipham's Beacon of Certainty Illuminating the View of Dzogchen, the Great Perfection', it's the source of this affirmation.

Malcolm wrote:

Care to quote it?

Vajrasvapna said:

No, and in fact, there is much in Dzogchen literature that renders this assertion baseless, and nothing to support it apart from post 17th century syncretic apologetics. Dzogchen concepts have a clear ground in Yogacara concepts.

Malcolm wrote:

Well, no they do not, actually. The whole reason Mañjuśrīmitra wrote his Cultivation of Bodhicitta was to distinguish Dzogchen from Yogacāra. His ultimate argument refuting Yogacāra is this:

Never separate from the momentary location, at that time, they are mutual;
without one, [the other] does not exist.

Traces do not exist because they are generated by false concepts.

The all-basis does not exist because its experiential sphere does not exist. Also, those cognitions are nonexistent.

If the supporting [traces] and the location do not exist because partiality does not exist, how can consciousness and cognition arise?

Therefore this mind too is beyond the extremes of existence and nonexistence, and is free from being one or many.

[Mipham's comment]

The momentary all-basis that is the location of the traces and the traces themselves are never separate. When one does not exist, it is necessary that the other does not exist. At that time, without one, the other is impossible. Both their existence and nonexistence are mutual. When those traces do not exist, also that all-basis does not exist, like a result without a cause.

If it is asked, “While that may indeed be the case, why do the traces not exist?,” since traces do not correspond with how those entities exist because they are generated by

false concepts, the traces do not exist. If the traces do not exist, since the domain of the all-basis is the traces, its experiential range does not exist. Due to its nonexistence, the all-basis does not exist. If the object of clinging does not exist, all those cognitions do not exist because the consciousness will not exist.

When both the supporting traces do not exist and the all-basis, the location where they exist, does not exist because the partialities do not exist as shown above, how can consciousness and cognition based on those arise? Therefore, not existing in any way, this mind and its mental factors are beyond the extremes of existence and nonexistence, and are free from being one or many.

Further, the commentary in the Soaring Garuda, one of the five early lungs, states:

In order to demonstrate the deviation and obscurations of vijñaptimatra: [7/a]

Delusion and the path of awakening cannot be obtained with concepts.

Because atiyoga is true, undeluded about everything, the vijñāptimatra understanding of things as reflections of delusion and the view attained through that is a conceptual imputation of their own. Due to their not seeing this, Smelting the Gold in the Ore states:

Seeing phenomena as delusion is itself fully understood to be delusional.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 10:07 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Why would a spook betray his own side? It's common knowledge for a reason. His argument just piles so much crap together with a simple emotion-ridden counterclaim with no evidence behind it; it's the textbook example of a strawman and proves nothing. No doubt plenty of Ukrainians opposed Yanakovic, but it was a US coup, like all the others—you may think them justified or not; it's a question of "our bastard" or "their bastard."

Malcolm wrote:

You've just demonstrated you actually know nothing about the situation in Ukraine.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 9:48 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

We would continue like this forever, and I don't think we will convince each other of anything. You're essentially a Neocon. You claim to support hardcore socialism

elsewhere, but you don't actually put your support behind someone who holds your views. You should probably be supporting Cornel West or the CPUSA.

Malcolm wrote:

Um, no. Not a hardcore socialist, a Keynesian perhaps, in so far as I advocate well-regulated capitalism and robust social programs including universal healthcare, free education, etc. With respect to foreign affairs, I've come to accept that Western global hegemony has more pluses than negatives. People Trump and Kennedy are too erratic and don't know how to govern.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 3:30 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Malcolm, your post refutes your claim that he denies climate change exists. So, he has a different solution to the one you would prefer, but that doesn't mean he fits the mould of everyone else you disagree with.

Malcolm wrote:

He has backtracked on carbon. He understands the oil industry is heavily polluting, but to pander to his new base, he now questions whether it causes climate change.

Zhen Li said:

At some point, the continued need for NATO should have disappeared after the Cold War.

Malcolm wrote:

No. It is the one thing in the world that has maintained international stability, and to the extent it was harmed by the former administration, leading to Putin's misjudgment, we need NATO now more than ever.

Zhen Li said:

The US orchestrated the Maidan coup and pushed Russia into a corner,

Malcolm wrote:

Nonsense:

In short, I was frustrated by the constant lies and distortions about the work of US Embassy Kyiv during the 2013–2014 Euromaidan Revolution—and these lies were coming from the Russian state apparatus. Russian government statements and high-volume, confident Russian media invective constantly implored publics worldwide to believe that the US Embassy was the secret but decisive force behind the Ukrainian protest movement, plotting to thwart Russia's interests in its own backyard in some sort of geopolitical maneuver. Their distorted mirror presented the Ukrainians as pawns, legitimate Russian interests as innocent targets, and the United States as a hostile

interloper with motivations somewhere between a satanic jackal and a cartoonish horror movie villain. None of this was true, and it congealed into a foundational lie upon which propagandists built fresh new sedimentary layers of deceit. Today in Russia, the falsehood that the United States had some pivotal role in supporting, funding, or even creating Euromaidan as a cynical maneuver against Russia is treated as established truth beyond question. Stacked on top of this were mistruths about Ukraine being run by “fascists,” separatists in eastern Ukraine being local and organic, and much, much more. But having served there at the time in US Embassy Kyiv, I was shocked to realize that many people worldwide believed these crude propaganda hooks.

Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (pp. ix-x). Brookings Institution Press. Kindle Edition.

Zhen Li said:

they shouldn't have attacked Ukraine in any case, but there were still clear routes to diplomatic solutions in the past few years. Biden didn't consider that.

Malcolm wrote:

Nonsense. Russia should not have invaded Ukraine in 2014.

Zhen Li said:

And now, on the other hand, relations with China are the worst they've ever been. Peace is the most important thing to preserve in the world, and Biden failed to keep it.

Malcolm wrote:

You are totally out of touch. Our soured relationship with China is the result of the former administration, not Biden.

Zhen Li said:

but I'm allowed to hold dissenting opinions and have some hope, I think.

Malcolm wrote:

Opinions are like assholes, everyone has one.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 12:41 AM

Title: Re: Researching Buddhism, One Question

Content:

MagnetSoulSP said:

It's got me scratching my head. I heard that some words might be a bit off because not everything has a direct english translation, which is fair. Like the word for suffering supposedly meaning "unsatisfactoriness" but people tend to not know that, well at least people I know.

So...I gotta ask, is it as bad as all that? I mean this is a Buddhist forum so I'm guessing not but it never hurts to ask.

Malcolm wrote:
Buddha said:

There is suffering everywhere.
Suffering has causes.
Suffering can cease when those causes are correctly identified and removed.
There is path to the cessation of suffering.

That's it.

Author: Malcolm
Date: Friday, June 30th, 2023 at 11:45 PM
Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara
Content:

Kai lord said:
In the original five works of Maitreya

Malcolm wrote:
Source?

Author: Malcolm
Date: Friday, June 30th, 2023 at 11:39 PM
Title: Re: POTUS 2024 part 2
Content:
Malcolm wrote:
[https://www.vice.com/en/article/7kxkxq/... -game-away](https://www.vice.com/en/article/7kxkxq/...-game-away)

This is climate denialism in its essence.

Zhen Li said:
I'm not reading Vice, it's sloppy and unreliable. Just quote me the direct quote of his words or post the video of him saying it.

Malcolm wrote:
You can find the video on Rumble. He is hosting a conference with that quack, Mercola, and the dumb lady who claims covid vaccines make you magnetic.

<https://www.rollingstone.com/politics/politics-news/rfk-kennedy-anti-vaccine-panel-conspiracies-hiv-spanish-flu-1234779689/>

Beyond this, Kennedy's economics are 100% neoliberal, Milton Friedman style free-markets. His solution to climate change is the "free market."

More than this, he has decided that covid and climate change are just excuses lock people down:

Author: Malcolm

Date: Friday, June 30th, 2023 at 8:40 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Zhen Li said:

Well, I think you have enough facts to see how the reports are twisting his words. He doesn't deny climate change, that's obvious.

Malcolm wrote:

Yes, he does.

Zhen Li said:

Kennedy responded that he believes climate change is real, but that he does not believe "carbon" is to blame. He added that climate science is not his strong suit.

Malcolm wrote:

<https://www.vice.com/en/article/7kxkxq/robert-f-kennedy-jr-gives-the-game-away>

This is climate denialism in its essence.

Zhen Li said:

I really don't think you can compare the danger of Biden to RFK Jr., the former is bringing us to the brink of nuclear holocaust and hardly seems aware of it.

Malcolm wrote:
Get real dude.

Author: Malcolm

Date: Friday, June 30th, 2023 at 8:11 AM

Title: Re: POTUS 2024 part 2

Content:

Genjo Conan said:

He's a conspiracy theorist. Beyond vaccines, he thinks that anti-depressants cause school shootings and that covid was a bioweapon. His own family has disowned him. There's a reason that QAnon types are calling for a Trump/RFK ticket.

ject said:

Interesting, because every single one of those characters was on medication.

Malcolm wrote:
Evidence?

Author: Malcolm

Date: Friday, June 30th, 2023 at 6:26 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Johnny Dangerous said:

Yep. an absolute joke and a real testament to the fact that basic scientific literacy is not

much of a thing in the US.

The whole claim of censorship is part of building a career as a BS antivaxx/"wellness" whatever influencer, I think his candidacy is more about that, building a media/social media career.

They yell censorship , it's part of the business plan.

Malcolm wrote:

Running for office is the best grift there is because of the absurd absence of campaign finance restrictions.

Author: Malcolm

Date: Friday, June 30th, 2023 at 6:20 AM

Title: Re: Rushen retreat reading list

Content:

merilingpa said:

I think you cannot go beyond "The Precious Vase". It is needed all along the path until the path is finished.

Malcolm wrote:

A path needs a base. That is why it is called "the base of Santi Mahāsaṅgha."

jet.urgyen said:

thought it is the base knowledge of the 9 sams levels. isn't so?

this 9 afaik comes from nubchen sangye, further levels exposes the atiyana?

Malcolm wrote:

The Precious Vase is about discovering our primordial state, the base, or basis. That's why semzins and rushans are discussed in it, as well as the essence of sams sde. The reality is that if one applies in a proper way the instructions in the Precious Vase, one doesn't need to follow the rest of SMS.

Author: Malcolm

Date: Friday, June 30th, 2023 at 4:18 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines

were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 11:06 PM

Title: Re: Rushen retreat reading list

Content:

merilingpa said:

I think you cannot go beyond "The Precious Vase". It is needed all along the path until the path is finished.

Malcolm wrote:

A path needs a base. That is why it is called "the base of Santi Mahāsaṅgha."

Author: Malcolm

Date: Thursday, June 29th, 2023 at 10:57 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

can i still practice it ? should i have requested something else without pranayama requirement?

Malcolm wrote:

Yes.

No.

Tata1 said:

Malcom is there somewhere i can read the general outline of chetsun?

I will receive this in a few months and im curious

Malcolm wrote:

Generally, speaking, the main point of the CN is a guru yoga of Vimalamitra, and the main approach is guru yoga.

Otherwise, in addition to the seven lojong, it has refuge, bodhicitta, Vajrasattva,

Mandala, and Guru Yoga. It also has anuyoga style creation and completion as well, in addition, it has rushen, trekcho, and thogal.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:59 PM

Title: Re: Rushen retreat reading list

Content:

jet.urgyen said:

The vase is for people that isn't grounded, that need to hold ideas to do or leave something.

Malcolm wrote:

The Precious Vase is primarily a commentary on Rongzom's commentary on Padmasambhava's Rosary of Intimate Instructions. ChNN stated many times every one of his students should study the Precious Vase. Next, I suppose you are going to inform us that the level 1 SMS is for people who need "to do or leave something" too.

jet.urgyen said:

If one isn't grounded it is useful to study it, maybe some meaning gets realized. or if one wants to teach, definitely yes, one should dominate, master, the teaching's structure, the details, and so forth.

By not grounded i mean people who still doesn't integrate the meanings the seven lojongs. I found this are sufficient for me, practical.

Idk, does this make a bad student?

Malcolm wrote:

It is useful to study it because it explains the whole path.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:56 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

can i still practice it ? shoud i have requested something else without pranayama requirement?

Malcolm wrote:

Yes.

No.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:00 AM

Title: Re: Rushen retreat reading list

Content:

jet.uryen said:

The vase is for people that isn't grounded, that need to hold ideas to do or leave something.

Malcolm wrote:

The Precious Vase is primarily a commentary on Rongzom's commentary on Padmasambhava's Rosary of Intimate Instructions. ChNN stated many times every one of his students should study the Precious Vase. Next, I suppose you are going to inform us that the level 1 SMS is for people who need "to do or leave something" too.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 1:51 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Zhen Li said:

Of course, but considering deva lifespans, it's probably still the same guy.

Malcolm wrote:

Well, not if the Buddha liberated him.

It's important to keep in that māra is related to mārana death, and the four māras are all causes of death.

Zhen Li said:

I suppose there are different ways of thinking about what a māra deva is, so from one point of view, a converted māra is no longer a māra. The Mahāsaṃnipāta has an episode where there's an entire world filled with converted māras, all of whom practice the Dharma and who convert Pāpiyān Māra. The Nirvana and Vimalakirti sutras have similar themes. At a certain point, it appears to be considered the default that Māra is a redeemed Mahāyanist... I have in my possession the book Malleable Mara by Michael Nichols but have not yet read it—it may have something interesting to say about this.

Malcolm wrote:

Sure and the Surangama-Samadhi sutra has an episode where Māra is tricked into taking bodhisattva vows.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 1:12 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Zhen Li said:

Devas are positions, not persons. In this case, Kamadeva, the devaputra māra, is the chief deva of the desire realm. But this does not mean he is always the same person. Of course, but considering deva lifespans, it's probably still the same guy.

Malcolm wrote:

Well, not if the Buddha liberated him.

It's important to keep in that māra is related to mārana death, and the four māras are all causes of death.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 12:39 AM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Malcolm wrote:

Yogacara does not say much about buddhanature at all.

tingdzin said:

It is probable that the Buddhanature trend in Buddhist thought had different origins than those of Yogacara.

Malcolm wrote:

Not probably; quite certainly. If we accept that the Uttaratantra was composed by Maitreyanātha, then it would seem he composed four texts devoted to the three main streams of Indian Mahāyāna and then systematized them in the Sūtrālaṃkāra.

tingdzin said:

Some attempts have been made to lump them together philosophically.

Malcolm wrote:

Yes, poorly. It's called "gzhan stong."

Author: Malcolm

Date: Thursday, June 29th, 2023 at 12:35 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Malcolm wrote:

Papayin Mara is Kamadeva.

Zhen Li said:

According to many sūtras, Pāpiyān Māra and his army were quite conclusively converted to protect the Dharma. If there was such a being, it seems like he's no longer a threat, but in the Mahāsaṃnipāta, it talks about how there are still plenty of other

māras around.

Malcolm wrote:

Devas are positions, not persons. In this case, Kamadeva, the devaputra māra, is the chief deva of the desire realm. But this does not mean he is always the same person.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 11:45 PM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Malcolm wrote:

Papayin Mara is Kamadeva.

Zhen Li said:

The Perfection of Wisdom literature often uses some variation on the phrase "māraḥ pāpīyān avatāraṃ na labhate" (Pāpīyān Māra does not obtain entry) in reference to overcoming Māra's deeds. Phrasing along the lines of "avatāraṃ na labhate" is used elsewhere in reference to other devas. This is used in the context of someone practicing the Dharma suddenly having thoughts of abandoning it, or otherwise being disturbed during practice with fiendish ideas. Chapter 11 of the Aṣṭasāhasrikā, for example, suggests that when a bodhisattva is practising the copying of the Perfection of Wisdom, Māra will come and make him think of all sorts of distracting things, sorrows, troubles, about themselves, hateful, greedy, ignorant thoughts, etc. While "Mārakarma" (deeds of māras) also refers to misunderstandings of the Perfection of Wisdom or Dharma (and one can take this figuratively), it also refers to these kinds of thoughts inserted (entered) into the minds of a practitioner.

This sounds a lot like the experience of intrusive thoughts, so I posted this topic in the "wellness" forum since this does fit into the category of mental wellness. Lee Baer's *The Imp of the Mind* defines this as follows (as paraphrased on Wiki): "Intrusive thoughts, urges, and images are of inappropriate things at inappropriate times, and generally have aggressive, sexual, or blasphemous themes." Baer says in Chapter 7 of his book that with religious people, this appears to be associated with an OCD closely linked to fear about blasphemy and damnation—St. Ignatius, for instance, was extremely obsessive about committing minor blasphemies such as stepping on straw in fear that it might be in the form of a cross, and also experienced severe cases of intrusive thoughts. It doesn't seem to be the case (as I suspected) that Christians identify the phenomenon as demons or other spirits, however Fred Penzel (on Wiki) suggests that "thoughts of being possessed" are among common intrusive thoughts among the religious. That is of course entirely different from what the Aṣṭa is suggesting: it is not that the person's thought that "Māra is gaining entry to my mind" is the intrusive thought, but that one has intrusive thoughts, and this is interpreted as something caused by Māra (or māras). I think the Buddhist case here might be describing a unique interpretation.

I discussed this with Dharma friends and most of them also said that they experienced some form of "non-Dharmic" unwanted thought that disrupts their practice. Even as a

kind of management strategy, I personally found acknowledging that such thoughts are not "mine" (whether or not they are inserted by another being, Buddhist thought holds that to be true) helps significantly in ignoring them and getting back to practice. In a group of about eight, only one was surprised that we would have such thoughts during a Dharma service or practice—so this phenomenon might be more common than might be expected. I think a poll is appropriate to get some sense of whether other Buddhist practitioners have experienced this phenomenon.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 8:32 PM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Vajrasvapna said:

Yogacara's framework on trisvabhāva (three natures) is an explanation in a phenomenological context, not an ontological one. It does not claim that the Buddha nature is a conditioned reality, but rather the timeless continuum of enlightened experience.

Malcolm wrote:

Yogacara does not say much about buddhanature at all.

Vajrasvapna said:

This aligns...the enlightened experiences of practices such as Tögal....

Malcolm wrote:

No, and in fact, there is much in Dzogchen literature that renders this assertion baseless, and nothing to support it apart from post 17th century syncretic apologetics.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 8:23 PM

Title: Re: Drenpa's Proclamation, the Rise and Decline of the Bön Religion in Tibet by Per Kvaerne and Dan Martin

Content:

Archie2009 said:

Drenpa's Proclamation, the Rise and Decline of the Bön Religion in Tibet by Per Kvaerne and Dan Martin.

Malcolm wrote:

Definitely. It is part of ZZNG.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 7:31 PM

Title: Re: Asanga about universes in Abhidharmasamuccaya

Content:

Aemilius said:

Asanga says that in a universe or a trichiliocosm of 1000 000 000 worlds all the worlds develop, exist and devolve at the same time. And he continues:

"Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, evolve or remain evolved. Just as it is in the Eastern direction, so it is in all the ten directions."

on page 83 in

Abhidharma Samuccaya: The Compendium of the Higher Teaching by Asanga,
Sara Boin-Webb & Walpola Rahula (Translators)

Malcolm wrote:

It doesn't mean all at the same time. Why? In a rainstorm, not all drops are falling at the same time.

Aemilius said:

I also understood it that way. That distant world systems are in different phases of evolution, remaining, devolution and emptiness. And that they are numerous like drops of water in a falling rain.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 2:58 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 1:00 AM

Title: Re: Longchenpa's Extant Praises

Content:

Sādhaka said:

Then they were never worldly-devas to begin with, but emanations of Buddhas emanated in order to 'tame' sentient beings who didn't/don't have the capacity to follow higher Yanas; it seems.

Malcolm wrote:

That's the general idea.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 12:23 AM

Title: Re: Mixing teachings/lineages advice?

Content:

Lingpupa said:

I began last century with Kagyu teachers, admittedly very open-minded ones, but later moved across to become thoroughly Nyingmified. As time went on I realized more and more how different they are in flavour and in detail if not in overall drift. So yes, you can happily eat a Marmite sandwich, you can happily eat ice-cream with bitter cherries in syrup. But probably not at the same time.

heart said:

Interestingly I and so many I know went the same way, from Kagyu to Nyingma.

Malcolm wrote:

Sakyas --> Nyingma

Kagyus --> Nyingma

Gelug --> Kagyu

Nyingmas --> Bon

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 11:59 PM

Title: Re: Mixing teachings/lineages advice?

Content:

FieldBob said:

For every person there is a different answer.

One answer I got recently was you can attend any empowerment, transmission, or lung teaching online or in person no matter what lineage but for daily practise stick to one lineage and dont mix different practises from different lineages.

What is your view on this?

Malcolm wrote:

I don't know what other people do. For me, Dzogchen is sufficient

Tata1 said:

Do you still practice your sakya stuff from time to time?

Malcolm wrote:

I still do Sakya translations for Khenpo Migmar. But is not my main area of interest or practice. My focus is Dzogchen.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 10:54 PM

Title: Re: Asanga about universes in Abhidharmasamuccaya

Content:

Aemilius said:

Asanga says that in a universe or a trichiliocosm of 1000 000 000 worlds all the worlds develop, exist and devolve at the same time. And he continues:

"Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, evolve or remain evolved. Just as it is in the Eastern direction, so it is in all the ten directions."

on page 83 in

Abhidharma Samuccaya: The Compendium of the Higher Teaching by Asanga,
Sara Boin-Webb & Walpola Rahula (Translators)

Malcolm wrote:

It doesn't mean all at the same time. Why? In a rainstorm, not all drops are falling at the same time.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 10:39 PM

Title: Re: Instantaneous death and the Bardo

Content:

Moha said:

This was my assumption as well. I guess the root of my question is, how good of a practitioner do you have to be to have even a semblance of awareness that you're suddenly not alive, in that scenario.

Malcolm wrote:

You'll figure it out pretty rapidly.

Moha said:

I guess you will skip the bardo of dying and dharmata...

Malcolm wrote:

Bardo of dying, yes, but not necessarily the bardo of dharmatā.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 7:54 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

I think you guys are missing me.

I'm presently thinking that we should just do away with psychology altogether in dharma communities. Psychological diagnosis mostly functions as prejudices anyway. I found that my clinical work got way better once I stopped the internal psychological narrative about my patients. Putting people in clinical boxes tends to work against wisdom and compassion.

Would anyone else here like to wave a magic wand and make all psychological talk go away?

How about just working at the level of behavior? Stalking, pedophilia, etc is not allowed. Oops, pedophilia is a psychological term, isn't it. Not so easy.

Malcolm wrote:

Or we could talk about the three poisons, mental factors, etc., what some might term "Buddhist" psychology. But in order to observe these things, we have to be relatively free from any pathological conditions which interfere with our ability to observe our own minds.

OB1 said:

Really? I would say the opposite. There is no psychopathology that prevents you from observing your mind.

Malcolm wrote:

Ok. You say the opposite. What's the point of repeating our conversation?

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 6:27 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

I think you guys are missing me.

I'm presently thinking that we should just do away with psychology altogether in dharma communities. Psychological diagnosis mostly functions as prejudices anyway. I found that my clinical work got way better once I stopped the internal psychological narrative about my patients. Putting people in clinical boxes tends to work against wisdom and compassion.

Would anyone else here like to wave a magic wand and make all psychological talk go away?

How about just working at the level of behavior? Stalking, pedophilia, etc is not allowed. Oops, pedophilia is a psychological term, isn't it. Not so easy.

Malcolm wrote:

Or we could talk about the three poisons, mental factors, etc., what some might term "Buddhist" psychology. But in order to observe these things, we have to be relatively free from any pathological conditions which interfere with our ability to observe our own minds.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 1:30 AM

Title: FDA creates path for psychedelic drug trials

Content:

Malcolm wrote:

<https://www.axios.com/2023/06/26/fda-guidance-psychedelic-drugs-ld-mushrooms>

Unknown said:

Federal regulators are laying out guidance for psychedelic drug trials for the first time, in a move that could encourage the mainstreaming of substances like magic mushrooms and LSD as behavioral health treatments.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 12:37 AM

Title: Re: Magicians...

Content:

Aemilius said:

You can't really guarantee that all the tricks done by David Copperfield or David Blaine and others are scientifically explainable.

Malcolm wrote:

Never change Aemilius, you're too entertaining.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 12:23 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Feel free to stop complaining and introduce a helpful topic...

Though actually these topics on psychology and on teachers' behaviors *are* helpful and important, so I'm a bit surprised why you feel the need to devalue them. Not only are they not dead horses, they haven't even begun to be sufficiently investigated.

PeterC said:

I see you're new around here

Zoey85 said:

New around here (DW), not new to these issues in Dharma circles/centers that have yet to be solved in the slightest, for the most part. Calling these issues a dead horse is basically saying they're not worth your time anymore, which seems sad. These things can be fixed, but not if we just stop addressing them through discussion. But hoefully you were just venting...

Malcolm wrote:

Peter is just listing issues that take rebirth here for the past 15 years, with the same players making the same points, over and over again, kind of like Valhalla.

Author: Malcolm

Date: Monday, June 26th, 2023 at 11:22 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

PeterC said:

Now onto rangtong/shentong. I'm worried about where this discussion might go next...vegetarianism? Supposed "Hindu" origins of vajryana? Any other dead horses we can flog again?

Sādhaka said:

Hm, how about on if Ngondro accumulations are an complete necessity.

PeterC said:

Perhaps we could follow that up with whether you can practice Dzogchen through a yidam sadhana?

Malcolm wrote:

To be concluded with Dzogchen is its own yāna, which does not contain creation or completion stage.

Author: Malcolm

Date: Monday, June 26th, 2023 at 6:18 AM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

justsit said:

"This woman" or "that woman" can be disparaging depending on context and tone of voice. We obviously have no tone available for the written word here,

Malcolm wrote:

Or it could just be a nothing.

Author: Malcolm

Date: Monday, June 26th, 2023 at 4:03 AM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Why? Because almost everything you use, own and enjoy is made from oil and/or gas - plastics, paints, rubbers, fabrics... you name it.

Malcolm wrote:

Yes, which is why it is stupid to burn so much of it. It won't last forever.

ject said:

That nice computer you used to type up that message, is mostly oil and gas, so to say. So are the clothes on your back and those nice veggies we all love so much - broccoli pasta with anchovies for example - would be unaffordable with out all the lovely fertilizers "made" from gas and oil.

Malcolm wrote:

Well, that's true because of corporate socialism. The subsidies energy companies get to produce natural gas and oil are appalling:

Globally, fossil fuel subsidies are were \$5.9 trillion or 6.8 percent of GDP in 2020 and are expected to increase to 7.4 percent of GDP in 2025 as the share of fuel consumption in emerging markets (where price gaps are generally larger) continues to climb. Just 8 percent of the 2020 subsidy reflects undercharging for supply costs (explicit subsidies) and 92 percent for undercharging for environmental costs and foregone consumption taxes (implicit subsidies).

<https://www.imf.org/en/Topics/climate-change/energy-subsidies>

2017 numbers for the US:

These were dominated by subsidies to fossil fuels, which account for around 70% (USD 447 billion) of the total. Subsidies to renewable power generation technologies account for around 20 % of total energy sector subsidies (USD 128 billion), biofuels for about 6 % (USD 38 billion) and nuclear for at least 3 % (USD 21 billion)...

Subsidies to petroleum products dominated the total, at USD 220 billion, followed by electricity-based support to fossil fuels at USD 128 billion. Subsidies to natural gas and coal in 2017 were estimated to be USD 82 billion and USD 17 billion, respectively.

<https://www.irena.org/->

[/media/Files/IRENA/Agency/Publication/2020/Apr/IRENA_Energy_subsidies_2020.pdf](https://www.irena.org/-/media/Files/IRENA/Agency/Publication/2020/Apr/IRENA_Energy_subsidies_2020.pdf)

So basically, US subsidies are about 20 percent of the total global outlay of government subsidies for oil and gas.

Then there agriculture subsidies. In 2021, the federal government provided farms with \$28.5 billion in subsidies, or direct farm program payments. That, combined with exploitation of migrant labor, keeps our food cheap.

So its socialism all the way down until you get to the consumer, then it is profit all the way up.

Author: Malcolm

Date: Monday, June 26th, 2023 at 3:46 AM

Title: Re: No guru, no dzogchen?

Content:

heart said:

Sing it in English then, translation in the Song of the Vajra book.

Malcolm wrote:

This is a big mistake.

It's not a "song" in that sense.

Author: Malcolm

Date: Monday, June 26th, 2023 at 3:39 AM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

PadmaVonSamba said:

Because if it was:

‘Lama____ featuring Garchen Rinpoche’

and Lama____ was a male,

would the question be asked:

“how does the event with this man
feature Garchen Rinpoche”

or would the question be:

“how does the event with this lama
feature Garchen Rinpoche?”

What is questioned is whether
a double standard is being used.

Malcolm wrote:

I am not the author of the statement, and I still don't see a problem.

Author: Malcolm

Date: Monday, June 26th, 2023 at 12:42 AM

Title: Re: Mixing teachings/lineages advice?

Content:

FieldBob said:

For every person there is a different answer.

One answer I got recently was you can attend any empowerment, transmission, or lung teaching online or in person no matter what lineage but for daily practise stick to one lineage and dont mix different practises from different lineages.

What is your view on this?

Malcolm wrote:

I don't know what other people do. For me, Dzogchen is sufficient

Author: Malcolm

Date: Monday, June 26th, 2023 at 12:16 AM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Have you researched the 'Nuclear is bad' saga in Germany?

It actually starts in 70's, then later, the "green" activists get tricked into "nuclear bad" mania.

Malcolm wrote:

Nuclear is undesirable: Three Mile Island, Chernobyl, Fukushima, etc. There is no safe disposal of spent uranium.

Uranium mining is terrible.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3653646/#:~:text=Uranium%20mining%20has%20widespread%20effects,nuclear%20power%20and%20nuclear%20weapons.>

<https://www.ncbi.nlm.nih.gov/books/NBK201047/>

ject said:

Here are the numbers (you could find in 5 seconds) deaths per 1,000 TWh:

Coal - 100,000

Oil - 36,000

Natural Gas - 4,000

Hydro - 1,400

Solar - 440

Wind - 150

Nuclear - 90

Nuclear includes Chernobyl and Fukushima etc.

Malcolm wrote:

And were there more nuclear power plants, you would find higher numbers. Absence of evidence is not evidence of absence.

For example, a 2010 study by the NAS was abandoned after it was deemed too expensive.

<https://www.nrc.gov/reading-rm/doc-collections/fact-sheets/bg-analys-cancer-risk-study.html>

However, there is this:

<https://onlinelibrary.wiley.com/doi/full/10.1002/ijc.31116>

While the study does not show causation, it does show correlation.

However, there some evidence of an uptick in thyroid cancer following Fukushima:

<https://pubmed.ncbi.nlm.nih.gov/28954584/#:~:text=The%20large%2Dscale%20ultrasound%20screening,cohort%20of%20approximately%20300%2C000%20subjects.>

Chernobyl cancer estimates:

<https://blog.ucsusa.org/lisbeth-gronlund/how-many-cancers-did-chernobyl-really-cause->

[updated/#:~:text=figures%20above%3A%20at%2017%2C000%20thyroid,80%25%20of%20the%20lifetime%20dose.](https://blog.ucsusa.org/lisbeth-gronlund/how-many-cancers-did-chernobyl-really-cause-)

You might consider these numbers less than compelling, given the number of deaths from burning hydrocarbons, one in five:

<https://www.hsph.harvard.edu/c-change/news/fossil-fuel-air-pollution-responsible-for->

1-in-5-deaths-worldwide/

But nuclear power plants are expensive: <https://thebulletin.org/2019/06/why-nuclear-power-plants-cost-so-much-and-what-can-be-done-about-it/>

<https://www.vox.com/2016/2/29/11132930/nuclear-power-costs-us-france-korea>

Wind and solar are much less expensive.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 11:53 PM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

Tata1 said:

Its a legit question. Its phrased weird. But ppl here enjoy being randomly edgy

Malcolm wrote:

Or English is their second language...

Author: Malcolm

Date: Sunday, June 25th, 2023 at 11:15 PM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Toenail said:

How does the event with this woman feature Garchen Rinpoche?

Tata1 said:

"This woman"

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 10:14 PM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Have you researched the 'Nuclear is bad' saga in Germany?

It actually starts in 70's, then later, the "green" activists get tricked into "nuclear bad" mania.

Malcolm wrote:

Nuclear is undesirable: Three Mile Island, Chernobyl, Fukushima, etc. There is no safe disposal of spent uranium.

Uranium mining is terrible.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3653646/#:~:text=Uranium%20mining%20has%20widespread%20effects,nuclear%20power%20and%20nuclear%20weapons.>

<https://www.ncbi.nlm.nih.gov/books/NBK201047/>

Author: Malcolm

Date: Sunday, June 25th, 2023 at 8:52 PM

Title: Re: Ukraine News

Content:

Moha said:

What are the odds it was some type of false flag / psy-op by Putin?

Malcolm wrote:

Slim to none.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 7:26 PM

Title: Re: About nuclear weapons

Content:

Malcolm wrote:

The US has 100 or so warheads in Europe, in storage, not armed, nor mounted on any delivery system.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 4:59 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Tata1 said:

Sounds pretty bad.

Thank you joe. Its good to hear first person accounts.

Malcolm wrote:

Not mention the fact that one time, I was hanging out with Norbu Rinpoche in his cabin in 2002. Choga had sent ChNN his "Dzogchen" flag as well as his book to CHNN.

Rlnpoche pointed to it, and said, "This flag is not a real Buddhist flag, this is the modern way, this is politics. The real Buddhist flag is the rgyal mtshan. Also this other Buddhist flag (the one designed by Olcott), this is also not real. Just politics."

The real Buddhist flag:

Victory_Banner.jpg (7.28 KiB) Viewed 1117 times

Author: Malcolm

Date: Sunday, June 25th, 2023 at 4:49 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Zoey85 said:

Lama with a personality disorder

Malcolm wrote:

Sadly, there are too many of these running around. And for too long has their behavior been dismissed by the gaslit with excuses such as, "Tilopa," "Marpa," "Do Khyentse," etc.

Caveat emptor.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 2:31 AM

Title: Re: Ukraine News

Content:

Knotty Veneer said:

I wonder what they offered Prigozhin to go back. I read elsewhere that the Russian military command has offered to resign supposedly.

Prigozhin must know Putin will kill him first chance he gets.

Malcolm wrote:

Something seems off. Doesn't make sense.

Meanwhile, Ukraine makes major advances.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:42 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:38 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Tata1 said:

How? Dont know the guy but i feel that if we say stuff like this we have to back it up a minimum.

Malcolm wrote:

<https://www.thebuddhapath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/>

And in case you forgot:

<https://kval.com/news/local/an-awakening-woman-claims-she-was-raped-at-local-buddhist-center>

Tata1 said:

I knew about the alegations but the website is new to me. Even tho its creepy i dont know much about it. If anyone has more info about cultish behaviour feel free to pm me so i can know more about it. Thanks

Malcolm wrote:

There are folks here who can fill you in. I leave it to them to describe their personal encounters with Choga's disciples, if they so choose.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:26 AM

Title: Re: Longchen Nyingtig opportunity

Content:

heart said:

He is an amazing scholar, I took teachings from him long time ago and was very impressed. But you can do whatever you want.

Malcolm wrote:

He runs a cult.

Tata1 said:

How? Dont know the guy but i feel that if we say stuff like this we have to back it up a minimum.

Malcolm wrote:

<https://www.thebuddhath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/>

And in case you forgot:

<https://kval.com/news/local/an-awakening-woman-claims-she-was-raped-at-local-buddhist-center>

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:19 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

The Valid Cognition literature coming from Dignaga defines 7 types of valid direct perception: the 5 sense direct perceptions involving sense organs, mental direct perception and yogic direct perception (related to powers stemming from clairvoyance, etc.). I assumed that the phrase "direct perception of emptiness" refers to mental direct perception. But I think you are right, and that it does not.

Malcolm wrote:

These all possess objects, no?

Appearances can not be found, on analysis. So we term them "clearly apparent nonexistent."

Delusion has two levels: delusion about appearances and essences.

Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes.

In order to work with the delusion about essences, first we must remove delusion about appearances.

OB1 said:

"These all possess objects, no?"

Possessing objects implies a conceptual consciousness.

Malcolm wrote:

No.

OB1 said:

The sense direct perceivers are defined as non-conceptual, fresh, incontrovertible perceivers (ex. the red sphere of a stop light).

Malcolm wrote:

But they still have objects.

I gather from you though that the Ati literature says that sutra schools are wrong and the first moment of perceiving the red of a stop light is a conceptual consciousness.

The perception of redness of a stop light is not conceptual, nevertheless, it has an object, otherwise there could be no direct perception at all.

"Appearances cannot be found, on analysis. So we term them "clearly apparent nonexistents." "

I love this term. I just learned it a week ago and it seems to help my practice. It sounds so rang tong with the non-finding under analysis language. Do you consider rang tong to be correct? Or, are rang tong and shen tong extremes to be discarded?

I have written extensively on this site about my opinion over the so-called rang stong/gzhan stong debate. It's a nondebate. "Rang stong" is a gshan stong straw man. There is no such thing as "rang stong."

OB1 said:

"Delusion has two levels: delusion about appearances and essences."

Are essences inherent existence? If so, the meaning of inherent existence is completely different from the Madhyamaka definition which is, "existence from its own side" , svabhava.

Malcolm wrote:

What I am saying is that a person with ordinary, nondeluded faculties regarding conventional objects, such as the moon, may still be mistaken about the actual nature of the moon. A person with deluded faculties, for example, from intoxication, who sees the appearance of two moons, first must remove their delusion about appearance of two moons, before they can appreciate the true nature of the moon.

OB1 said:

"Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes."

"In order to work with the delusion about essences, first we must remove delusion about appearances."

I find thinking about this stuff to be purifying of my dull mind. Let's say that it's prajna that is at work.

Is my dull mind an appearance?

Malcolm wrote:

Any mental image is an "appearance," whether it is a physical or a mental appearance. We do make a distinction in Dzogchen between appearances and apparent objects. You can take my Wisdom Academy course, I will discuss this in some detail.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 12:50 AM

Title: Re: Ukraine News

Content:

rai said:

does it mean it will be even more unrest in europe and the world or is this Prighozin a peace loving fella?

Malcolm wrote:

He is a butcher, but with Russia occupied with itself, there will be time for NATO to recalibrate and solidify its borders with Russia, etc.

And now this:

Author: Malcolm

Date: Saturday, June 24th, 2023 at 8:31 PM

Title: Re: Ukraine News

Content:

PeterC said:

Do we seriously believe that the main military contractor and a long-term ally of putin is staging a coup? It does sound a little improbable

Malcolm wrote:

Yup. Who else would be better positioned?

Author: Malcolm

Date: Saturday, June 24th, 2023 at 10:09 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Shaiksha said:

Bear in mind, we all deserve the presumption of innocence until proven guilty.

Malcolm wrote:

That applies to courts, but not public opinion.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 6:44 AM

Title: Re: Ukraine News

Content:

Kai lord said:

<https://tass.com/russia/1637425>

Author: Malcolm

Date: Saturday, June 24th, 2023 at 6:00 AM

Title: Re: Longchen Nyingtig opportunity

Content:

heart said:

But you can do whatever you want.

yagmort said:

Magnus just be sure if i disagree with you it doesn't mean i don't respect you or disregard your opinion. we just run on the different modes of discernment.

heart said:

No problems, I just feel it would be strange to don't mention my personal experience. You all seem so sure about who is a good lama and who isn't and on your list of lamas that you find bad there are some that really changed my life. Go figure.

Malcolm wrote:

Corrupt people don't start that way, but when they achieve positions of power, they can't resist.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 5:52 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

The Valid Cognition literature coming from Dignaga defines 7 types of valid direct perception: the 5 sense direct perceptions involving sense organs, mental direct perception and yogic direct perception (related to powers stemming from clairvoyance, etc.). I assumed that the phrase "direct perception of emptiness" refers to mental direct perception. But I think you are right, and that it does not.

Malcolm wrote:

These all possess objects, no?

Appearances can not be found, on analysis. So we term them “clearly apparent nonexistents.”

Delusion has two levels: delusion about appearances and essences.

Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes.

In order to work with the delusion about essences, first we must remove delusion about appearances.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 12:46 AM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

i don't know why would Namkhai Nyingpo Rinpoche took up the request from such a guy?
it's as confusing as Minling Khenchen Rinpoche's letter of support for Buddha Dorjechang III..

to me Choga is yet another wannabe cult leader. "Twelfth Level Dzogchen Buddha Path Dharma Teachers"? "Principal Guru Vidyadharas", "Apprentice Guru Vidyadharas"
<https://www.thebuddhapath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/>
thats just preposterous.

and recent Choga rape allegation doesn't make things any more attractive

heart said:

He is an amazing scholar, I took teachings from him long time ago and was very impressed. But you can do whatever you want.

Malcolm wrote:

He runs a cult.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 10:53 PM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

also, this Ngagyur Dzogchen Shri Singha buddhist college of Nepal turned out to be the

organisation of Dzogchen Khenpo Choga Rinpoche. i don't feel anything good about this Choga guy.

heart said:

You are not taking the empowerment from him but from Namkhai Nyingpo Rinpoche, a close disciple to Dilgo Khyentse.

Malcolm wrote:

I think Namkhai Nyingpo is a very nice master, but I wouldn't go, knowing this. If he were giving this anywhere else, different story.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 10:46 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Well in that case, Dzongkapa and his followers have unwarranted assumptions....

Malcolm wrote:

Some people do argue this.

My entire argument hinges on Dzongkapa's view of the impossibility of validly ascertaining the object of negation prior to having a direct perception (mngon sum) of emptiness. He doesn't write about this much but he states it in the introduction to his commentary on the Sutra Unraveling the Thought (mdo sde dgongs 'grel). [/quote]

One cannot really have a direct perception of emptiness, since a direct perception requires a sense organ and a sense objects, as well as a sense consciousness which functions through that organ. This is why Śāntideva states in chapter 9 of the Bodhicaryāvatāra:

The ultimate is not within the domain the mind,
the mind is relative.

And:

When neither an existent nor a nonexistent
remain before the mind,
there being no other alternative,
the mind is pacified.

Thus, the term "direct perception of emptiness" is just a convention for a nonperception.

OB1 said:

Interestingly, in my clinical work with young people with a psychotic range of mental

functioning, I found it important to help them conceptually differentiate the negation of inherent existence from the negation of appearances. It was a convenient conceptual schema for avoiding the extreme of nihilism.

Malcolm wrote:

People with secure attachment are far more likely to be able to understand emptiness as a remedy to their afflictive states than those who cannot even begin to perceive they are in an intensified state of affliction (psychotic break) to begin with.

In any case, no one meditates on emptiness directly. As you allude to, one meditates on appearances, and tries to discern their nature through analytical reasoning. That's not what we do in Vajrayāna, as well as Dzogchen, but that is what people do in sūtra.

In one of the few cases where I have been asked to intervene with someone who was on the verge of a such a break, the best option for them, rather than Buddhist philosophy, was to remind them that they had a loving wife, whom they needed to trust, and that if she insisted that something was the case that contradicted the delusion they were experiencing, they should trust her and not the delusion (this person was stuck in the Descartes's demon trap). I am not convinced Buddhist philosophy is the best solution for a person who is spinning out. But what do I know, I am not a shrink.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 9:00 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

My contention is that people with so-called Secure Attachments are somewhat ill equipped to feel the impact of analytic meditation on emptiness.

Malcolm wrote:

That's an unproven assertion. I would argue the opposite.

OB1 said:

Alright, let's do this! I'll make the argument and you show me where I'm wrong. Fortunately, I think the shrooms have worn off

I understand that this is a Dzogchen forum but please keep in mind that I'm defending the above quoted claim specifically contextualized within the school of Madhyamika. My argument is not being presented autonomously but as a defense to a qualm raised by a senior practitioner on the forum.

My thesis: Individuals with a Secure attachment style are somewhat ill equipped for doing Madhyamika analysis.

Premise 1: In order for meditative analysis on the emptiness of the self of persons to work it is necessary to ascertain the object of negation (dgag chya).

P2: Individuals who have not previously had a direct perception of emptiness do not ascertain the object of negation thru valid cognition (tshad ma). In other words, the misconception of the self of persons is not validly ascertained thru an incontrovertible consciousness (mi slu ba'i rig pa).

This premise is established by the following: 1) The inherently established self (rang bzhin gyis grub pa) does not exist. 2) You cannot perceive something that does not exist. Only beings (on first level bhumis and above) who already have a direct perception of emptiness can directly perceive the misconception of inherent existence. 3) It is necessary to have a direct perception of the misconception of inherent existence in order to validly (tshad ma) identify the object of negation. 4) beings that have not had a direct perception of emptiness must rely on an invalid cognition to ascertain the object of negation. They must rely on a correctly assuming consciousness (yid dpyod). A correctly assuming consciousness is not incontrovertible (mi slu ba'i rig pa). Since beings, not on the bhumis, must rely on a controvertible invalid cognition to identify what is negated through the view of emptiness there is a lot of room for error and uncertainty. No wonder why it takes two incalculable eons just to arrive at the first bhumi!

P3: Ordinary beings with a Secure Attachment style acquire their secure sense of a self in dependence upon consistent reliable caregiving beginning from a young age. These beings easily achieve developmental stages such as Object Permanency. There is no need to hallucinate an imaginary reliable caregiver nor is there a need to imagine themselves as having omnipotent or omniscient powers. On the other hand, beings with disorganized attachment styles rely on such ideations in order to cope with the stresses related to a lack of present and supportive care-giving. The developmental stage of Object Permanency may not ever be attained because they live in an imaginary world. They don't experience a stable sense of a self because their sense of self is projected as imaginary friends and so forth. Only when alone in bed practicing self-taught calm abiding can their imaginary friends be stabilized.

P4 Back to meditative analysis and the first of five stages of meditative analysis as is outlined by the 5th Dalai Lama in his commentary on the Root versus of Manjushri translated in Meditation on Emptiness (Hopkins trans.). Ascertaining the Object of Negation is tricky. The moment that the concretely appearing, "I" shows itself to the meditator it disappears almost immediately upon observation! The Dalai lama recommends observing the concretely appearing "I" as if from the corner of your eye. Another method is to recall occasions of having been wrongfully accused. The "I" appears more vividly when wrongfully accused. However, one has to become convinced that everything is on the line. If this appearing "I" is proven unfindable, one must be utterly convinced of its lack of true existence. The conclusion is like being struck by lightning.

P5: Now our guys with Secure and Disorganized Attachment styles are trying to ascertain the object of negation. Granted they both have to use guess work because it can't really be done through valid cognition. We are talking about allowing a

hallucination to arise and be believed in. The Disorganized guy is the natural expert because he has been hallucinating all his life and most importantly, actively invested in believing in his hallucinations. The world tells him that rabbit horns don't exist but to him they do and he suffers terribly for it. When he refutes his belief in appearances, this saves him from the pits of hell.

The Securely attached guy is like, "Ya, whatever. The appearing "I" for a moment looked like myself as a baby when Johnny stole my candy". Then he goes on to study Nagarjuna's arguments and concludes that they are tautological.

Besides, he doesn't really want anything to do with a meditation on the emptiness of the self of persons because his secure sense of the self is ego-syntonic. He just needs a better job, house, wife and cat. Unfortunately, death comes along and he's totally unprepared. The schizophrenic never felt like he was born. Having the walls melt down and the ground fall out from under is just another day at the office and so is death.

Ok, I'm taking this a little too far but I appreciate the opportunity to clarify my thinking (based on my experience) of this matter.

Malcolm wrote:

There are so many unwarranted assumptions in your response I hardly know where to begin, apart from to say ascertaining the object of negation isn't hard at all, since the object of negation of Madhyamaka is existence, etc., not solely inherent existence.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 3:03 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

My contention is that people with so-called Secure Attachments are somewhat ill equipped to feel the impact of analytic meditation on emptiness.

Malcolm wrote:

That's an unproven assertion. I would argue the opposite.

Author: Malcolm

Date: Thursday, June 22nd, 2023 at 7:02 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Johnny Dangerous said:

At least do your basic historical research, it was regent Osel Tendzin reported to have given people AIDS, not Trungpa who AFAIK never had AIDS nor was accused of giving it to anyone.

Not saying anything as to your points, but that's a pretty big mistake to make in an impassioned argument about wrongdoing.

Gyurme Kundrol said:

No you're correct, I had misunderstood the part of the story where it wasn't that Trungpa had AIDS, it was that he and others knew his disciple did and just kept it a secret while his disciple continued to sleep with people.

Malcolm wrote:

That is unlikely.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:45 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

merilingpa said:

He was appointed by Trungpa Rinpoche to deal with people who went into manic episodes and other psychotic states.

PeterC said:

As terrible job descriptions go - that one is a winner.

Zoey85 said:

Trungpa Rinpoche is a perfect example of someone who has been thrown under the bus due to naive and uneducated dharma practitioners not understanding that mental illness (such as his alcoholism and substance abuse issues and likely untreated others) does not mean someone is not a real practitioner or cannot benefit beings. It's astounding how so many are ok with taking a massive dump on all of the wisdom he gave the world (especially the West) just because his behavior wasn't impeccable. Or who need to see his lack of impeccable behavior in the light of some narcissistic inflationary projection of "crazy wisdom." As if it's either/or. Which is again sort of the whole point of threads like this one.

Malcolm wrote:

And your opinion of Sogyal?

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:36 PM

Title: Re: What do you call this Longchen Nyingtik text that I have?

Content:

pemachophel said:

I'm pretty sure I know how this happened, but it would be inappropriate for me to say anything more about it.

Anyway, here's Kyabje Dudjom Jigdral Yeshe Dorje Rinpoche's colophon:

"Because of Jetsun Pema Chodzin Sangngag Wangmo's request, [I,] Jigdral Yeshe Dorje

wrote these words in order to help train those with faith and devotion but with no spare time. May it be meritorious."

Regardless of how it's categorized, it's the shortest five-accumulations ngondro I've ever seen and, since it is still relatively so new, it is very full of blessings. If anyone wants to know more about it, they can PM here.

Nalanda said:

The one I posted in the Original Post is not actually a LN ngondro but a super concise Dudjom Ngondro?

Malcolm wrote:

It is the short Dudjom Tersar Ngondro.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:40 PM

Title: Re: Dzogchen teachers and mental health

Content:

Lingpupa said:

Yes, back to the first post, and the reason for all this back and forth is right there. "Accessibility" and "mental health" are very broad, abstract terms, and there is little point talking about them without tying them down. Nyamlae, could you describe at least one case in which someone with "mental health issues" was denied access to teachings or practice facilities for that reason? What was the nature of the illness? How did it affect their behaviour? How was the access restricted?

I'm not asking you to prove your case - it could be fictional, if you like. But it would help my understanding if I knew what kind of thing you are talking about.

nyamlae said:

I can't really speak to people being denied access due to mental health issues. The issues I've seen are more often about a lack of accommodation, rather than active exclusion, and most of the issues I've seen involve trauma responses.

For example, I know someone with PTSD who gets scared in crowds. People notice that he doesn't travel or get out much. His lack of engagement is often assumed to be a lack of interest or seriousness on his part, and people rarely make an effort to understand him better. Having the option to do events online helps him access teachings that he wouldn't otherwise be able to sit through in person, but the communities he's most interested in rarely do online events. This set of conditions are an obstacle to him engaging in the dharma and the sangha.

Malcolm wrote:

Quite sad, but perhaps they need treatment for their PTSD.

nyamlae said:

Some people have childhood trauma and get triggered by teachers or sangha members speaking harshly in an accusatory way. Healthy people might get uncomfortable when spoken to in this way, but for people with childhood trauma it can completely make them shut down. Their mind will go completely blank, they will be unable to remember things during the event, they might start crying involuntarily, and they feel intense shame and embarrassment about this response. If they're separately given practices that actually improve their condition, then great, but in the meantime it damages their connection to the community and their ability to learn the dharma.

Malcolm wrote:

The only way this works is if such people identify themselves beforehand, that in itself is a huge risk. And, what kind of “separately given” practices do you have in mind?

nyamlae said:

On top of these initial obstacles, people with these issues often are shamed or blamed for their responses. This whole set of conditions can make dharma practice an extremely negative experience. The most important cultural shift (in my opinion) would be for people to approach accessibility with curiosity and respect. I believe in actively soliciting people's feedback about accessibility, collaboratively finding ways for people to practice in spite of their obstacles, and holding people in positive regard even if (especially if) they're not operating as well as other practitioners are.

Malcolm wrote:

I would venture a guess that many or even most of the people you describe would be hard pressed to out themselves to event organizers or teachers.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 10:18 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

↑ said:

I have been diagnosed personally with BPD (guess this my coming out on DW, glad it's anon) so I'm quite, quite familiar with all of your preachy and pious warnings of what to do with such people. I'm glad your friend appreciated your honesty but I hope you have a few more tricks up your clinical sleeve because if you had lectured me like that while I was in a Borderline rage I probably would have gone for the jugular.

Johnny Dangerous said:

How intimidating Like I said, I knew nothing but of his diagnosis previously. Even so, if you've ever done DBT etc. you should be well aware that you do not get carte blanche wrt your behavior due to a BPD diagnosis.

Zoey85 said:

Yes, I've done my dbt homework. Borderline Personality Disorder is not an excuse for

being a total b**ch. But nor is taking some classes and talking with a mentor once in awhile an excuse to tell said b**ches how exactly to behave.

Malcolm wrote:

I wouldn't put much stock in "diagnosis" made by psychologists. They tend to follow fashion, not reality.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 10:15 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

Accessibility to mental health treatment is a public health issue. If you are suggesting that we should support universal health coverage that includes mental health services, most of us who are counted as dharma teachers already do.

nyamlae said:

I'm not talking about access to mental health treatment. I am talking about accessibility as a social practice, as part of anti-oppression (in casual spaces) and DEI (in corporate spaces), etc.

Malcolm wrote:

Ok, but that's not really what we were all discussing.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:34 AM

Title: Re: Psychology: You have to be somebody before you can be nobody

Content:

OB1 said:

Is the ontology of Dzogchen such that it doesn't help with behavioral and psychological problems?

Malcolm wrote:

Belief systems in general don't help.

Dzogchen isn't a belief system per se; but to the extent that people just consider it an add-on, it doesn't help.

OB1 said:

So the stalkers, pedifiles and other badly behaved sangha members have wrong view, right? If they had the view of trekcho then they would not degenerate so badly (?).

Malcolm wrote:

One would hope. But I don't really see any Buddhist panaceas for such behavior on the horizon. There will always be some people who are just "off." They deserve compassion, should not be cut off from receiving teachings, but must chaperoned for their own and others protection. For example, I am reminded of one man who was convinced he was going to marry ChNN's granddaughter. We had to set guard on ChNN's residence to keep him from the premises. He followed. ChNN around the world, for some years.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:15 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

?

Not exactly sure what you mean in this context.

Malcolm wrote:

What I mean is that your impulse to benefit others is normal, but you also have observed the same thing I have—Buddhism does not mend f**cked up people.

Zoey85 said:

I see, thank you.

Malcolm wrote:

On the other hand, having a "mental illness" does not necessarily mean one is a f**cked up person.

One thing I have noticed is that some people, the longer they are in the "dharma," the more rigid they become. Dharma is supposed to us make softer, not harder; more flexible, not more rigid.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:06 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Anyway, I'm glad there has been some discussion about this. Thanks everyone. I think I'll probably bow out now since I seem to not be contributing much of value, based on peoples' responses to my ideas. In which case I know where the door is (and can handle the ever so slight abandonment wound that has been triggered in this convo by people

who won't see the big picture, but just the fault in what I'm trying to convey). (That's a mental health joke, get it?)

Malcolm wrote:

Your basic impulse is perfectly normal. The problem is that most people are self-absorbed, especially those who are seeking “enlightenment.”

Zoey85 said:

?

Not exactly sure what you mean in this context.

Malcolm wrote:

What I mean is that your impulse to benefit others is normal, but you also have observed the same thing I have—Buddhism does not mend f**cked up people.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:03 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Is the ontology of Dzogchen such that it doesn't help with behavioral and psychological problems?

Malcolm wrote:

Belief systems in general don't help.

Dzogchen isn't a belief system per se; but to the extent that people just consider it an add-on, it doesn't help.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:59 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Anyway, I'm glad there has been some discussion about this. Thanks everyone. I think I'll probably bow out now since I seem to not be contributing much of value, based on peoples' responses to my ideas. In which case I know where the door is (and can handle the ever so slight abandonment wound that has been triggered in this convo by people who won't see the big picture, but just the fault in what I'm trying to convey). (That's a mental health joke, get it?)

Malcolm wrote:

The basic point is that kindness in many settings is in short supply, especially, counterintuitively, in dharma centers.

Your basic impulse is perfectly normal. The problem is that most people are self-absorbed, especially those who are seeking “enlightenment.”

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:37 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

the shit-show that goes on in dharma centers because people can't be bothered to learn basic human psychology.

Malcolm wrote:

The shit show at dharma centers happens not because people don't know basic psychology, it's because they do. The error is in assuming people are self-reflexive. And dharma centers tend not to treat people as adults. As you know, I really have no use for dharma centers.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:06 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

They don't experience the world and the dharma paths in the same way as people who have a solid sense of "I."

Malcolm wrote:

Everyone in samsara has a solid sense of “I.”

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 7:31 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Regardless, wouldn't you agree that it is wonderful and meaningful even if it's only hypothetical that someone with predispositions for schizophrenia could prevent such an illness by receiving and getting the pointing out instructions prior to having their first break?

Malcolm wrote:

In my experience, dealing with delusional people in Dzogchen Community, direct introduction does not prevent pedophilia, stalking, and a number of other mental pathologies, nor does it prevent or ameliorate dissociative identity disorders, borderline disorders, narcissistic disorders, and so on. In some cases, it exacerbates such disorders.

Zoey85 said:

So then, what, these folks are just screwed? Because if psychotherapy and psychotropics don't often help them (as OB1 mentioned above) and DI doesn't either, then I guess we should just give up on them?

Malcolm wrote:

Well, the case of pedophiles and stalkers, we required them to be chaperoned, and in the case of the others, well, as long as they were no danger to themselves and others. But the point of my post was to, push back against OB1's baseless contention that dharma, specifically direct introduction, can address any and all mental illnesses, is if it were a panacea. This is obvious, actually, given the presence of predatory Tibetans posing as lamas. If they aren't mentally ill, who is?

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 6:55 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Regardless, wouldn't you agree that it is wonderful and meaningful even if it's only hypothetical that someone with predispositions for schizophrenia could prevent such an illness by receiving and getting the pointing out instructions prior to having their first break?

Malcolm wrote:

In my experience, dealing with delusional people in Dzogchen Community, direct introduction does not prevent pedophilia, stalking, and a number of other mental pathologies, nor does it prevent or ameliorate dissociative identity disorders, borderline disorders, narcissistic disorders, and so on. In some cases, it exacerbates such disorders.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 4:31 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

Yes, I understand, but then I'm wondering why it shouldn't become part of the training so as to avoid some of the sorts of problems that are being mentioned on this thread (and I'm guessing this isn't the first time this topic has been discussed on DW)?

Malcolm wrote:

None of my teachers are trained therapists, so I am not, and for the same reason I no longer practice Tibetan Medicine with respect to students, I would not want to be the therapist of one of my students. And as you pointed out already, there are already a lot of shit therapists out there. In any case, I am pretty certain that sincere practice of Dharma will take care of most people's mental woes. If it isn't, such people should see professional help, in my opinion, just as mentally ill people in the past in Tibet would seek the help of Tibetan doctors, etc.

Zoey85 said:

Yes, and was split off into Psychology: you have to be somebody...

Malcolm wrote:

Well, if you have to be somebody to be nobody, that's pretty f**ked up.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 2:04 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

Is it me, or has this thread seriously veered off topic?

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 1:47 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Dawa Ösel said:

Will there be a chance to attend this online?

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:50 AM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

let's see if this work

<https://i.ibb.co/W63P1hX/355133592-10224583623990568-4590438599298440-n.jpg>

same as the topic

<https://www.dharmawheel.net/viewtopic.php?t=42526>

and just to make sure: this event includes Yeshe Lama and/or Thigle Gyachen (still not sure if there are 2 separate empowerments or thigle gyachen wang enables one to practice both thigle gyachen and yeshe lama) ?

Malcolm wrote:

Yes, it will. Complete means complete.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:25 AM

Title: Re: Stoicism: A Pre-Buddhist Path to Inner Peace and Resilience

Content:

Könchok Thrinley said:

I hate these chat GPT posts. What is the point?

Norwegian said:

Fully agreed, 100%.

Malcolm wrote:

Ditto

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:06 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

You read about psychology from good sources, then look at these tendencies in your mind, then understand that others who have these just have them in technicolor. Then you learn what the best methods are to respond to people with varying tendencies. For example, narcissists tend to need to be validated until they can tolerate the experience of not being one-mind. Or borderlines need to be treated with great love and given good boundaries, etc. It takes time to understand, and maybe people don't think it's relevant to dharma, but this is ridiculous. If you said dharma folks don't need to learn about electrical engineering to practice, I would agree. But psychology is just the study of the mind, which is very close to dharma in the sense that we're describing issues that happen as soon as one "deviates" from rigpa.

Malcolm wrote:

The point here is not that psychology irrelevant to the dharma, the point is that dharma teachers tend to make bad psychologists. This is not what we are trained to do.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 11:43 PM

Title: Re: Why so gray?

Content:

nyamlae said:

I am advocating for a general shift in attitudes and increased focus on supporting accessibility in a basic way, both among teachers and in the sangha.

Malcolm wrote:

Accessibility to mental health treatment is a public health issue. If you are suggesting that we should support universal health coverage that includes mental health services, most of us who are counted as dharma teachers already do.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 9:49 PM

Title: Re: Why so gray?

Content:

nyamlae said:

Again, I'm not talking about mental health crises, nor am I saying I "expect" people to have specialized training. I never made either of those points.

I'm talking about mental health and accessibility in general, which applies to everyone. It is not an advanced kind of skill. I am simply calling for more dharma teachers and practitioners to actively take on this focus. I'm tired of people debating whether it's feasible -- I know it's feasible, it's a very common skillset in my generation.

Malcolm wrote:

Teaching dharma and being a mental health counselor are very different sorts of tasks, requiring different training and skill sets. Quite frankly, while ministerial duties do come along with being a dharma teacher, dharma teachers need to understand boundaries, as well as how to direct people to proper care. We are not marriage counselors, therapists, etc., unless we are professionally trained.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 9:41 PM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Malcolm wrote:

Kongtrul mostly took representative samples. But there are many terma cycles where not even representative samples were taken. For example, the termas of Nyima Drakpa were deliberately excluded by Kongtrul because of the conflict that emerged between

Nyima Drakpa and Yongye Migyur Dorje in the 17th century.

Kai lord said:

So in the real historical account, some termas were lost forever and Kongtrul intentionally let that happen.....

Malcolm wrote:

Not really, the lineage for many of theses excluded termas still exist. There is a massive collection of termas, which is much more exhaustive than the RT, which one can find on BDRC.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 10:15 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

Yes, thank you. I too have been in that position. I'm not making claims that it's easy to practice dharma when clinically depressed, I'm just saying that people who say that someone who is in that state first needs to get in to therapy/fix themselves to some arbitrary extent before engaging dharma practice (ie, looking at one's own mind) is mistaken.

Malcolm wrote:

Generally, they should first change their conduct, do more yoga, move more, etc.; then look at their diet, stimulants intake, etc. If all else fails, they should do "shroom" therapy. Much less expensive and more beneficial the SSRI's, etc. In the meantime, they should practice merit-generating activities in particular, if they find it difficult to sit, and so on.

Giovanni said:

Just a word to say that there alternatives to both mushrooms and SSRI's which require no ingestion at all.

Malcolm wrote:

It depends on the severity of the condition.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 8:28 AM

Title: Re: ChNN and formal trekchö practice

Content:

PeterC said:

What is that last picture showing? (I haven't got my copy yet...)

Malcolm wrote:

Lineage chart from Jigme Lingpa.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 7:17 AM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Kai lord said:

If I'm not wrong, this treasury only contains the wang, lungs and instructions of kama Nyingma lineages.

Malcolm wrote:

It contains the empowerment of the Lama Yangtig.

Kai lord said:

rinchen terdzo which contains wangs, lungs and instructions of all terma lineages prior to 20th century.

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

conebeckham said:

Let's not forget Jamyang Khyentse's influence as well. He was in large part the impetus for all the treasures Kongtrul compiled, and also had direct input into what was included. (Not sure about what was excluded.....)

Malcolm wrote:

If you look at the lineage lists, most of what's in the RT does not come from JKW.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 4:13 AM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

Kai lord said:

If thats the case

Malcolm wrote:
It is.

Kai lord said:
and since Jamgon vowed to preserve all teachings from the minor and major lineage cycles, (even going to the extent of receiving empowerments/transmissions from practitioners of unknown credence just to save their lineage from extinction) Where were the rest of teachings/instructions from the hundreds of minor terma cycles kept and preserved outside the five treasuries ?

Malcolm wrote:
Kongtrul mostly took representative samples. But there are many terma cycles where not even representative samples were taken. For example, the termas of Nyima Drakpa were deliberately excluded by Kongtrul because of the conflict that emerged between Nyima Drakpa and Yongye Migyur Dorje in the 17th century.

Author: Malcolm
Date: Tuesday, June 20th, 2023 at 3:57 AM
Title: Re: AI Dharma Translation
Content:

Malcolm wrote:
We use machines for generating prayers

Sādhaka said:
Wait what?

Bristollad said:
Prayer wheels, perhaps? At least, that's what comes to my mind.

Malcolm wrote:
As well as recordings, etc.

Author: Malcolm
Date: Tuesday, June 20th, 2023 at 2:26 AM
Title: Re: AI Dharma Translation
Content:

kurt.keutzer said:
Unfortunately, our current system is too computationally expensive to make widely

available. Moreover, many have come forward with "AI ethics" concerns that it would not be in service of the dharma to make these translation tools available. This all needs to be sorted out.

Malcolm wrote:

Hi Kurt:

The main issue, as I see it at present, is editing machine-generated texts, reviewing them for sense, idiom, etc. For Tibetan especially, given the huge amount of homophony and scarcity of synonyms, Tibetan texts would need more oversight in the short term. I am sure eventually however, machine-generated translations will become normative.

We use machines for generating prayers, I don't see any real ethical concerns with dharma translations in this respect.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 2:02 AM

Title: Re: ChNN and formal trekchö practice

Content:

heart said:

Did you read it? It is a lot like a commentary of Longsal Trechö. Meaning a quote from the Longsal Trechö and then a comment by Rinpoche supported by quotes from other sources. Not very different from the Longsal Tögal.

Malcolm wrote:

Once you get to the direction intro, section 1.4 in three words section, from pg. 285, onward, it is pretty much the same as the Longsal Tregcho commentary.

Otherwise, the structure of the book is quite similar to topic 8 in Buddhahood, Tshigdon mDzod, etc.,

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 1:51 AM

Title: Re: AI Dharma Translation

Content:

Sādhaka said:

Now I've heard that old Tibetan actually pronounced Wylie the way that it's spelled. For example: Lodro was actually pronounced as blo gros, with the 's' and 'b' sound and everything. Any truth to that?

Malcolm wrote:

People speculate that because Ladakhis pronounce everything, that this is how old Tibetan was pronounced. I have not read Nathan Hill's reconstruction of old Tibetan phonemics, but it's also a subject that is not very interesting to me personally.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:47 AM

Title: Re: Why so gray?

Content:

Lingpupa said:

I think it's a mistake for dharma centres or teachers to think that, just because the dharma is so "good", they are equipped to cope with - or even solve - that kind of problem.

Malcolm wrote:

Well, it never prevented Khampas from regularly murdering one another, or even famous teachers, so you might have a point.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:25 AM

Title: Re: Longchenpa's Extant Praises

Content:

ThreeVows said:

...for instance Mipham Rinpoche mentions Brahma, Vishnu, and Shiva in his longer Tashi prayer, and in the commentary he discusses that they are basically manifestations of the three lords (Avalokiteshvara, Manjushri, and Vajrapani)

Sādhaka said:

Respectively?

Malcolm wrote:

No:

Brahma is an emanation of Mañjuśrī

Viṣṇu is an emanation of Vajrapāṇi

Shiva is an emanation of Avalokiteśvara

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:00 AM

Title: Re: Back in the USA II

Content:

Unknown said:

today is Juneteenth, the annual commemoration of the end of slavery in the United States. we can all agree that's a pretty damned good reason for a holiday, right?

well, actually, since we live in the dumbest f**king country in the universe, we can't all agree that the end of slavery is a good reason for a holiday.

Malcolm wrote:

https://www.jefftiedrich.com/p/its-juneteenth-and-neo-nazis-are?utm_source=substack&utm_medium=email

Author: Malcolm

Date: Monday, June 19th, 2023 at 11:55 PM

Title: Re: AI Dharma Translation

Content:

Sādhaka said:

It's tempting to want to hope that A.I. can get to the point of translating important texts for us; but at the end of the day, I have strong doubts that it could ever overstand nuances that only human or Buddhist rather (blo) intelligence could bring.

Malcolm wrote:

I don't think that AI will be useful in directly translating Tibetan Dharma texts anytime soon.

jet.uryen said:

now, the question is, ¿does wylie system have defects? ¿which are those? your answers will be of immense use.

Punya said:

Joanna Bialek critiqued the Wylie system in her article

Towards a standardisation of Tibetan transliteration for textual studies in 2020. The article references earlier critiques.

Malcolm wrote:

And offered literally nothing useful to replace it.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:21 PM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Kai lord said:

If I'm not wrong, this treasury only contains the wang, lungs and instructions of kama Nyingma lineages.

Malcolm wrote:

It contains the empowerment of the Lama Yangtig.

Kai lord said:

rinchen terdzo which contains wangs, lungs and instructions of all terma lineages prior to 20th century.

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:16 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

And yet he was one of the few who realized buddhahood in one life, go figure...

So since we aren't even mass murderers like he was then I guess we're all in pretty good shape!

Malcolm wrote:

I think we can take the information written down in a Tibetan novel 500 years after Milarepa lived with a large grain of salt. While it is true that Mila indeed trained in hail-making rites connected with Rahula, etc., his earliest hagiographies make no mention his murdering his relatives, and so on, and most of the other details which Gampopa set down are ignored or reversed in the standard hagiography written by Tsang Nyon Heruka.

Zoey85 said:

Too bad, it made for a great story.

Malcolm wrote:

You might want to read Peter Alan Roberts book on Rechungpa, all the details are there.

Zoey85 said:

My point was just that the worst of the worst of us can still become fully realized in this life if we have extremely strong devotion to the dharma.

Malcolm wrote:

Indeed, there is Angulimala, the original "When you meet the Buddha in the road, kill him" guy.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:04 PM

Title: Re: Why so gray?

Content:

PadmaVonSamba said:

You mentioned Milarepa's mental stability, so I guess it's whatever you were referring to. Not being into murdering people (as Milarepa was) is a good start I suppose.

Zoey85 said:

And yet he was one of the few who realized buddhahood in one life, go figure...

So since we aren't even mass murderers like he was then I guess we're all in pretty good shape!

Malcolm wrote:

I think we can take the information written down in a Tibetan novel 500 years after Milarepa lived with a large grain of salt. While it is true that Mila indeed trained in hail-making rites connected with Rahula, etc., his earliest hagiographies make no mention his murdering his relatives, and so on, and most of the other details which Gampopa set down are ignored or reversed in the standard hagiography written by Tsang Nyon Heruka.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:59 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

Although this is a very popular view among practitioners these days, it's a false one. I've met plenty of people with severe mental health diagnoses who have done very well in the dharma without *first* becoming the sort of person others want to hang out with because they are 'tolerably balanced'. How stable do you think Milarepa's mental health was when he murdered all of those folks? Do you think he worked with a clinical psychologist prior to meeting Marpa and spending his life in practice and realizing buddhahood? Of course it's not a bad thing to practice dharma simultaneously with being in therapy (since developing intelligence about the thought/emotional patterns which go along with mental health issues is extremely helpful) but getting years of therapy prior to beginning the path is not necessary.

stoneinfofocus said:

It's not necessary, but it's pretty obvious that someone whose life is in shambles is going to have a pretty hard time focusing on Dharma. It was much harder to practice as a clinically depressed person with no income; pretty much all my energy was spent on

that, whether I wanted it to be or not. Some people are lucky if they can get out of bed to shower, let alone even think about Dharma.

Not that it can't help people with problems, of course it can.

Zoey85 said:

Yes, thank you. I too have been in that position. I'm not making claims that it's easy to practice dharma when clinically depressed, I'm just saying that people who say that someone who is in that state first needs to get in to therapy/fix themselves to some arbitrary extent before engaging dharma practice (ie, looking at one's own mind) is mistaken.

Malcolm wrote:

Generally, they should first change their conduct, do more yoga, move more, etc.; then look at their diet, stimulants intake, etc. If all else fails, they should do "shroom" therapy. Much less expensive and more beneficial the SSRI's, etc. In the meantime, they should practice merit-generating activities in particular, if they find it difficult to sit, and so on.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:52 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

this latest trend in claiming someone must be emotionally stable to even begin to practice...

Malcolm wrote:

Follow the money.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:33 PM

Title: Re: Western Philosophy and emptiness

Content:

Kai lord said:

Mi-pham attempts to interpret Rong-zom-pa's statements in which he unquestionably maintains that gnosis does not exist at the stage of a buddha as only referring to gnosis that had been generated on the path but not to gnosis as such, for Rong-zom-pa, Mi-pham argues, is an expounder of rDzogs-chen, a system in which what is called 'self-occurring gnosis' (rang byung gi ye shes: svayaṃbhūjñāna) features prominently. Nonetheless, from my examination of Rong-zom-pa's discussions of the whole issue, it has become evident that he did indeed deny the existence of any cognitive element whatsoever at the stage of a buddha, the sole constituent of Buddhahood being for him the purified dharmadhātu. Although he alludes to self-occurring gnosis on numerous occasions in his works, there is a salient difference between his and Mi-pham's understanding of the term: for Mi-pham self-occurring gnosis is something cognitive,

whereas for Rong-zom-pa, who equates it with the dharmadhātu, it is not. Rong-zom-pa, however, does not deny that a buddha's gnosis, as mere appearance, manifests to those who have not yet attained release and thus have not yet eliminated all their delusions. A buddha, on the other hand, whose delusions have been completely exhausted, does not possess such gnosis.

Interesting to read that Mipham's position on Jnana Dharmakaya is closer to Gelug than expected.

Malcolm wrote:

I would not be so hasty. Mipham's commentary on the Cultivation of Bodhicitta, when discussing the nonexistence of buddhahood, states:

[Root] Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

[Commentary] Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

[Root] Likewise, the pure pristine consciousnesses that are a stream of utter virtue and the arising of their perceptions of the dharmadhātu itself are to be investigated. Because the vajra has no basis and mutual existence [is not established], the nature is similar;

and as there is no partiality for those [pure pristine consciousnesses] — the dharmadhātu, the vajra, and the pinnacle— there are no moments.

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

And:

[Root] The root of pure virtue [is similar to] a reflection. Since [the root of pure virtue] does not exist, mundane gnosis also does not exist.

[Commentary] The root of the pure virtue of the three wheels is similar to a reflection. Since [the root of pure virtue] does not truly exist, the pure, mundane gnosis which depends on that also does not exist.

Also Rongzom's view of this depends on Mañjuśrīmitra, as does Longchenpa's view, as

well as being one more point which shows that gzhan stong is not compatible with Dzogchen teachings.

Author: Malcolm

Date: Monday, June 19th, 2023 at 12:42 PM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

The proof of the correctness of his theories is borne out by the validity of his reasoning and the prescience with which these valid theories equipped him.

Malcolm wrote:

You sound like a Marxist, and are as equally wrong.

Author: Malcolm

Date: Monday, June 19th, 2023 at 4:44 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

Milanovic raises this idea with the assumption that a policy goal of a liberal state is to reduce income inequality. That is complete nonsense, but it's common nonsense to be sure. In context, he is talking about modest forms of redistribution. It has nothing to do with a state 'run by elites', that you implied I support (which, by the way, I never claimed was 'not that bad', as you accused).

Malcolm wrote:

Read your own post.

natusake said:

There are two uses of the word "libertarianism" in the whole book. He hardly directs his attention enough to libertarianism to analyze much of it at all.

Malcolm wrote:

That's because, like communism, it is a discredited economic religion.

natusake said:

Markets do not need protection or help functioning other than the protection of private property and of contract. But these protections offer no special privilege and there is no way to get an advantage over a competitor on these grounds alone. The interests a business has in politics in a liberal society do not differ in any way than the interests

that anyone else has in politics, as with all individuals and groups in a liberal society.

Malcolm wrote:

So you agree, just as individuals need protection, agents in the market such as corporations need protections, and it is precisely those protections which regulate markets—for example, heroin, cocaine, military grade weapons, etc. And you also agree that as persons, corporations participate in the political process for their own benefits, regardless of who may be injured by it.

natusake said:

In contrast, when people accept that government must regulate markets that there emerges the possibility of special interests for certain groups of people and of businesses over others because regulation always has discriminatory effects for different people. Then, businesses become very interested, because legislation has the power to drastically effect profits.

Malcolm wrote:

And absence of regulation has the effect of discriminating against other people.

natusake said:

Thus, democracy has always been in danger.

Malcolm wrote:

Silly.

natusake said:

Markets are idiots, they are not intelligent, and this is demonstrably shown time and again:

Markets are neither idiots nor intelligent. They do not think, and they have no will of their own. They are simply the result of people's intentional cooperation under the division of labor.

Malcolm wrote:

If you are naive, sure.

natusake said:

Polanyi goes no farther than to show with these statements that anti-liberal sentiments were historically in existence. Whether they were based on valid objections to the economy or not is not demonstrated. As it happens, these anti-liberal policies - including those Polanyi claims that some liberals advocated - were based on gross misunderstandings of capitalism and lame attempts to justify special privileges for certain groups. A politically successful movement contra to some policy, liberal or otherwise, is not proof of the correctness of this movement. For that, you need to do an economic analysis, and in that field Polanyi's is quite lacking.

Malcolm wrote:

So you admit that the free-market experiment, aka Globalization, circa 1995-2015, which has largely lost its head of steam, is not proof of the correctness of your theories, since what Polanyi points out is that time and again, societies reject absolute free-marketeteering, which you naively advocate.

Author: Malcolm

Date: Monday, June 19th, 2023 at 3:35 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

Looking at the book myself, I can't help but feel you have grossly mischaracterized Milanovic's argument. Political capitalism is a term he gets from Max Weber, who described a "politically motivated capitalism" (incidentally, Max Weber and Ludwig von Mises were contemporaries and friends; Mises would have been quite aware of this idea). Milanovic raises this idea after he questions why it is that liberals were unable to predict the world wars, and the following trends in socioeconomic development.

Malcolm wrote:

Political capitalism is a term he uses to describe the capitalism which grew out of communism in underdeveloped nations.

natusake said:

Milanovic called what followed political capitalism, and Mises calls it interventionism and socialism. They are different words, but the meaning is the same. You should read Omnipotent Government, it fully anticipated what Milanovic calls political capitalism.

Malcolm wrote:

No, you are incorrect.

natusake said:

The proof of this is that Milanovic's two paradigmatic examples of political capitalism are China and Vietnam. This is very interesting, these were certainly not the laissez-faire societies that you alleged political capitalism to emerge from.

Malcolm wrote:

I did not make that assertion.

natusake said:

The paragraph you quote is further proof that Milanovic is talking about capitalism under an interventionist regime, which is exactly what I'm criticizing. In a liberal society, there is no such thing as 'management' of the economy to 'produce high growth rates'.

Malcolm wrote:

He is talking about Singapore, etc. Political capitalism is precisely not liberal.

natusake said:

Having looked at these sections of the book, I am not convinced by any means that Milanovic is directing his statements to libertarians as you describe. Milanovic is describing the capitalism under an interventionist regime; in this respect, his argument is more of a confirmation of Mises' argument against interventionism than anything.

Malcolm wrote:

You are not paying attention:

Libertarian utopia of a small state can be reached only through protocommunist policies

Milanovic, Branko. Capitalism, Alone (p. 46). Harvard University Press. Kindle Edition.

natusake said:

All modern-day political trends are a result of interventionist and socialist ideologies. Milanovic's descriptions of political capitalism are descriptions of society that has fell under anti-liberal ideas opposing capitalism and the free market.

Malcolm wrote:

Again, you are not paying attention:

It is precisely in the neglected history of the Third World that we shall find the place of communism within global history. I shall argue that communism is a social system that enabled backward and colonized societies to abolish feudalism, regain economic and political independence, and build indigenous capitalism.

Milanovic, Branko. Capitalism, Alone (p. 75). Harvard University Press. Kindle Edition.

natusake said:

They do not apply to a society where the notion of government regulation of an economy is out of the question. In such a society, businesses have no incentive to become involved in politics because there is no way to benefit by regulatory capture.

Malcolm wrote:

Businesses have every incentive to become involved in politics precisely because the role of government is principally to protect markets and keep them functioning well.

natusake said:

Democracy is incompatible with regulation of the market.

Malcolm wrote:

All markets have always been regulated. The central role of government, as mentioned above, is the regulation and protection of markets. Markets are idiots, they are not

intelligent, and this is demonstrably shown time and again:

Liberal writers like Spencer and Sumner, Mises and Lippmann offer an account of the double movement substantially similar to our own, but they put an entirely different interpretation on it. While in our view the concept of a self-regulating market was utopian, and its progress was stopped by the realistic self-protection of society, in their view all protectionism was a mistake due to impatience, greed, and shortsightedness, but for which the market would have resolved its difficulties. The question as to which of these two views is correct is perhaps the most important problem of recent social history, involving as it does no less than a decision on the claim of economic liberalism to be the basic organizing principle in society. Before we turn to the testimony of the facts, a more precise formulation of the issue is needed.

Polanyi, Karl. *The Great Transformation* (p. 148). Beacon Press. Kindle Edition.

And:

Finally, the behavior of liberals themselves proved that the maintenance of freedom of trade—in our terms, of a self-regulating market—far from excluding intervention, in effect, demanded such action, and that liberals themselves regularly called for compulsory action on the part of the state as in the case of trade union law and anti-trust laws. Thus nothing could be more decisive than the evidence of history as to which of the two contending interpretations of the double movement was correct: that of the economic liberal who maintained that his policy never had a chance, but was strangled by shortsighted trade unionists, Marxist intellectuals, greedy manufacturers, and reactionary landlords; or that of his critics, who can point to the universal “collectivist” reaction against the expansion of market economy in the second half of the nineteenth century as conclusive proof of the peril to society inherent in the utopian principle of a self-regulating market.

Polanyi, Karl. *The Great Transformation* (p. 157). Beacon Press. Kindle Edition.

Author: Malcolm

Date: Monday, June 19th, 2023 at 2:30 AM

Title: Re: Sukkhasiddhi Foundation

Content:

BareBones said:

Can anyone vouch for the authenticity of the lamas running this organization, their quality of their teachings, etc? They offer what appears to be a comprehensive and well-structured Shangpa curriculum, but there is a significant price tag attached and I figure it's wise to ask around a bit before buying investigating further.

<https://www.sukhasiddhi.org>

Malcolm wrote:

Yes, I have met two of them—Lama Palden Drolma and Lama Dondrup—as well as

having interacted with Lama Drupgyu, who is also a member of Tsadra.

They are totally legit.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 10:31 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

I do not sing and I cant keep a tune. LOL. Trust me, you do not want to hear me "sing". You will have a mild case of PTSD. and I would feel like an idiot. So, no singing.

Malcolm wrote:

If you have a voice, you can sing. Eventually, the knots in your throat cakra will loosen, if you practice mantras like SOV, Vajraguru, etc.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 8:13 PM

Title: Re: POTUS 2024 part 2

Content:

MiphamFan said:

I see various western commentators talking about the Singapore model as something to be lauded, these people have no experience living here.

Malcolm wrote:

Model Political Capitalism.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 8:04 PM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

In other words, complete free-market capitalism, while certainly not being perfect, is the only game in town. Capitalism, alone.

Malcolm wrote:

Milanovic disagrees. Libertarianism of the Mises variety ultimately leads to this:

The more economic and political power in liberal capitalism become united, the more liberal capitalism becomes plutocratic and comes to resemble political capitalism. In

the latter, political control is the way to acquire economic benefits; in plutocratic, formerly liberal, capitalism, economic power is used to conquer politics. The end point of the two systems becomes the same: unification and persistence of the elites.

Elites may also believe that they are able to run society more effectively by using the technocratic toolkit of political capitalism. A transition toward political capitalism could be boosted if young people became increasingly disenchanted by mainstream parties that follow more or less the same policies, and consequently lost hope that democratic processes could lead to meaningful change. The objective of political capitalism is to take politics out of people's minds, which can be more easily done when disenchantment and lack of interest in democratic politics are high.

Mises, Hayek, Rawls, etc., were unequipped to imagine political capitalism; they imagined, wrongly, that capitalism and democracy were coterminous. Demonstrably, they are not.

natusake said:

Even if Milanovich is correct, I can hardly see this as a worse situation than the inevitable road to socialism that Mises amply proves interventionism to lead us....

But I cannot imagine that Milanovich could possibly be describing what he sees as politics in the present day. Modern politics undoubtedly is a result of the unopposed support for government intervention in the economy, not due to laissez-faire.

Malcolm wrote:

There is no longer a road to "socialism" anywhere. And yes, he is describing modern political economy. You need to get with it and cease relying on the outdated views of political economists of the past. Milanovich goes over their errors and their inability to predict the rise of political capitalism. Like most libertarians, you've betrayed your hand by admitting that "rule by elites" isn't that bad. That's the "proto-communist policies" Milanovich points out is a result of the libertarian small state. Nozick too is smart, but not that smart.

You better read Milanovic's two books, the first on globalism, the second, Capitalism, Alone. He concludes the latter book with this final paragraph:

If liberal capitalism were to evolve toward political capitalism, it would display all or most of the features that I discussed in Chapter 3. A very effective management of the economy would be required to produce the relatively high growth rates that would keep the population satisfied; an efficient bureaucracy would be needed to implement such measures; and there would be an increase in intrinsic corruption that can always, in the long term, present a threat to the survival of a regime.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 12:32 PM

Title: Re: The Great Debate on Quitting Smoking

Content:
Malcolm wrote:
Just stop. It's not hard.

Author: Malcolm
Date: Sunday, June 18th, 2023 at 10:18 AM
Title: Re: How can a leftist be a Buddhist?
Content:

natusake said:
In other words, complete free-market capitalism, while certainly not being perfect, is the only game in town. Capitalism, alone.

Malcolm wrote:
Milanovich disagrees. Libertarianism of the Mises variety ultimately leads to this:

The more economic and political power in liberal capitalism become united, the more liberal capitalism becomes plutocratic and comes to resemble political capitalism. In the latter, political control is the way to acquire economic benefits; in plutocratic, formerly liberal, capitalism, economic power is used to conquer politics. The end point of the two systems becomes the same: unification and persistence of the elites.

Elites may also believe that they are able to run society more effectively by using the technocratic toolkit of political capitalism. A transition toward political capitalism could be boosted if young people became increasingly disenchanted by mainstream parties that follow more or less the same policies, and consequently lost hope that democratic processes could lead to meaningful change. The objective of political capitalism is to take politics out of people's minds, which can be more easily done when disenchantment and lack of interest in democratic politics are high.

Mises, Hayek, Rawls, etc., were unequipped to imagine political capitalism; they imagined, wrongly, that capitalism and democracy were coterminous. Demonstrably, they are not.

Author: Malcolm
Date: Sunday, June 18th, 2023 at 8:03 AM
Title: Re: POTUS 2024 part 2
Content:

Zhen Li said:
Yeah, realistically, it won't happen. He has been calling it a "peaceful revolution," but he's likely to meet the same fate as his uncle if he tried that. But optimism has its benefits long-run (it's something that used to set the US apart from the rest of the world), and he'll at least raise awareness of these issues.

Malcolm wrote:

The former guy proved that the world was not ready for "peace." The minute he went about dismantling 75 years of diplomatic consensus, that was when the world started to move out of balance. Of course we can discuss the travesty of Iraq, Obama's timidity with respect to Syria and Russia, etc. But the present state of affairs is a direct result of TFG's incompetence in governance and affection for dictators. Thankfully, Biden, drawing on his 45 years in the house, senate, and time as VP, was able to reforge NATO, and because of Putin's folly, made it even stronger. Under his guidance, the US economy is very strong, inflation is under control, there are massive infrastructure projects all over the US, etc.

RFK has absolutely no experience in government, believes in strange things like 5G being an existential threat to everything, etc. The problem with Kennedy is not that he is completely crazy—he has worked for many things I believe strongly, indigenous rights, and so on. The problem with the guy is that he does not have an evidence-based view of many things. He has zero understanding of the Ukraine situation, thinks vaccines cause autism, etc. The list of bad ideas to which he is addicted is rather lengthy. Basically, the dude is a casualty of 1960's.

Finally, the idea that JFK was iced by the CIA is complete bollocks, just laughable, and the idea that if elected, he would suffer the same fate, equally febrile.

Zhen Li said:

So magic bullet, the mob, or lone gunman?

As for RFK Jr's POVs, they're shared by a large number of the population for various reasons. I don't expect the hardcore Bidenites to consider them.

Malcolm wrote:

A significant portion of the population believes, against empirical evidence, that 2020 was stolen. A significant portion of the population believes in Qanon. That a number of people believe batshit crazy things is irrelevant. RFK is unelectable.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 7:11 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

No comments on the reference to Mises? His contributions to economics are at least as important, if not more important, than Hayek's.

The approach to competition today and the one Hayek speaks about here do not differ in essentials. If you're not going to read the article I referenced, then why did you even

ask? Hayek's argument applies even more strikingly to mathematical economics today. In actual fact, you cannot do most of what is important in economics with mathematics.

PeterC said:

That last sentence makes it pretty clear that I'm wasting my time with this discussion.

Of course I've read Hayek, but these days he's more likely to be taught in a history of philosophy course than in an economics course. If you were familiar with modern economics you would not be pulling out half-century-old arguments about the weakness of perfect competition as a model as if this was some sort of great revelation.

natusake said:

And economics courses today are the worse off because of that. As I said, Hayek's arguments apply even more strongly to attempts to do economics with mathematics. You can ignore that, but ignoring it doesn't refute it.

Malcolm wrote:

As far as political economy goes, Hayek's Road to Serfdom certainly has a compelling argument against total central planning of economies, but even he softened with respect to social welfare programs, etc. On the other hand, his commitment to the "small state," as Milanovich points out, requires proto-communist policies.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 4:47 AM

Title: Re: Western Philosophy and emptiness

Content:

MiphamFan said:

Almogi interprets Rongzom, as understanding that Buddhas have no jnana at all.

stong gzugs said:

Thanks for sharing! Looks like a neat read.

Malcolm wrote:

Atisha took Candara very seriously.

stong gzugs said:

And how many centuries after Cāndrakīrti was Atisha? I don't know why you won't just concede the fact that Cāndrakīrti was not taken seriously in India for centuries after his death and that the prominence the rangtongpas ascribe to him is largely a byproduct of Tibetan polemics and politics.

Malcolm wrote:

Absence of evidence is not evidence of absence.

Secondly, we know that Candara created some discomfort in the Madhyamaka community, since 8th century authors like Jñānagarbha, as well as the translators of the

Santipa's 11th century Madhyamakālaṃkāra, complain about him, committed as they were to syllogistic arguments about emptiness, arguments that Candrakīrti shows are not the intention of Nāgārjuna, since the latter exclusively uses consequences and not formal syllogisms. And then there is the famous debate between Candrakīrti and Candragomin.

In reality, Candrakīrti is just defending Buddhapaṇita against Bhāvaviveka's criticism that the latter merely used a simple consequence, rather than formal negation, to refute the Sāṃkhya assertion that effects exist in causes. Since Candrakīrti is merely defending Buddhapaṇita, this may account for a lack of commentarial interest, as Candrakīrti is just doing mop-up work, and establishing the final Madhyamaka view by resorting to many citations, which Buddhapaṇita uses sparingly. And it is not the case he was unknown in the 8th century, for example his Yuktīṣaṣṭikāvṛtti was translated by Jinamitra, Dānaśīla, Śīlendrabodhi, and Ye-shes-sde

stong gzugs said:

And, yes, still waiting on those plentiful quotes from Candrakīrti that patch the gaping holes in his views...

Malcolm wrote:

The Buddha's experience of gnosis is greatly detailed in the PP sūtras, there is no reason for Candrakīrti to extensively comment on it. However he says things like:

"Since [a buddha's] mind is unimpeded with respect to everything, it is called "all knowing (sarvajñāna)."

I mean, what else could one possibly need to know about the experience of a buddha?

Candrakīrti's main interest is eliminating wrong views among Buddhists—that's the point of Madhyamaka anyway.

In any case, he discusses gnosis in his Yuktīṣaṣṭikāvṛtti a bit more than in his other texts, apart from the MAV commentary (where there are 18 references to all-knowledge, 107 references to gnosis (jñāna) of various kinds, and so on). An essential component of nondual gnosis for Candrakīrti is compassion, etc.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 3:26 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Yeah, realistically, it won't happen. He has been calling it a "peaceful revolution," but he's likely to meet the same fate as his uncle if he tried that. But optimism has its

benefits long-run (it's something that used to set the US apart from the rest of the world), and he'll at least raise awareness of these issues.

Malcolm wrote:

The former guy proved that the world was not ready for "peace." The minute he went about dismantling 75 years of diplomatic consensus, that was when the world started to move out of balance. Of course we can discuss the travesty of Iraq, Obama's timidity with respect to Syria and Russia, etc. But the present state of affairs is a direct result of TFG's incompetence in governance and affection for dictators. Thankfully, Biden, drawing on his 45 years in the house, senate, and time as VP, was able to reforge NATO, and because of Putin's folly, made it even stronger. Under his guidance, the US economy is very strong, inflation is under control, there are massive infrastructure projects all over the US, etc.

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Finally, the idea that JFK was iced by the CIA is complete bollocks, just laughable, and the idea that if elected, he would suffer the same fate, equally febrile.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:54 AM

Title: Re: POTUS 2024 part 2

Content:

ject said:

USD has lost 123.73% in same period - 100 USD in 1991 is equivalent to 223.73 in 2023. The value of US was more than halved by just average annual 2.55% inflation.

Malcolm wrote:

Tell me you don't understand inflation without telling me you do not understand inflation:

The dollar had an average inflation rate of 1.44% per year between 1801 and today, producing a cumulative price increase of 2,294.70%. This means that today's prices are 23.95 times as high as average prices since 1801, according to the Bureau of Labor Statistics consumer price index.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:50 AM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

....

RFK has no solutions for eliminating oligarchy. The only solution is to tax billionaires out of existence. Anything short of this is not a serious proposal.

ject said:

WOW!

Obliterating a group of people, via excessive taxation (literally robbing them), just because they took risks, built companies that create jobs and produce products you use and/or need directly or indirectly? out of your country?

Malcolm wrote:

Umm, no, what you are saying is bullshit.

Taxation is not "robbing" people. In fact, during the period of the strongest economic growth in the US, the marginal tax rate for the wealthiest was, in 2020 dollars, 91% over 2 million in income. If you can't live on 2 million dollars a year, you are a total loser. This rate encouraged business growth.

When you account for all taxes, as professors Emmanuel Saez and Gabriel Sucman did in their book, "The Triumph of Injustice," the overall tax system in America is nearly flat, and the 400 taxpayers at the very top — billionaires, that is — pay the lowest overall rate. It was factual, not "demagoguery," as some have charged, for President Biden to say that billionaires pay lower tax rates than their secretaries.

No, America doesn't drain the affluent. But the highly affluent — particularly, the top 1 percent — sure are draining the rest of us.

<https://thehill.com/opinion/finance/3894233-how-america-actually-taxes-the-affluent/#:~:text=Because%20the%20top%201%20percent,%27re%20getting%20%E2%80%9Csoaked.>

If 400 people want to leave the US, that's fine with me. The rest of us will do quite ok.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:36 AM

Title: Re: How can a leftist be a Buddhist?

Content:

not_z said:

The 84 mahasiddhas would be beyond left or right. They would act in ways which would upset you just as much.

Sādhaka said:

Well I'm actually all over the map on political and social issues. Conservative in some areas, liberal in others, and moderate in some others.

Like OP here, I'm just always a bit puzzled as to how so many western Buddhists are leftists. Referring back to some of the truths written in DNS and Natusake's posts on the first page of this thread, you'd think that there would be more variation among western Buddhists in their political and social views, instead of seemingly 70%+ leaning so far left

Malcolm wrote:

If you examine the Ratnavali, for example, you will discover that Nāgārjuna recommended universal health care, eliminating capital punishment, etc. The Buddha himself advocated for socially liberal policies——indeed, Buddha probably invented CRT when he castigated the varna system as a form of structural racism in Indian society, admitted women to the ordained Sangha and so on. In response, Buddhism met with strongest resistance from the Conservative element of Indian society, brahmins, who followed the Laws of Manu, etc. Thus, it is really no surprise whatsoever that Buddhism is popular amongst Liberals. Buddhism is not popular with the Left however, who generally follow some sort of materialist leanings, a hang over from Marx.

Thus, Buddhism is an inherently liberal doctrine, unlike Christianity, Islam, Hinduism, Confucism, Taoism, and so on. As Aryadeva points out, kings are fools.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 5:35 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Taxes are part of it, but for the oligarchs, it just results in capital flight with government complicity. In the UK, the remaining dukes maintain their wealth by shifting it off-shore or handing it onto their heirs in trusts, the government is complicit and stands by and lets this happen, while taxes for everyone else shoot through the roof. The issue corporatocracy-speaking is collusion and corruption between government and corporations. Dismantling the Military and Medical Industrial Complexes will require the development of oversight mechanisms and transparency. I don't really think a president can dismantle things in one or two terms, but he can change the way we think about what government does in the way FDR fundamentally transformed the US.

Malcolm wrote:

RFK is not a credible person who can begin such a process.

However, the first thing that needs to be done is to overturn Citizens United, outlaw PACs, etc., corporate lobbying, and so on.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 5:27 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzug said:

And I'd of course love to see all the Indian commentators who took him seriously, aside from Jayānanda, who I already mentioned. Anybody in his lifetime comment on his work? Anybody a decade after? A century, two centuries, after?

Malcolm wrote:

Atisha took Candara very seriously.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 2:01 AM

Title: Re: POTUS 2024 part 2

Content:

conebeckham said:

Kennedy will not get the nomination.

Sādhaka said:

He's gaining steam:

People are starting to wake up to corporatocracy

Malcolm wrote:

RFK has no solutions for eliminating oligarchy. The only solution is to tax billionaires out of existence. Anything short of this is not a serious proposal.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 1:57 AM

Title: Re: POTUS 2024 part 2

Content:

ject said:

It seems that Rep. James Comer wont let this just fade away.

The House Oversight and Reform Committee expects to uncover \$20M-\$30M in bribes received by the Biden family from foreign nationals during his time as VP.

The revelation was made by Rep. James Comer who suggested that the web of alleged bribes ran deeper than originally thought.

"There's more money that we are going to be able to identify that was transferred between foreign nationals and the Biden family."

"We have more bank records coming but we are going to exceed \$10 million this week and I think we will get up between \$20 and \$30 million."

From Forbes (Oct 22, 2020)

....When Biden left the West Wing, the big money started coming. In 2017, the Bidens declared \$11.1 million in total earnings, nearly twice as much in a single year as they had made in the previous 18 years combined. About \$10 million of that flowed through two S-corporations called CelticCapri and Giacoppa.

Interesting indeed.

Malcolm wrote:

Some people like to fantasize, but Comer has no evidence, it's bullshit.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:11 PM

Title: Re: No guru, no dzogchen?

Content:

Malcolm wrote:

All of my other points stand, unless you care to address them.

Lingpupa said:

Possibly. I'm not sure, as you make points that have no obvious connection to the things I was saying, and I think my points also stand.

But not to worry. I don't share your confidence in the structure of your thinking around these issues, but I don't imagine that my lack of conviction is of great concern.

Malcolm wrote:

Everything you objected to was addressed, including the VHS comment.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:07 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

My larger point is that Biden and his family are terribly suspicious, and the Dems would be better off fielding Kennedy or, at the very least, another establishment Dem. The reason I would support Kennedy is that, among other things, he's the most pro-peace

candidate, and a Liberal anti-establishment candidate would help to shake up the political landscape in general.

Malcolm wrote:

No, they are not suspicious. Hunter has a drug problem, everyone knows this. There is absolutely no evidence of wrong doing on President Biden's part. The same people who claimed, against all evidence, the 2020 was stolen, are the same people concocting these lies.

Kennedy is a nutcase who will weaken the western alliance.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:02 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

No point in engaging if you're going to troll. Anyway, I wish you all a successful election and hope the US presidency ends up in good hands.

Malcolm wrote:

It's understandable, since the whole Burisma thing is a puton, found to be baseless by DOJ during the former administration:

Representative James R. Comer, the Kentucky Republican who is chairman of the Oversight Committee, made the announcement after summoning F.B.I. officials to Capitol Hill for a closed-door briefing on a document containing an unverified allegation of bribery against Mr. Biden when he was vice president. The Trump Justice Department investigated the allegation, which involved his son Hunter Biden's dealings in Ukraine, in 2020, but prosecutors could not substantiate the claims, according to two people familiar with the matter... "What we're talking about is secondhand hearsay," Mr. Raskin said, adding, "That confidential human source said that he had no way of knowing about the underlying veracity of the things that he was being told... Representative Dan Goldman, Democrat of New York and a member of the Oversight Committee who examined allegations against Mr. Biden and Burisma as part of a House impeachment team in 2019, said the Republican narrative had fallen flat because Mr. Biden sought to crack down on corruption in Ukraine, not enable it.

"The facts are actually directly contrary to any of the Republican allegations," Mr. Goldman said."

<https://www.nytimes.com/2023/06/05/us/politics/house-republicans-fbi-wray-contempt.html?searchResultPosition=1>

ject said:

Here is some quotes regarding this so called investigation. It sure sounds like nothing was done. BTW, the women they mention, is now dead.

Giuliani revealed that he gave the DOJ “one witness ... who is a woman, who is the chief accountant at this crooked company, Burisma.

“She was the wife of the former owner who died under suspicious circumstances. And, she was willing to give up all of the offshore bank accounts, including the Bidens’ accounts.

“She supervised the transfer of a lot more cash to the Bidens and other crooked politicians for Burisma.”

Cosby asked “Are you confident that now the House Committee is going to get to the bottom of that? Because that is stunning.”

“The reality is that we gave it to them in January of 2020, and the Pittsburgh US attorney was very interested,” Giuliani replied.

“And then in a very strange move, Barr took it away from him, gave it to the US attorney in Delaware. He didn’t do a damn thing about it,” he revealed.

“And the woman was under threat of death. So, we tried to put pressure on them to do something,” he explained.

Malcolm wrote:

When Rudy is your chief source of info...

Author: Malcolm

Date: Friday, June 16th, 2023 at 8:55 PM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

BTW, inflation is now at a healthy 4%, which is average.

Sādhaka said:

If that’s true, then companies are price gouging like crazy under the guise of high inflation.

Malcolm wrote:

Yes and yes.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:30 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

My point was that it makes for some difficult debate points between Trump and Biden were that to happen, in what would have been an easy case of superiority of one over the other.

Malcolm wrote:

No, it does not make any difficult points. Trump engaged in a complex coverup, lasting over a year. He's going to jail for it, under a law he designed for HRC. Ironic, no? You just repeated some right wing talking points, which are evidence free assertions.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:24 AM

Title: Re: How can a leftist be a Buddhist?

Content:

Malcolm wrote:

What people like ject seem to fail to grasp is that democracy and capitalism do not go hand in hand.

PadmaVonSamba said:

Well, as I mentioned before, capitalism

Malcolm wrote:

There is only capitalism at this point:

The fact that the entire globe now operates according to the same economic principles—production organized for profit using legally free wage labor and mostly privately owned capital, with decentralized coordination—is without historical precedent.

Capitalism, Alone.

Author: Malcolm

Date: Friday, June 16th, 2023 at 5:08 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

Thanks, I did not know about the literal meaning.

I've always assumed this statement automatically connotes coming to a firm decision about the immeasurable value of the teachings themselves, fortunate circumstances to be exposed to them, the teacher etc.

So I figure that if someone does not have that, the question kind of answers

itself...because the preliminary to the 'deciding' bit hasn't happened yet.

I know I've had a couple teachings where as much as I respected the teacher, there's was not enough of a connection for me to have any decisiveness -at the time-.

Malcolm wrote:

It means having no doubt about the primordial state due to, personal experience.

Johnny Dangerous said:

Right, but if one does not already have confidence in the teachings or teacher, how likely is that?

Malcolm wrote:

That's why one applies methods until one is certain.

Author: Malcolm

Date: Friday, June 16th, 2023 at 5:03 AM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Shinjin said:

Economy was booming and inflation was low under his administration. That's what the people want again regardless whether or not he was a traitorous bastard or whatever you want to call him.

Malcolm wrote:

BTW, inflation is now at a healthy 4%, which is average.

Author: Malcolm

Date: Friday, June 16th, 2023 at 4:40 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

"decides on one thing only"

Malcolm wrote:

Thag gcig thog tu bcad pa.

Interesting thing about this line is that it literally means "directly (thog tu) cutting (bcad pa) a single cord/rope/thread/line (thag gcig)."

When you are cutting a rope, you have to decide to cut it, hence the connotation of "to decide" in Tibetan.

Johnny Dangerous said:

Thanks, I did not know about the literal meaning.

I've always assumed this statement automatically connotes coming to a firm decision about the immeasurable value of the teachings themselves, fortunate circumstances to be exposed to them, the teacher etc.

So I figure that if someone does not have that, the question kind of answers itself...because the preliminary to the 'deciding' bit hasn't happened yet.

I know I've had a couple teachings where as much as I respected the teacher, there's was not enough of a connection for me to have any decisiveness -at the time-.

Malcolm wrote:

It means having no doubt about the primordial state due to, personal experience.

Author: Malcolm

Date: Friday, June 16th, 2023 at 4:00 AM

Title: Re: How can a leftist be a Buddhist?

Content:

PeterC said:

Well, if you really follow Marx then you would want every country to commit to capitalism, because in his view the communist mode of production could only appear once we have gone to the limit of the capitalist mode of production, just as the capitalist mode of production itself was a consequence of the feudal mode of production.

Malcolm wrote:

As it turns out, Marx was right and wrong: Capitalism is a consequence of the feudal mode of production; but communism is the fastest way for an undeveloped economy to transition to capitalism.

What people like ject seem to fail to grasp is that democracy and capitalism do not go hand in hand.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:24 AM

Title: Re: No guru, no dzogchen?

Content:

Tata1 said:

If chnn says that after empowerment if you have doubts about your state you have to apply the methods to re introduce yourself then thats it. Sames goes for Tulku urgyen and his sons.

Malcolm wrote:

I might be wrong, but i think Jules is implying two things: 1) Direct introductions work even if you imagine you didn't "get it" 2) If you truly believe you didn't get it, then you really didn't, and that practicing methods in such a deep state of doubt will be ineffective because one lacks faith in the process. This does happen, and it is either a sign of lack of faith or merit in the student. In this case, they should probably move on to a different teacher.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:19 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

“decides on one thing only”

Malcolm wrote:

Thag gcig thog tu bcad pa.

Interesting thing about this line is that it literally means "directly (thog tu) cutting (bcad pa) a single cord/rope/thread/line (thag gcig)."

When you are cutting a rope, you have to decide to cut it, hence the connotation of "to decide" in Tibetan.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:01 AM

Title: Re: 25000 Prajñāpāramitā release

Content:

Javierfv1212 said:

84000 released Pañcaviṃśatisāhasrikāprajñāpāramitā

Malcolm wrote:

Apart from the 8000 line sutra (the Tibetan version of which has permanent home on my shrine), the most important sutra of Mahāyāna.

Genjo Conan said:

I'm not disagreeing, but I'm curious what you base this statement on.

Malcolm wrote:

It has more commentaries written on it than any other sutra in the history of Buddhism, not to mention the prajñāpāramitā is the most definitive class of sutras of Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:48 AM

Title: Re: 25000 Prajñāpāramitā release

Content:

Javierfv1212 said:

84000 released Pañcaviṃśatisāhasrikāprajñāpāramitā

Malcolm wrote:

Apart from the 8000 line sutra (the Tibetan version of which has permanent home on my shrine), the most important sutra of Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:45 AM

Title: Back in the USA II

Content:

Malcolm wrote:

Saying the quiet part really loudly:

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:32 AM

Title: Re: Would a Buddhist trader commit misconduct?

Content:

tingdzin said:

I believe it is odd that one would classify journalism as worse than finance, because, even taking into account the current degraded status of that profession (which is largely due to ideological rigidity powered by the profit motive), there are still a few honest journalists trying to write the news from an unbiased perspective.

Malcolm wrote:

This is a hilarious opinion——profit is precisely why journalism became objective to begin with. Did you ever consider that journalism is not the problem, rather, it is education which has degraded? Qualification——cable news is not journalism, it is infotainment only.

Author: Malcolm

Date: Friday, June 16th, 2023 at 1:42 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

No point in engaging if you're going to troll. Anyway, I wish you all a successful election and hope the US presidency ends up in good hands.

Malcolm wrote:

It's understandable, since the whole Burisma thing is a puton, found to be baseless by DOJ during the former administration:

Representative James R. Comer, the Kentucky Republican who is chairman of the Oversight Committee, made the announcement after summoning F.B.I. officials to Capitol Hill for a closed-door briefing on a document containing an unverified allegation of bribery against Mr. Biden when he was vice president. The Trump Justice Department investigated the allegation, which involved his son Hunter Biden's dealings in Ukraine, in 2020, but prosecutors could not substantiate the claims, according to two people familiar with the matter... "What we're talking about is secondhand hearsay," Mr. Raskin said, adding, "That confidential human source said that he had no way of knowing about the underlying veracity of the things that he was being told... Representative Dan Goldman, Democrat of New York and a member of the Oversight Committee who examined allegations against Mr. Biden and Burisma as part of a House impeachment team in 2019, said the Republican narrative had fallen flat because Mr. Biden sought to crack down on corruption in Ukraine, not enable it.

"The facts are actually directly contrary to any of the Republican allegations," Mr. Goldman said."

<https://www.nytimes.com/2023/06/05/us/politics/house-republicans-fbi-wray-contempt.html?searchResultPosition=1>

Author: Malcolm

Date: Friday, June 16th, 2023 at 1:24 AM

Title: Re: No guru, no dzogchen?

Content:

Lingpupa said:

My understanding is very weak, particularly where the unique features of the DC system are concerned. One thing I particularly fail to grasp is how it is possible to assert that someone who is honest enough to admit that s/he didn't know what was supposed to be going on and who didn't notice what you call DI taking place can be said to have received it.

Malcolm wrote:

Rig pa and mind are neither the same nor different. Even if you did not discover the "meaning wisdom" in a direct introduction, you still have the "example wisdom." Of course a proper teacher is always communicating direct introduction from the perspective of the meaning wisdom, so anyone who participates has received all three

transmissions-aural, symbolic, and direct-whether they recognized the direct transmission or not. This is also the principle of the fourth empowerment.

Lingpupa said:

Flim flam. Bala Bala bum bum. Confusion is non-confusion. Nothing is everything. Hearing one syllable from Yeshe's golden tongue is all anybody needs. Ignorance is not only bliss, it is wisdom. Can you get the example wisdom from a VHS tape of Yeshe saying "Guru Yoga"? Would you get DI if you were in a drunken stupor at the time?

Malcolm wrote:

Like any empowerment, active participation is required on the part of both teacher and student. So, no, one cannot give direct introduction to someone who is completely intoxicated.

If one understands the meaning and symbolism of that syllable, yes, that's all one needs. The job of a teacher is to explain that meaning and symbolism to the student.

Mind (sems) and pristine consciousness (ye shes),
are neither the same nor different.
They are phenomena that are difficult to differentiate.
The mind is the potential (rtsal) of pristine consciousness.
The basis of the mind is pristine consciousness.
Therefore, since mind and pristine consciousness
are both the same and different,
there is so-called liberation and nonliberation

-- Ever Present Tilaka Tantra.

All of my other points stand, unless you care to address them.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:33 AM

Title: Re: Bambian Buddhas

Content:

reiun said:

Cash-strapped Taliban selling tickets to ruins of Buddhas it blew up

<https://www.washingtonpost.com/world/2023/06/15/afghan-buddhas-taliban-bamian/>

Malcolm wrote:

Ironically, the reason they blew it up was because UN money was going to restore rocks, rather than feed people.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:24 AM

Title: Re: How can a leftist be a Buddhist?

Content:

PeterC said:

you can't proclaim, really, anything about 'capitalism' in generalities.

PadmaVonSamba said:

Except that more socialists are produced from capitalism than capitalists produced from socialism.

Malcolm wrote:

That's not actually true, theoretically or actually:

Here, however, the transformation from feudalism to capitalism took place under the control of an extremely powerful state, a different process from what happened in Europe and North America, where the role of the state was much less important and where countries were free of foreign interference.²⁰ But this is a fundamental difference; and this difference in the role of the state explains why capitalism in China, Vietnam, and many other places, either in the past (South Korea) or currently (Ethiopia, Rwanda), has so often had an authoritarian edge to it.

The argument that communism was the system that enabled the transition from feudalism to indigenous capitalism in countries that were colonized or dominated by the West is also supported by the fact that communism was more successful in less-developed countries. When we measure the success of communism either by a crude growth rate or, preferably, by comparing the performance of communist countries against capitalist countries at the same level of development, we find a negative correlation between the income level of a country at the time when it became communist and its subsequent absolute growth rate, or its growth rate relative to its capitalist counterparts. In simple terms, this means that communism was least successful in developed industrial economies like East Germany and Czechoslovakia and most successful in poor agricultural societies like China and Vietnam.

Milanovic, Branko. Capitalism, Alone (pp. 82-83). Harvard University Press. Kindle Edition.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:18 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

By House Republicans?

By the people whose vapor witnesses vanish the minute they are supposed to appear?

Reported in Murdoch media?

For bragging about and showing highly classified documents in his possession to people with no clearance?

Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

PemaSherab said:

That witness died under very mysterious circumstances. He was investigating the documents that Biden returned (clutches pearls) and the last surviving copy of Hilary's emails, which were stored on Hunter's laptop in the basement of a pizza parlor. The Deep State (tm) got a weapons lock (via 5g signal) on the tracking chip that was implanted during his COVID vaccination. The Deep State (tm) vaporized him via their Jewish Space Laser (tm).

It's all part of the plan!!!

Malcolm wrote:

Trust the plan.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:14 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

By House Republicans?

By the people whose vapor witnesses vanish the minute they are supposed to appear?

Reported in Murdoch media?

For bragging about and showing highly classified documents in his possession to people with no clearance?

Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

Zhen Li said:

I stated a fact, and then you and Cone added extra claims I didn't make.

Malcolm wrote:

You said Biden was being investigated for the same thing the TFG, that's not a fact. Biden didn't engage in a coverup, neither did Pence. TFG engaged in a really stupid coverup.

Zhen Li said:

The only regular news I read is The Times,

Malcolm wrote:

Of London? or NYT?

Zhen Li said:

This is just twisting things and reveals black-and-white thinking. I never said there are no "other factors." But you are suggesting SSRIs are not a factor, which is impossible to know without some objective third-party investigation. In any situation, there are a plethora of factors that contribute, and SSRIs can be considered. This is not the kind of thing where you can say X rather than Y in every case. Anyway, violence is known to be an effect of SSRIs, which is largely a settled matter.

Malcolm wrote:

There is no evidence of this. In other words, no one has looked at the medical records of these men to see if there is a correlation. RFK is just talking out his butt. Given his stance on vaccinations, there is every reason to have doubts about his other evidence-free assertions. This is not about SSRIs per se, this is about the reliability of RFK's opinions.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:38 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

By House Republicans?

By the people whose vapor witnesses vanish the minute they are supposed to appear?

Reported in Murdoch media?

For bragging about and showing highly classified documents in his possession to people with no clearance?

Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:22 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

What about that means a person will tirelessly devote their time to helping others?

PadmaVonSamba said:

Are you basically asking on what principle
does awakening (direct realization of emptiness)
launch compassion?

Does it create an "urge" to free others from samsara, and if so, why?

Is this the question?

stong gzugs said:

Yes, but specifically from the viewpoint of Cāndrakīrti. We have to remember that Cāndrakīrti's basically unable to provide any specificity about the actual (non)experience(?) of Buddhas. But he does say what it isn't, and that much enough is problematic. Because for Cāndrakīrti jñāna is merely the non-arising of the mind paralleling the non-arising of any phenomena, then Buddhas not only don't even perceive the conventional reality like tables and chairs (because even perceptions are conceptually structured in his theory, unlike in Dharmakīrti's), but Buddhas also don't know ultimate reality either (because there's no mind to know and nothing to be known, as jñāna is defined as an absence of mind, not asserted as something positive with its own qualities).

Where, in all this, do you get the ability and motivation to teach others? Consider ability: if Buddhas don't even see the conventional world, how do they interact with sentient beings to benefit them, as they don't even really see sentient beings which are part of conventional reality; and how could they use language, as they are without concepts that undergird all language? Because Buddhas don't know any thing, they can't really teach or benefit others. And even if you could somehow account for the ability, where does this motivation come from?

Surely Cāndrakīrti must have a good answer to these major problems in his system? No, not really. Cāndrakīrti's explanation of how Buddhas teach and benefit others is as vague and far-fetched as his explanations of what the Buddhas' experience of jñāna is. In terms of ability, he roughly claims that form bodies are produced through accumulations of merit and the teachings emerge (in some mysterious unexplained way) as sounds from this non-arising of mind that knows nothing and has no content, and that these sounds aren't just coming from mouths but also from other random

objects? What about motivation? The Buddhas don't have any mind any more, but back when they did, they were like potters spinning a wheel and had intentions to act to benefit others, and the wheel continues to spin even now that they have lost their minds that can create intentions to act. (So if the accumulations of merit and vows and intentions that produce the form bodies are dependently originated through action, won't the wheel eventually slow down and stop spinning, so Buddhas are also impermanent?). And if you really push him on this? Well, again another vague metaphor, he says there is no real ability or motivation to help others presently for Buddhas, but the Buddhas are instead like wish fulfilling gems that grant wishes and help mechanically, without using any mind or feeling of compassion whatsoever.

So, anybody is absolutely free to build their view around Cāndrakīrti and place their enlightenment in his hands. But I'm not really going to put my trust in someone who can't coherently explain the experience of Buddhas and how/why Buddhas benefit others, especially when he basically seems to be describing something akin to a zombie. These issues are well-known and there simply aren't good answers, even though people have offered their own convoluted fixes to these ideas. As I have said before, Cāndrakīrti wasn't a serious commentator in India, and had maybe only one Indian seriously engage with his ideas, Jayānanda, who points out these issues. Cāndrakīrti only became popularized in the Tibetan polemical context, especially promoted by Tsongkhapa, who had a very novel re-interpretation of Cāndrakīrti anyways, in part because of these issues. I get the sense that this conversation has wound itself down, and I've also lost steam on this to reply much further, but I find it funny that rangtongpas standing in this house of glass try to throw stones at gzhanstong. But this will have to be a conversation for another day!

Malcolm wrote:

Tell me you have not understood one word of Candra without telling me you have not understood one word of Candra.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:15 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Shinjin said:

Economy was booming and inflation was low under his administration. That's what the people want again regardless whether or not he was a traitorous bastard or whatever

you want to call him.

Malcolm wrote:

The economy is doing just fine, lowest unemployment in history, etc. the stock market is not an index of economic health. The present inflation is largely a function of foolish tariff decisions in previous admin because these tariffs are just a tax on us citizens.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:56 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Red wave is imminent with Biden. You would lose the bet.

Malcolm wrote:

Yer trippin.

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:52 PM

Title: Re: No guru, no dzogchen?

Content:

Lingpupa said:

My understanding is very weak, particularly where the unique features of the DC system are concerned. One thing I particularly fail to grasp is how it is possible to assert that someone who is honest enough to admit that s/he didn't know what was supposed to be going on and who didn't notice what you call DI taking place can be said to have received it.

Malcolm wrote:

Rig pa and mind are neither the same nor different. Even if you did not discover the "meaning wisdom" in a direct introduction, you still have the "example wisdom." Of course a proper teacher is always communicating direct introduction from the perspective of the meaning wisdom, so anyone who participates has received all three transmissions-aural, symbolic, and direct-whether they recognized the direct transmission or not. This is also the principle of the fourth empowerment.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:45 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Back to the OT, the most suspicious thing about Biden's campaign is that he doesn't appear to be campaigning at all, as if he knows he doesn't have a chance of winning the nomination or election. While RFK Jr would be my preferred candidate because he's pro-peace and anti-establishment, it is more likely a Democrat insider like like Gavin Newsom ends up on the ticket.

not_z said:

Appearing not to campaign is a very common strategy for sitting heads of state who want to appear above the fray, busy with governance. This strategy is generally used when the opposition seems to be a bit in disarray, the corollary being when the sitting president's camp thinks it's in a position of strength. A good recent example of it being used was by Macron in France.

Zhen Li said:

That's true, but it's also possible that he's not capable and doesn't have the endurance. There's a theory out there that Biden is actually highly capable but appearing to be senile as a strategy.

Malcolm wrote:

Unlikely. He is highly capable, and subject to absurd attacks on his character by nitwits.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 9:52 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

I agree. Creepy Joe doesn't know what planet he's on half the time these days. The GOP will massacre the Dems if he isn't replaced.

Archie2009 said:

There'll be no red wave. Even with the Dems embracing unpopular social justice initiatives like DEI, lingo like latinx, etc. GOP is too deranged, basically unelectable. Wanna bet?

Shinjin said:

Red wave is imminent with Biden. You would lose the bet.

Malcolm wrote:
Yer trippin.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:47 PM
Title: Re: POTUS 2024 part 2
Content:

Zhen Li said:
The video speaks for itself (6/14/23), that's not a stammer:

Malcolm wrote:
Yes, it is. His stammer is audible in that video. And, Biden has running rings around the GOP for years. They, like you, underestimate him over trivialities. Considering the daily speech blunders of the TFG, even on that score, Biden rates well, as TFG has no speech impediment.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:43 PM
Title: Re: POTUS 2024 part 2
Content:

Zhen Li said:
[He suggested we need to look into this, that most shooters are on SSRIs,

Malcolm wrote:
Like most of RFK's batshit crazy conspiracy theories, this one is absolutely evidence-free.

ject said:
What do you mean by lack of evidence?
1) nobody has bothered to seriously investigate it, hence no evidence there is a connection

Malcolm wrote:
This.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:41 AM
Title: Re: POTUS 2024 part 2
Content:
Zhen Li said:

[He suggested we need to look into this, that most shooters are on SSRIs,

Malcolm wrote:

Like most of RFK's batshit crazy conspiracy theories, this one is absolutely evidence-free.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 9:38 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

There's plenty of evidence implicating Joe in Burisma's dealings.

Malcolm wrote:

Definitely bullshit.

ject said:

Senator Chuck Grassley and Burisma owner Mykola Zlochevsky seem to think they have the evidence against Joe.

I started a new thread about Biden's adventures in Ukraine.

Malcolm wrote:

Definitely bullshit. More GOP vapor smears.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 3:52 AM

Title: Re: How can a leftist be a Buddhist?

Content:

ject said:

By definition, leftism is anti religion. Full stop! (and yes, this includes Buddhism).

So, what's truly bizarre is to see leftist call themselves Buddhist.

Can someone explain this to me?

Malcolm wrote:

There is no monolithic "leftism."

Author: Malcolm

Date: Wednesday, June 14th, 2023 at 10:43 AM

Title: Re: POTUS 2024 part 2

Content:

Archie2009 said:

Asserting a Biden crime family doesn't reflect well on you and your preferred new sources. There is no evidence implicating Joe. He just has a lowlife son he loves too much and who is not involved in government.

Zhen Li said:

There's plenty of evidence implicating Joe in Burisma's dealings.

Malcolm wrote:

Definitely bullshit.

Author: Malcolm

Date: Monday, June 12th, 2023 at 11:52 PM

Title: Re: Dakini detection system?

Content:

Sādhaka said:

Oh I've got a worldly-Dakini detection system alright

In all seriousness, I think that Malcolm once posted here that there's no such thing as a 'worldly Dakini', not in the sense that most would think anyway.

But for argument's sake, perhaps a female who has received Empowerment yet hasn't yet had some level of realization could be considered a 'worldly Dakini', and any female who hasn't at least received Empowerment, could not be considered a Dakini at all, from a relative perspective...?

Malcolm wrote:

Wisdom dakinis do not abide in this world, according Self Arisen Vidya tantra.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 9:10 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

The conclusion is obvious: sadhana-free dzogchen is essentially a didactic ideal.

Malcolm wrote:

You are confusing Dzogchen practice with Dzogchen practitioners. Dzogchen practice does not entail sadhana practice, though many practitioners practice anuyoga sadhanas, etc., and even maintain monastic vows, because we don't use Dzogchen as a limitation.

Lingpupa said:

And there was me thinking that dzogchen practice was the practice practiced by

dzogchen practitioners. Thanks for clearing that up.

Malcolm wrote:

The point being that Dzogchen practice does not involve the two stages. Dzogchen practitioners might have various reasons to resort to practices from the lower vehicles, for example, keeping the fifth precept if they have a problem with alcohol.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 9:07 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyingthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifically?

are there any specific lines in Vima Nyingthig against Maha- and Anu- practices?

and if yes, then how do we reconcile these with the fact the Vimalamitra himself was Guhyagarbha and Vajrakila lineage holder?

if Vimalamitra did practice both Guhyagarbha and Vajrakilaya the whole notion of masters practicing dzogchen only looks questionable to me.

Kai lord said:

From a historical perspective, Vilāsavajra wrote in his work, Spar Khabs commentary to the Guhyagarbha Tantra, did mention Atiyoga (one of the earliest written references on Dzogchen) being separate from Mahayoga but he never made the former into the independent vehicle and insisted that the former is still dependent on the latter and emerges from it. Guru Rinpoche wrote Garland of views about seven Vehicles in which Atiyoga is seen as a separate (and probably independent from the rest) technique of the seventh vehicle.

It's not until Nupchen Sangye Yeshe in his famous anuyoga commentary, Armor Against Darkness, that the arguments for Atiyoga as an independent vehicle totally divorce from Mahayoga and the nine vehicle doxography really appeared as a formal debate.

Hence the movement to make Dzogchen an independent vehicle started even before the 17 tantras were formally written down. And as you can see, that debate continues till today.

Malcolm wrote:

And don't forget Shri Simha being quoted by Manjushrikirti as being part of a group that dismissed the creation stage as being unnecessary, or for the timid, since the necessity of that is really what we are discussing.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 8:59 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

The conclusion is obvious: sadhana-free dzogchen is essentially a didactic ideal.

Malcolm wrote:

You are confusing Dzogchen practice with Dzogchen practitioners. Dzogchen practice does not entail sadhana practice, though many practitioners practice anuyoga sadhanas, etc., and even maintain monastic vows, because we don't use Dzogchen as a limitation.

Author: Malcolm

Date: Monday, June 5th, 2023 at 9:23 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

treehuggingoctopus said:

DW is somewhat unique in that it keeps returning to the argument about Dzogchen being or not being an entirely standalone path, intrinsically separate from tantra; two different worlds that may or may not be merged, at user's discretion. I have never heard it phrased exactly like that by any teacher, to be honest. Even the ones who often teach Dzogchen qua Dzogchen (including Bon lamas) will not use these words. When ChNN taught Longsal sadhanas, he did so because he thought they can both help one discover the state and help one develop one's Dzogchen practice, as he often said -- so no real separation here.

Does that mean one can practice Dzogchen and never ever touch tantra? Well, ChNN also taught us to do puja regularly, and he never forgot to transmit the so-called secondary practices (which of course become primary if one can combine them with moments of resting in the state). There are teachers, such as James Low or some Bon lamas, who very rarely teach tantra (James changed this recently, btw). They do practice tantra themselves, though. I think the row about Dzogchen being or not being a completely standalone path is mostly semantics, tbh. But can one skip tantra entirely, and do just Dzogchen? But why are we asking -- is it just mere curiosity, or is there a practical, practice-related reason (another good question would be, why one would want or need to do that?) In the end one just follows the advice of one's teacher(s), after all...

Malcolm wrote:

ChNN made it quite clear that Dzogchen was a stand alone path, not an add on to Vajrayana. He never taught pujas as absolute requirements or samayas. He did, as you say, teach many Dzogchen adjacent cycles, as supports, in keeping with Manjushrimitra's observation that there is also an indirect path of dzogchen through symbols. But he always maintained Dzogchen is an independent vehicle, entirely self-sufficient and complete, like the other nine yanas.

Author: Malcolm

Date: Monday, June 5th, 2023 at 9:14 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyingthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifically?

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if Vimalamitra did practice both Guhyagarbha and Vajrakilaya the whole notion of masters practicing dzogchen only looks questionable to me.

Malcolm wrote:

One must make a distinction between practicing deity yoga as a complete path as opposed to using deity yoga for temporary benefits, like removing obstacles, life extension, and so on. One can use the two stages as a complete path, however that is not the path of Dzogchen proper.

The distinction is between employing sems as the path or ye shes as the path. The former is based on concepts, the latter is based direct perception.

Lingpupa said:

So Vimalamitra WAS practicing Guhyagarbha and Vajrakilaya, but he wasn't REALLY practicing them, so it doesn't count?

Philosophy 101, anyone?

Malcolm wrote:

Many teachers maintain lineages they don't primarily practice because they contain important teachings. For example, Guhyagarbha has an important chapter on Dzogchen, chapter 13. That does not mean that Vimalamitra's path was Guhyagarbha. Vimalamitra primarily spent his time practicing rushen, trekcho, and thogal.

There are also lineages of Yamantaka, Zhitro, etc., that descend from Garab Dorje, but he wasn't practicing these. He didn't need to.

Author: Malcolm

Date: Sunday, June 4th, 2023 at 9:04 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyingthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifically?

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Malcolm wrote:

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The distinction is between employing sems as the path or ye shes as the path. The former is based on concepts, the latter is based direct perception.

Author: Malcolm

Date: Sunday, June 4th, 2023 at 11:21 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

Not to flog a dead horse, but whereas it's obvious that an approach to the essential practices of dzogchen might typically start by establishing the view, and doing THAT through shamatha, vipassana and their unification, there really do seem to be a few people who assert the possibility of jumping directly into trekcho and thogal without preliminary sadhana and the like. But having given enough time for someone to provide references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana, there has been nothing but an assertion that my estimate (i.e. that sadhana-free dzogchen doesn't get a lot of credence outside certain corners of the internet) is a mis-estimate, and a claim that they somehow must be there somewhere.

What's now more than clear, even if some are found at this stage, that such practioners are rare as garudas' teeth. My curiosity is satisfied.

Author: Malcolm

Date: Saturday, June 3rd, 2023 at 8:38 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

Terrorism, which was covertly supported by MOTF as you say, was certainly there and certainly influential but it was not the only thing and not even the main thing. Without the Ministry in its official role, the terrorism could have achieved nothing constructive.

Never mind. Re-read it, bearing in mind that it will be a different book next time, or not.

Kim

Malcolm wrote:

So you support terrorism.

Kim O'Hara said:

That's a huge jump from what I actually said.

And you present it as a flat statement, not even a question.

No, I don't support terrorism. I don't participate in it, I don't fund it, and I don't advocate for it.

That said, there are times when bad things produce good results (most karma is mixed, after all) and I do believe in accepting the good and making the best possible use of it. Letting it go to waste makes the whole thing negative, doesn't it?

In MOTF, as in real life, the world needs both the carrot and the stick to make the necessary changes. In the book, terrorism was a big stick (there were others). The Ministry provided carrots - planted carrots, if you like.

Kim

Malcolm wrote:

As ever, the problem is political, not science. That said, I see no real change at all, and remain unconvinced that draconian measures will succeed in stimulating the requires changed.

Author: Malcolm

Date: Saturday, June 3rd, 2023 at 3:45 AM

Title: Re: Is this sexual misconduct?

Content:

chrishaigh said:

Hello,

I've just joined this site to ask a specific question that's been bothering me.

I'm a middle-aged married man, father to a young son, and lead a pretty contented life, very much a family man. I consider myself a Buddhist and think it has helped me greatly in terms of day-to-day life - I'm never envious of what others have, for example, and have become far less judgmental than I used to be. To me, Buddhism makes a lot of practical sense and certainly makes life better. I do try to be good to people, without being sanctimonious.

Well in case you haven't guessed where this is leading, I meet up with another woman every couple of weeks. She is also married. It is very enjoyable and consensual on both sides and something both of us need for its own sake, with no strings attached. At the time I never feel guilty about it in the least, even though I know it would hurt my wife a great deal if she knew. Since nobody is ever likely to find out, though, I tell myself it's a harmless, occasional pleasure that simply fills a physical need in life.

I've never tried to write this down before, and now that I have I must say it looks pretty awful.

I'm not trying to convince myself I'm right, but maybe some of you could convince me why it's wrong? I don't drink or smoke or gamble, and I do try hard to help others, so is giving in to this one human weakness such a bad thing? And how would I go about giving it up? That's the really tough part.

I look forward to any replies, thank you.

Malcolm wrote:

Most definitely sexual misconduct. You owe it to your wife to tell her the truth.

Author: Malcolm

Date: Friday, June 2nd, 2023 at 8:46 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

You might need to read the definition again. Chopping it off the end off my post when you quote me doesn't change it.

You might need to read the book again.

The major driver of change in the book is UN action in response to a particularly horrific heatwave.

Kim

Malcolm wrote:

The only thing that caused change was stochastic terrorism, which was covertly supported by MOTF.

Kim O'Hara said:

Terrorism, which was covertly supported by MOTF as you say, was certainly there and certainly influential but it was not the only thing and not even the main thing. Without the Ministry in its official role, the terrorism could have achieved nothing constructive.

Never mind. Re-read it, bearing in mind that it will be a different book next time, or not.

Kim

Malcolm wrote:

So you support terrorism.

Author: Malcolm

Date: Friday, June 2nd, 2023 at 12:24 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

And I am still saying that autarkies are by definition autocratic.

Kim O'Hara said:

You might need to read the definition again. Chopping it off the end off my post when you quote me doesn't change it.

Malcolm wrote:

Also, the major driver of change in MOTF is terrosim.

Kim O'Hara said:

You might need to read the book again.

The major driver of change in the book is UN action in response to a particularly horrific heatwave.

Kim

Malcolm wrote:

The only thing that caused change was stochastic terrorism, which was covertly supported by MOTF.

Author: Malcolm
Date: Thursday, June 1st, 2023 at 8:46 PM
Title: Re: Western Philosophy and emptiness
Content:

stong gzugs said:
You further say that the buddha qualities spontaneously arise from resting in gnosis, but that doesn't logically follow.

Malcolm wrote:
1) Are buddha qualities the same as or different than omniscience? If they are the same, then the elimination of affliction through realizing emptiness free of extremes and attainment of omniscience are the same thing, just as raising a lamp in the dark room dispels darkness that's been there for 1000 years. 1) if they are different than omniscience, then what are they? Where do they exist in the five aggregates that define a sentient being?

Author: Malcolm
Date: Thursday, June 1st, 2023 at 10:03 AM
Title: Re: Western Philosophy and emptiness
Content:
stong gzugs said:
the śūnyatā-bimba)?

Malcolm wrote:
At which point in the five paths does one experience “reflections of emptiness (stong pa'i gzugs bsnyan)?

Author: Malcolm
Date: Thursday, June 1st, 2023 at 2:36 AM
Title: Re: Mandalas and visualization
Content:
Malcolm wrote:
This is a complicated question because the generation stage involves many parts, with bases of purification, purifiers, and results of purification.

Author: Malcolm
Date: Wednesday, May 31st, 2023 at 9:20 PM
Title: Re: Back in the USA...
Content:

Kim O'Hara said:

Not really, when you look at the definition - <https://en.wikipedia.org/wiki/Autarky> - and compare it to MOTF.

The Ministry of the title is in fact a UN body, and the whole project could not work without it.

The book's model is more of a mixed system, with big government driving a partial shift from market economies and bureaucratic dictatorships (a better term for most "communist" governments) towards regionalism and local control with socialist elements.

Kim

Malcolm wrote:

It precisely is this, "generally in an effort to build alternative economic structures or to control resources against structures a particular movement views as hostile."

Kim O'Hara said:

Yes, that motivation applies to MOTF's plan. But autarky more broadly* is an attempt to establish self-sufficiency, independence, and the Ministry's reach is global so there is nothing left over to be independent from.

I'm still saying it's a mixed economic model.

Malcolm wrote:

And I am still saying that autarkies are by definition autocratic.

Also, the major driver of change in MOTF is terrosim.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 11:03 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Ministry For the Future proposes a kind of autarky.

Kim O'Hara said:

Not really, when you look at the definition - <https://en.wikipedia.org/wiki/Autarky> - and compare it to MOTF.

The Ministry of the title is in fact a UN body, and the whole project could not work without it.

The book's model is more of a mixed system, with big government driving a partial shift from market economies and bureaucratic dictatorships (a better term for most "communist" governments) towards regionalism and local control with socialist elements.

Kim

Malcolm wrote:

It precisely is this, “generally in an effort to build alternative economic structures or to control resources against structures a particular movement views as hostile.”

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 6:50 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Johnny Dangerous said:

“The market society” is, at this point basically destroying the planet. If humans don’t figure out a different method of economic organization there is no reason to think a system based on profit is going to reverse its course and suddenly start valuing new things. I’m not claiming to know what such a system entails, but to me the idea that present day capitalism can be made to “serve everyone” is nearly as crazy as the utopia preached by ardent Communists.

We are living in a time of insane wealth inequality that only appears to be growing.

Kim O'Hara said:

but a real worry.

"Capitalism Alone" appears to be a decent analysis but I can't see a solution in any of it that Malcolm has shared. Almost the only book I've seen that offers a solution is The Ministry for the Future by Kim Stanley Robinson. It's a sociopolitical agenda dressed as SF. Here's a good review of it - <https://yaleclimateconnections.org/2020/10/the-ministry-for-the-future-a-novel-by-kim-stanley-robinson/>

Kim

Malcolm wrote:

Ministry For the Future proposes a kind of autarky.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:54 AM

Title: Re: When bureaucrats put their personal agenda ahead of what science can deliver, bad things happen.

Content:

ject said:

<https://mishtalk.com/economics/bidens-solar-push-is-destroying-the-desert-and-releasing-stored-carbon>

When bureaucrats put their personal agenda ahead of what science can deliver, bad things happen.

Malcolm wrote:

So one assumes then you recognize climate change is a problem.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:50 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

The answer could not be clearer. In order to even meet the Dharma, one must have a certain amount of merit. If there are less Dharma practitioners in the world, it's clearly a reflection of the degeneration of merit, manifesting in the age of the five degenerations.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:32 AM

Title: Re: Back in the USA...

Content:

PadmaVonSamba said:

If you mean totalitarian, then that's not necessarily the case. Totalitarianism isn't really needed for a socialist economy to function. There are specific reasons and causes why it did in Russia a hundred years ago and in China. Both of those countries were already authoritarian states where the authority to rule was already associated with wielding supreme power. Lenin's "Dictatorship of the proletariat" was believed necessary (our stick is bigger than your stick) by populations that had never known democracy. But socialism isn't a dogmatic religion. It doesn't have to be Leninism. It's a basic premise regarding the prioritizing of social welfare.

Social welfare: good

Totalitarianism: bad.

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Johnny Dangerous said:

“The market society” is, at this point basically destroying the planet.

Malcolm wrote:

We have been doing that long before the market society came into being. For example, how many megafauna are left in North and South America?

Johnny Dangerous said:

If humans don't figure out a different method of economic organization there is no reason to think a system based on profit is going to reverse its course and suddenly start valuing new things. I'm not claiming to know what such a system entails, but to me the idea that present day capitalism can be made to “serve everyone” is nearly as crazy as the utopia preached by ardent Communists.

We are living in a time of insane wealth inequality that only appears to be growing.

Malcolm wrote:

If you are genuinely interested in such issues I suggest you give *Capitalism Alone* a through read:

The fact that the entire globe now operates according to the same economic principles—production organized for profit using legally free wage labor and mostly privately owned capital, with decentralized coordination—is without historical precedent. In the past, capitalism, whether in the Roman Empire, sixth-century Mesopotamia, medieval Italian city states, or the Low Countries in the modern era, always had to coexist—at times within the same political unit—with other ways of organizing production. These included hunting and gathering, slavery of various kinds, serfdom (with workers legally tied to the land and banned from offering their labor to others), and petty-commodity production carried out by independent craftspeople or small-scale farmers. Even as recently as one hundred years ago, when the first incarnation of globalized capitalism appeared, the world still included all of these modes of production. Following the Russian Revolution, capitalism shared the world with communism, which reigned in countries that contained about one-third of the human population. None but capitalism remain today, except in very marginal areas with no influence on global developments.

Milanovic, Branko. *Capitalism, Alone* (pp. 2-3). Harvard University Press. Kindle Edition.

Johnny Dangerous said:

Isn't this state of affairs a plea for change in the socioeconomic system? Doesn't it follow that we should ditch the world of hypercommercialized capitalism in favor of an alternative system? The problem with this otherwise sensible argument is that we lack

any viable alternative to hypercommercialized capitalism. The alternatives the world has tried have proved worse—some of them much worse. On top of that, discarding the competitive and acquisitive spirit that is hardwired into capitalism would lead to a decline in our incomes, increased poverty, deceleration or reversion of technological progress, and the loss of other advantages (such as goods and services that have become an integral part of our lives) that hypercommercialized capitalism provides. One cannot hope to maintain these while destroying the acquisitive spirit or dislodging wealth as the sole marker of success. They go together. This may be, perhaps, one of the key features of the human condition: that we cannot improve our material way of life without giving full play to some of the most unpleasant traits of our nature. This is, in essence, the truth that Bernard Mandeville gleaned more than three hundred years ago.

Malcolm wrote:

Milanovic, Branko. *Capitalism, Alone* (p. 185). Harvard University Press. Kindle Edition.

He summarizes his book into five kinds of capitalism that are possible going forward: Classical capitalism. Workers have income from labor only, capitalists have income from capital only, and all capitalists are richer than all workers, that is, the income distributions of workers and capitalists do not overlap. There is only very minimal redistribution via taxes and transfers. Interpersonal inequality is high. Advantages of wealth are transmitted across generations. This form is also called Ricardo-Marx capitalism.

Social-democratic capitalism. Workers have income from labor only and capitalists have income from capital only, but not all capitalists are richer than all workers. There is significant redistribution through the tax and transfer system, including free or accessible public health care and education. Interpersonal inequality is moderate. Relatively equal access to education allows intergenerational income mobility.

Liberal meritocratic capitalism. Most people have some income from both labor and capital. The share of capital income increases with income level, such that the extremely rich have mostly capital income. But the most affluent (say, the top 5 percent) also have substantial labor income. The increase in the capital share as societies get richer, and the association of high capital and labor incomes in the same individuals, translate into greater interpersonal inequality. The tax and transfer system redistributes a significant part of total income, but social separatism, whereby the rich prefer to invest in private education and health systems, becomes more important. Intergenerational mobility is less than in social-democratic capitalism.

People's capitalism. Everyone has approximately equal shares of capital and labor income. People's incomes still differ; some have more of both capital and labor income. Increased capital share does not translate into greater interpersonal inequality, so inequality does not have a tendency to rise. Direct redistribution is limited, but free health care and education help intergenerational income mobility.

Egalitarian capitalism. Everyone has approximately equal amounts of both capital and labor income, such that a large increase in the capital share does not translate into

greater inequality. Interpersonal inequality is low. The role of the state in redistribution is limited to social insurance. Relative equality of incomes ensures equality of opportunity. Libertarianism, capitalism, and socialism come close to each other.
Milanovic, Branko. Capitalism, Alone (pp. 215-216). Harvard University Press. Kindle Edition.

He sees liberal meritocratic capitalism either evolving into people's capitalism or merging with political capitalism (the present trend):

The more economic and political power in liberal capitalism become united, the more liberal capitalism becomes plutocratic and comes to resemble political capitalism. In the latter, political control is the way to acquire economic benefits; in plutocratic, formerly liberal, capitalism, economic power is used to conquer politics. The end point of the two systems becomes the same: unification and persistence of the elites. Elites may also believe that they are able to run society more effectively by using the technocratic toolkit of political capitalism. A transition toward political capitalism could be boosted if young people became increasingly disenchanted by mainstream parties that follow more or less the same policies, and consequently lost hope that democratic processes could lead to meaningful change. The objective of political capitalism is to take politics out of people's minds, which can be more easily done when disenchantment

Milanovic, Branko. Capitalism, Alone (pp. 217-218). Harvard University Press. Kindle Edition.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:10 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Well if you generate it, that is a development stage. If you just think it always been there, that is just a thought.

Pema Rigdzin said:

If you visualize your fleshy heart, as a method to recollect its presence and function, have you generated it or merely recollected that which has been there but simply can't be seen with your eyes?

heart said:

I left this discussion a while ago.

Malcolm wrote:

Magnus went beyond mind, going nowhere at all, e ma ho!

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:07 AM

Title: Re: Western Philosophy and emptiness

Content:
Sādhaka said:
but rather a kind of joke that you made.

Malcolm wrote:
Not, it is a real term. You can find it in my translation of the Sakya Lamdre material, forthcoming in August. I was joking, but I was also serious.

Author: Malcolm
Date: Wednesday, May 31st, 2023 at 1:15 AM
Title: Re: Western Philosophy and emptiness
Content:

Sādhaka said:
Well who knows.

It doesn't pertain to me, and I'm not really an Dudjom lineage guy so much anyway; therefore whatever floats peoples boats I guess.

One thing though: There's no precedent for that in any Root Tantra; and JLA even confirmed this to me in a personal email (who is obviously more than capable of searching TBRC etc. thoroughly).

Kai lord said:
In some treasure cycles, in accordance with the Ati style of effortlessness, one can even practice those yogas without a partner.

Malcolm wrote:
The old hastimūdra (yes, this is a real term, much to the consternation of the anti-fap movement). As they say, the yogi's best friend is his hand.

Kai lord said:
The so called right hand path.

Malcolm wrote:
Some people are lefties.

This thread went downhill fast...

Author: Malcolm
Date: Wednesday, May 31st, 2023 at 1:11 AM
Title: Re: The Role of Shamatha/Vipaysana in Dzogchen
Content:

merilingpa said:

Well it might be called nongradual but there is something that needs to be done, right. Even if its already there you need to think of it or recollect it in some way. Thats my point.

Malcolm wrote:

The symbol of AGY is for direct introduction. But when we do AGY, we are reintroducing ourselves, integrating with nondual state of མཐོག. It's the same as SOV. When we sing SOV we are not thinking about the meaning of SOV, though there is a meaning. We are integrating nondually with the sound of SOV as we sing. It's the same when we do any dzogchen mantra. We are never visualizing anything or working with the mind at all. When we do AGY, it is the same. It's not necessary to visualize anything in AGY, that's the point. The symbol is there for explanation, not visualization.

merilingpa said:

I understand what you are saying , but if you do or recite a Dzogchen mantra you have to tell the mind to do so, no? So some kind of working with the mind is needed before you can integrate and go beyond the mind if you are not Samanthabhadra.....

Malcolm wrote:

There is no where to go. Blo 'das, beyond mind, simply means one has dropped thought for instant presence, it isn't a state beyond the mind, actually. It does not mean one uses a concept to counteract concepts--that's the path of renunciation and transformation. In the path of self-liberation, concepts have always been liberated in and of themselves since the state of concepts is nonarising. That is what it means to be in the state of མཐོག. Deciding to make a sound is certainly is an intention, which is liberated in and of itself, but it is not necessarily working with the mind, for example, when one engages in an analytical investigation for the nature of the mind. The mind and nature of the mind are not mutually exclusive phenomena. When one has not recognized the nature of the mind; mind is in control it seems hard and solid; when one has recognized the nature of the mind, pristine consciousness is in control, because the mind is not hard and solid. For example, if you have tasted a piece of ice, you know that ice melts and becomes water. Even if all the ice is still frozen, you know it is water and you do not have to concern yourself any longer about the nature of ice.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 12:52 AM

Title: Re: The Role of Shamatha/Vipasyana in Dzogchen

Content:

Kai lord said:

Yeah most people tend to forget that masters like Tsogyal and Yuthok were not only masters of Atiyoga but also Karmamudra and they were simply masters in handling their bindus..... so well that the latter even did a public display of Jalu

Malcolm wrote:

Equally to the point, you can't get there from here with relative bindus.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 11:05 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

As to your second, Dudjom Rinpoche to John Giorno...

Sādhaka said:

I mean whatever skillful means Dudjom Rinpoche was employing there, I'm just speaking in general in regard to my previous post.

Malcolm wrote:

Dudjom Rinpoche was saying that gay men could practice union yogas with each other. This is pretty widely understood in the Dudjom Tersar community. After all, the rectum is a branch of the central channel.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 10:40 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

I agree fully with what you say but when you just say guruyoga it normally involves somekind of development before you become one with the guru and rests in that.

Malcolm wrote:

.

One does not become one with the guru in AGY, since one has never been separate from that to which one was is being introduced, that is, being introduced to one's own face/state/nature (ngo rang thog tu sprad). One just rests in the primordial state of ཅུ་.

rnal 'byor (nal mar 'byor ba) does not mean joining two things together. It means arriving in/encountering/settling in ('byor ba) one's real state (rnal ma).

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 10:03 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

About the atiguruyoga, with respect, it involves something to be done before resting in trekchö. Whether you call this generation of something that is already there or recollection of something that is already there is more of a play with words. Or maybe we could call it recollection stage?,
a new yana maybe

Malcolm wrote:

It's how we enter the primordial state. It's nongradual, there are no stages, nothing to be done before.

merilingpa said:

Well it might be called nongradual but there is something that needs to be done, right. Even if it's already there you need to think of it or recollect it in some way. That's my point.

Malcolm wrote:

The symbol of AGY is for direct introduction. But when we do AGY, we are reintroducing ourselves, integrating with nondual state of ∞ . It's the same as SOV. When we sing SOV we are not thinking about the meaning of SOV, though there is a meaning. We are integrating nondually with the sound of SOV as we sing. It's the same when we do any dzogchen mantra. We are never visualizing anything or working with the mind at all. When we do AGY, it is the same. It's not necessary to visualize anything in AGY, that's the point. The symbol is there for explanation, not visualization.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 8:26 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

About the atiguruyoga, with respect, it involves something to be done before resting in trekchö. Whether you call this generation of something that is already there or recollection of something that is already there is more of a play with words. Or maybe we could call it recollection stage?,
a new yana maybe

Malcolm wrote:

It's how we enter the primordial state. It's nongradual, there are no stages, nothing to be done before.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 8:13 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

That said, mixed systems seem to have the best track record, i.e., high-taxing capitalism with a strong public service sector.

Kim

Malcolm wrote:

Correct, egalitarian capitalism, as opposed to liberal meritocratic capitalism or political capitalism.

One of the issues Capitalism Alone points out is that elites are also part of the labor force, most so-called high value people work. This is quite different than before, when those with capital rarely also worked. So the shape of labor has dramatically changed in the post-war period.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 11:38 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 9:55 AM

Title: Re: Back in the USA...

Content:

ject said:

You go full socialist and USSR, North Korea, Mao's China etc. will happen.

PadmaVonSamba said:

If you mean totalitarian, then that's not necessarily the case. Totalitarianism isn't really needed for a socialist economy to function. There are specific reasons and causes why it did in Russia a hundred years ago and in China. Both of those countries were already authoritarian states where the authority to rule was already associated with wielding supreme power. Lenin's "Dictatorship of the proletariat" was believed necessary (our stick is bigger than your stick) by populations that had never known democracy. But socialism isn't a dogmatic religion. It doesn't have to be Leninism. It's a basic premise regarding the prioritizing of social welfare.

Social welfare: good

Totalitarianism: bad.

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:53 AM

Title: Re: Why so gray?

Content:

stong gzugs said:

This sums up the <https://jhana.app/> I have in mind.

Malcolm wrote:

They'll be disappointed.

ChNN said to one women, who liked his explanations but was more interested in another teacher because she felt more "vibration," "I am sorry I cannot give you any vibration."

ject said:

The hair-bun and yoga pants crowd... aghh (<- sound you make when you taste something truly disgusting).

They have ruined everything, including yoga.

Malcolm wrote:

This was in the eighties, more like the Crystal woo woo people.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:47 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Kai lord said:

Long life practice is not a simple as it looks or sounds on the surface. It involves multiple levels of practice and understanding along with benefits, hence it becomes a core practice for many people and masters.

Malcolm wrote:

Why must everyone insist on making things sound so difficult?

Kai lord said:

Not sure if its everyone but my choice of words are usually keep as simple as possible without leading to multiple forms of (mis)interpretations.

Malcolm wrote:

Long life practice is not as simple as it looks or sounds?

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:28 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Jules 09 said:

So, Ati Guru Yoga is just a different name for The First Statement of Garab Dorje -
Recognize your own nature.

!?

Malcolm wrote:

It is a practical application of all three, depending on the practitioner.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:25 AM

Title: Re: Back in the USA...

Content:

ject said:

I wonder, has he ever bothered to thank capitalism for financing his discussions on those particular topics.

Malcolm wrote:

That's a rather strange comment. For one, he basically shows that communism, rather than the end all be all that Marx thought it would be, instead turned out to be the fastest path to developing a capitalist economy, citing China, Vietnam, the Soviet Union, and so on.

ject said:

Socialism is the most painful path to capitalism. (probably paraphrasing someone here)

Malcolm wrote:

But it's the fastest.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 4:26 AM

Title: Re: Back in the USA...

Content:

ject said:

I wonder, has he ever bothered to thank capitalism for financing his discussions on those particular topics.

Malcolm wrote:

That's a rather strange comment. For one, he basically shows that communism, rather than the end all be all that Marx thought it would be, instead turned out to be the fastest path to developing a capitalist economy, citing China, Vietnam, the Soviet Union, and so on.

Secondly, the whole point of his book is that capitalism won for a number of reasons, but not because capitalism and democracy go hand in hand. In fact, he makes the argument that autocracies may very well be more efficient and better suited to developing capitalist economies, because they do not have to suffer the inconveniences of laws and regulation. The principle issue he sees here, however, is that in the political capitalism of autocracies, there is infinitely more corruption than in liberal capitalist systems. But he also points out that the growing wealth gap makes autocracy more and more appealing to elites in liberal countries such as the UK and the USA:

The two types of capitalism, liberal meritocratic and political, now seem to be competing with each other. They are led, respectively, by the United States and China. But even independently of China's willingness to make available and to "export" an alternative political and, to some extent, economic version of capitalism, political capitalism itself has certain features that make it attractive to the political elites in the rest of the world and not only in Asia: the system provides greater autonomy to political elites. It is also attractive to many ordinary people because of the high growth rates that it seems to promise. On the other hand, liberal capitalism has many well-known advantages, the most important being that democracy and the rule of law are values in themselves and both, arguably, can be credited with encouraging faster economic development through promoting innovation and allowing social mobility, and thus providing approximately equal chances of success for all. It is the reneging on some crucial aspects of this implicit value system, namely a movement toward the creation of a self-perpetuating upper class and polarization between the elites and the rest, that represents the most important threat to the longer-term viability of liberal capitalism. Milanovic, Branko. Capitalism, Alone (pp. 10-11). Harvard University Press. Kindle Edition.

One of the things he states, which is really true:

Libertarian utopia of a small state can be reached only through protocommunist policies

Milanovic, Branko. Capitalism, Alone (p. 46). Harvard University Press. Kindle Edition.

He remarks:

If inequality is bound to continue increasing, and if the old tools used to combat it will no longer work as well, what tools should be used now? Here we not only need to think outside the box to find some new tools, but we must set ourselves an entirely new objective: We should aim for an egalitarian capitalism based on approximately equal endowments of both capital and skills across the population.

Milanovic, Branko. Capitalism, Alone (p. 46). Harvard University Press. Kindle Edition.

He suggests a few policies: three with regard to capital: (1) the middle class should be encouraged to invest more in the market, suggesting an insurance scheme to make sure the little guys don't get wiped out like they did in 2008. (2) Worker ownership through stocks, a policy Margaret Thatcher endorsed, he points out, her "people's capitalism." (3) Inheritance taxes, which fund endowments to young people to give them a head start. With respect to labor: (1) investment in and standardization of public education; (2) a welfare system that everyone pays for and the elimination of private health care (3) immigration reform that permits temporary labor but mitigates citizenship applications and access to rights and privileges to state resources (i.e. your people can come work here, but you still bear the cost of their welfare).

His book is well worth reading, if you can get over being so reactionary.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 3:56 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Linpupa said:

But this is all within the circle of NNR and his system, isn't it?

Malcolm wrote:

We were having a discussion based on a specific practice in the DC.

Linpupa said:

Am I right? I mean, these are different, sure, but how crucial is the difference really? Especially since it is known in other adjacent systems for deities or quasi-historical gurus (I'm thinking in particular about Guru Rinpoche) to be conceived of as having been present primordially.

Malcolm wrote:

The principle is understanding the indestructible bindu in the heart center is the basis, as it is present in a sentient being. The purpose of all guru yogas is based on this principle. That bindu is there all the time. We don't create that. It is not like generating a little Padmasambhava in the heart. When we do generation of a little Padmasambhava, or some other deity dissolving into and residing in our heart center, the principle is the same as Ati guru yoga. Ati guru yoga just skips all the gradual steps of finding oneself in

instant presence in that state.

There are many visualization practices in Dzogchen teachings. None of them belong to Anuyoga. There are many visualizations in Anuyoga, very interesting practices for getting into the essence of all nine yānas, but these, while very useful, are not atiyoga practices, per se.

The real difference is that ati yoga is by definition not based on mind, but rather, pristine consciousness. That means working the radiance of rig pa directly. Ati guru yoga is one way of doing that, and is the main way of doing that in the DC. But in his kindness, ChNN taught so many practices of anuyoga, if people like or require these methods, they are available for people to use. But he always stressed that the main practice is AGY and SOV. So of course, sometimes I do a mahāyoga style guru yoga with Guru Rinpoche, other times, an anuyoga style with Garab Dorje, Vimalamitra, etc. But most of the time I do ati guru yoga, and of course, in the DC, rather than reciting lineage prayers, we always do Ati Guru Yoga first, before we do anything else, because for us, Ati guru yoga is the essence of all the lineages we have received, since it is the state of knowledge to which our gurus, all them, directly or indirectly, have introduced us to. Therefore, in our community, we unify everything in ati guru yoga and yes, this is also what I primarily teach. I don't really see much point in giving transmissions of many deity practices.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 2:13 AM

Title: Re: Western Philosophy and emptiness

Content:

krodha said:

Jñāna is the luminosity of the mind, fully active and engaged, not an unconscious state.

stong gzugs said:

Tell me more about it actually looks like for luminous mind to be "fully active and engaged", without any arising of consciousness or object-supports. What is "active"? What is it "engaged" with?

Malcolm wrote:

The part in red I understand to be Rendawa's continued rejection of the Jonang perspective. So, frankly, I understand his "gzhan stong" to be rather different than yours, the so-called "white" gzhan stong mentioned by HHDL, as opposed to "black" gzhan stong.

stong gzugs said:

As his final Kālacakra text, which I quoted above, shows, he came to accept some aspects of the gzhanstong view, and not others.

Malcolm wrote:

The part in red comes from the text you quoted, his final Kalacakra text, the Jewel Lamp. That's why I gave you the page numbers. He is clearly correcting the incorrect usage of

the term "gzhan stong," but it is not that profound in the sense that what he is saying is novel.

The point I am making is that he never accepted gzhan stong view, because it is trivial to say that the afflictions are not inherent to the mind, i.e., that the mind is inherently empty of afflictions, but not empty of its own purity, aka, luminosity. That's the point of his citation about sunrays, that they are inherently pure no matter what they fall on. Luminosity, in sūtra, is just a metaphor for purity. Unfortunately, some people take this for being a substantial quality of the mind, and like you, confuse this with the notion that lamps illuminate themselves. Lamps cannot illuminate themselves, because there is no darkness in a lamp to remove.

Of course this is different in various tantric perspectives, where there is an understanding about how the radiance of this fundamental mind functions with the nadis, vayus, and bindus of the body and can be employed on the path.

It's also trivial to say that purity has infinite qualities, but some people out of a zeal born of literalism really do get too carried away.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 2:07 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

If jñāna is defined in terms of a consciousness that doesn't arise because its support-object has no signs, per Cāndrakīrti,

Malcolm wrote:

What no longer arises is the mind and mental factors. Gnosis sees suchness. This is not a mind since it is not conceptual. This is also not inert, since it is characterized by clarity. It is ultimate in the sense that its object is ultimate, but it is relative in that it exists in a continuum. Since it is free of afflictions, it is beyond birth and death. But its activity is effortless and not connected with conceptual signs, which both Candrakīrti and Maitreya agree on. As far as qualities go, as I have mentioned before, it is not necessary to have truly existing kāyas and wisdoms in the basis in order for the result to manifest qualities of the kāyas and wisdoms. The recognition of reality itself produces these qualities spontaneously. They are not newly created in the sense that they are fabricated; but rather, they are emergent properties of buddhahood, which cannot be inferred from observing sentient beings in their present state. Buddhas, of course see the actual potential of sentient beings, but statements that the buddha-qualities, such as eighteen unshared qualities and so on, exist in sentient beings, cannot be taken literally. But of course, once reality is realized through the personally realized gnosis that arises in equipoise, these qualities naturally emerge, because any being with a mind has the potential to manifest these qualities. For example, no one says that flowers exist in the ground fully formed. But no one denies that seeds exist in the ground. When these seeds meet the spring rain, by July all the flowers are in bloom. Likewise,

the minds of sentient beings have the potential to realize reality—if you like the fundamental mind of luminosity, vidyā, etc.—and when they do, they bring forth an abundance of qualities, just as the Buddha has stated. But to take literally the idea that all these qualities exist fully expressed in sentient beings at the time of the basis is a pretty foolish position, since it is obviously the case that sentient beings are not omniscient, do not have the eighteen unshared qualities, and so on.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 1:36 AM

Title: Re: Western Philosophy and emptiness

Content:

krodha said:

Candrakīrti concurs in his Madhyamakāvatāra:

The absence of all characteristics is peace.

Malcolm wrote:

And we might add, from the MAV:

Since all the dry wood of objects of knowledge are burned up,
that peace is the dharmakāya of the victors,
at that time there neither arising nor cessation—
the cessation of the mind is directly perceived by the kāya.

Candra comments on this:

Since the kāya that possesses the nature of gnosis burns all the dry wood of objects of knowledge, since objects of knowledge do not arise, that which possess this nonarising is the dharmakāya of the buddhas. As it is said:

From this perspective
the buddhas see suchness,
the guides are the dharmakāya,
dharma is not an object of knowledge,
that cannot be known.

This dharmakāya neither arises nor ceases at that time. From this point of view, Mañjuśrī, this "neither arising nor ceasing" is nominal designation for the tathāgata."

That being the case, the relative presentation is that only the kāya can directly perceive the object of gnosis, reality, since the mind and mental factors can never engage that as a perceiving subject at all.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 1:05 AM

Title: Re: Western Philosophy and emptiness

Content:

Rendawa's Jewel Lamp, 340-341 said:

According to the tradition of this tantra, the classification of the two truths is like this: all the phenomena of the incidental stains that arise from the confusing circumstances of ignorance are relative truth, because they obscure the perception of thatness and are reference points for total affliction. Because that is also not established as the object of a perfect primordial awareness, it is empty of self-nature, a nihilistic emptiness, and an inanimate emptiness. All the phenomena of luminosity, the nature of original mind, are absolute truth. And not because it has been proven able to withstand reasoned analysis ... It is the absolute because it is a nonconceptual field of experience. Because the incidental stains are absent, it is empty of other, and because it is experienced through a discriminating self-awareness, it is not a nihilistic emptiness and an inanimate emptiness ...

Because the emptiness of self-nature falls into the extreme of nihilism, its realization is not the perfect path of liberation; only the emptiness of other, the true nature of mind, luminosity, an immutable inner pure awareness experienced through the force of meditation and through a discriminating self-awareness, is accepted as the perfect path

Malcolm wrote:

First of all, as I have explained to you many times, the spros bral tradition, the classical tradition of Madhyamaka in India and Tibet (as opposed to yogacārin who merely claim to madhyamakas but cling to a real basis) is not a rang stong school.

Back to Rendawa, there is nothing novel about saying that the nature of the mind has never been affected by taints from the very beginning. His whole thrust is distinguishing mind from the nature of the mind, he says, when discussing the cause tantra on page 333, quotes the Bhadrapāla śreṣṭhi paripṛcchā sūtra:

Just as sun rays are not affected by the taints of bad odor, pollution, or even fallen corpses, the sun is free of bad smell without going somewhere else. Likewise, the element of consciousness [vijñānadhātu] is born in wombs of dogs and pigs, who eat shit and garbage, nevertheless, the element of consciousness is never affected by that inferior behavior."

It is perfectly acceptable to say that the mind is devoid of adventitious afflictions, the Buddha states it clearly in the Pabhassara Sutta. It that is all one is confining one's definition extrinsic emptiness to, this is not a source of fault.

The issue we run into is when we begin to define gnosis as ultimate. So does Rendawa really define gnosis as ultimate in the sense of being substantially different from consciousness? Rendawa, in the passage you cite says:

The two truths presented by the tradition of this tantra are as follows: All the adventitious, impure phenomena produced from the deluded condition of ignorance are obscurations to seeing reality (tattva, de kho na nyid), and because they are the support (ālambana) of affliction, they are relative truth. Because they also are not established as the objects of true gnosis (samyakjñāna), they are intrinsically empty, emptiness of annihilation, and an inert emptiness.

This all makes sense because the point being made here is that the emptiness of the mind itself is not inert, but afflictions and so on, which actually do not exist as such, are indeed empty in the way he describes them.

All the phenomena of luminosity of the fundamental mind (gnyug ma sems) are ultimate truth. It is not because it can bear analysis through reasoning...

This is where Rendawa and Jonang part ways. He is not claiming that, in the parlance of the Geluk school, the fundamental mind of clear light can withstand analysis. He is making an entirely different point. What's his point: He cites the Abhidharmasammucaya on this score:

Why is [suchness] called "ultimate?" Because the ultimate is the domain of gnosis.

Rendawa continues:

As it says, it because it is the domain of the nonconceptual [gnosis], [the luminosity of the fundamental mind] is ultimate, and because it is devoid of adventitious stains, it is empty of other. Because it must be experienced in the manner of individual, personal knowledge (so so rang rig, pratyātma+vit), it is neither an annihilationist emptiness nor an inert emptiness.

It is incisive here that Rendawa makes the distinction the fundamental mind of luminosity cannot bear analysis. He does state that it is the domain of the gnosis that must be personally known (so sor rang gyis rig pa'i ye shes).

If one is familiar with Sakya works, one also finds Sapan making an observation in Treasury of Reasoning that partless moments are ultimate, and cannot be refuted by madhyamaka reasons. Why? Because madhyamaka only refutes moments with arising, abiding, and cessation. It has no arguments for dealing with partless moments. He also makes a distinction between an ultimate of freedom from extremes and an ultimate of reduction, with these partless moments belonging to the latter. We see the same move here. When reduced, the mind is empty of extraneous taints, as the Buddha states, so no one can argue with this. No one believes that afflictions are inherent to the mind. What Rendawa does not say is that this fundamental mind exists or is permanent, which is the error in which the Jonang seemingly fall, thus the charge of being crypto-Hindus. On page 332 he offers this refutation:

Here, others say, "The basis of purification, suchness with taints, and the result of purification, the vajrakāya, are inseparable in the manner of [one, the result] pervading

[the other, the basis], once those are grasped to be the same, the inseparable basis and result are asserted to be permanent, stable, and the same This is totally deluded. The permanent cannot be contaminated by the condition of adventitious impurities, and due to this, also also the path will not be able to make the tainted untainted, because the permanent is unchanging.

The part in red I understand to be Rendawa's continued rejection of the Jonang perspective. So, frankly, I understand his "gzhan stong" to be rather different than yours, the so-called "white" gzhan stong mentioned by HHDL, as opposed to "black" gzhan stong.

Author: Malcolm

Date: Monday, May 29th, 2023 at 10:44 PM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Toenail said:

Why long life practice specifically?

Kai lord said:

Long life practice is not a simple as it looks or sounds on the surface. It involves multiple levels of practice and understanding along with benefits, hence it becomes a core practice for many people and masters.

Malcolm wrote:

Why must everyone insist on making things sound so difficult?

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:09 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

What do you mean by breaks the line? Do you mean to follow the rhythm by listening to Rinpoche as other have suggested, or are you referring to line breaks according to how the written SOV text appears?

Malcolm wrote:

The latter. When singing mantras, in the DC we always breathe where the mantra is broken. Same with SOV.

Ati108 said:

Thank you Malcolm! But in the new moon version of the Guru Rinpoche mantra ChNN specifies 1 breathe to be taken after the two lines disregarding the line break in the written text. By contrast, for the full moon mantra there are 2 breaths (which I think accords with what you are saying). Hence my confusion about using the written text as a guide for when to breathe.

Malcolm wrote:

No, the thodtrengtsal mantra is also broken at thodtrengtsal, breath, vajra samaya...to end, breathe, om ah.... Etc.

Likewise the waxing moon mantra is broken at padma.

Same the ngagong, etc.

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:06 PM

Title: Re: Differentiating the purpose of Rushens and Semdzins (as taught by ChNN)

Content:

Ati108 said:

When exactly should we apply the Rushens vs Semdzins?

Malcolm wrote:

Rushan is something that should be done in retreat, systematically.

Semdzins can be done any time, but in the beginning it is best to through then one by one.

Author: Malcolm

Date: Monday, May 29th, 2023 at 10:18 AM

Title: Re: How do we deal with evil?

Content:

Researcherz104 said:

I like Buddhism and have been researching its beliefs for quite a while now but I actually come from a Christian background and I feel as if my community may need some Buddhist advice on how to deal with today's problems. In recent times I've been puzzled on how to deal with the rise of these modern day satan worshipers. They mock everything my religion stands for and casually show imagery and symbolism the devil, which is the ultimate evil in Christian mythology. They sell satanic clothes in stores and the world allows them to openly mock us. However I don't even know what the right on how to deal with them, do I hate these people? Or is it even wrong to hate them? And if it is wrong to hate them then what do I do?.

To be honest I would just like advice from a Buddhist perspective. What would be the Buddhist way to deal with such disrespectful people and acts. What would Buddha tell his people to do if there were others whom disrespected everything he stood for and defiled his image? I know Buddhist have felt similar pains but in much, much worse ways as I know that some nations like Vietnam had points in their history where Buddhism was treated terribly. I just need help.

Malcolm wrote:

Did you ever consider this may be reaction to how disrespectful Christians have been and continue to be towards those of other faiths?

Personally, I side with the satanists since I believe in freedom of religion, unlike Christians.

93/93

Author: Malcolm

Date: Monday, May 29th, 2023 at 9:06 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

We seem to have different ideas what Ati Guru Yoga is. If you first visualise a white Ah in a tiglio in your heart, then of course it have development stage. If you then let it go, that is a completion stage.

Josef said:

The distinction here is that you are recollecting the thigle of five lights that already abides within all sentient beings as opposed to generating/developing/creating or perfecting anything.

heart said:

Well if you generate it, that is a development stage. If you just think it always been there, that is just a thought.

Malcolm wrote:

It's there, whether one knows this or not.

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:55 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

Yes, in this verse he offers one account, there are others, of course.

stong gzugs said:

I'd be curious what other accounts Cāndrakīrti offers, if you're aware. From the brief, and rather vague, accounts of his I've seen and listed above, MacDonald's telling of it seems consistent, if not compelling. Do you disagree with her?

Malcolm wrote:

If you think that she is implying that Candrakīrti is hinting at an ineffable experience, I disagree with her. If you think she is implying that gnosis is ineffable, I agree with her.

The problem here is the lack of definition of “experience.” Is a direct perception an “experience?” We are generally unaware of the majority of direct perceptions we have. Generally, as I understand experience, direct perceptions are mediated by the apprehension and discursive identification of characteristics. What about all the other direct perceptions we have which never rise to the level of being identified? Are they experiences? How can an “object” which has no characteristics, unlike a blue vase, said to be experienced? A fundamental definition is that the ultimate is not a domain of mental experience. To compound the problem, since pramanas and prameyas are mutually dependent, a valid cognition cannot be established independent of a valid object, and a valid object cannot be established independent of a valid cognition. This mutual dependence renders the notion of establishing object-oriented cognitions as ultimately valid problematic,

Author: Malcolm

Date: Monday, May 29th, 2023 at 4:42 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

That is not the only presentation, there are other. Still if the main point is to recognise the nature of your mind does matter how you do that?

Malcolm wrote:

There is no presentation which states that creation and completion are the path of self-liberation.

heart said:
Never said that.

Malcolm wrote:
You said that AGY has creation and completion.

Author: Malcolm
Date: Monday, May 29th, 2023 at 4:36 AM
Title: Re: Western Philosophy and emptiness
Content:
Malcolm wrote:
Can you explain to me which of the eighteen dhatus this “awareness” belongs to?

stong gzugs said:
The part about phenomenology vs. ontology and Madhyamaka making a category error is what's crucial. In the conversation between Śāṅkara and Madhyamaka, attempting to situate awareness within one of the dhatus is trying to win the argument by terminology, because by definition the dhatus are knowable things. So this rhetorical move has to be rejected a priori. So awareness, as Duckworth is describing it using a non-partisan term, is something we can all experience, is our subjective sense of being an active witness to experience rather than being a zombie. What's the difference between subjective experience when you're waking, vs. when you're put into a coma? A sense of awareness.

That sense of awareness can be treated both as subject (as it's the one who is witnessing events) and object (as we can talk about it, albeit imperfectly, like we're doing here). Attempts to refute it as an object through arguments are themselves witnessed by it as a subject. Whether you privilege the arguments that refute it as an object (ontology) vs. the experience where you are yourself aware of that argument (phenomenology) is a matter of starting assumptions. Fact is, perhaps aside from nirodha samapatti, the phenomenology of awareness always remains, no matter what sort of Madhyamaka analytical meditation you do. You can collapse the sense of self in the skandhas, but that collapsing appears within spacious awareness. Otherwise, there would be no actual recognition of no-self-in-skandhas.

krodha said:
This is why the soteriological catalyst for liberation in Madhyamaka, atiyoga and so on is rooted in epistemology, rather than this stringent division between phenomenology and ontology that you are continually proposing.

The phenomenological aspect of our experience is already corrupted by the deluded perception of ontological constructs. Madhyamaka, atiyoga and so on are stating that via accurate epistemic insight, ontologies are undermined and this releases the phenomenological, conscious aspect of our experience from the confines of all dualisms. Even beyond the limited species of nonduality you are advocating for which is an awareness devoid of subject and object. That too is refuted, as we see in Atiśas writings that are echoed by prominent atiyogins such as Longchenpa et al., dharmakāya

does not even admit jñāna, and so on. Jñāna ceases to operate. The purpose of that clarification is to undermine attempts at reifying that phenomenological aspect, like you are doing.

You are an advocate of a substantial and reductive nonduality, which is a deviation. True nondual insight, is insubstantial and nonreductive. This is the meaning of the emptiness of emptiness and so on. Your view errs very close to the edge of tirthika treatments of that phenomenological aspect.

Malcolm wrote:

Well, Rendawa's criticism of certain so-called Tibetan Madhyamakas as being crypto hindus, might seem unfair, but after a while...

Author: Malcolm

Date: Monday, May 29th, 2023 at 4:23 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Gnosis also is not an experiencer. Since (1) gnosis necessarily perceives emptiness, and (2) that [emptiness] has nature of nonarising, as nirvana is not an existent through that nature not existing, and is also not held to be a nonexistent, therefore, the nature of gnosis is beyond all proliferation.

stong gzugs said:

I'm following Anne Macdonald's analysis, who translated Cāndrakīrti's Prasannapadā (from Sanskrit, I believe, rather than your Tibetan), who renders the verse as jñāna “having a form that transcends all manifoldness” (sarvaprapañcātitarūpa) and comments on this term as follows:

Malcolm wrote:

And I will follow Patsab, who with Mahāmati, translated the text according to its meaning, where rūpa was in this case rendered rang bzhin. Translating things directly from Sanskrit is good, but there is a risk of ignoring what the pandita/translator teams understood the correct meaning to be and overruling them out of literalism.

Also, Majja, Patsab's student, summarizes the passage quite well.

In any case the term proliferation is quite well understood, it means there is no conceptual reification of ontological choices, being, nonbeing, and so on, since those choices are not valid.

She addresses your interest here:

https://www.academia.edu/5778953/Knowing_Nothing_Candrak%C4%ABrti_and_Yogi_c_Perception, especially pp. 156:

For him, at the time of perception of the ultimate, of the emptiness of things that were never really there in the first place, inasmuch as there is nothing whatsoever to be perceived, that is, since an object for consciousness does not exist, consciousness will simply not come into being; Candrakīrti's assertion that consciousness assumes the mode of non-arising translates into no consciousness at all. Yet in this way consciousness still fulfills the Sautrāntika demand that the consciousness resemble, conform to, its object: like its object, the non-arisen true nature of things, consciousness "takes," so to speak, a non-arisen and non-existent form. In Candrakīrti's words: If consciousness, like its object, has the form of non-arising, it is proper to maintain that it has proceeded by way of the object just as it is. And given its proceeding by way of its object, its conforming to its object, it is proper to designate it direct perception.

stong gzugs said:

Chalking this up to language use is a bit of a cop out here. I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

Yes, in this verse he offers one account, there are others, of course. The Buddha expresses it best however in a sūtra you certainly regard as definitive since it is from the so-called third turning, the Samādhirāja: (84000 version):

33.120

The bodhisattvas in meditation
Do not long for any phenomenon.
When nothing is apprehended,
That is called enlightenment.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:47 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

That is not the only presentation, there are other. Still if the main point is to recognise the nature of your mind does matter how you do that?

Malcolm wrote:

There is no presentation which states that creation and completion are the path of self-liberation.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:42 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

Sure. That's not the point, however. The point is that ati guru yoga does not belong to the path of transformation.

heart said:

Dividing everything in to higher and lower paths is endless and just create more and more limits that isn't helpful for anyone in my opinion.

Malcolm wrote:

Conflating the path of transformation with the path of self-liberation does not help anyone either. AGY belongs to the latter path, not the former path.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:06 AM

Title: Re: Western Philosophy and emptiness

Content:

natusake said:

Buddhism is not about experiences, it is about wisdom.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:54 AM

Title: Re: ChNN Yangti Transmission

Content:

Ati108 said:

Are there any qualified, living teachers who hold the same yangti transmissions taught by Rinpoche?

Malcolm wrote:

Lama Denys in France, he received it from ChNN. I believe he can also give the transmission. ChNN held him in very high regard.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:50 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Nevertheless, if you use the white Ah in your heart that is development and letting that go is completion.

Malcolm wrote:

No, it isn't. You are not transforming anything.

heart said:

If you just rest in rigpa we normally call that trechö but ok call it guru yoga if it make you happy. But no doubt people will not get the distinction.

Malcolm wrote:

There is no distinction.

Your error here is the same error made in all the nine yānas: you see Dzogchen as a result.

heart said:

the effect is exactly the same with all of them.

Malcolm wrote:

Sure. That's not the point, however. The point is that ati guru yoga does not belong to the path of transformation.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:26 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Why do you call it guru yoga why not just call it trechö?

...

I never created the Guru in front when doing Guru Yoga with a white Ah.

Malcolm wrote:

Because trekcho and thogal are guru yoga, and guru yoga is trekcho and thogal. There is no difference between the two. Trekcho and thogal is being in the knowledge that our gurus point out. How could trekcho and thogal be anything other than guru yoga? Ati Guru Yoga, trekcho, and thogal are not different things.

Ati Guru Yoga and Guru Yoga of the White A are different practices.

But whenever you did the short thun, then you indeed created Garab Dorje and then dissolved him.

I know you took some teachings from CHNN, but I fail to understand why you argue with us about what ChNN taught. He is our root guru, we studied with him for decades, attended SMS teachings, and so on. We know much better than you what he taught.

We never argue with you about what Chokyi Nyima etc., teaches. I would appreciate it if you would tender us the same respect. Thanks.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:22 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

So you changed your mind about that? There is a creation stage and a completion stage clearly defined even if very simplified.

Malcolm wrote:

I never said this. What I said was that Guru Yoga of the White A is an anuyoga system, since one visualizes Garab Dorje and so on. Just as the Medium Thun guru yoga belongs to Mahāyoga.

Ati Guru Yoga is not an anuyoga practice. One is not creating anything or dissolving anything.

heart said:

So according to you Ati Guru Yoga is not Guru Yoga with the White A? Where did Rinpoche make that distinction?

Malcolm wrote:

Ati Guru Yoga does not involve any transformation. That is the difference between Ati Guru Yoga and Guru Yoga of the White A. He made this distinction many times. In the Guru Yoga of the White A, you always are creating the guru in front. In AGY, you never create or transform anything. The symbol is just a symbol of the potentiality of the basis that exists in the heart center of every sentient beings, with its qualities of sounds, lights, and rays. This does not need to be created, and is perfectly complete already in your body. We sound A and recall that potential. It's not the same as a creation stage, even an anuyoga one.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:09 AM

Title: Re: Why so gray?

Content:

jet.uryen said:

i agree, from time to time is really like taking a deep breath.

Malcolm wrote:

I am glad we agree. I prefer to agree with you rather than disagree.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:05 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people.
Difficult to talk with people while doing it.

Malcolm wrote:

Only if you think it is hard, Magnus. Other people may not experience the same difficulty as you seem to express. BTW, Ati Guru Yoga is not an anuyoga system. There is no creation stage, not completion stage, etc.

heart said:

So you changed your mind about that? There is a creation stage and a completion stage clearly defined even if very simplified.

Malcolm wrote:

I never said this. What I said was that Guru Yoga of the White A is an anuyoga system, since one visualizes Garab Dorje and so on. Just as the Medium Thun guru yoga belongs to Mahāyoga.

Ati Guru Yoga is not an anuyoga practice. One is not creating anything or dissolving anything.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:01 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people.

Difficult to talk with people while doing it.

stoneinfofocus said:

Resting in rigpa is guru yoga. You asked where it was in Josef's post, and there it is...

heart said:

Ati Guru Yoga is practiced by all kinds of people, most who would understand it as a visualisation.

Malcolm wrote:

You are really going to speak for the people of DC and explain what they think Ati Guru Yoga is?

BTW, Ati Guru Yoga is not an anuyoga system. There is no creation stage, no completion stage, etc. And as Joe said, instant presence itself is guru yoga. When you discover it for a moment, you do not need to flop onto the floor and sound A and change your position, etc. You just notice it while you are brewing coffee, typing a post on Dharmawheel, etc.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:57 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people. Difficult to talk with people while doing it.

Malcolm wrote:

Only if you think it is hard, Magnus. Other people may not experience the same difficulty as you seem to express.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:53 AM

Title: Re: Why so gray?

Content:

jet.urgyen said:

ChNN himself was an urban yogin, so do i, and afaik you also, no? i mean, we engage in modern world, with all the pro and cons it has.

Malcolm wrote:

I am a rural practitioner, I live in the country surrounded by fields, streams, trees, wild

animals, and three neighbors who are not that close to us. I understand that not everyone has the same circumstances.

Rinpoche spent much of his time, especially after he retired in 1992, in isolated retreats, for example, in Namgyalgar north in the Glass Mountains outside of Brisbane, Australia, or Tsegyalgar in NA, or in his retreat house in Merigar, etc., and many other places I am sure.

jet.urgyen said:

That said, i don't see why is a practice for isolated places and mountain sides.

Malcolm wrote:

We work with circumstances, the best we can but, as it is states in the Tantra Without Syllables:

Furthermore, child of a good family, leave large cities and abide in a retreat within the great expanse of a forest. Be free from inner activities and outer activities.

And:

“One must abide in that appearance within a forest without companions, free of attachment to all outer enjoyments!

Sure, we do not have to live our entire life in isolation. But we do need to go off by ourselves from time to time to be alone and practice outside, in nature, not sitting inside of smoke-filled rooms, chanting texts, and staring at the walls or the floor.

ChNN himself said many times that Dzogchen is a practice best done out of doors. This applies to cities too, but there are some things, like outer rushan, we cannot do in the city.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:25 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

merilingpa said:

My point here is that I think it is very difficult to walk around, talking and making coffee and also be in a state of trekchö.

Malcolm wrote:

Then I guess it is difficult for you, since you think it is difficult. It is not how I was taught. We all take away different things from the teachings, even when we follow the same teacher. Buddha is a perfect example of this phenomenon. There is both a direct way to practice Dzogchen and an indirect way, relying on secondary practices for support. Neither way is wrong. I prefer the former to the latter.

ChNN stressed that there is no such a thing as "pure Dzogchen," contra the ideas of some. On the other hand, he also stressed over and over again that Dzogchen was not just some add-on to Vajrayāna, even though this is how most people in Tibetan Buddhism relate to it.

Dzogchen is an independent vehicle. He often pointed out that each of the vehicles were independent paths, complete in themselves. For example, everyone understands Śrāvakayāna and Mahāyāna are a complete path. No one says, "To complete the path of śrāvakyāna, you must practice pratyekabuddhayāna, etc., or to complete the Mahāyāna path, you must then practice kriya tantra." Mahāyāna is a complete path, so is kriya tantra.

This does not mean it is invalid for Dzogchen tantras and texts, like the Great Space of Vajrasattva, to point out the deviations and errors of the eight or nine vehicles. Because understanding those deviations and errors is important for discovering one's primordial state and not having doubts.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:16 AM

Title: Re: Why so gray?

Content:

stong gzugs said:

This sums up the <https://jhana.app/> I have in mind.

Malcolm wrote:

They'll be disappointed.

ChNN said to one women, who liked his explanations but was more interested in another teacher because she felt more "vibration," "I am sorry I cannot give you any vibration."

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:12 AM

Title: Re: Why so gray?

Content:

Meido said:

Not sure if any of this applies to Dzogchen places, but thought I'd share.

Malcolm wrote:

Dzogchen does not do well in Dharma centers. It's a practice for isolated places and mountain sides, not shrines and temples. Those are necessary for teaching, but are not really conducive to practice.

Author: Malcolm
Date: Monday, May 29th, 2023 at 12:39 AM
Title: Re: Western Philosophy and emptiness
Content:

stong gzugs said:

But, even still, if you read Cāndrakīrti's Prasannapadā closely, he doesn't necessarily refrain from making positive statements about yogic perception. In commenting on MMK 25.6, he says that jñāna has a form (rūpa) which he describes as transcending all multiplicity (sarvaprapañcātita)...

I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

You meant MMK 25.16. You apparently have not seen the passage in question.

ཡི་ཤེས་ཀྱིས་ཀྱང་སྒྲིབ་པར་བྱེད་པ་མ་ཡིན་ཏེ། ཡི་ཤེས་ཀྱིས་ནི་སྒྲིབ་པ་ཉིད་ལ་དམིགས་པར་འགྱུར་དགོས་ལ་དེ་ཡང་མ་སྒྲིབ་པའི་རང་བཞིན་ཉིད་ཡིན་པས།
རྗེ་ལྷ་ཡོད་པ་མ་ཡིན་པའི་རང་བཞིན་དེས་སྒྲིབ་པ་ལས་འདས་པ་དངོས་པོ་མ་ཡིན་ཞིང་། དངོས་པོ་མེད་པ་མ་ཡིན་པ་ཞིས་བྱ་བར་འཛིན་པར་བྱེད།
ཡི་ཤེས་ནི་སྒྲིབ་པ་ཐམས་ཅད་ལས་འདས་པའི་རང་བཞིན་ཡིན་པའི་བྱིར་རྟོག་པོ་ཡིན་པར་བྱེད།

Gnosis also is not an experiencer. Since (1) gnosis necessarily perceives emptiness, and (2) that [emptiness] has nature of nonarising, as nirvana is not an existent through that nature not existing, and is also not held to be a nonexistent, therefore, the nature of gnosis is beyond all proliferation.

He never says gnosis has a form (rūpam, gzugs) in this passage. He also denies that gnosis is an experiencer.

Majya states:

Gnosis—the subject (viśayin, yul can) [which apprehends] the ultimate—does not perceive any signs of proliferation because it does not apprehend [nirvana] to either exist or not exist.

But this gnosis is relative, like all gnosis. Otherwise, one has to theorize a) a separate instrument of knowledge for gnosis, which the Buddha never taught, or b) a transformation of the state of consciousness from being compounded to being uncompounded, as the cittamatrins suggest, which contains an internal contradiction or c) that consciousness itself is ultimate and truly established, contra the Buddha's teachings in their entirety.

Author: Malcolm
Date: Sunday, May 28th, 2023 at 11:15 PM
Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

This also feels to be like a bit of a cop out to me (I mean, what is any argument, including yours, but a series of assertions?

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “awareness” belongs to? Can you point me to a place where the Buddha taught an instrument of knowledge outside of aggregates, sense bases, and sense elements?

Sādhaka said:

Well a mental body (such as during physical sleep or the bardos after physical death) has its own aggregates, sense bases & elements; yet it is generally hidden from ordinary people. Therefore the answer to that question seems to be “yes and no”.

Malcolm wrote:

You just contradicted yourself: has its own aggregates, sense bases & elements. That means there is no instrument of knowledge outside the eighteen dhātus.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:29 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “awareness” belongs to?

stong gzugs said:

The part about phenomenology vs. ontology and Madhyamaka making a category error is what's crucial. In the conversation between Śāṅkara and Madhyamaka, attempting to situate awareness within one of the dhatus is trying to win the argument by terminology, because by definition the dhatus are knowable things.

Malcolm wrote:

If one cannot situate “awareness” among the dhatus, then it is a nonthing, and unknowable, other than as an erroneous imputation, that's the point.

stong gzugs said:

So this rhetorical move has to be rejected a priori. So awareness, as Duckworth is describing it using a non-partisan term, is something we can all experience, is our subjective sense of being an active witness to experience rather than being a zombie. What's the difference between subjective experience when you're waking, vs. when you're put into a coma? A sense of awareness.

Malcolm wrote:

So, now you are taking awareness as an object. Which means one's sense of being aware is relative and conditioned.

stong gzugs said:

That sense of awareness can be treated both as subject (as it's the one who is witnessing events) and object (as we can talk about it, albeit imperfectly, like we're doing here). Attempts to refute it as an object through arguments are themselves witnessed by it as a subject.

Malcolm wrote:

Which means "awareness" is a mental factor, which is part of the dharmadhatu, the object of the element of mental consciousness and the mental organ, thus conditioned and not a separate instrument of knowledge.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:22 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

You need to receive instructions on this in person. Without direct introduction you can stare at the sky all day long.

stong gzugs said:

Yep, that's what exactly Tulku Urgyen is saying. Here's a quote:

Malcolm wrote:

What I am saying is that further instructions are required, since there are different versions of mixing the three spaces, with different emphasis depending on whether one is practicing trekcho or thogal.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:00 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

It's not compelling from the first sentence. It's basically a series of assertions, starting with an undefined assertion "awareness."

stong gzugs said:

This also feels to be like a bit of a cop out to me (I mean, what is any argument, including yours, but a series of assertions?

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “ awareness” belongs to? Can you point me to a place where the Buddha taught an instrument of knowledge outside of aggregates, sense bases, and sense elements?

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:36 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

So, yeah, that's basically what I've been trying to explain all this time.

Malcolm wrote:

It's not compelling.

stong gzugs said:

This is basically the hinge upon which this entire argument rests. So, if you're trying to refute these arguments, you'll have to do better than to say it's not compelling.

Malcolm wrote:

It's not compelling from the first sentence. It's basically a series of assertions, starting with an undefined assertion “awareness.”

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:17 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

stong gzugs said:

Interesting! As an add on, Tulku Urgyen talks about people who practice without having recognized rigpa as mingling only two spaces, rather than three, so I think it's not necessarily the case that mingling the outer and inner will itself lead to recognition of rigpa or to awakened equipoise.

Malcolm wrote:

You need to receive instructions on this in person. Without direct introduction you can stare at the sky all day long. Also some other instructions are needed.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:16 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be

underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

stoneinfofocus said:

And that's what they are. Secondary. Not the primary practice.

merilingpa said:

Well, they are but I think they are important for most people and somewhat downplayed in this forum sometimes. The secondary practices are underestimated and needed to get better at recognizing and staying in rigpa for most people I think.

Malcolm wrote:

If you think you need, that's up to you. It's not up to you to decide for others. The method we use in the DC for maintaining instant presence is Song of Vajra.

merilingpa said:

You could ofcourse also be in rigpa while reciting mantras for short moments of time.[quote]

We use SOV, and number of other Dzogchen mantras that have nothing to do with creation and completion.

So they can become in this way a primary practice with some secondary features. And I think its not so easy to stay in rigpa for a long time. Its about seconds or split seconds, not just sounding Ah and walking off and talking to friends and making coffee and thinking that you are in rigpa while doing it.

Malcolm wrote:

If you think you cannot be in a state of trekcho while walking , talking, and making coffee, you have not really understood CHNN teachings. One does not “think” one is in instant presence. One uses mindfulness and attention to support instant presence.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:07 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Lingpupa said:

but was referring to the exclusivist understanding of "DI" as something unique to the DC and NNR's transmission.

Malcolm wrote:

I have never advanced such an idea.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:00 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

OdeKirk said:

Does the same logic not apply to completion stage practices?

Kai lord said:

Well according to Yonten Gyamtso:

According to the argument of direct perception, the indivisible nature of the two truths is beyond the scope of intellect, for it is understood through the direct perception of self-cognizing awareness, by way of an objectless self-illumination. The self-cognizing awareness referred to here indicates self-cognizing primordial wisdom. The inseparability of the two superior truths is the fundamental nature of all phenomena, for the Noble Ones have perceived it so, just as a healthy person sees the whiteness of a white conch shell. The Ocean Tantra says:

With in the self-born, self-arising mind,

These two are not divided.

Clearly perceived, this cannot be denied

With in awareness, unborn, self-cognizing.

This is said to be the highest of all realizations.

This points to the final conclusion: the indivisibility of the two truths is by definition beyond the ordinary intellect.

To practice the Mantrayana path after one has, by means of these four arguments, attained certainty in the inseparability of the two superior truths, is of the highest moment. The inseparability of the two truths, just as it is, cannot be assimilated through intellectual analysis alone. Nevertheless, it is through inferential investigation that one can come to a perfect certainty that such must be the case. Then, by dint of pursuing the path of meditation, it is possible to come to a direct realization of the fundamental nature of things.

Malcolm wrote:

This translation contains many errors because the translator does not know the difference between Dzogchen and cittamatra. Basically, rang rig ye shes is a contraction of so sor rang gi rig pa'i ye shes, the gnosis that must be known personally. Longchenpa clearly explains thus on the lung gi gter mdzod.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 11:34 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

So you are equating the citta of Advaita with the ultimate truth in Buddhism?

stong gzugs said:

So, yeah, that's basically what I've been trying to explain all this time.

Malcolm wrote:

It's not compelling.

If there is an experiencing subject, there must be an object.

An assumption being stated as a fact. I mentioned this above, that your claim here rests on whether one's assumed starting premise accept reflexivity or not. Cāndrakīrti doesn't, Dharmakīrti does, [/quote]

Dharmakīrti nowhere states there is a subject in absence of an object. What he states is that objects of direct perceptions are disclosed to the mind through the intrinsic cognizance of the mind in second order perceptions. It is false to say Candrakīrti does not accept reflexivity, he does, albeit as memory.

Śāṅkara does.

It's quite questionable that svaprakāśa intends is the same thing svasamvitti intends.

As such, from within Vedānta's own terms (like I said, (a) favoring experience (or phenomenology to use Duckworth's terms) over conceptual arguments (or ontology, per Duckworth) and (b) accepting reflexivity of awareness), I think Śāṅkara's refutation of Madhyamaka's no-self argument makes perfect sense. Madhyamaka's responses (and thus yours) are only acceptable if you already buy into the premise that favors ontology over phenomenology, which Vedānta doesn't. So, as I said, everyone's arguments only work from within their own starting premises, which are always assumed and never proven.

Well, there are those who would gladly toss rview in the garbage, who imagine that realization does not depend on view. But such people are mistaken.

You think Advaita is defensible?

My refutation of Advaita is its inability to provide a convincing ontological status for māyā that isn't dualistic. (There are somewhat parallel problems in the way that some Buddhist accounts treat ignorance as a causal factor at the start of the chain of dependent origination, as it also is on murky grounds in terms of its ontological status.) People who properly study abhidharma don't make that error

We conventionally term the wisdom (prajñā) that apprehends emptiness free from

extremes a "yogic direct perception," but this merely a convention, since there is no object that is directly perceived, and thus, no actual direct perception as such. In this state the mind simply subsides through the exhaustion of analytical options and merges into the dharmadhātu. This is not an "experience" per se, since there is neither subject nor object—the mind has become the very image of the dharmadhātu free from all extremes, like the reflection of the blue sky in a still lake.

Again, Cāndrakīrti's take on yogic direct perception differs from that of others and is a source of debate.

This is standard madhyamika. The difference between Candrakirti and others is only pedagogical, not substantive.

But, even still, if you read Cāndrakīrti's Prasannapadā closely, he doesn't necessarily refrain from making positive statements about yogic perception.

That's because we have to use language, as, limited as it is.

The fault of the Gelukpas is turning emptiness into a conceptual object.

Agreed. "Emptiness cures all wrong views, but the view of emptiness is incurable." emptiness has a form

Of course emptiness has a form. Everything that has form is empty. That's why I want to bracket the discussion on shunyatabimba, so called wisdom appearances. Those forms you refer require yogic technique to expose.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:46 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

OdeKirk said:

Does the same logic not apply to completion stage practices?

Malcolm wrote:

Not precisely. The completion stage is not based on analysis, it's based on generating nonconceptual gnosis on the basis of yogic practices.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:38 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Shaiksha said:

It is kind of ironic, people spent hours and hours arguing about the role of shamatha in our spiritual life. If we had just used that time to practice a little bit of shamatha, the result should be the calming of the mind and the realization that 99% of the thoughts

that just came and went were unnecessary. Unfortunately, many of those thoughts subsequently put to writing in this forum can no longer be taken back.

Just my personal observation.

Malcolm wrote:

Was this thought you shared necessary?

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:21 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

. But DI is, even so, not the be-all and end-all of transmission.

Malcolm wrote:

Of course it is, it's present in every major empowerment and blessing. Without it, the example wisdom cannot be induced in the student. What else do you think the fourth empowerment is?

The special point of view of the Dzogchen tradition is that the three lower empowerments are unnecessary, the fourth empowerment alone is sufficient for ripening the student. The four Dzogchen empowerments-elaborate through very unelaborate-are in fact elaborations of the fourth empowerment.

What we call "direct introduction" is just the most simple way of conferring the word empowerment.

There is also something similar in the Kagyu Mahamudra tradition.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 7:53 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

If it can be experienced, it is necessarily experienced conceptually.

stong gzugs said:

You're stating your own assumptions as a fact. Not everyone shares your assumptions.

Malcolm wrote:

So you are equating the citta of Advaita with the ultimate truth in Buddhism? You think Advaita is defensible?

If there is an experiencing subject, there must be an object.

For example, what is the object of a nondual equipoise free from proliferation? Is there an object in emptiness which is free from extremes? Can emptiness free from extremes itself be an object of equipoise? How?

We conventionally term the wisdom (prajñā) that apprehends emptiness free from extremes a "yogic direct perception," but this merely a convention, since there is no object that is directly perceived, and thus, no actual direct perception as such. In this state the mind simply subsides through the exhaustion of analytical options and merges into the dharmadhātu. This is not an "experience" per se, since there is neither subject nor object—the mind has become the very image of the dharmadhātu free from all extremes, like the reflection of the blue sky in a still lake.

The fault of the Gelukpas is turning emptiness into a conceptual object.

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:51 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Nalanda said:

There are different terms, different school considerations, even Dzogchen has secondary practices to deal with this. How does one navigate which are the most effective (or more appropriate) ones?

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Toenail said:

Why long life practice specifically?

Malcolm wrote:

They increase everything.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:44 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

— Milanovic, Capitalism Alone.

kirtu said:

We already have a solution to capitalist inequality. It's called social democracy and has

been around for a while.

Malcolm wrote:

Agreed. But it's still a capitalist system. Mikanovich discusses these issues at length.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:27 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Claiming something is beyond concepts, therefore it can't be refuted is a fool's argument.

stong gzugs said:

That's not exactly the claim. Ultimately anything that we believe conceptually has to cash out in experience,

Malcolm wrote:

If it can be experienced, it is necessarily experienced conceptually.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 4:45 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Tata1 said:

Maybe Malcolm you could pm how many practices all the jñāna dakini cycle are? I still can't figure it out

Malcolm wrote:

Four: Mandarava (1), Gomadevi (1), Jñānaḍākinī (2 versions, slightly different), Guhyajñāna (1), plus some long life instructions not connected to Mandarava. From what I understand, ChNN himself mainly relied on Mandarava and Jñānaḍākinī, but maybe someone has better information.

jet.uryen said:

The dhakinnī cycle has anu and ati. The thugthig I have here in my hand is an ati method, it has the anuyoga form, but just the form.

Malcolm wrote:

It has a section related to ati, yes.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 3:14 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Nalanda said:

There are different terms, different school considerations, even Dzogchen has secondary practices to deal with this. How does one navigate which are the most effective (or more appropriate) ones?

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 3:11 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I don't doubt that, but nevertheless he still applied and taught development and perfection stages all his life.

Malcolm wrote:

As the path of Anuyoga, not as the path of Dzogchen. He was always incredibly clear about the difference between the path of transformation and the path of self-liberation.

Merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

Malcolm wrote:

Yes, the whole Jñānaḍākinī cycle is anuyoga, which has a number of interesting practices. I personally use those methods, especially Mandarava. But they are not my main practice.

Tata1 said:

Maybe Malcolm you could pm how many practices all the jñāna dakini cycle are? I still can't figure it out

Malcolm wrote:

Four: Mandarava (1), Gomadevi (1), Jñānaḍākinī (2 versions, slightly different),

Guhyajñāna (1), plus some long life instructions not connected to Mandarava. From what I understand, ChNN himself mainly relied Mandarava and Jñānaḍākinī, but maybe someone has better information.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 2:50 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

including ChNNR.

Malcolm wrote:

He did not practice the path of transformation as his path. His path, his primary practice, was Song of the Vajra. He told me this directly.

heart said:

I don't doubt that, but nevertheless he still applied and taught development and perfection stages all his life.

Malcolm wrote:

As the path of Anuyoga, not as the path of Dzogchen. He was always incredibly clear about the difference between the path of transformation and the path of self-liberation.

merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

Malcolm wrote:

Yes, the whole Jñānaḍākinī cycle is anuyoga, which has a number of interesting practices. I personally use those methods, especially Mandarava. But they are not my main practice.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 2:45 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

There is a certain strand of "conservatism" amongst some Nyingmapas, who feel if one has not done three ngondros, three roots, and so on, one has no right to call oneself a Dzogchen practitioner, as Alex indicates above with his 10 million mantras, and so on. But as ChNN stated, and as it bears repeating, Garab Dorje never said do 100k of this

and that, he said first, "encounter your own state" aka direct introduction, "ngo rang thog tu sprad." So that's what we do, we fetishize the f**k out of direct introduction because that is the method our teacher taught us. Is that crude enough for you, Alex?

Lingpupa said:

If that is your system, then it's obviously good that you have confidence in it. But isn't there a special subforum for NR's followers now? But more nuanced understandings are also possible.

(PS. These are not "my" 10 million mantras, just the number recommended in Longchen Nyingthig Ati Yoga instructions from Dilgo Khyentse.)

Malcolm wrote:

That special forum is dispute resolution forum.

Dilgo Khyentse is not my teacher. His instructions to his students are not relevant to me. I respect them, but it is not how I was trained. BTW, the main problem is that people who follow this more "traditional" approach keep on telling people who practice in the DC that they are doing it wrong. This convo started because there is this guy telling people they can't practice trekcho until they attain the first bhumi. And to do that, they need to practice samatha for ten hours a day, every day. Then the proliferation in this thread spread from there.

heart said:

I just wanted to mention that Garab Dorje never said; "Participate in an online direct introduction", he said; "recognise your own nature". Garab Dorje never said; "If you don't get it, do semdzin and rushan", he said; "recognise your own nature". So since he didn't say exactly how we should "recognise your own nature" all options are possible as long as you connect with a qualified teacher and actually recognise your own nature. Also, Dzogchen empowerments abound with visualisations of deities and so a capacity for visualisation seems to be indicated in order to fully participate. This goes for Semde, Longde and Mengakde. At least the ones I got.

Malcolm wrote:

Garab Dorje very precisely explains how to recognize your own nature in many texts.

Dzogchen transmission does not need to happen in the context of a formal empowerment. Sometimes that method can be used. But it is not necessary, but it can be useful for some.

As to empowerments, longde for example depends on an empowerment of Ngondzog Gyalpo because Dzung Dharmabodhi combined this Anuyoga empowerment with the Longde instructions. But prior to him there was no such Longde empowerment. The man ngag sde lower two empowerments are also influenced by Anuyoga. Tibetans, ChNN explained, like empowerments, and don't really take things seriously unless there is an empowerment. I have also see this attitude among western students. They receive transmission of guru yoga, which gives them permission to practice all Dzogchen

methods, or even practice transformation practices with a simple lung transmission, but they are not happy and they want to participate in a complicated ritual. Sometimes, there is a very good reason to give an empowerment in a more elaborate style, but that depends on circumstances. My main point, is that we should make the same distinction Longchenpa does:

These maintain the object of focus through the wish for the cessation of subject and object. Since they are an approach to control thoughts, they are a method of being introduced to the profound Dharma, but they are not the profound actual yoga.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 1:57 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

including ChNNR.

Malcolm wrote:

He did not practice the path of transformation as his path. His path, his primary practice, was Song of the Vajra. He told me this directly.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 1:54 AM

Title: Re: Back in the USA...

Content:

ject said:

To be very clear, I am not justifying Russian attack on UA or anyone else. I also know very well what a hell-hole USSR was and how much damage this leftist lunacy has caused to mankind.

Malcolm wrote:

Ukraine was invaded by Russia in 2014 because they wanted to join the EU. Seems like their aspirations to be a liberal democracy have only increased since 2014. Now Russia has 800 extra NATO miles on their border. Good move Russia! Guess Putin is playing fifth dimensional chess.

ject said:

Plan to join EU was dropped by 2013.

2014 Donbass saga starts,

Sure, joining EU was the cause....

Malcolm wrote:

Yes, it was. The Euromaiden Revolution began in September, the day after Yanukovich

declined to sign:

“[This decree is] to suspend the process of preparations for the conclusion of the Association Agreement between Ukraine, on the one part, and the European Union, the European Atomic Energy Community and its Member States, on the other part, and to suspend the decision of the Cabinet of Ministers of Ukraine dated September 18, 2013, on the preparation for the signing of the draft association agreement between Ukraine, on the one part, and the European Union and its member states, on the other part.” Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (pp. 59-60). Brookings Institution Press. Kindle Edition.

ject said:

On Thursday night and into Friday morning [9/19/13 and 9/20/13], our local staff began noticing an increasing number of calls for a protest downtown on Saturday [9/21/13]. It started when Mustafa Nayem, a young Kyiv-based journalist born in Kabul, wrote on his Facebook page, “Come on guys, let’s be serious, don’t just ‘like’ this post. Write that you are ready and we can try to start something.” Receiving an overwhelming response, he suggested that young people upset with Yanukovych’s abrupt U-turn meet downtown at Maidan. This is when I read the word Euromaidan for the first time in Facebook messages our staff forwarded to let us know what was circulating on social media. Its meaning was immediately clear—a pro-European version of the frequent protests on Kyiv’s most important square. While the word Maidan literally just meant “the square,” it was frequently associated with political protest. Protests there in 1989 and 2001 preceded the massive Orange Revolution protests on Maidan in 2004.

Malcolm wrote:

Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (p. 61). Brookings Institution Press. Kindle Edition.

As a result of the Euromaiden revolt, Yanukovich fled to Moscow February 21, 2014. He was ousted on 2/22, and a new government was formed. Russia invaded Crimea on 2/27/2014. So yes, the Russian invasion was directly related to the suppression of Ukrainian ambitions to join the EU.

You really should read this book, as Smith was working at the US embassy during the entire time and it is a living witness. He provides a detailed account, and:

“So, a lot is happening in Ukraine right now,” the Russian continued, finally getting more to the point. “What really interests me is this—does your government seek the removal of Yanukovych? Is that a US goal?” “No,” I responded, unequivocally. “We’ve had our share of issues with the Yanukovych government, and are very concerned about the corruption in his team. But he was democratically elected, and he should leave according to the ballot box as well. We’re not in the business of seeking the ouster of democratically elected leaders.”

I said this because it was true. While the lengthy record of US interventions in Latin America will forever be cited by those seeking to label the United States a serial meddler, I wasn’t working for the Eisenhower administration. I had seen no evidence that anyone in the US government was interested in taking heavy-handed actions of any sort in

Ukraine. On the contrary, Yanukovich's corruption caused a disappointed Washington to step back from the relationship and increasingly ignore Ukraine. No one wanted to get more involved. We didn't want to break it; we didn't want to buy it. Wishing the Ukrainian people well, we just wanted the Ukrainian government to get its act together at last.

The Russian diplomat and I spoke for about a half hour. No one interrupted us or attempted to join the conversation. Even assuming that my every word would be quickly reported back to Moscow, I didn't find it difficult to engage him, but nothing I said even mildly dented his paranoid conviction that the United States was somehow driving Euromaidan. I knew that was not the case. Our truthful message to Moscow and everyone else was one and the same. When our inconclusive conversation finished, Maksimov brought everyone together for one more toast, then broke up the event. Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (pp. 80-81). Brookings Institution Press. Kindle Edition.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:49 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

IME it's only in certain corners of Internet Buddhism that "dzogchen without sadhana" is given much credence. As an approach to certain phases of some close retreats, yes indeed, but as a description of the path, I'm not so sure. If anyone can offer references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana I will be very interested. Ten million Vajra Guru mantras and all the rest of the foundations is something you'll find much more widely practiced.

It seems to be associated with a trend to exceptionalist attitudes, not far off sectarian, and with a crude fetishization of "direct introduction".

Zoey85 said:

Crude fetishization of "direct introduction"? What do you mean by this? We need DI before we can practice dzogchen, so it's crucial.

As far as living dzogchen practitioners who "do not and have not practiced extensive sadhana" I'm guessing you won't find too many who 'have not' ever practiced sadhanas etc but probably quite a few who 'do not' anymore or do not for a time. It's a thing. It's in the literature.

Malcolm wrote:

There is a certain strand of "conservatism" amongst some Nyingmapas, who feel if one has not done three ngondros, three roots, and so on, one has no right to call oneself a Dzogchen practitioner, as Alex indicates above with his 10 million mantras, and so on. But as ChNN stated, and as it bears repeating, Garab Dorje never said do 100k of this and that, he said first, "encounter your own state" aka direct introduction, "ngo rang

thog tu sprad." So that's what we do, we fetishize the f**k out of direct introduction because that is the method our teacher taught us. Is that crude enough for you, Alex?

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:38 PM

Title: Re: Back in the USA...

Content:

ject said:

To be very clear, I am not justifying Russian attack on UA or anyone else. I also know very well what a hell-hole USSR was and how much damage this leftist lunacy has caused to mankind.

Malcolm wrote:

Ukraine was invaded by Russia in 2014 because they wanted to join the EU. Seems like their aspirations to be a liberal democracy have only increased since 2014. Now Russia has 800 extra NATO miles on their border. Good move Russia! Guess Putin is playing fifth dimensional chess.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:02 PM

Title: Re: debating and attitude in the meantime

Content:

PadmaVonSamba said:

I think, as a translator, you of all people should know the importance of accuracy when it comes to citing.

Malcolm wrote:

There is always a trade off between literalism and actual meaning.

PadmaVonSamba said:

Posing is generally done to create a false impression about oneself upon others, and involves pretending. But pretending, by itself, doesn't necessarily involve posing. Especially in the context of Buddhist practice, and perhaps greatly in Tibetan Buddhism which provides so many props and activities. it's easy to pretend to oneself that one is sincerely practicing, without ever even cutting through one layer of mental bullshit, without developing any genuine compassion.

I don't know if this is what jet.uryen was suggesting, and admittedly I am not familiar specifically with his previous posts or general tone used when posting. But I would be interested in hearing his (or maybe it's her) defense of that term.

Malcolm wrote:

He said that most people in the DC were pretending to be realized. I and others took

umbrage at his suggestion.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:54 PM

Title: Re: debating and attitude in the meantime

Content:

jet.urgyen said:

Please fellows, let's stay on topic, on the proper manner.

I already made a respectful debate question to Malcolm and for 3 days it remained unanswered, and then the topic got closed because the discussion produced much agitation.

Malcolm wrote:

I answered your question. You were not satisfied with the answer. You wanted to know why there were no realized people in the DC, I told you no one can tell from outside who is realized and who is not.

If you want respect, you have to show respect.

jet.urgyen said:

Certainly it is not good, for the sake of the conversation, to reach the level of insults.

Malcolm wrote:

Someone should have thought of that before they insulted the Dzogchen Community, someone who apparently now is pleading for civil discourse.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:50 PM

Title: Re: debating and attitude in the meantime

Content:

PadmaVonSamba said:

I find this to be an interesting discussion. But searching posts, I didn't see where the word "posers" was used.

Malcolm wrote:

"Pretender" was the actual word. Same meaning.

PadmaVonSamba said:

I think, as a translator, you of all people should know the importance of accuracy when

it comes to citing.

Malcolm wrote:

There is always a trade off between literalism and actual meaning.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:43 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

Honestly I have difficulty picturing (for example) any Dudjom Throma practitioner putting their sadhanas and stop doing their chod even when they are engaging in Ati yoga practices.

Sādhaka said:

If you read a Dzogchen manual such as Yeshe Lama or Heart Essence/Drops of Kuntuzangpo/Dharmakaya, it/they indicates what Malcolm said there.

Kai lord said:

That is in theory, I was pointing out the practicality.

Given that transformative night times practices like dream yoga and luminosity greatly aid practitioners to extend their abiding in the natural state well beyond the waking hours, those practices are worth spending some effort & time on.

Norwegian said:

Dzogchen has its own practices for the night, which don't have anything to do with the path of transformation.

Kai lord said:

Yes and those night times yogas are in nowhere less "complicated" than those anuyoga practices. Both still require considerable amount of effort.

Malcolm wrote:

We don't use those in the DC. That's where the disconnect you are experiencing is coming from. Our practice of the night is extremely simple, does not involve recognizing the dream, then transforming the dream, etc.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:40 PM

Title: Re: debating and attitude in the meantime

Content:

jet.uryen said:

As many of us have discussions over the forum, is there any etiquette principles for debating dharma related matters? Insults and silence are allowed when there's no argument or when someone doesn't like how it goes?

Malcolm wrote:

One might start by not calling an entire group of people "posers."

PadmaVonSamba said:

I find this to be an interesting discussion. But searching posts, I didn't see where the word "posers" was used.

Malcolm wrote:

"Pretender" was the actual word. Same meaning.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:03 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

Are there any indications as to when exactly we should inhale and exhale during this practice? I have not found answers in DC materials. Thank you for any information on this.

Malcolm wrote:

The oral instruction is to breath where Rinpoche breaks the line. Coordinating your breath when singing SOV is very important in this practice.

Ati108 said:

What do you mean by breaks the line? Do you mean to follow the rhythm by listening to Rinpoche as other have suggested, or are you referring to line breaks according to how the written SOV text appears?

Malcolm wrote:

The latter. When singing mantras, in the DC we always breathe where the mantra is broken. Same with SOV.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:55 PM

Title: Re: Western Philosophy and emptiness

Content:

Kai lord said:

Isn't that the infamous complaint that Adi Shankara had for Madhyamaka? Which also drove him to ignore Madhyamaka in its entirety when criticizing various different Buddhist's positions.

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

Kai lord said:

Since they were contemporary, it begged the question of why neither Kamalaśīla nor Shantaraksita bother seeking Shankara out and defeated him in a live debate given the latter's vast influence in the vedic circle and anti buddhist tendencies

Oh, you mean the text where Mipham confesses his undying allegiance to Prasangika, You went over the fact that he subtly criticised gelug prasangika a lot and labeled them as disguised Svātantrika.

Malcolm wrote:

As to first point, the Tattvasamgraha was written after Shankara passed away. As to the second point, this is just recycled Gorampa, like much of Mipham's Madhyamaka.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:52 PM

Title: Re: Which lineage does Ati Yoga belong?

Content:

Dawa Ösel said:

[Mod note:]In order to prevent off topic discussion this topic has been split from here:
<https://www.dharmawheel.net/viewtopic.php?p=664994#p664994>

Sorry for the question, but ist Ati Guru Yoga some DC/ChNN exclusive thing? What does it mean exactly?

Malcolm wrote:

Yes and no. Most guru yogas related to Dzogchen are anuyiga style practices, for example, the Chetsun Nyingthig, or Guru Yoga of the White A of Norbu Rinpoche, among others. Ati Guru Yoga itself comes from the teachings of CHNN, but one can find corollaries for n other terma cycles.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:32 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

IME it's only in certain corners of Internet Buddhism that "dzogchen without sadhana" is given much credence. As an approach to certain phases of some close retreats, yes indeed, but as a description of the path, I'm not so sure. If anyone can offer references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana I will be very interested. Ten million Vajra Guru mantras and all the rest of the foundations is something you'll find much more widely practiced.

It seems to be associated with a trend to exceptionalist attitudes, not far off sectarian, and with a crude fetishization of "direct introduction".

Malcolm wrote:

Your estimate is a bit off.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 11:10 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Your realist proclivities are showing.

stong gzugs said:

Being able to describe a tenet system, doesn't imply that one embraces it. the atman is defined in Vedanta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods.

Malcolm wrote:

The very fact it can be held to be a witness means it has already been defined as a subject in dependence on an object, hence dependent and relative. The conventional existence of a cognizing subject does not entail the consequence that cognizing subject exists ultimately or is immune to analysis.

stong gzugs said:

This is why Sankara's refutation was so short, these traditions start from completely different premises. You are, following Madhyamaka, giving primacy to argumentation, saying witnessing awareness can be refuted using an argument and therefore doesn't exist ultimately. Shankara, following Vedanta, is giving primacy to phenomenology, saying that even if you conduct such a refutation, your awareness while doing so is still aware of the refutation, so it must exist ultimately. Just a difference in premises about whether to favor arguments over experience.

Malcolm wrote:

That conclusion does not follow from the premise. The premise is faulty, so the conclusion is invalid. It's a false consciousness, that's why it is invalid. It has nothing to do with argument and everything to do with perception, an incorrect perception of the way things are. Claiming something is beyond concepts, therefore it can't be refuted is a fool's argument.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:09 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I really don't know where you get this from: "eventually a Dzogchen practitioner has to put sadhanas and recitations down completely". None of my masters including ChNNR did that. Thinking that is a limitation.

Malcolm wrote:

No Magnus, it is not a limitation. But I am not going to argue with you about it. But training in silence is very important.

heart said:

Of course it is a limitation.

Malcolm wrote:

Only if you think so.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:52 AM

Title: Re: debating and attitude in the meantime

Content:

jet.uryen said:

As many of us have discussions over the forum, is there any etiquette principles for debating dharma related matters? Insults and silence are allowed when there's no argument or when someone doesn't like how it goes?

Malcolm wrote:

One might start by not calling an entire group of people "posers."

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:46 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Don't "need" is dependent on rigpa being stable. When rigpa isn't stable it is a very different story.

Malcolm wrote:

Not really. The path of transformation is an option for those who don't have confidence Dzogchen teachings, but honestly, one's time is better spent working directly with the methods taught in the Dzogchen tantras themselves.

jet.uryen said:

Malcolm, the path of transformation only adds more capabilities to the ati yogin. One is certainly not intended to set the mala aside, one is not only practicing for oneself.

Malcolm wrote:

One doesn't need a mala in order to benefit others. That capacity is already inherent in one's primordial state, as thugs rje.

But that's not what I am referring to here.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:12 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

stong gzugs said:

His take on Madhyamaka is in the Brahma Sutra Bhasya, as I mentioned to Kai Lord above.

As to your other question, from my reading, Śāṅkara and most Hindu critics of Buddhism primarily emphasize problems with the radical doctrine of momentariness, which makes it hard to explain many important functions of human memory. They found Dignaga and Dharmakīrti way more interesting interlocutors than Nagarjuna for such reasons as you mention. Namely, to summarize their argument, because the atman is defined in Vedānta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods. So, the kind of self that can be refuted is one that Advaita doesn't accept anyways (the five skandhas, the pudgala, the kośhas, the ahaṃkāra, the dualistic manas, etc.) Śāṅkara offers this as a critique of Madhyamaka in the Brahma Sutra Bhasya, which if I recall correctly, basically tosses a moment of self-inquiry into the mix. You do some sort of analytical meditation to realize no-self, and then Śāṅkara pops up and says "And to whom did this realization occur?" If the awareness that realized no-self exists, then this is what is meant by the atman, and if the awareness doesn't exist, then the realization is impossible.

Malcolm wrote:

Your realist proclivities are showing.

stong gzugs said:

the atman is defined in Vedanta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods.

Malcolm wrote:

The very fact it can be held to be a witness means it has already been defined as a subject in dependence on an object, hence dependent and relative. The conventional existence of a cognizing subject does not entail the consequence that cognizing subject exists ultimately or is immune to analysis.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:55 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Don't "need" is dependent on rigpa being stable. When rigpa isn't stable it is a very different story.

Malcolm wrote:

Not really. The path of transformation is an option for those who don't have confidence in Dzogchen teachings, but honestly, one's time is better spent working directly with the methods taught in the Dzogchen tantras themselves.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 6:10 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Got a favorite reading on these discussions?

Kai lord said:

https://books.google.com.sg/books/about/The_Adornment_of_the_Middle_Way.html?id=LPMRr-V9BFQC&redir_esc=y

Malcolm wrote:

Oh, you mean the text where Mipham confesses his undying allegiance to Prasangika,

Author: Malcolm

Date: Saturday, May 27th, 2023 at 6:06 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick

Malcolm wrote:

No

stong gzugs said:

I'll start another thread on this at some point. It's an interesting and important debate.

Malcolm wrote:

The Uttaratantra comments on cessation...

In sutrayāna, this can only be discovered apophatically.

stong gzugs said:

The Vyākhyā glosses cessation using the Śrīmālādevīsīmaṇnādasūtra as follows:

The name “cessation of suffering,” Bhagavan, indicates the dharmakaya of the Tathagata, which is beginningless, unproduced, unborn, unarisen, without extinction, free from extinction, permanent, eternal, peaceful, everlasting, naturally pure, free from the cocoon of all afflictions, and endowed with inseparable and inconceivable buddha attributes that far surpass the sand grains in the river Ganga [in number]. {D81a} Bhagavan, this very dharmakaya of the Tathagata that is not freed from the cocoon of the afflictions is called “tathagata heart.”

Hardly apophatic. It then continues:

Malcolm wrote:

You neglected to mention that in this sutra it is declared unequivocally that only tathāgatas can see tathāgatagarbha, aka dharmakāya.

stong gzugs said:

Gzhanstong all day long.

Malcolm wrote:

No, silly, this is entirely apophatic:

When neither characteristics nor focal objects are seen, true reality is seen.

That's why Shantideva states:

When neither an existent nor a nonexistent appear before the mind,
at that time, there being no alternative, [the mind] is pacified.

And:

The ultimate is not within the domain of the mind,
the mind is relative.

I mentioned before that the Uttaratantra and Candrakīrti are perfectly consistent with each other

I mean, kinda. Candrakīrti calls it of expedient meaning, so he can interpret away the parts that conflict with his worldview. Ratnākaraśānti points out flaws in his understanding of cessation and, as I've been saying, the 8th Karmapa, Mikyö Dorje, explains why, the "we have no view" is simply a rhetorical cover-up.

Candrakīrti cites the Lanka, where tathāgatagarbha is described as a salve for those afraid of emptiness. Commenting on the same passage, since the Lanka identifies the all-basis consciousness with tathāgatagarbha, Jayānanda notes that here, the ālaya should be understood to be emptiness, and consciousness, to be the consciousness that apprehends that emptiness. This is why the Sakyapas maintain, contra the Gelukpas, that the all-basis consciousness is actually acceptable to Prasangikas.

Candrakīrti and others identify the [fact that] the nature of phenomena is not seen by the ultimate nature of phenomena as "seeing ultimate reality." However, let alone speaking of this as the ultimate, they would have to accept many contradictions in their own systems even in terms of words [on the level] of seeming [reality]. Therefore, in order to eliminate this flaw, they say, "We Madhyamikas have no assertion whatsoever." This is a specious objection. Not worth the bytes it took to copy it.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:54 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick in a polemical context (to dodge critiques of one's own (albeit masked) positive assertions)

Kai lord said:

Isn't that the infamous complaint that Adi Shankara had for Madhyamaka? Which also drove him to ignore Madhyamaka in its entirety when criticizing various different Buddhist's positions.

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:48 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, I am sure you can find a good quote somewhere but I feel that thinking that the "nine yānas are all deviations from our own nature" is a very intellectual point that really have no basis in the practical Dzogchen tradition.

Malcolm wrote:

Magnus, it is repeated so many times in Dzogchen literature I have lost count. It has a real basis in the practical Dzogchen tradition. Why else would it be repeated over and over and over and over again? Norbu Rinpoche makes specific point of citing how Mahāyoga and Anuyoga are hindrances to the Dzogchen in the Precious Vase.

heart said:

It is only a hindrance if you haven't recognised the nature of your mind. Once you have it is a limitation to think that it is a hindrance.

Malcolm wrote:

If one has discovered instant presence, one does not need to rely on the path of transformation any more, unless you need to deal with some karmic issue, like longevity, illness, or some karmic obstacle. But once you have discovered instant presence, you do not take lower yānas as your path any longer. That is the deviation being referred to.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:44 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

I really don't know where you get this from: "eventually a Dzogchen practitioner has to put sadhanas and recitations down completely". None of my masters including ChNNR did that. Thinking that is a limitation.

Malcolm wrote:

No Magnus, it is not a limitation. But I am not going to argue with you about it. But training in silence is very important.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:39 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

So that is what you think you are doing, encouraging people? I am not really a teacher so I don't really have an agenda like that I just think it is a great mistake putting down any kind of methods that belong to the nine yānas. They are all arranged in order to help us realise our own nature.

Malcolm wrote:

From the point of view of the Great Perfection, the nine yānas are all deviations from our own nature.

heart said:

Well, I am sure you can find a good quote somewhere but I feel that thinking that the "nine yānas are all deviations from our own nature" is a very intellectual point that really have no basis in the practical Dzogchen tradition.

Malcolm wrote:

Magnus, it is repeated so many times in Dzogchen literature I have lost count. It has a real basis in the practical Dzogchen tradition. Why else would it be repeated over and over and over and over again? Norbu Rinpoche makes specific point of citing how Mahāyoga and Anuyoga are hindrances to the Dzogchen in the Precious Vase.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:30 AM

Title: Re: The Role of Shamatha/Vipasyana in Dzogchen

Content:

heart said:

Sadhanas are very helpful for abiding in rigpa and for this reason there are such practices in for example the Lama Yangtik.

Malcolm wrote:

There are five guru yogas in Lama Yanthik (two are basically the same), one long life practice, and one dakini practice, as well as a lengthy Ganapuja connected with the empowerment, but they make up a very small fraction of the 600 or so folios of the whole cycle.

But most of Lama Yanthig is focused trekchö and thogal.

Of course we always connect our practice with guru yoga.

But the main point is discovering and then continuing in instant presence. And for that, for example, ChNN has many precise methods, some connected with anuyoga methods, for example Lama Khandro Thugthig, but most are not.

You like practicing sadhanas, that works for you. But it does not work for everyone, and in this modern age, it is working for less and less people as the age of mantra is slowly coming to an end. And eventually a Dzogchen practitioner has to put sadhanas and recitations down completely.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:21 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Kai lord said:

Great experiences like bliss, clarity & non conceptualization (absence of thoughts) do arise during anuyoga practices.

Malcolm wrote:

Longchenpa distinguishes between this kind of bliss, clarity, and nonconceptuality, with the bliss, clarity, and nonconceptuality that arises in instant presence:

Further, the vivid clarity of the state of the naturally abiding mind and the clarity of vidyā that is settled naturally are similar in that they are both clear and nonconceptual. However, since there is a protrusion of subject and object in the mind aspect, there is a slight clinging to calmness. Since there is uninterrupted pellucidity in vidya, this is a huge difference.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:17 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Ati Guru Yoga means using mind to go beyond mind.

Malcolm wrote:

For beginners.

Once one has discovered instant presence, it a different practice, then it is the means for continuing in that state, whether for 10 seconds or ten minutes, etc.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:12 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

I am not resisting it, been doing it for 30 years now Malcolm, dropping in to rigpa that is.

Malcolm wrote:

Then you should be more encouraging and less discouraging.

heart said:

So that is what you think you are doing, encouraging people? I am not really a teacher so I don't really have an agenda like that I just think it is a great mistake putting down any kind of methods that belong to the nine yanas. They are all arranged in order to help us realise our own nature.

Malcolm wrote:

From the point of view of the Great Perfection, the nine yānas are all deviations from our own nature.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:09 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Zoey85 said:

And I'm sorry that you think people who have attained some stability in rigpa are kidding themselves.

Malcolm wrote:

Magnus has a lot of stability in expressing his doubts about other peoples practice. Isn't that right, old friend?

heart said:

It is based on my own experience and the teaching of my masters and really I don't have much doubts about this point.

Malcolm wrote:

You express a lot of doubt about how people in the DC practice and you are very discouraging to others. In general, Dzogchen is not so hard. It does not take nearly as much effort as some people claim it does. Norbu Rinpoche was an extremely encouraging teacher. He never discouraged anyone. He made sure that everyone had the possibility of liberation through Dzogchen teachings, at the very least, liberation in the buddhahood. He didn't believe in the two accumulation model of attaining buddhahood. He told us to discover our primordial state right now, which is already perfect, and if distracted, recognize it again and again and again, practicing Ati Guru yoga constantly day and night, giving ourselves direct introduction constantly. If we have time for more elaborate practices, great. But if not, also no problem. He also said that understanding was more important than meditating--this is key point that differentiates Norbu Rinpoche's approach from other teachers. One won't expose rig pa by meditating sadhanas, etc. Longchenpa is extremely clear about this. If someone has a good understanding, then whatever they do becomes Dzogchen practice. If someone

has no understanding, then even practicing Thigle Gyacan or Chetsun Nyinthig will never become Dzogchen practice no matter how many pretty words those sadhanas contain. I know you know this and agree, so lighten up please.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:57 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

If you prefer you can do rushan, semdzins or sing the song of the vajra for an hour. But abiding in rigpa for an hour is not an option for most of us and if we think it is we are likely kidding ourselves.

Malcolm wrote:

Once one has exposed rig pa, one can "drop into it", to use Sangye Khandro's lingo, whenever one wants.

Just do it, stop resisting, and drop into rig pa.

heart said:

I am not resisting it, been doing it for 30 years now Malcolm, dropping in to rigpa that is.

Malcolm wrote:

Then you should be more encouraging and less discouraging.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:54 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

But abiding in rigpa for an hour is not an option for most of us and if we think it is we are likely kidding ourselves.

natusake said:

Right, but nobody claimed this is what was happening or anything. You brought it up out of the blue.

heart said:

It seems to me you were discussing what was the best way to spend your formal daily practice, at least Zoey did. Saying that spending your practice "abiding in rigpa" was a lot better than "complex anuyoga practices". I used the example of an hour of daily practice in order to make it clear that "abiding in rigpa" is not really a viable possibility for an hour of practice.

Malcolm wrote:

And hour is made of minutes. An hour spent abiding in short moments of instant presence is more useful than an hour spent reciting a bunch of words in distraction, saving it all up until the end.

One can drop into rig pa any time with Atiguru yoga. And it is very possible to be in a state of instant presence for the duration of the song of the vajra. I know you think you are being helpful, but you aren't, really. You are just sowing your own doubts in other peoples minds.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:51 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Zoey85 said:

And I'm sorry that you think people who have attained some stability in rigpa are kidding themselves.

Malcolm wrote:

Magnus has a lot of stability in expressing his doubts about other peoples practice. Isn't that right, old friend?

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:45 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

If you prefer you can do rushan, semdzins or sing the song of the vajra for an hour. But abiding in rigpa for an hour is not an option for most of us and if we think it is we are likely kidding ourselves.

Malcolm wrote:

Once one has exposed rig pa, one can "drop into it", to use Sangye Khandro's lingo, whenever one wants.

Just do it, stop resisting, and drop into rig pa.

After that, practice is just recognizing when one is distracted, and dropping back into rig pa.

Instant presence

Mindfulness and awareness

Work with circumstances

Do your best

These are four crucial pieces of advice of ChNN.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:32 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

The point is that you have already admitted this is just so much conceptual language. That means it is provisional, not definitive. The real issue between gzhan stong pas and gelukpas is whether or not this verbal description is to be taken literally or not. You both agree that meditative equipoise is free of proliferation, where such conceptualizations are absent. So in the end, you are just arguing about how the room is decorated.

When it comes to Vajrayāna, it does not really matter what post-equipoise view one holds. That's why I regard all these polemics to be total bullshit, though sometimes entertaining. What matters in Vajrayāna is the example wisdom, not analytical wisdom.

stong gzugs said:

but I've seen Geluk practice texts and they change the actual practices from even what their source of Buton laid out, in ways that read their rangtong view into the yoga and may produce different experiences of aspected vs. non-aspected emptiness.

Malcolm wrote:

Gelukpas in general, do not accept the example wisdom to be insight, they claim it is a special calm-abiding, and insist that one must supplement one's sadhana practice with analytical analysis.

It isn't, no more than pointing out the error of asserting hair on tortoises is view.

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick

No:

Verse 400 from Aryadeva's 400 Verses:

The one who has no position concerning
concerning existence, nonexistence, and both existence and nonexistence,
cannot be refuted
even after a long while.

in a polemical context (to dodge critiques of one's own (albeit masked) positive assertions) and a questionable method for actually eliminating conceptualization (because one is still using conceptual mind to eliminate these views in analytical meditation, and thus developing habits of subtle conceptualization that could be overcome by more profound modes of meditation).

This is just not the case. You've already admitted that there are no extremes of existence to be found in the ultimate, and that āryan equipoise is free of proliferation of extremes, well, since there are no extremes found in ultimate analysis. If there was something to

find, there might be a fault, but since you already admit there is nothing to find, you are just being attached to words and concepts. The Uttaratantra comments on cessation:

I bow to the sun of the Dharma, that which is not nonexistent, nor existent, not both existent and nonexistent, and not other than existent and nonexistent, which cannot be analyzed, is undefinable, to be personally known, peaceful, endowed with the light rays of immaculate gnosis, which destroy attachment, aversion, and confusion with regard to all objects.

This is the inexpressibility personally-known gnosis that one discovers through systematically going through the four extremes. As the Uttaratantra continues:

Unthinkable, nondual, nonconceptual,
pure, clear, antidotal,
free of attachment, freeing from attachment,
having the characteristic of the two truths.

Freedom from attachment includes
the truths of cessation and the path,
according to the proper sequence,
to be known through the three former and three latter qualities.

Because it can't be analyze conceptually, nor expressed,
because it is known by the āryas, because it unthinkable,
because it is peace, without the two,
like the sun, with the trio of purity, so on.

In sutrayāna, this can only be discovered apophatically. I mentioned before that the Uttaratantra and Candrakīrti are perfectly consistent with each other, and indeed Longchenpa does just that throughout his commentaries, as does Gorampa.

As Nāgārjuna states, the dharma of the Buddha is the two truths. There are not more than two truths. The ultimate truth is inexpressible, beyond all extremes. It is arrived at by negating the extremes one by one and by no other way, because the profound emptiness of Mahāyāna is freedom from four extremes.

KTGR said:

"...many Shentong masters criticize the Prasāṅgika Mādhyamikas for their claim that they do not hold any views. In the opinion of these masters, Prasāṅgikas just dodge the issue because they refute everyone else's views and then avoid the refutation of their own views by claiming not to have any."

Malcolm wrote:

A mādhyamika does not hold views about ultimate existence; obviously they hold views about all kinds of conventional phenomena.

KTGR said:

Cabezón sees this as a shot at Chokden. Do you disagree?

Malcolm wrote:

There were many people who held gzhan stong views in Sakya when Gorampa was writing, that is why he scolds them by reminding them of Jetsun Drakpa Gyaltsen's passage in rin po che ljon zhing. It was so bad, that the Sakya Trizin of the day had to do a mo with four-face Mahākala to see whose view was to be enshrined as the canonical Sakya view.

KTGR said:

I don't have any opinion on the founding of Sakya, I'm just stating what Sakya Chokden and Jonang Kunga Drolchok argued. I think you mentioned somewhere that you studied with them for awhile before switching to Dzogchen, so I'm sure you're more invested in this question than I am.

Malcolm wrote:

My education is Sakya. I didn't switch to Dzogchen, my Sakya teacher sent me to study with Norbu Rinpoche in 1992, who was also educated in Sakya. The latter frequently describes Dzogchen view as follows:

If I have a position, I would be guilty.

As I alone have no position, I alone am not guilty.

When it comes to sutra and lower tantras, up to the level of Hevajra and Kalacakra, my opinions are pretty much inline with Sakyapa.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 1:54 AM

Title: Re: The Role of Shamatha/Vipasyana in Dzogchen

Content:

Johnny Dangerous said:

That's the thing, the act of using "mind based" practices to tune the mind and make it serviceable for the main practice is pretty much an ongoing thing for all but the most advanced folks. Lots of recipes, but there are some common ingredients.

Malcolm wrote:

Exercises appropriate for teens and young people to calm them down are not appropriate for mature people.

One point that gets lost in all of this is the profound level of illiteracy there was in Tibet as well as the need to create regimented programs.

Dzogchen doesn't do well in monasteries and never did. But people keep coming here

and opening up Dharna centers on the Tibetan model, and expect it is going to work. Well, it isn't working and thank goodness for ChNN.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 1:47 AM

Title: Re: Back in the USA...

Content:

ject said:

Ukraine became independent 1991. By 2014, US was already knee deep in Ukraine's business. I am sure it was exiting and lucrative. After all, UA was one of the most corrupt countries in Europe. By that time, Donetsk and Luhansk had enough of getting constantly F'ed by Kiev, so they demanded autonomy. Agreements with Kiev turned out to be just delay tactics (even Merkel admitted it).

Malcolm wrote:

That's the vatnik trope, its not really very accurate.

ject said:

Do you even have a single counter argument? You got nothing except calling me a vatnik, what ever that means. I thought you are one of the few grown-ups here.

Malcolm wrote:

I don't have time to do all your reading for you. I am just telling you that you are repeating Russian propaganda spouted by Chomsky, Mershiemer, Arron Mate, etc., hence "vatnik." Look it up.

Re missiles:

Russia:

<https://www.cfr.org/in-brief/nuclear-weapons-europe-mapping-us-and-russian-deployments>

We have about 100 nuclear bombs stored in vaults at six bases in the EU. No missiles:

<https://armscontrolcenter.org/fact-sheet-u-s-nuclear-weapons-in-europe/>

Here is the map:

<https://blog.batchgeo.com/nuclear-locations-worldwide/>

ject said:
False? What exactly

Malcolm wrote:
The idea that the US promised not to allow Ukraine into NATO. This is just factually false.
Total nonsense.

ject said:
Of course it will and you know it.

Malcolm wrote:
It's bullshit. Russia has an economy, which, at best, is the same size as that of Italy. All it has going for it is oil, and very little of it benefitted Russians (other than white people in Russia).

ject said:
Are you talking about the breakaway regions? Do you even know why they wanted their independence from Kiev?

Malcolm wrote:
I am quite aware of the situation with the "seperatists", and it is not this simplistic picture you paint. Chris Smith writes about it in his Ukraine's Revolt, Russias Revenge, which is a day by day account of the Euromaidem revolt, and the illegal occupation of Crimea and Donetsk and Luhantz, etc. He writes:

In another lighter moment, as separatists demanded a referendum on Donetsk joining Russia, a group of local residents declared that they would have another referendum the same day to ask whether Donetsk should join the UK. Donetsk is a town with an interesting history, and there was a reason why these jokesters chose the UK. It was initially founded in 1869 by Welsh industrialist John Hughes, whose statue stands in the city center. To mock the separatists and their slogans, such as "Glory to Russia!" and "Donetsk is a Russian City!" the group posted slogans such as "Donetsk is a British city! God Save the Queen!" It was a clever parody, but parodies alone weren't going to beat the well-funded guys

Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (p. 321). Brookings Institution Press. Kindle Edition.

And:

Donetsk separatists announced that they were preparing to hold a referendum on May 11 with a single question, “Do you support the creation of the Donetsk People’s Republic?” There was no clarity about whether this was a “republic” within Ukraine, as the “Crimean Republic” had been for many years within Ukraine, something more independent, or just a pit stop on the road to Russian annexation. The complete lack of clarity about the goals of the separatists also pertained to the other great question about them: Who the hell were they? These were not even marginal political figures; they were not political figures at all on the local scene. People such as self-declared “Donetsk people’s mayor” Denis Pushilin and his counterpart in Slovyansk Vyacheslav Ponomaryov had never even been players in local politics before. They materialized out of nowhere with the help of the anonymous but heavily armed “little green men.” Without their foreign military backers, it would be doubtful that anyone would ever have heard of them.

Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (p. 347). Brookings Institution Press. Kindle Edition.

You should read it. It might actually remove the fog of vatnik propaganda you've been huffing.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 12:44 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Russia could have accepted the loss of Ukraine. Ukraine could have forgone its dreams of genuine independence

ject said:

Ukraine became independent 1991. By 2014, US was already knee deep in Ukraine's business. I am sure it was exiting and lucrative. After all, UA was one of the most corrupt countries in Europe. By that time, Donetsk and Luhansk had enough of getting constantly F'ed by Kiev, so they demanded autonomy. Agreements with Kiev turned out to be just delay tactics (even Merkel admitted it).

Malcolm wrote:

That's the vatnik trope, its not really very accurate.

ject said:

NATO could have rejected the pleas of potential new members.

(I assume you have seen the map of NATO and US mil bases).

For fun, Imagine if Russian lunatics had mil bases in Cuba, Mexio and Canada

Malcolm wrote:
Another vatnik trope, and false.

ject said:
US promised not to push NATO into Ukraine. That was the deal they made a long time ago and it kept everyone happy until idiots in Washington got a "brilliant idea" - lets start poking the idiots in Moscow... and here we are now.

Malcolm wrote:
False again, but that's what the vatniks like to claim.

ject said:
In short: US needed a new enemy and there nothing better than a old one. Ukraine was a perfect patsy for the proxy war.
As an added bonus, this move destroyed any chance for economic cooperation between EU and RU.
Do you actually understand what would happen if RU and EU started to do serious business and US was told to take a hike? Bad news for petro-dollar.

Malcolm wrote:
Another vatnik trope that does not stand up to analysis.

ject said:
In many respects, the problem of blame boils down to what one thinks of Russia's claim on Ukraine.

Author: Malcolm
Date: Saturday, May 27th, 2023 at 12:32 AM
Title: Re: Western Philosophy and emptiness
Content:
Malcolm wrote:
We've already established that all your blather about qualities and so on is just so much verbal hot air

stong gzugs said:
No. I established above that the Ratnagotravibhāga describes buddha qualities to humble arrogant rangtongpas. (If the shoe fits...)

Malcolm wrote:
The point is that you have already admitted this is just so much conceptual language. That means it is provisional, not definitive. The real issue between gzhan stong pas and gelukapas is whether or not this verbal description is to be taken literally or not. You both agree that meditative equipoise is free of proliferation, where such conceptualizations are absent. So in the end, you are just arguing about how the room is decorated.

When it comes to Vajrayāna, it does not really matter what post-equipoise view one holds. That's why I regard all these polemics to be total bullshit, though sometimes entertaining. What matters in Vajrayāna is the example wisdom, not analytical wisdom.

Longchenpa states:

Within this dhātu that has always been naturally perfected,
samsara is Samantabhadra, nirvana is Samantabhadra,
but there is never been samsara or nirvana in the dimension of Samantabhadra.
Appearance is Samantabhadra, emptiness is Samantabhadra,
but there is never been appearance or emptiness in the dimension of Samantabhadra.
Birth and death are Samantabhadra, happiness and suffering are Samantabhadra,
but there is never been happiness and suffering or birth and death in the dimension of Samantabhadra.
Self and other is Samantabhadra, permanence and annihilation are Samantabhadra,
but there is never been self and other or permanence and annihilation in the dimension of Samantabhadra.

He comments:

Since vidyā bodhicitta has never been established in the space-like essence, whatever appears such as samsara and nirvana, appearance and emptiness, birth and death, happiness and suffering, self and other has never been established. Since those appearances as a mere state, potential, or play self-appear without ceasing and due to the absence of inherent existence in appearances—like illusions, dreams, moons in the water, optical illusions, fairy castles, and emanations—all phenomena of samsara and nirvana have never existed from the moment they appear, are baseless, and never move from transcendent state of Samantabhadra and Samantabhadri.

That includes all your qualities. Longchenpa's two favorite Indian treatises to cite from are the Uttaratantra and the Madhyamaka-avatara. He often cites them side by side.

“All views of emptiness are a source of error.”

Sounds like a view of emptiness to me.

It isn't, no more than pointing out the error of asserting hair on tortoises is view.

Gorampa's "Jonang is eternalist, Geluk is nihilist, the middle way is between them" isn't exactly groundbreaking stuff. Plus Gorampa's critiques of Jonang are basically derivative of Rendawa. He should have studied Dölpopa's Mountain Dharma more closely, particularly the section that distinguishes between absolute and relative Cittamātra.

Gorampa was the person who originated this distinction. So, at the time, groundbreaking. And no, his critiques do not come from Rendawa. The extant translation out there has a translation error. The text, translated by Geshe Jamspel, incorrectly identifies Rendawa's critique of gzhan stong as the one Gorampa favors, when in fact it is the more gentle criticism leveled by Rongton he favors. I received this teaching

directly, so I am quite certain this the translation you have is mistaken here. Rongton's more gentle criticism labels gzhan stong an intermediate view between false aspectarian yogacāra and proper madhyamaka. Gorampa in fact devotes very little time to gzhan stong in Moonrays, mostly because in the end gzhan stong pas basically agree with the approach to meditative equipoise free of proliferation found in classic Madhyamaka, despite whatever other erroneous claims they make.

Pelden Dorje also says the differences between Jonang and Sakya aren't about the ultimate like Gorampa says, but about the conventional.

Then he did not read Moonrays very carefully. What Gorampa states very clearly in his summation of critiques of Jonang is this, quoting Jetsun:

"If it is said '...there is existence in the ultimate,' now then, because of falling into the extreme of existence, it will not be path of madhyamaka. But if it is said '...you assert non-existence in the ultimate, also you fall into the the extreme of non-existence,' because we never established existence in the ultimate, we do not assert nonexistence."

Now then, if it is asked '...what do you assert?' However things exist in the relative, we assert them as such, and hence we are freed from the extreme of annihilationist view in the relative. Since there is nothing whatever to assert as ultimate, since we are free from all extremes we are called 'Mādhyamikas.'"

In other words, the basic point here is that if there were something truly established as ultimate, it should be seen in the equipoise of an ārya, but since nothing is perceived in the equipoise of an ārya according to any of the four extremes, being totally free of proliferation, there is nothing to assert as ultimate in post-equipoise. This is quite different than asserting the ultimate is "rang stong" or "gzhan stong." This brings us back to Longchenpa:

Since vidyā bodhicitta has never been established in the space-like essence, whatever appears such as samsara and nirvana, appearance and emptiness, birth and death, happiness and suffering, self and other has never been established.

This why Longchenpa can assert that the kāyas and wisdoms abide in the basis, without being a gzhan stong pa, because he agrees that even the appearances of nirvana have "never been established" and "have never existed from the moment they appear."

Gorampa even criticizes Chokden for holding the Jonang view in his Distinguishing the Views.

Gorampa does not mention Shakya Chogden in Moonrays at all. I translated the text. the original intention of the Sakya founders as being closer to Jonang.

No. The locus classicus for Sakya view is a text called rin po che ljon shing by Jetsun Drakpa Gyaltsen, which is on the abhisamaya of the Hevajra Tantra.

He indeed proclaims that the view of the Hevajra Tantra, freedom from extremes, is higher than Madhyamaka. What is Jetsun's final view in this text? gNas lugs med pa, i.e.

"There is no reality." Why? Because nothing can be found by way of an analysis of any of the four extremes in the relative or the ultimate. Since no relative phenomena can be found by means of such an analysis, there is nothing in the ultimate that can be found to exist in any of the four extremes nor in the middle. The Samputa says, "The yogi does not rely on emptiness, nor on nonemptiness, nor on the middle." The Sgra thal gyur states when explaining liberation from extremes (mtha' grol), "Since the extremes are not found, the middle is not found; since the middle is not found, the extremes are not found."

If you want to say that your infinite, uncompounded qualities exist in the ultimate, the very claim they exist in the ultimate makes you an eternalist because you are claiming something exists in the ultimate, and you are claiming the ultimate exists. The only way out of this problem is to accept that "all phenomena of samsara and nirvana have never existed from the moment they appear" like like illusions, dreams, moons in the water, optical illusions, fairy castles, and emanations.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:59 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Read Snyder's Road to Unfreedom. I am sure you think that hack, Chomsky, is great.

ject said:

I never cared for Chomsky. I'll take a look at Snyder, if I finish up way more important books you recommended me in another thread.

EDIT: I am sure he is entertaining but I am going to skip that one.

Malcolm wrote:

Snyder is one of few serious historians who speaks Ukrainian and really understands the issues. Alternately, you can read Paul D'Anieri's Ukraine and Russia: From Civilized Divorce to Uncivil War:

This possibility points to the difficulty in considering how the broader conflict might have been managed better. Nearly all the policies that would have made a dramatic difference would have required someone to give up something they deeply valued. Russia could have accepted the loss of Ukraine. Ukraine could have forgone its dreams of genuine independence. NATO could have rejected the pleas of potential new members. It is not hard to imagine why leaders sought to avoid these difficult sacrifices, and instead assumed that others would adjust. This discussion of how the war might have been averted also points to why the question of blame cannot be resolved by looking at the facts of what happened. Someone would have to surrender something

important to decrease the chances of war. Who should have made the necessary concessions – and is to blame for not making them – is a matter of opinion. In many respects, the problem of blame boils down to what one thinks of Russia's claim on Ukraine. To the extent the claim is not legitimate, Russia is to blame for pursuing it. To the extent that claim is legitimate, one can blame Ukraine for not acquiescing to it and the West for backing Ukraine. Similarly, whether the West should have recognized Russia's claim to great power privileges or deferred to Russia's local military superiority, or whether Russia should have acceded to the West's claims about democratic norms, is a matter of values. These are normative questions whose answers depend on further assumptions about the rights of great powers, the inviolability of sovereignty and international law, the boundaries of realpolitik, and so on. How one answers those questions will determine whose claim one believes has greater weight, who should therefore have backed off, and who, in the final analysis, is guilty of not backing off and therefore to blame for the conflict. Even in February 2014, violence could have been avoided as long as each side refrained from shifting to violence. Whether that move to violence should be blamed on protesters in Kyiv, on Yanukovych, or on Russia also falls back on normative assumptions. Thus, rather than history or analysis resolving who is to blame, how one assigns blame tends to shape how one writes or reads the analysis.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:47 PM

Title: Re: Back in the USA...

Content:

Norwegian said:

Why are you talking about Biden? Why not talk about Putin? Putin is the one who started this. Putin is the one who can end this, by pulling out all of his forces from Ukraine, and that includes occupied territories like Crimea, Donetsk, Luhansk, and others.

Peace talks on grounds of "Let's give Putin what he wants" are as interesting as used toilet paper.

ject said:

To understand what is happening there, you need to go year 2014 and maybe even further back.

You should also familiarize yourself with Minsk agreements 1 and 2. Figure out what role Obama, Merkel and few other names had in all this and so on. Also, study how one of the most corrupt countries in EU neighbourhood, turned into MIC darling.

It's ugly and messy and most of it is complete opposite to what it seems at first.

Russia, NATO/US are all involved. There is no good guys in this war. We can only say that the ones suffering the most are Ukrainians.

And of course, study the map so you can confirm that US has no shared border with any of the countries it attacks or drags into it's endless wars - Ukraine included.

Malcolm wrote:

Read Snyder's Road to Unfreedom. I am sure you think that hack, Chomsky, is great.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:42 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

Are there any indications as to when exactly we should inhale and exhale during this practice? I have not found answers in DC materials. Thank you for any information on this.

Malcolm wrote:

The oral instruction is to breath where Rinpoche breaks the line. Coordinating your breath when singing SOV is very important in this practice.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:33 PM

Title: Re: Back in the USA...

Content:

kirtu said:

Americans really do not believe in democracy, but are now more openly enamored of political authoritarianism

Malcolm wrote:

As inaccurate as it is sweeping.

What is accurate to say is that as wealth inequality grows, we are moving into a form of liberal meritocratic capitalism, run by oligarchs.

China's economic success undermines the West's claim that there is a necessary link between capitalism and liberal democracy. Indeed, this claim is being undermined in the West itself by populist and plutocratic challenges to liberal democracy.

— Milanovic, Capitalism Alone.

But that does mean a majority of us support authoritarianism. Wealth inequality is the principle threat to democracy.

The two types of capitalism, liberal meritocratic and political, now seem to be competing with each other. They are led, respectively, by the United States and China. But even independently of China's willingness to make available and to "export" an alternative political and, to some extent, economic version of capitalism, political capitalism itself has certain features that make it attractive to the political elites in the

rest of the world and not only in Asia: the system provides greater autonomy to political elites. It is also attractive to many ordinary people because of the high growth rates that it seems to promise. On the other hand, liberal capitalism has many well-known advantages, the most important being that democracy and the rule of law are values in themselves and both, arguably, can be credited with encouraging faster economic development through promoting innovation and allowing social mobility, and thus providing approximately equal chances of success for all. It is the reneging on some crucial aspects of this implicit value system, namely a movement toward the creation of a self-perpetuating upper class and polarization between the elites and the rest, that represents the most important threat to the longer-term viability of liberal capitalism. This threat is a danger both to the system's own survival and to the general attractiveness of the model to the rest of the world.

— Milanovic, *Capitalism Alone*.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:16 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Ati108 said:

SOV was one of ChNN main practices, if I'm not mistaken.

Malcolm wrote:

Personal communication from him to me: "Song of the Vajra is my main practice"

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:01 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

The minute you say something is not empty, you enter into limitations.

stong gzugs said:

The third turning is about precise distinctions. Here's a more precise rephrasing of your statement: the minute you fail to distinguish between types of emptiness, you enter into limitations. The Tathāgatagarbha is (other)empty of all afflictions (parabhāvaśūnyatā) but not its inherent buddha qualities, whereas afflictions are (self)empty of any inherent essence (svabhāvaśūnyatā).

Ratnagotravibhāga 155 said:

The Essence [of the Buddha] is [by nature] devoid

Of the accidental [pollutions] which differ from it;

But it is by no means devoid of the highest properties

Which are, essentially, indivisible from it.

Malcolm wrote:

I note you did respond to Gorampa.

stong gzugs said:

I assume you already know by now how Dölpopa avoids the extremes and that I follow his approach to Mādhyamaka. (Of the Sakyapas, Sakya Chokden had a better understanding than Gorampa in my view. He was yet another voice that the Gelukpas silenced to strengthen their rangtong approach).

Malcolm wrote:

We've already established that all your blather about qualities and so on is just so much verbal hot air to prop up the weak faith of those intimidated by emptiness.

Dolbupa and Geluk view are mirror images, one eternalist, the other annihilationist. This is why the Late Khenpo Appey used to joke that Geluk view was upside down gzhan stong.

MMK:

"All views of emptiness are a source of error."

Dolbupa makes exactly the errors Gorampa ascribes to him. No one has ever addressed Gorampa's objections in Moonrays, either from the Geluk side part (apart from Sonam Thakchoe) or the Jonang side .

Shakya Chogden is an interesting character, whose perspective changed a lot during his lifetime. He wept when Gorampa passed away, and it is said, his final view was that of Rongton and Gorampa. The debates between Gorampa and Shakya Chogden largely concerned Domsum.

Modern gzhan stong in Kagyu largely depends on Shakya Chogden, not Jonang.

Author: Malcolm

Date: Friday, May 26th, 2023 at 10:52 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The Ratnagotravibhāga's articulation is superior.

Malcolm wrote:

No, just more prolix.

Another apropos verse:

Those for whom emptiness is valid, everything is valid....

The minute you say something is not empty, you enter into limitations.

I note you did respond to Gorampa.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:57 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

not_z said:

That's what I am doing. I am just wondering if there is a theoretical underpinning for that. Are there signs to look for when deciding to go to the next semzin? And how does the SOV fit into that sequence?

Malcolm wrote:

I presume you are using the 21 semzins text by Longchenpa. If so the theory is presented right there, in the text, and the signs. Simple put they are different methods for exposing the radiance of rig pa. SOV is in a different class.

Terma said:

Would SOV be characterized as a semdzin then?

Malcolm wrote:

ChNN classifies it as such, but it is also beyond that.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:24 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

. All gzhanstong has to offer is the humbling but ennobling recognition that all beings intrinsically have the same nature as the Buddha and are therefore fundamentally equal (see KTGR's PSMN, p.

Malcolm wrote:

Not a novel idea, as the MMK famously states:

Whatever is the nature of the tathagata, that is the nature of the world.
As the tathagata has no nature, also the world has no nature.

Author: Malcolm
Date: Friday, May 26th, 2023 at 9:18 AM
Title: Re: Western Philosophy and emptiness
Content:

stong gzugs said:

And is all your language about the basis as kadak also a conceptual reification, and hence wrong? If you say yes, I'm fine with that. If you say no, you've just made my point for me.

Malcolm wrote:
Of course, as it is said in Buddhahood in This Life:

The connate ignorance (arising from the preceding) is a term of duality, meaning as soon as the conceit “this is originally pure” occurs, [27b] it is inseparable from that ignorance. Thus, ignorance depends on knowledge and delusion depends on nondelusion. As such, knowledge itself becomes ignorance and nondelusion becomes delusion. From that delusion grasping on to subject and object arises.

Author: Malcolm
Date: Friday, May 26th, 2023 at 6:01 AM
Title: Re: The Role of Shamatha/Vipassana in Dzogchen
Content:

not_z said:

That's what I am doing. I am just wondering if there is a theoretical underpinning for that. Are there signs to look for when deciding to go to the next semzin? And how does the SOV fit into that sequence?

Malcolm wrote:
I presume you are using the 21 semzins text by Longchenpa. If so the theory is presented right there, in the text, and the signs. Simple put they are different methods for exposing the radiance of rig pa. SOV is in a different class.

Author: Malcolm
Date: Friday, May 26th, 2023 at 4:08 AM
Title: Re: The Role of Shamatha/Vipassana in Dzogchen
Content:

Malcolm wrote:
Direct introduction is not a magic wand that transforms mind-based practices into practices that allow one to expose rig pa.

not_z said:

Why are some mind-based practices able to expose rig pa while others do not? What make semzins, in particular, special?

Malcolm wrote:

Practice them and find out. They are progressive, meant to be practiced in an orderly sequence, not haphazardly. The key point is that these exercises expose that radiance directly, just as rushan does.

Author: Malcolm

Date: Friday, May 26th, 2023 at 3:17 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Vasana said:

My point was that if one isn't abiding in the actual meditation or equipoise of trekchod, then that could be deemed post-meditation which may or may not resemble what we're calling ordinary shamatha. If a practitioner is not in equipoise, what are they in?

Malcolm wrote:

Distraction.

Vasana said:

I wasn't referring to common shamatha in isolation, as emphasised with the comment "if one has had DI.

Malcolm wrote:

Direct introduction is not a magic wand that transforms mind-based practices into practices that allow one to expose rig pa.

Vasana said:

I would extend that to not offering public criticism on other teachers when they don't score 100% in the 'ideal Dzogchen teacher' criteria.

Malcolm wrote:

In Wallace's case, he is making indefensible claims that are directly at odds with the Dzogchen teachings.

Author: Malcolm

Date: Friday, May 26th, 2023 at 2:50 AM

Title: Re: Christians Struggling to "understand" Buddhism

Content:

ject said:

And for some reason, all religions from that part of the world happened to be about the same.

Malcolm wrote:

Given that the original was founded on ethnic cleansing at the behest of a sky god...

Author: Malcolm

Date: Friday, May 26th, 2023 at 2:00 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Head of the GA GOP

DNS said:

"Use your brain, use your head, okay?"

This is parody, correct?

Malcolm wrote:

Sadly, no.

Author: Malcolm

Date: Friday, May 26th, 2023 at 1:39 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Head of the GA GOP

Author: Malcolm

Date: Friday, May 26th, 2023 at 12:59 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Vasana said:

Does anyone argue that a calm and settled mind is an obstacle to trekcho

Malcolm wrote:

It depends on how that mind is settled and calm, since meditation, as defined by Longchenpa (and following him, Chogyal Namkhai Norbu), is ultimately based on conceptual one-pointedness, and trekcho is not.

Vasana said:

If one has had DI, then an imperfect conceptual calm-abiding meditation can still eventually make way for brief moments of trekchod, no?

Malcolm wrote:

No. Longchenpa explicitly negates the idea that common śamatha can expose rig pa nakedly.

Vasana said:

If everyone was super high capacity like Longchenpa, Norbu Rinpoche and other teachers wouldn't have bothered with teaching Semde, shiné etc.

Malcolm wrote:

Practice according to your own capacity, but don't limit others by insisting they have to practice according some gradual dzogchen path of your imagination. The four samadhis of sems sde are also not actually gradual.

In Dzogchen trekcho we do not make a distinction according high and low in capacity.

Author: Malcolm

Date: Friday, May 26th, 2023 at 12:49 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Because in the former, you're likely to never even glimpse the sky; in the latter at least you rest in the sky. Might someone then reify it? If you're meditating with nisprapañca as we emphasize

Malcolm wrote:

FFS, everyone imagines they are meditating free of proliferation. I already busted you on this one earlier.

stong gzugs said:

Then the question is whether positive language use during post-meditation will necessarily equate to reification, which some polemics claim.

Malcolm wrote:

It is conceptual reification, just as much as asserting the ultimate is solely the absence of inherent existence. This why in Moonrays, Gorampa identifies these two extremes:

Although some say “even though the ultimate reality which is the object of realization is permanent, stable, eternal and truly established; but it does not appear to the mind that realizes reality.”
This claim is not nectar to the ear.

And:

Others...maintaining ultimate reality is the annihilationist emptiness, they condemn freedom from the proliferation of the four extremes, the essence of the teaching which comes from the excellent treatises of Nāgārjuna as the Chinese Hashang view.

stong gzugs said:

Also, let's not forget that even those who tell others not to use language still use their own positive language describing luminosity etc., they just describe luminosity as self-empty in the same way as anything conventional, which is more incorrect than just describing it more accurately as other-empty.

Malcolm wrote:

They are both conceptual reifications, so they are both wrong. So what is the correct Madhyamaka approach? Gorampa continues:

The intelligent common person who investigates reality also does not reject the proliferation of the four extremes all at once, but after rejecting the four alternately by meditating in the proper way, when path of seeing arises as both the reality which is devoid of the four extremes of proliferation and the realizing mind are non-dual, the mind itself dissolves into the state free from proliferation, described conventionally as the view which sees the dharmadhātu. There is no difference in the perceived object of realizing the dharmadhātu in this and the gnosis of a perfect Buddha. Therefore, it is said "The one discovering the purest gnosis develops the oceanic mind of the perfect Buddhas."

As it is explained, when one is freed from the clouds of adventitious stains by the power of the stream-like meditation of the unification of the trio of the non-dual mind, the creation of bodhicitta as stable as Mt. Meru and the compassion which reaches the limits of space, [47/a] it is conventionally described as the dawn of the sun of buddhahood. At that time all consciousnesses and objects of consciousnesses are nothing other than the nature of that gnosis.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 11:23 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Vasana said:

Does anyone argue that a calm and settled mind is an obstacle to trekchod

Malcolm wrote:

It depends on how that mind is settled and calm, since meditation, as defined by

Longchenpa (and following him, Chogyal Namkahi Norbu), is ultimately based on conceptual one-pointedness, and trekcho is not.

ChNN makes the point that what is necessary is only knowledge of the example wisdom (Upadeśa on the Primordially Pure Tregchöd commentary, pg.90-91) which is based solely on the guru's instructions and the disciple's faith. This is superior to the two stages or analysis, as ChNN states. very clearly. The Upadeśa on Primordially Pure Tregchöd commentary could not be clearer about this, and duplicates statements made by Longchen in chapter 10 verbatim, though without attribution.

Claiming that one must achieve some measure of śamatha before being able to practice Dzogchen methods of exposing rig pa nakedly is entirely wrong and limiting.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 11:08 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Sādhaka said:

The following is an older post of yours; but if he is saying that Shamatha is a necessary prerequisite for Dzogchen, and Shamatha can be attained in a single afternoon, then is he going in the wrong direction?

Malcolm wrote:

He is not saying śamatha can be attained in a single afternoon, is he?

And the distinction is this: Rongzom makes the point that if someone is not capable understanding the meaning of the Great Perfection and must resort to a path involving effort, then following the Mañjuśrimitra's instruction, there are two indirect ways of entering into the knowledge of Dzogchen combined with Dzogchen view: (1) through developing a stable contemplation through standard parāmitāyāna śamatha and vipaśyanā practice, where he identifies six faults and ten obscurations of concentration and three faults related to vipaśyanā, which he explains in detail.

(2) One can practice his unique system of six limb yoga of Secret Mantra, again, combined with Dzogchen view. For example, following one's vows is considered to be pratyāhara-- one sees all the consciousnesses of the sense as faults, but one does not abandon them. This is considered to render one a container for concentration. Concentration itself is focusing on the three secrets, the deity, mantra, and wisdom. In this context then, the five mental factors associated with concentration manifest. Once the factors of concentration arise, then one practices prāṇāyama, specifically breath retention, which produces different signs during the day and during the night, etc. It is quite detailed and interesting. He concludes, "In brief, also all these different concentrations will be skillful conduct if done in connection with the meaning of Dzogchen, but will be unskillful conduct if not connected."

No one can decide for you if you are someone who needs to practice with effort or without, but since the main point is to nakedly expose rig pa from the beginning, then, we try to achieve this from the beginning. If we succeed in this, then we do not need to follow the path of effort described above. All of these concentrations described by Rongom are considered "meditation" by Longchenpa, and mind-based, and distinct from the unique natural concentration that characterizes nakedly exposing vidyā.

Claiming however that one can only practice trekcho after realizing emptiness however, is totally in the wrong direction.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 7:10 PM

Title: Re: Buddha's three sons (?)

Content:

Zhen Li said:

So, if there were both a Licchavi and Śākya Sunakṣatra,

Malcolm wrote:

I think there was only one, and there are competing histories about the clan Sunakṣatra came from. Tibetan scholars universally state he was the Buddha's first cousin. The only explicit mention of him by the name Sunakṣatra in the Tibetan canon I've been able to find is in the Nirvana Sutra.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 6:58 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

dharmafootsteps said:

2) He mentions "realizing emptiness" a few times, and mentions doing so before beginning trekcho. I don't know how he defines realizing emptiness, but as I understand it this would be a much bigger deal than the insistence on achieving śamatha. It would make Dzogchen the practice of āryas only.

Malcolm wrote:

And of course this is why his teaching of Dzogchen is totally in the wrong direction.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 6:55 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

If this is going to continue, can we define "achieve shamatha" precisely?

Malcolm wrote:

It means a state of equipoise characterized by four or five distinct mental factors.

krodha said:

Does this mean the first dhyāna is “achieving śamatha?”

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 10:18 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

If this is going to continue, can we define “achieve shamatha” precisely?

Malcolm wrote:

It means a state of equipoise characterized by four or five distinct mental factors.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 8:01 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

I have a bridge in Brooklyn.

stong gzugs said:

Agree to disagree on our hermeneutics here! Plus your bridges lack inherent existence, so I don't think they could handle the weight of my vehicle

Malcolm wrote:

Since you drive a light weight vehicle, the bridge will be fine.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:59 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

No, that is not the error it is addressing at all. The error it addresses is not understanding the intentional meaning of words used by the Buddha. It is a sutra about use of language, not ontology.

stong gzugs said:

When it describes people who see a hailstone melt and think that a gem will melt is exactly ontological.

Malcolm wrote:

No, that is a metaphor for mistake perception, which again, is not an ontological issue.

For example, the sūtra discusses not understanding the indirect meaning of tathāgatagarbha. If someone takes the idea of infinite, unfabricated, major and minor marks literally existing in sentient beings as ornaments...I have a bridge in Brooklyn.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:34 AM

Title: Re: Western Philosophy and emptiness

Content:

natusake said:

If it is empty of other-existence, then it is naturally empty of itself as well

stong gzugs said:

This is the exact error the Aṅgulimāliya Sūtra quote above is addressing.

Malcolm wrote:

No, that is not the error it is addressing at all. The error it addresses is not understanding the intentional meaning of words used by the Buddha. It is a sutra about use of language, not ontology.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:30 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Not quite.

Malcolm wrote:

Quite:

stong gzugs said:

Again, not quite! The texts literally say that liberation occurs upon realization of the emptiness of signlessness,

Malcolm wrote:

Yes, but that is not the final emptiness the text refers to.

In any case, this sutra is not talking about definitive nature of emptiness.

Of course it is. It's a hugely important third-turning sūtra, and is definitive at least for the Jonang, and perhaps other gzhanstongpas. Brunnhölzl explains more below, which

shows why svabhāvaśūnyatā-only practitioners miss something that those who also practice parabhāvaśūnyatā realize:

I don't agree with Brunnhölzl's analysis. All the text really doing is striking a balance against those who assert the Buddha only asserted the absence of self as an ontological commitment. But not even Nāgārjuna makes that claim, in fact he asserts the opposite, i.e., that the Buddha taught both self and not-self, depending on context. That is why the Buddha makes reference to the Middle Way in one passage, at the end of along a reply to Mañjuśrī, where he states that some do not understand the indirect (Idem po. saṃdhāya) meaning of liberation, self, and transcendence (lokottara).

Author: Malcolm

Date: Thursday, May 25th, 2023 at 2:46 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

No, you abide in the presence of the objects of the six āyatanas and the body, all they are empty of is affliction, desire for rebirth, and [afflictive] ignorance.

stong gzugs said:

Not quite.

Malcolm wrote:

Quite:

They understand: 'This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.'

stong gzugs said:

Ānanda, you should train yourself like this: 'I shall also truly dwell in this emptiness, without distortion, namely in the eradication of the influxes, the influx-free and unconditioned liberation of the mind.' Ānanda, you should train yourself like this.

Malcolm wrote:

Correct, what is the mind unconditioned by? It is free from the condition of the afflictions and their effluents. That's all liberation is. Omniscience on the other hand, well, that requires a more profound realization of emptiness.

stong gzugs said:

The Nirgranthas also meditate on everything's being empty

Malcolm wrote:

This is a facially false statement. In any case, this sutra is not talking about definitive nature of emptiness. Angulimāla is talking only about "freedom from the condition of the afflictions and their effluents." His grasp of Jain siddhānta leaves much to be desired.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 1:25 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

That's why I specified about how emptiness is fully realized (i.e., at the end of the practice, not how it starts out). You're correct in that the practice does start out with contemplating the emptiness of objects like the village in the forest (where one has left the village and gone to the forest for renunciation), the earth in the forest, etc.* But when you get to the later stages, especially the seventh stage of signlessness, then emptiness is literally the absence of any characteristics that one could hold onto as an object, and by the final stage, not even the experience of emptiness itself is objectified: one just dwells in emptiness without any grasping. And, whereas some of these later stages were taught by pre-Buddhist teachers, it's that final non-grasping of emptiness as an object that leads to final liberation. So you finish by dwelling in emptiness that is independent of any object.

Malcolm wrote:

No, you abide in the presence of the objects of the six āyatanas and the body, all they are empty of is affliction, desire for rebirth, and [afflictive] ignorance.

Asanga of course uses this example of emptiness in the Bodhisattvabhūmi (Engle, pp. 80-82) to castigate Madhyamakas, and thereby proving that he is a realist.

But this is not the profound Mahāyāna emptiness free of extremes.

stong gzugs said:

So this is a core practice of the Buddha himself that he says clearly leads to final liberation through emptiness that doesn't fit within the Mādhyamaka-type understanding of emptiness popularized in Tibet.

Malcolm wrote:

Amazing, so you are declaring a "first turning sūtra" to be definitive.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 12:15 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

It just gets worse and worse for Trump:

https://www.jefftiedrich.com/p/donald-trumps-legal-hell-just-keeps?utm_source=substack&utm_medium=email

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 11:46 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

“At one time the Blessed One was dwelling among the Sakyans, in a town of the Sakyans named Nagaraka. At that time I heard the Blessed One speak like this: ‘Ānanda, I often dwell in emptiness.’ Did I understand well, receive well, and remember well that saying by the Blessed One?”

Then the Blessed One replied: “Ānanda, you truly understood well, received well, and remembered well that saying by me. Why is that? From then until now, I often dwell in emptiness ... Ānanda, whatever is not present, I therefore see as empty; and whatever else is present, I see as truly present. Ānanda, this is called truly dwelling in emptiness, without distortion.

Malcolm wrote:

That's not the whole story here, that emptiness is also implicitly dependent on an object, from the same sutta, in this case wilderness on up to the six āyatanas absent of affliction, desire for birth, and ignorance:

Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha. In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind becomes eager, confident, settled, and decided in that perception of wilderness. They understand: ‘Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’ They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure...They understand: ‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’ They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this

that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

<https://suttacentral.net/mn121/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin>

This is not an ontological statement, it is a mere observation that even when the all afflictions cease, there is still a body in samsara, until the aggregates break up.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 10:08 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Admiration for Nazism – often reframed with a genocidal hatred for Muslims – is rampant in the Hindu nationalist camp, which has never been as mainstream as it is now

Malcolm wrote:

<https://www.haaretz.com/opinion/2017-12-14/ty-article/hitlers-hindus-indias-nazi-loving-nationalists-on-the-rise/0000017f-f880-d460-afff-fbe61fe20000>

Sādhaka said:

Many members of the so-called “alt-right” – a loosely knit coalition of populists, white supremacists, white nationalists and neo-Nazis – turned to India to find historic and current justifications for their racist, xenophobic and divisive views. Using a specific, “white nationalist” brand of Orientalism, they projected their fantasies about a racially pure society onto the Indian culture and in response received a warm welcome from Hindu fundamentalists in India.

Malcolm wrote:

<https://www.aljazeera.com/opinions/2018/12/13/why-white-supremacists-and-hindu-nationalists-are-so-alike>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 10:03 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Admiration for Nazism – often reframed with a genocidal hatred for Muslims – is rampant in the Hindu nationalist camp, which has never been as mainstream as it is now

Malcolm wrote:

<https://www.haaretz.com/opinion/2017-12-14/ty-article/hitlers-hindus-indias-nazi-loving-nationalists-on-the-rise/0000017f-f880-d460-afff-fbe61fe20000>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 7:27 PM

Title: Re: Current science on COVID 19

Content:

natusake said:

The course that COVID took is largely similar to the Spanish Flu, though it had its own unique aspects as well of course.

Malcolm wrote:

More like the Russian Flu:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8813723/>

natusake said:

Of course, the term itself is pretty much propaganda. Everyone wanted to blame 'the other', whoever is the convenient target to further political goals. In that respect, COVID is not dissimilar either.

Malcolm wrote:

No, the name comes from the first places it was recorded.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 5:19 AM

Title: Re: Current science on COVID 19

Content:

natusake said:

The course that COVID took is largely similar to the Spanish Flu, though it had its own unique aspects as well of course.

Malcolm wrote:

More like the Russian Flu:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8813723/>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 4:11 AM

Title: Re: Current science on COVID 19

Content:

Malcolm wrote:

Here is what the CDC has to say about it;

From what we know, COVID-19 spreads more easily than flu. Efforts to maximize the proportion of people in the United States who are up to date with their COVID-19 vaccines remain critical to reducing the risk of severe COVID-19 illness and death. More information is available about COVID-19 vaccines and how well they work.

Compared with flu, COVID-19 can cause more severe illness in some people. Compared to people with flu, people infected with COVID-19 may take longer to show symptoms and may be contagious for longer periods of time.

<https://www.cdc.gov/flu/symptoms/flu-vs-covid19.htm#:~:text=Compared%20with%20flu%2C%20COVID%2D19,for%20longer%20periods%20of%20time.>

Influenza is not airborne. Covid19 is (those little spikes keep it aloft).

krodha said:

They're parroting a conspiracy theory that circulates the Internet that covid 19 is just the flu rebranded.

heart said:

I agree, a lot of people I know was tested positive for covid. It takes quite a long time to recover from covid because it goes for your lungs. I am still not fully ok. Not like a flue at all.

Johnny Dangerous said:

Minus long COVID or co occurring conditions, it is actually becoming comparable to seasonal flu. That's not a conspiracy, just how the virus has changed and how much vaccinations have done.

Of course, that does not make it harmless now, only to say that for a large chunk of people catching COVID has become somewhat comparable to catching a seasonal flu.

Denying that it exists, denying its infectiousness, denying that it is more harmful to a certain percentage of people or certain populations is another story of course, and -is- simply conspiracy theory.

<https://jamanetwork.com/journals/jama/fullarticle/2803749>

<https://www.nytimes.com/2021/12/31/health/covid-omicron-lung-cells.html>

Also, afaik Omicron and subsequent variants by and large effect the lungs less, barring specific vulnerabilities, long COVID, etc.

Don't remember reading a comparison of chronic lung problems from influenza vs COVID with the current variants, but I'm guessing results would be more equivalent than people think, and I'd love to see such a study if anyone knows of one.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 2:33 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

tingdzin said:

Very interesting. Can you give us a source to refer to? What was the name of the group, etc.?

Malcolm wrote:

I can but I am in transit land at the moment...

tingdzin said:

Bump

Malcolm wrote:

śrīsarvaguhyaavidhigarbhālaṃkāra-nāma, (D 2490) rgyud, zi 232b2-243b3, specifically on page 238b, line 5 to 239a, line 3.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 12:03 AM

Title: Re: A Reflection on the Three Natures

Content:

ThreeVows said:

Samdhinirmocana Sutra:

The pattern of clinging to what is entirely imagined refers to the establishing of names

and symbols for all things and the distinguishing of their essences, whereby they come to be expressed in language. The pattern of other dependency refers to the pattern whereby all things arise co-dependently: for if this exists, then that exists, and if this arises, then that arises. This refers to the twelvefold conditions [aka the 12 nidanas], starting with 'conditioned by ignorance are karmic formations' and ending with 'conditioned by origination is this grand mass of suffering'...

the imagined pattern can be understood as caused by the interplay between images and words. The other-dependent pattern can be understood as caused by the grasping of those imagined images upon that other-dependent pattern.

Malcolm wrote:

These passages do not contradict the passage by Asanga

ThreeVows said:

Lankavatara Sutra:

...as the objects and forms of dependent reality appear, attachment results in two kinds of imagined reality. These are what the tathagatas... describe as 'attachment to appearance' and 'attachment to name'. Attachment to appearance involves attachment to external and internal entities, while attachment to name involves attachment to the individual and shared characteristics of those external and internal entities. These are the two kinds of imagined reality. What serves as the ground and objective support from which they arise is the dependent reality.

Malcolm wrote:

Yes, in this case the all-basis consciousness.

ThreeVows said:

Longchenpa:

The impure dependent nature refers to all the illusory appearances that manifest via the different sense doors: the impure aspects of the universe, such as earth, rocks, mountains, cliffs, and the rest, together with the universe's contents, namely, beings. All these things are but the full development of the habitual tendencies [of the mind].

The pure dependent nature, on the other hand, refers to the pure fields and all that appears within the sphere of the pure vision of the buddhas: the buddhafi elds; the seven precious things; luminous, unfathomable palaces; and so on...

Malcolm wrote:

Longchenpa rejects the mind-only position as incoherent, so not sure why you bother to post this.

ThreeVows said:

From Andy Karr:

One way to summarize [the three natures] would be to say that what is imagined by names, thoughts, and so on is the imaginary nature. What is not imagined by names and

thoughts but appears due to causes and conditions is the dependent nature. The dependent nature's emptiness of the imaginary nature is the perfectly existent nature. This is a basic Chittamatra presentation.

.

Malcolm wrote:

Not quite correct. You should read Tsongkhapa's independent treatment of Cittamatra. It's really quite good.

Guṇākara, it is like this: you should consider the imaginary defining characteristic to be just like the falsity of the visual aberrations [perceived] by someone suffering from the timira visual disorder.

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“Guṇākara, it is like this: you should consider the other-dependent defining characteristic to be just like the phenomenal appearances manifesting to this very person suffering from the timira disease, such as [actually nonexistent] hairs, flies, sesame seeds, [or patches of] blue, yellow, red, or white [in their visual field].

From the Roberts translation over at 84000.

[Mod note Dec 2023: This thread is seven months old now and inactive so far. Especially because Malcolm left DW right now it's inconvenient, if people still quote him and try to discuss with him.

Therefore this thread is being locked so early.]

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 9:42 PM

Title: Re: Am I misunderstanding Soto Zen's zazen?

Content:

dpcalder said:

But I am getting the impression that it is a very specific kind of meditation and that “open monitoring meditation” doesn't quite adequately summarize it.

Malcolm wrote:

You've confused modern, secular mindfulness practice with Buddhist meditation.

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 4:07 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Giovanni said:

Let's be clear. Everyone who is not enlightened holds wrong views. Everyone.

Malcolm wrote:

This is not correct. There is such a thing as a mundane correct view. A correct view in this case is one that is functional. For example, believing in normative causes and effects. We have to distinguish wrong views about entities from wrong views about essences. Christians have wrong views about both essences and entities, since they believe salvation comes from believing in the divinity of a man executed by Romans somewhere between 30-33 CE.

Buddhists only hold wrong views about essences, i.e. that knowledge obscuration of the innate habit of I-making.

Giovanni said:

Samsara could be defined as wrong views.

Malcolm wrote:

Only through the wrong view of essences.

Giovanni said:

We know that ChNN did not hesitate to initiate Christian monks or nuns because he knew that their belief system would not survive the arising of the Dzogchen View. But the sutric view does not survive that either.

Malcolm wrote:

Which Sutra view did you have in mind, the one where in PP Sūtra it is stated that all phenomena are nonarising, pure from the beginning, and the state of dharmatā? The dependent origination of phenomena? Emptiness? In what way does Dzogchen refute these views? We do not reject conventional truth in Dzogchen. Longchenpa was utterly clear on this point.

ChNN understood what is stated in the Dzogchen tantras: we do not make a distinction between sharp and dull. If someone is sincerely interested in the teachings, they do not have to convert to Buddhism, but it is not because Buddhism contains any wrong views. It does not. There is no contradiction between Dzogchen and the four truths of nobles. There are serious contradictions however with Samkhya, etc.

Giovanni said:

It's all about intention and aspiration not the muddled beliefs that we hold before the View becomes established. Which is a good thing for all our sakes!
Dzogchen is not gradualist.

Malcolm wrote:

This thread is not really about Dzogchen.

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 3:44 AM

Title: Re: Buddha's three sons (?)

Content:

Malcolm wrote:

According to the Tibetan Vinaya, King Śuddhodana had four siblings, one whom was Śuklodana, and it is held that the latter had two sons, one called rGyal (Puṣya) and the other was a prince of the Śākya called bZang ldan,

Tibetan sources such as Yang chen Gaway Lodo (dbyangs can dga' ba'i blo gros, 1740-1828) states in his Commentary on the Treatise of the Wise and Foolish that Sunakṣatra was the son of this man Śuklodana. His proper name was Puṣya (rgyal) or Sunakṣatra because he was born on the conjunction of Pusya and Thursday, which considered very auspicious. So in this case, it is held Sunakṣatra was a Śākyan, and the first cousin of the Buddha.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 11:08 PM

Title: Re: A Reflection on the Three Natures

Content:

ThreeVows said:

The basic input, perhaps, might be considered to relate to the dependent nature. The dependent nature in general relates to the 12 nidanas

Malcolm wrote:

The dependent characteristic is the cognizances that consist of the false imaginations whose seeds lie in the ālaya consciousness.

Asanga, A Compendium of Mahāyāna, Brunnhölzl, pg. 179.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 11:46 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

To those who wish to remain in rigpa 24/7, that instant of entering into deep sleep (before the dreams arise) presents the greatest obstacle.

Malcolm wrote:

If one does not have the intimate instructions, sure.

Bapho said:

You could please tell me what a relationship there is between deep sleep and rigpa. ?

Malcolm wrote:

You need to learn these things from your teacher.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 3:16 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dharmasagara said:

But, to all I have heard so far, anyway Thröma thögäl is completely out of reach without going through the whole cycle first (Ngöndro, deity, Chöd power places).

Malcolm wrote:

That is not necessarily the case, actually.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 12:54 AM

Title: Re: How much is it safe to meditate for in one day?

Content:

dpcalder said:

I was thinking of meditating nine hours or more in a day soon, breaking them up into chunks of 20 minutes to an hour with short breaks. Is this okay? Up to how long do Chan / Zen Buddhists meditate in a day?

Malcolm wrote:

Do you have a teacher?

dpcalder said:

Not yet

Malcolm wrote:

I would recommend that you find a teacher before embarking on a program of intense meditation practice.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 12:37 AM

Title: Re: Ukraine News

Content:

Kim O'Hara said:

And it was not just any envoy. It was China's former ambassador to Moscow, Li Hui. Clearly, Li would have significant contacts in the Kremlin which he can bring to any peace talks with Ukraine's leadership.

Malcolm wrote:

The Ukrainians are quite clear: there will be no negotiations that do include Russia pulling out, back to pre-2014 borders, including the abandonment of Crimea.

Author: Malcolm

Date: Sunday, May 21st, 2023 at 11:14 PM

Title: Re: How much is it safe to meditate for in one day?

Content:

dpcalder said:

I was thinking of meditating nine hours or more in a day soon, breaking them up into chunks of 20 minutes to an hour with short breaks. Is this okay? Up to how long do Chan / Zen Buddhists meditate in a day?

Malcolm wrote:

Do you have a teacher?

Author: Malcolm

Date: Sunday, May 21st, 2023 at 12:50 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dharmasagara said:

There seem in fact different approaches to whether or not one would require the Thröma (deity) empowerment for the Chöd practice that is called the Thröma Chöd.

Malcolm wrote:

Sangye Khandro teaches the Troma Chod widely to people who do not have the empowerment.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 4:34 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

To those who wish to remain in rigpa 24/7, that instant of entering into deep sleep (before the dreams arise) presents the greatest obstacle.

Malcolm wrote:
If one does not have the intimate instructions, sure.

Author: Malcolm
Date: Saturday, May 20th, 2023 at 4:27 AM
Title: Re: How you make the other happy
Content:
master of puppets said:
How you make the other happy?

Malcolm wrote:
One cannot. It is impossible.

Author: Malcolm
Date: Saturday, May 20th, 2023 at 2:53 AM
Title: Re: Back in the USA...
Content:
Malcolm wrote:
Definitely on the side of the mermaids...

justsit said:
Seriously?

Malcolm wrote:
How can anyone not be on the side of woke mermaids? It defies imagination.

Author: Malcolm
Date: Saturday, May 20th, 2023 at 2:11 AM
Title: Re: Back in the USA...
Content:
Malcolm wrote:
Follow Up.

<https://www.rollingstone.com/politics/politics-features/trump-doral-reawaken-america-pastors-mermaids-1234735924/>

Author: Malcolm
Date: Saturday, May 20th, 2023 at 1:38 AM
Title: Re: Back in the USA...
Content:
Malcolm wrote:
Definitely on the side of the mermaids...

Author: Malcolm

Date: Saturday, May 20th, 2023 at 1:35 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Sādhaka said:

Except for when we go to sleep; where sense-withdrawal kind of has to be the default for that.

Malcolm wrote:

This is not sense withdrawal. This is a function of the radiance of rig pa subsiding naturally.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 12:10 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Tata1 said:

Well im not an expert but as someone who in the past(alan didnt use to teach dzogchen so much back in the day) listened to many retreats of Alan the shamata he emphasizes involves the mind withdrawing from the senses and having no thoughts. And you can clearly see in the semde texts by namkhai norbu and in the semdzins by adzom drukpa that this is not what one looks for.

Malcolm wrote:

Sense withdrawal (so so bsdus pa, pratyāhara) is the completely opposite of Dzogchen practice in all forms.

Author: Malcolm

Date: Friday, May 19th, 2023 at 10:33 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Johnny Dangerous said:

Ok guys, it's fine, there's no point in continuing to talk past each other, and some this stuff is probably better left alone on a public forum anyway.

Malcolm wrote:

The point I've been trying to make is that one cannot equate the semzins of Dzogchen Nyingthig with other kinds of semzins. Also, ChNN made this point many times. Referring to this as mere triumphalism is wrong.

If one wants to understand why common śamatha will not expose rig pa, and why exposing rig pa supercedes the need for developing śamatha in the classical way there are two things one must understand: First, from a Dzogchen point of view, śamatha and vipaśyanā are already present when rig pa is nakedly exposed, in other words, they are intrinsic to instant presence. Second, when one's calm state is based on mental objects, as soon as one abandons that object, posture, gaze, and so on, that calm state is also lost. On the other hand, once rig pa is nakedly exposed, one never loses that.

All I can do is recommend that you study the introductory section to chapter 10 of the Treasury of the Dharmadhātu Autocommentary where Longchenpa clearly and precisely distinguishes four differences between the calm state with and without support (including all completion stage practices of the lower tantras), which he refers to as meditation (bsgom, bhāvana) and concentration (bsam gtan, dhyāna), which he characterizes as the special feature of Dzogchen (as does ChNN in his trekcho commentary), in which bliss, clarity, and nonconceptuality are innate to the naturally occurring (rang babs), concentration which in DC lingo, characterizes instant presence/contemplation.

Author: Malcolm

Date: Friday, May 19th, 2023 at 9:43 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

So I'm not claiming sutra level practice is the same as Dzogchen, I'm saying that claiming that Shamatha/Vipassana aren't used in Dzogchen contexts seems 1) demonstrably incorrect because some systems make considerable use of them, and 2) it is not really the mind-based techniques that confer the View anyway, it's the pointing out instruction, introduction, etc.

Malcolm wrote:

The real point is exposing rig pa. One cannot do that with ordinary, mind-based samatha practice. Period. I wish I could explain it to you better in more explicit terms. However,

Author: Malcolm

Date: Friday, May 19th, 2023 at 12:38 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

I mean what is the mechanism that makes common shamatha different from the various visualizations etc. involved in Semdzins, Rushens, etc. It seems to simply be context/view to me, and it's all mind-based, until it's not.

Malcolm wrote:

The difference is that sems 'dzin, etc., practices are designed to expose rig pa nakedly on the basis of the experience of direct introduction. Please tell me where in sutra there is such a distinction?

It seems to me you are just objecting to the fact that I am contradicting BAW's assertion that it is necessary develop perfect śamatha before practicing Dzogchen.

According to you it appears that direct introduction isn't necessary and Longchenpa is wrong when he says:

Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core] is superior.

If you like, you can check the passage in Barron's translation, on pg. 224.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 9:18 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Kai lord said:

From what I read, this is basically a reuse or rehash of the similar arguments made against relying on two stages for Dzogchen.

Malcolm wrote:

Yes, it's exactly the same point. Taking mind as the path vs. taking rig pa as the path.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 8:07 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Johnny Dangerous said:

I guess it comes down to how someone categorizes shamatha.

Vasana said:

Agreed. I'm sure it is sometimes used in relation to stillness/movement/noticing, and stability/steadiness as others have mentioned. It may not be Dzogchen Proper, but to insist Shamata has no relative or semantic relationship with Dzogchen seems out of touch with the needs of most practitioners in the world, and a bit condescending to all of the legit teachers who use it as a means to help prepare people. It might not be everyone's tea (shamatha without reference or trekchod), but it doesn't mean it should be thrown out for everyone or that the 'calm state' serves no function in relation to energy, clarity etc

Malcolm wrote:

Vasana, you are missing the point. I am talking about śamatha which is based in mind.

Vasana said:

“Similar words, different meanings: the ordinary and extraordinary shamatha and vipashyana are as different as sky and earth. Once more, don’t think that shamatha and vipashyana are unnecessary. In rigpa, the intrinsic steadiness is shamatha and the awake quality is vipashyana...

The Treasury of Dharmadhatu by Longchenpa says:

The original nature, totally free of all thoughts, is the ultimate shamatha. Natural cognizance, spontaneously present like the radiance of the sun, is the vipashyana that is utterly uncontrived and naturally present.”

- Tulku Urgyen Rinpoche

Malcolm wrote:

This is not the kind of śamatha I am referring to. In order to have this kind of "śamatha" one must have exposed rig pa nakedly.

ChNNR, in an intro to contemplation

Vasana said:

“Simulatenity:

Learning in this way to remain in relaxed presence, at a certain moment you find yourself in a state in which even though more or less thoughts continue to arise they do not disturb your presence and they vanish by themselves. That is, they self-liberate, because this state is not conditioned by the habitual continuity of judgement.

Particularly evident in this state is pure presence, called rigpa, non-dual awareness. Discernible within it, are three distinct fundamental elements (ne-gyu- rig):

- 1) nepa, the calm state, like a still sheet of water;
- 2) gyuwa, the movement of thoughts, like a wave;
- 3) rigpa, the recognition of the presence of this wave.

These three elements, however, are all present simultaneously in the same condition. Only by being in the state of Shine can you ascertain this concretely. “ -

Malcolm wrote:

[/quote]

Again, this precisely makes my point--one will never discover this state in ordinary śamatha, since there is no method to expose rig pa nakedly.

In both cases, this is post-empowerment, direct introduction, etc. I am referring the to common-sutra style śamatha BAW insists people must perfect before moving on to trekcho.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 10:29 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

natusake said:

Does Longchenpa not agree with this or are there other reasons for his rejection of shamatha as a method of Dzogchen proper?

Malcolm wrote:

I suggest you just read chapter 10 of the Autocommentary of the Treasury of Dharmadhātu, and compare it with ChNN's longsal trekcho commentary. That will clear it up for you. We can use mind to go beyond mind, in Dzogchen we employ the rig pa as the path.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 10:26 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

So, in the time I've practiced it, this is my limited understanding, but keep in mind I'm just some schlub so that's not definitive, I am a neophyte with Atri.

Malcolm wrote:

Having briefly looked over the text (albeit without instruction), prior to the stages of sems 'dzin with, without characteristics, and the introduction to reality, there is refuge through guru yoga. The practice of guru yoga alone means we are not in Kansas anymore.

But the instructions are nothing like the common śamatha and vipaśyanā we see in the Lam Rim tradition at all. For example, in the section on sems 'dzins with signs, the text explicitly enjoins one to request empowerment from a special guru, etc. There are many differences and instructions which one sees in other Dzogchen traditions, metaphors like remaining like a tortoise in a bowl, etc. So I don't think you can hold these Atri instructions to resemble anything like common śamatha and vipaśyanā.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 8:01 AM

Title: Re: No guru, no dzogchen?

Content:

natusake said:

Then what is the role in A Khrid of practicing shamatha with support and shamatha without support?

Malcolm wrote:

You will have to ask someone who received that teaching.

But you can read Longchenpa who makes these distinctions very clear.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 7:37 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If so, what is the dividing line then, the presence of Dzogchen pointing out/introduction?

Malcolm wrote:

Of course, since Dzogchen is part of secret mantra.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 6:47 AM

Title: Re: Traditional Soto approach clarification

Content:

Genjo Conan said:

Suzuki did spend time with Kishizawa, but also studied with the Rinzaï teacher Gempo Yamamoto at Ryutaku-ji (among others). Whatever he may have learned from Kishizawa, it appears that he practiced dokusan with Yamamoto.

Malcolm wrote:

Which supports Matylda's contention.

Genjo Conan said:

Well, she contended both that dokusan was not practiced by Sotoshu priests, and that Suzuki didn't practice dokusan while in Japan.

Matylda said:

Yes of course it is fact, that dokusan is practiced among these people. But it is what Suzuki roshi did not have while training in Japan. So the thing was invented in the USA, not transmitted as unbroken practice. . . . Since it was not practiced in Japan, it could not be transmitted. thus it was invented.

Genjo Conan said:

As to the first part: maybe so. I'm sure she has a better idea of what the Sotoshu does than I do. As to the second part: I think Suzuki's biography contradicts her.

Malcolm wrote:

I think it is pretty simple. He borrowed it from Rinzai, Occam's razor.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 6:41 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

The part I'm finding puzzling here is the seeming insistence that shamatha/Vipassana play no role at all, when clearly they are used in various Dzogchen systems.

Malcolm wrote:

They don't, since common shamatha and vipashyana will never expose rig pa nakedly. If rig pa isn't exposed nakedly, no matter what you call it, it isn't dzogchen.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 5:25 AM

Title: Re: Traditional Soto approach clarification

Content:

Clyde said:

No. It shows that he didn't 'invent' and that he had dokusan with one of his teachers, albeit a Rinzai Zen teacher; but it doesn't say that he hadn't had dokusan with So-on or with any of his other Soto Zen teachers.

Malcolm wrote:

Russell's Teapot.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 5:03 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If you want to publicly argue that a well known teacher of Dzogchen does not teach Dzogchen, or teaches it wrong, that's your prerogative. I don't even have the scholarly or theoretical background to respond.

Malcolm wrote:

All I can say is this, the Tantra Without Syllables states:

Therefore, it is said there are no errors in the scriptures, but errors can arise in the

intimate instructions.

Fame or popularity is irrelevant here.

Johnny Dangerous said:

I am unclear on how the Wisdom experience courses work sans Dzogchen transmission

Malcolm wrote:

You don't need it, and it acts as a feeder course for his other courses, where he does give empowerments. People who are interested are referred to the Santa Barbara Institute for his higher level teachings.

As I said, there is no problem with encouraging people to practice śamatha, and in the lam rim schools this is a very proper way to go. But Dzogchen is not a gradual path, and mastering śamatha/vipaśyana will never expose rig pa, which is clearly stated by Longchenpa and repeated by CHNN in his book on longsals trekchod, nearly word for word.

Johnny Dangerous said:

I concede that I may have underestimated his emphasis on shamatha due to lack of in person exposure.

Malcolm wrote:

It is quite possible to give a lot of instructions on Dzogchen teachings, while at the same time discouraging people from practicing them until they reach some imaginary level.

Garab Dorje never said "practice a lot of śamatha, then practice vipaśyāna, and then maybe you will be ready for direct introduction." He also never said, "practice prostrations, then bodhicitta, then vajrasattva, etc."

Author: Malcolm

Date: Thursday, May 18th, 2023 at 4:53 AM

Title: Re: Traditional Soto approach clarification

Content:

Genjo Conan said:

Suzuki did spend time with Kishizawa, but also studied with the Rinzai teacher Gempo Yamamoto at Ryutaku-ji (among others). Whatever he may have learned from Kishizawa, it appears that he practiced dokusan with Yamamoto.

Malcolm wrote:

Which supports Matylda's contention.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 4:21 AM

Title: Re: Traditional Soto approach clarification

Content:

clyde said:

Malcolm, I know that Matylda is from a Soto Zen family, is very knowledgeable about Japanese Soto Zen, and often acts as a translator. And when I wrote "Suzuki Roshi" I was referring to Shunryu Suzuki Roshi, not the scholar D.T. Suzuki.

Malcolm wrote:

Yes, my error, but I meant Suzuki Roshi.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 3:29 AM

Title: Re: Traditional Soto approach clarification

Content:

clyde said:

I don't know the details of Suzuki Roshi's training, but he trained with a number of teachers so unless you know how Suzuki Roshi was trained by each of his teachers we can't say that what Suzuki Roshi did was "invented" as it may have been transmitted to him from one or more of his teachers.

And what is there to "invent"?

Malcolm wrote:

Clyde, you realize that Matylda is from a soto family in Japan, often acts as a translator for western students? She is the single most informative person about Soto Zen in Japan on this forum. If she tells you D.T. Suzuki introduced something that was not present before, you ought to believe her.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 3:13 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

The Practice of contemplation

Malcolm wrote:

Was actually written by Costantino Albini, not by ChNN, thought it was edited out of retreat materials. In any case, it is just an approach to the four samadhis of sems sde. Even so, it depends on direct introduction. Also, properly understood "released samatha" is just the second stage, mi g.yp ba, not moving, which is the integration of movement with stillness. Actually, though these things are presented as gradual, the four samadhis of the Kham system of sems sde are not actually gradual, just as the four symbols of klong sde are not gradual, and the four equipoises of man ngag sde are not gradual. All three series depend on working with the transmission of direct introduction. If someone is teaching about Dzogchen without giving their students introduction, then what their students are practicing is not Dzogchen at all, not even a little bit, this is

axiomatic.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 2:22 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

He states in his Wisdom Experience courses that he thinks achieving shamatha is a good goal, but does not present it as a pre requisite for Dzogchen. Indeed, that wouldn't even make sense for the text he's working off of.

Malcolm wrote:

Nevertheless, his students think it is a prerequisite and have told me he insists on it in his retreats. There are people out there trying to achieve perfect śamatha in retreat because they believe that is what BAW wants before moving on to Dzogchen. There must be a reason why so many of them think this and act accordingly, right?

In any case, I am just reflecting what Longchenpa says and what my own gurus have taught in relationship to that. People are free to do what they want and follow who they want. It's not like achieving perfect śamatha according to the middle Bhāvanakṛmā is a bad thing, it just isn't Dzogchen at all.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 2:16 AM

Title: Re: No guru, no dzogchen?

Content:

Malcolm wrote:

Longchenpa again:

Here, the special path of the essential core (snying thig) is superior in five ways to the common meditations employed as the path: (1) There is no distinction between sharp and dull in faculties because vidyā is nakedly realized. [...]

And the Sound Tantra:

There are neither dull nor sharp in capacity.

Vasana said:

Do these unequivocally trump the categories of capacities listed in Namkhai Norbu's books on semde, shine and lhatong?

Malcolm wrote:

Of course. Also ChNN commentary on Longsal trekcho literally reproduces Longchenpa's comments on the kind of śamatha and vipaśyanā I mentioned above, pg. 95-97.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 1:44 AM

Title: Re: No guru, no dzogchen?

Content:

Vasana said:

It's a point that is worth investigating directly with BAW or his senior students...

What's best from the perspective of a practitioner like Longchenpa with the highest of highest capacities might not be best for the majority of practitioners with much lesser or middling capacities or circumstances.

Malcolm wrote:

<https://media.sbinstitute.com/courses/spring2016/>

All you need to do is look over these transcripts, and you can see that BAW clearly insists that one must, as a preliminary, focus on perfecting śamatha.

But this is not the path of Dzogchen and it never has been. Longchenpa again:

Here, the special path of the essential core (snying thig) is superior in five ways to the common meditations employed as the path: (1) There is no distinction between sharp and dull in faculties because vidyā is nakedly realized. (2) There is no dependence on analytical wisdom because pellucidity is directly realized by one's sense organs. (3) There is no hope for meaning in intellectualism and rhetoric because vidyā that is beyond words is realized to be pellucid. {420} (4) Other than whatever appears as positive and negative delusions, there is no basis for confident clinging and grasping to appearances because the three kāyas are realized to be path appearances. (5) View, meditation, conduct, and result are seen as obscurations of vidyā because naked vidyā is pellucid. Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core] is superior.

And the Sound Tantra:

There are neither dull nor sharp in capacity.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 1:24 AM

Title: Re: No guru, no dzogchen?

Content:

Vasana said:

B.Alan Wallace:

And yes your vipassana will go much better if you fully achieve shamatha.

Malcolm wrote:

And Longchenpa, Treasury of Dharmadhātu Autocommentary:

Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core (snying thig)] is superior.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 12:40 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If someone is saying achievement of perfect Shamatha is a pre requisite for Dzogchen I can see the complaint, but not even BAW does that.

Malcolm wrote:

Yes, he does:

<https://tricycle.org/magazine/within-you-without-you/>

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 10:26 PM

Title: Re: No guru, no dzogchen?

Content:

Tata1 said:

He explainedd both what guru yoga and dedication are. And he also gave, and is giving dzogchen transmission.

Its normal to be confused if this are.your firsts times.

ject said:

Those poorly interpreted short definitions of guruyoga and dedicating merit? Yes, I know the definitions but I am sure it's not enough to properly practice any of it. I probably have to get the book (162 pages by Namkhai Norbu

https://shop.shangshungfoundation.com/en/products/2370000039538_guruyoga.html) to get a better idea.

Malcolm wrote:

There are three essential books you need to have to understand ChNN's presentation of Dzogchen: the Guruyoga book; the Precious Vase, and the Song of the Vajra book. Now that you have received transmission from YSN, you can purchase these books and learn from them. Many Dzogchen practices such as the separation of samsara and nirvana as well as the semzins can be practiced with no further required transmissions other than

a direct introduction. So now it is up to you. You practice these things, you gain some experience, and then you will have something to ask about. In the meantime, without some experience, you will not have any real valid questions. First things first, however. Learn Song of the Vajra. It is the supreme method of discovering your real nature.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 10:22 PM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

Also I'm skeptical as to a distinction between developing trekchod based on semdzins vs. shine. In fact, I'm pretty sure I've seen techniques like gazing on the white ah actually called a semdzin somewhere.

So, I don't really get the functional distinction other than Semdzins being more entertaining and interesting than traditional Shine techniques. I don't mean that facetiously, more entertaining often means more engaging...but I don't really get the distinction outside of this or that (maybe hyperbolic) claim of greater efficacy..

Malcolm wrote:

The term semzin is a translation of the term dharāṇa, as it sounds, it is a prelude to dhyāna and samādhi.

There are twenty-one semzins mentioned explicitly in the the Dzogchen tantras and there is a smaller subset identified by . They are divided into three groups: the first group of seven are for placing the mind in a calm state; the second group of seven are for parting mind and body; and the third group of seven are for entering into dharmatā. Then there is rushan practice. But as I already mentioned, Longchenpa criticizes the approach of normative śamatha and vipaśyanā, which is object-bases. You might object, the semzins are object based as well. However, the semszin are structured in a logical sequence which indeed is more efficient, and allow one to easily discover the natural dhyāna of rig pa, which after all is the point.

This is far more effective than trying to achieve perfect śamatha, which is still based in mind, and is without any method of nakedly exposing rig pa.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 3:48 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

In fact, takes on Dzogchen that just “blam here’s Trekchod” seem to be rarer to me.

Malcolm wrote:

If it isn't trekchö, it isn't Dzogchen. A beginner's practice should be focused on developing trekchö, systematically using the semzins and rushans. Sure, one can also apply Dzogchen view to the cultivation of the first dhyāna or also deity yoga using the six limb approach, but in reality, klong sde and man ngag sde are faster and more certain than these sems sde approaches.

The idea that one needs to spend months and years on developing śamatha according the middle Bhāvanakrama of Kamalaśīla is misguided, from the point of view of Longchenpa. Longchenpa very specifically criticizes this approach in chapter 10 of the autocommentary of the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 3:39 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

In this context, how do you "sign up" with a lama? Is there a some type of formal procedure? A "25 words or less" type of elevator pitch?

Explain it in few words like I was completely clueless.

Malcolm wrote:

Usually, just go to their teaching. You are interested, they are teaching, that's all there is to it.

ject said:

Lets use current Merigar event as an example. Perhaps this helps you to understand my confusion.

1. I could not schedule a trip so I am using webcast. In other words, I never met him in person.

Malcolm wrote:

Even if you went in person, you would not have met him. There are 1000 people there.

ject said:

2. Every lecture is begins with guruyoga. I have a faint idea of what it's about but sure, I could read a book about it but guess what, it needs an introduction.... from a guru who is long gone.

Malcolm wrote:

It is about discovering the state the teacher introduced you to and then continuing in that state.

ject said:

3. It ends with a "Dedication of merit" that sounds completely different from the one I have seen.

Malcolm wrote:

The Om dhare...etc is not actually the dedication. It is a series of mantras from Jigme Lingpa that are used to seal one's dedication. There are actually verses of dedication in the longer secondary practices we recite, concluding with om dhare....

ject said:

4. Lets say, he has another event, same structure: guruyoga - lecture- dedication of merit

5. Do I have to go and find another guru to learn what guruyoga and dedication of merit are all about if he has not planned a seminar on those topics?

Malcolm wrote:

You could just read the Guru Yoga book by Yeshe's father. It has all the necessary information.

ject said:

6. As I mentioned, I have never met Silvano Namkhai in person. He has no idea I even exist but by what you just wrote, I can call him my guru and he has no say in it.

Malcolm wrote:

We are all followers of the Buddha, and he also has no say in it.

ject said:

How can there be any "personal guidance" in a situation like this?

Malcolm wrote:

Personal guidance is overrated. But frankly, more detailed questions can be handled by SMS instructors like Steve Landsberg, etc.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 12:27 AM

Title: Re: Prayers for Thrangu Rinpoche.

Content:

Giovanni said:

Reliable sources are saying that the great Kagyu teacher Thrangu Rinpoche is critically ill in hospital.

Your prayers are requested. His teachings have touched the lives of many.

Malcolm wrote:

It's not surprising. He is 90 years old. Impermanence. No one lives forever. Not even

Buddhas.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 12:07 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

In this context, how do you "sign up" with a lama? Is there a some type of formal procedure? A "25 words or less" type of elevator pitch?

Explain it in few words like I was completely clueless.

Malcolm wrote:

Usually, just go to their teaching. You are interested, they are teaching, that's all there is to it.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 10:18 PM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

PeterC said:

Though it does not follow from their articles of faith, you will find that most of them also believe that we have no capacity for morality beyond self-interest.

Malcolm wrote:

Considering that their goal is personal salvation, this is not surprising in the least. There is no bodhicitta in Christianity, nor Hinduism, Islam, etc., regardless of their charitable motivations.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 11:00 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

justsit said:

The old and new testaments are quite different. I am referring only to the new...no slavery justified there, more of the "love your neighbor, do good to those who persecute you" stuff.

Malcolm wrote:

I am referring to Ephesians 6:5:

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just

as you would obey Christ.

There are several similar passages in the New Testament.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 10:56 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Shinjin said:

Mother Theresa

Malcolm wrote:

Is not who you think she is.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 9:32 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Re: Giuliani:

https://eddsa.blob.core.usgovcloudapi.net/public/650033_2023_Noelle_Dunphy_v_Rudolph_W_Giuliani_et_al_COMPLAINT_10.pdf

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 9:17 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Archie2009 said:

The bible is a disgusting book. You can justify being a completely immoral piece of s*** on it.

justsit said:

Try the New Testament, as written, not as interpreted by certain so-called Christians.

There are some good people who do try to live according to what Jesus actually taught, they just usually don't get any press.

Malcolm wrote:

Ummm...you mean the book that justifies slavery, etc.?

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 4:18 AM

Title: Re: Euthanizing pets...

Content:

shaunc said:

Putting a dog down, or any other animal for that matter is without doubt the worst part of owning an animal.

Unfortunately it is part of being a responsible animal owner.

Good luck and best wishes.

Malcolm wrote:

I think owning a sentient being is the worst part of owning an animal.

Author: Malcolm

Date: Monday, May 15th, 2023 at 11:28 PM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Malcolm wrote:

Buddhist, struggling to understand the incomprehensible mess called "Christianity."

Author: Malcolm

Date: Monday, May 15th, 2023 at 7:04 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

I don't agree that this is an accurate way to represent the Dzogchen teachings.

Samantabhadra/Rigpa never grasps, and therefore never strays into the first thought.

Sentient beings are dreaming the six realms, dreaming the teachings and dreaming that that there is so called 'liberation'.

Samantabhadra/Rigpa has always been awake.

natusake said:

The teachings include how sentient beings are ignorant in addition to how samantabhadra is liberated. You can't 'represent' Dzogchen teachings without both. If Dzogchen teachings were just about the latter, then there wouldn't be anything to teach, and there would be no Dzogchen teachings at all.

The teachings include how sentient beings are ignorant in addition to how samantabhadra is liberated.

Jules 09 said:

Who told you that the Primordial Buddha Samantabhadra/Rigpa needs to be liberated?

Malcolm wrote:

That's topic 2 of the 11 topics of dzogchen., the liberation of Samantabhadra and the delusion of sentient beings.

Author: Malcolm

Date: Monday, May 15th, 2023 at 4:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

I don't agree that this is an accurate way to represent the Dzogchen teachings.

Samantabhadra/Rigpa never grasps, and therefore never strays into the first thought.

Sentient beings are dreaming the six realms, dreaming the teachings and dreaming that that there is so called 'liberation'.

Samantabhadra/Rigpa has always been awake.

Malcolm wrote:

This has nothing to do with what you agree or disagree with Jules. There is considerable room for improvement in your understanding of Dzogchen. For example, are you going to disagree with Vimalamitra when he states:

Thus, ignorance (ma rig pa) depends on knowledge (rig pa) and delusion depends on nondelusion. As such, knowledge (rig pa) itself becomes ignorance (ma rig pa) and nondelusion becomes delusion.

Or the Self-Arisen Vidyā Tantra, pg. 196

Ignorance (ma rig pa) is realized essentially to be knowledge (rig pa);
concepts are realized to be the state of dharmatā;
the five attachments and aversions are the five pristine
consciousnesses;
the five objects are realized as the pure five lights..

Or, on page 274:

Vidyā (which can neither be clarified nor obscured)
and (the various appearances of) ignorance
are inseparable, realized to be one entity.

Or page 286:

Both knowledge (rig pa) and ignorance (ma rig pa) are also concepts of grasping.

Or page 354:

“The example for vidyā and ignorance is the form of water and ripples—depending on conditions.

Other examples that are used for rig pa and ma rig pa being the same entity are water and ice, etc.

At the time when the basis stirred, Samantabhadra never entered into delusion, but in the first moment, he experienced ignorance—the ignorance of the same identical cause and the connate ignorance. Khenpo Ngachung affirms this in his notes on Nyoshul Khenpo's thogal teaching, folio 17/a, when Nyoshul Khenpo discusses the liberation of Samantabhadra: "Both of those [ignorances] existed for Samantabhadra, but wisdom (prajñā) arose at that juncture."

The whole point of Dzogchen is to understand how ignorance arose and how to reverse that process. You keep on inventing artificial criteria which are not reflected in the tradition and certainly are not consistent with how my teachers have taught Dzogchen teachings. Since I don't want to insult your teachers, I can only conclude that you have not studied hard enough and have been content with a superficial understanding the subject.

Author: Malcolm

Date: Monday, May 15th, 2023 at 1:58 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

It was said that those who have achieved the six superknowledge or specifically para Citta ādi abhijñatā, can perceive the thoughts of others directly.

Malcolm wrote:

Yes, when the mind grasps characteristics, but only then.

Author: Malcolm

Date: Monday, May 15th, 2023 at 1:27 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

but this is what i'm saying. picturing red ball is not a thought. if we need to call it something i woud call it visualization. is it mental activity? yes. is it a thought? no.

what's there to think about? but, picturing red ball may easily trigger the train of thoughts though.

this is what Malcolm said: "Thoughts" are a reification of mental events. Whether there is reification or not, mental events happen". i take what he says is thoughts are not the same as mental events, they are reifications. something happened, like your body made an impulse notifying you are thirsty, and then there is narration of this event expressed by words: "hey, i am thirsty, i need to drink"

Malcolm wrote:

Concepts are reifications of mental impressions through the six senses.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 11:05 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...“Thoughts” are a reification of mental events. Whether there is reification or not, mental events happen...

yagmort said:

what is the nature of this "mental events"? why are they happening? can the mind be just still, resting in the quiescence?

Malcolm wrote:

It will still be accompanied by mental factors.

yagmort said:

i have problem understanding of what a thought is according to dzogchen/vajrayana.

Malcolm wrote:

Just the same as in abhidharma.

yagmort said:

heart told me "All activity in the mind is thoughts". i don't quite grasp this because what is the difference between human beings and animals then?

Malcolm wrote:

Nothing, other than the fact that we have more discernment than animals and can use language.

yagmort said:

a cat can figure out to open a door by jumping on a door handle.. does that mean cat thinks? to me the answer is "no", because thoughts are products of language.

Malcolm wrote:

No, language is a product of thought.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 9:24 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, that is the characteristic of deluded dualistic mind, *sems*, which reaches out and grasps at objects that it mistakenly believes are real. Non-dual awareness, *rigpa*, doesn't do that.

So, in the context of Dzogchen practice, it is important to be able to distinguish between dualistic mind, *sems*, which forms concepts about perceived objects, and non-dual awareness, *rigpa*; which does not grasp at appearances, or form concepts about them.

Malcolm wrote:

Howeve, what does the grasping is actually *rig pa*, which is why *rig pa* become *ma rig pa*.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 2:24 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Oh, and I was hoping that you would show me a thought that was a findable object...

Malcolm wrote:

You just found one and set it down in writing.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 2:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Thoughts are objects, really??

Malcolm wrote:

The object of the mental consciousness sense base (*mano-āyatana*) is the contents of the sense base of phenomena (*dharma*s) among the twelve sense bases, just as the

object of eye consciousness sense base is the form sense base. The content of the sense base of phenomena is all mental activity, the ten neutral mental factors, applied attention, sustained attention, the ten positive mental factors, the six negative mental factors, the 14 afflicted mental factors, and so on.

From Stainless Space (supporting trekcho text):

Just as reflections arise in limpid water (chu dwangs), the eyes and clairvoyances will arise from limpid vidyā. Moreover, one should practice by leaving the [six] sense faculties in their own limpidity (rang dwangs) without obstruction. Since the main sense organ, the eyes, are limpid, vidyā is limpid, because the eyes are the actual door of pristine consciousness. Otherwise, just as the appearance of reflections do not condition the water, [35/b] likewise, even though all outer appearances arise as a brilliant vision, since one's consciousness does become lost among such appearances, it is said "they are not established in vidyā"...

Now then, if one becomes mindless (dran med) when meditating through blocking the group of six [eye, ear, nose, tongue, body, and consciousness], one will deviate into an ignorant meditation.

If one meditates having blocked the six outer objects, although there is mindfulness (dran pa), since objects are not clear, it is called "falling into one-sided śamatha", and one will be reborn in the formless realms and so on.

Though objects appear, since extremes have not been eliminated by the view, merely abiding in a mind of clarity and emptiness is a trace for being reborn in the form realm and so on.

Therefore, having recognized that vidyā as liberated from extremes, it is very important that while in the state where there is no grasping to any objects or consciousness, objects are clear and vidyā is limpid. That is the pristine consciousness liberated from the three realms, called "the transcendent state of the universe and beings resting in the basis."

The vijñānaskandha, the aggregate of consciousness, itself is already nonconceptual by nature. When it perceives mental objects, such as a concept it takes another name, called "mental consciousness" (manovijñāna)." When it perceives form, it takes the name "eye consciousness" (cakṣurvijñāna).

Longchenpa is here indicating that you do not block the senses, which includes manas, the mental organ, nor to you block concepts, and so on, which are the object of the mental organ. The point is to not allow accepting or rejecting of either objects or consciousness.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

So it is like a circle where the activity of the mind distracts one away from the potential, the potential again becomes the activity of the mind and so on?

Are the 6 intellects typically translated as the 6 consciousnesses? The 5 sense and 1 mental consciousness?

Malcolm wrote:

When one is just resting in the six senses, there is no outward straying, inward withdrawal, nor remaining the middle. The five sense contact their objects, thus there are appearances, but there is no reification about these appearances, for example, "this is originally pure" and so on. The minute one enters into dualism, "I am over here, the appearance is over there" the imputing ignorance kicks into play and one is lost in dualistic vision. Those appearances are part of "the radiance of rig pa" a.k.a "the potential of compassion," when they are recognized for what they are, gradually one integrates with this.

Tata1 said:

Radiance is "dang"?

Malcolm wrote:

In this case, yes, gdangs. For when example, the essence, nature, and compassion are described, the essence is emptiness (stong pa), the nature is clarity (gsal ba), and compassion is cognizance (rig pa).

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:42 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

And activity of the mind equals thoughts and mental events?

Malcolm wrote:

When one is distracted, the potential of compassion becomes the six intellects; when one is not distracted, it is just the potential of compassion. The path of the dzogchen yogi is just the potential, rtsal.

Arnoud said:

So it is like a circle where the activity of the mind distracts one away from the potential, the potential again becomes the activity of the mind and so on?

Are the 6 intellects typically translated as the 6 consciousnesses? The 5 sense and 1 mental consciousness?

Malcolm wrote:

When one is just resting in the six senses, there is no outward straying, inward withdrawal, nor remaining the middle. The five sense contact their objects, thus there are appearances, but there is no reification about these appearances, for example, "this is originally pure" and so on. The minute one enters into dualism, "I am over here, the appearance is over there" the imputing ignorance kicks into play and one is lost in dualistic vision. Those appearances are part of "the radiance of rig pa" a.k.a "the potential of compassion," when they are recognized for what they are, gradually one integrates with this.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:03 PM

Title: Re: AI and translation

Content:

Humanic said:

I have been thinking lately about if it will ever be possible to have Tibetan texts translated accurately by AI.

Are the days of the lotsawa numbered?

Malcolm wrote:

No. In particular, native Tibetan compositions. Tibetan is a synonym poor language, in general. Many words functioning completely differently in different contexts. Then there are colloquial terms, which vary from region to region.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:58 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

And activity of the mind equals thoughts and mental events?

Malcolm wrote:

When one is distracted, the potential of compassion becomes the six intellects; when one is not distracted, it is just the potential of compassion. The path of the dzogchen yogi is just the potential, rtsal.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:02 PM

Title: Re: Is there rainbow body phenomenon in other Buddhist traditions? (Outside of Nyingma/Bon)

Content:

VolkerK said:

<https://thespiritoflife.net/2019/04/24/everyone-could-attain-a-rainbow-body/>

Malcolm wrote:

No, they can't. In highest yoga tantra, what they call "rainbow body" is a specific effect of the completion stage; in dzogchen, it arises because of an explicit understanding of how to reverse the reification of material appearances into pristine consciousness.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 7:54 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment...

Kai lord said:

Are such experiences being induced during direct introduction?

Malcolm wrote:

Yes, that is what happens.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:17 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

As It Is vol. 2, "Iron Rod Technique," pg. 69:

"If you want to totally stop encountering anything, and experience no mind, perceive no appearances, have your friend give you a hard whack over the head. Then you will succeed, at least for a while. When both thinking and perception cease, there is the state we call 'utter oblivion', which is mindless and without thought. That state resembles the original cause of ignorance. When both the thinking and the perceived are halted, your samsaric state is only put on pause, on hold.

[...]If your training is for the purpose of bringing thinking and experience to a halt, you must have somebody knock you out. If you prefer you could also do it by yourself. You don't need to have somebody else knock you out. Every time you wake up, take hold of the iron bar, if that's your training, and knock yourself out. You could get quite good at it after a while! This is quite easy to accomplish. As soon as you regain your senses and start to have one thought, immediately hit yourself on the head! Your meditation aid

would be the iron bar. This will help you to reach the ultimate stupidity! If you want to bring both sensations and thoughts to a halt use the iron bar. This was the pointing-out instruction for the stupid state of complete oblivion."

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:56 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

What you are calling "thoughts" is just the radiance of rig pa. When that radiance wanders towards objects, it becomes mind, and then there are concepts. Once that radiance has been recognized, thoughts only happen when one is distracted.

laowhining said:

Can you please explain in a little more detail how thoughts only happening when one is distracted is functionally different from Jules' assertion that thoughts don't happen when one is resting rig pa?

Malcolm wrote:

"Thoughts" are a reification of mental events. Whether there is reification or not, mental:events happen.

laowhining said:

Could we maybe say thoughts are the radiance of rig pa and it is thinking that happens when one is distracted? But even that feels like it misses the mark because, as you pointed out and Norbu Rinpoche often taught, one can still hold a conversation, drive, cook, etc.

I have to be honest, this is a point I have a lot of trouble understanding and while I recognize at some level that Jules is mistaken, I'm still not clear on why and how he's mistaken, and I'd rather not fall off the same conceptual cliff.

Is the point just that thoughts ceaselessly pour out of the mind because that is its function and the only difference is whether you get carried away by them or just recognize them as thoughts? It feels like perhaps that's it, but if that's it, I don't understand how Jules wouldn't get that.

Malcolm wrote:

Yes, the point is whether one is distracted or not by the activity of the mind, that's all.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes.

Mind exits, stage left.

Malcolm wrote:

Sort of...instead thoughts become objects (they already are), since they are nothing other than the radiance of vidya. That's why, even in a state of rig pa, one can drive, talk, pay bills, eat, use a restroom, etc. it's not like being in a state of rig pa induces cushion paralysis.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 5:52 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

When there is sems, there is no rigpa. When there is rigpa, there is no sems.

One is latent when the other is manifest, just as when the sun sets, then the darkness is right there. It is like that.

Once you become stable in rigpa, sems does not have a chance.

Malcolm wrote:

This needs a bit of clarification. Longchenpa states in the Lama Yangthig, Stainless Space:

When mind comes and goes, vidyā is not truly evident. When vidyā remains in its own radiance, mind is not evident, seeming as though when one arises, the other ceases. However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment...When the mind arises, the radiance is evident; because the state of vidyā is not evident, it seems to have ceased (although it does not cease, since it does not arise or cease).

That being so, it is very important to distinguish mind and pristine consciousness because all meditation is just that: all methods of purifying vāyu and vidyā are that; and in the end at the time of liberation, vidyā is purified of all obscurations because it is purified of the mind. The transcendent state abides as kāyas and pristine consciousness, and all critical points meet there.

And:

At that time, mental appearances and traces of the body, speech and mind are self-purified since one remains in vidyā's own state. Since vidyā does not move, one is liberated from the minds of the desire realm. Since not even clarity is apprehended, one

is liberated from the minds of form realm. Even though one is without concepts, since the radiance of vidyā unceasingly appears as objects, one is liberated from the minds of the formless realm.

What you are calling "thoughts" is just the radiance of rig pa. When that radiance wanders towards objects, it becomes mind, and then there are concepts. Once that radiance has been recognized, thoughts only happen when one is distracted. The proof that one is utterly undistracted, as Longchenpa points out, is the body of light:

However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment. The ordinary physical body dissolves into light, or when it is cast aside, since the breath stops, the body stops.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 3:42 AM

Title: Re: 48 vows of Amitabha Buddha

Content:

Shinjin said:

Agree with Zhen Li. Concept of "other power" can be found all over Mahayana including Tibetan sects. How is birth in the Pure Land possible without the power of the 48 vows?

Malcolm wrote:

The point is that "other power" is not a thing in Tibetan Buddhism. In Tibetan Buddhism, birth in Sukhavati depends on one's own aspirations, etc.

Shinjin said:

How would those aspirations be effective without the 48 vows?

Malcolm wrote:

This has all been hashed over before.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 2:21 AM

Title: Re: How many sutras

Content:

Sentient Light said:

Considering we just found the earliest known statuary Buddha form in...Africa last week,

Malcolm wrote:

<https://www.smithsonianmag.com/smart-news/buddha-statue-found-berenike-egypt-180982075/>

Maybe not the oldest, however:

https://en.wikipedia.org/wiki/Bimaran_casket

Author: Malcolm

Date: Saturday, May 13th, 2023 at 1:28 AM

Title: Re: 48 vows of Amitabha Buddha

Content:

Shinjin said:

Agree with Zhen Li. Concept of "other power" can be found all over Mahayana including Tibetan sects. How is birth in the Pure Land possible without the power of the 48 vows?

Malcolm wrote:

The point is that "other power" is not a thing in Tibetan Buddhism. In Tibetan Buddhism, birth in Sukhavati depends on one's own aspirations, etc.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 12:48 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

There can be no problem of atmanavada unless one says the tathātagarbha can be grasped by the conceptual mind, which it cannot.

natusake said:

Brahman is also stated to not be grasped by the conceptual mind. Do atmavadins not have the fault of atmavada?

Malcolm wrote:

This is just a form of apophatic mysticism. The argument that something is valid because it is beyond the conceptual mind is incoherent.

Asserting that the nature of the mind (tathāta) is not empty, while the mind itself is empty, is also incoherent.

Author: Malcolm

Date: Friday, May 12th, 2023 at 10:08 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Trump doing the jerk off dance poolside to Village People's YMCA:

Author: Malcolm
Date: Friday, May 12th, 2023 at 10:03 PM
Title: Re: Back in the USA...
Content:

Author: Malcolm
Date: Friday, May 12th, 2023 at 9:46 PM
Title: Re: Back in the USA...
Content:
PeterC said:
Not to mention that going on social media every day making personal attacks on a member of the federal judiciary

Malcolm wrote:
It's a campaign strategy.

Author: Malcolm
Date: Friday, May 12th, 2023 at 10:21 AM
Title: Re: Clarification on Nyingma view of emptiness
Content:
Passing By said:
Are they really incompatible? Prasanga and Uttaratantashastras. I mean lhundrub being a quality of kadak and the basis being nonarising and deathless doesn't seem so far fetched really

sherabpa said:
Yes I believe I misspoke there. The 9 examples are naturally compatible with prasangika. I meant there is a merely apparent incompatibility if one considers the non-emptiness of buddha nature to be subject to conceptual madhyamaka analysis.

Malcolm wrote:
If by the “non-emptiness of buddha nature” you are asserting buddha nature is something that is truly established, your view is no better than the view of nonBuddhists. If by the “non-emptiness of buddha nature” you simply mean that emptiness of suchness is also not truly established, then this fault is avoided.

Author: Malcolm
Date: Friday, May 12th, 2023 at 10:04 AM
Title: Re: Clarification on Nyingma view of emptiness
Content:

sherabpa said:

Yes tathāta itself is the garbha of a , and it is like space. But that is not the only metaphor used. It is also like a wish-fulfilling jewel, because the space of tathāta it is inseparable from the qualities. It is also like a vessel, a lamp, water and so forth. Yes the qualities are functions of the two accumulations, but in the sense of clearing away the obscuring factors, as the 9 examples show. In essence the Tathātagarbha is unchanging.

Malcolm wrote:

Yet, tathāta is also empty, it is not something truly established. If it were, it would be an inherent existent.

sherabpa said:

I do understand the difficulty of considering primordial wisdom to exist in the basis.

Malcolm wrote:

Pristine consciousness is the basis, but it also is not a truly established entity. The basis itself is baseless and has no foundation. Whatever qualities or faults that arise from it are equally the same. It is this point that renders Dzogchen more profound than the Uttaratantra.

Author: Malcolm

Date: Friday, May 12th, 2023 at 9:05 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Vasana said:

To not take it too seriously, I imagine all of these very serious conversations by very serious adults must sound like young children arguing about fairy tales from the perspectives of realized beings.

Malcolm wrote:

Realized beings like children, even when they argue about fairy tales.

Author: Malcolm

Date: Friday, May 12th, 2023 at 6:13 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Thoughts are illusory, unreal

Malcolm wrote:

So is rig pa.

Author: Malcolm
Date: Friday, May 12th, 2023 at 6:09 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

Jules 09 said:
And none of the authors of the dzogchen tantras are your teacher.

Malcolm wrote:
well, I know people who where there, you don't, and when they look at your posts, they laugh, because they studied at TUR's feet.

As for the Dzogchen tantras, at least I have the lungs, the blessings of the lineage, and the intimate instructions of all three series.

There is no lung or explanations of TUR's books outside of receiving them from EPK, Marcia, etc.

Author: Malcolm
Date: Friday, May 12th, 2023 at 5:34 AM
Title: Re: Back in the USA...
Content:
DNS said:
And Trump is back in the news again too.

<https://www.cnn.com/2023/05/09/politics/e-jean-carroll-trump-lawsuit-battery-defamation-verdict/index.html>
New York
CNN

—
A Manhattan federal jury found that Donald Trump sexually abused E. Jean Carroll in a luxury department store dressing room in the spring of 1996 and awarded her \$5 million for battery and defamation.
It's a civil suit, so Trump will undoubtedly tie it up in appeals for years.

PeterC said:
He can try, but unfortunately once he's in the appellate courts, he needs to be raising issues of law, not of fact. By not offering a defense in the court of first instance, he has severely limited his grounds for contesting the award subsequently. It's not clear that there are many grounds on which an appeals court could actually hear and appeal for this case. Also there is the issue that no decent lawyer will work for trump these days.

Malcolm wrote:
And here it is:

<https://storage.courtlistener.com/recap/gov.uscourts.nysd.590045/gov.uscourts.nysd.590045.179.0.pdf>

Author: Malcolm

Date: Friday, May 12th, 2023 at 4:16 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules09 said:

But if, as you say, "Thoughts are just the expression of awareness"; how will that approach ever end?

Malcolm wrote:

It is not an approach: the mind is just the radiance of rig pa mixed with karma vāyus. When those vāyus subside, so does the mind. When those vāyus are active, also the mind is active.

The point you fail to recognize, or have not been shown, is that once the radiance of rig pa has been exposed and identified for what it is, whether there are thoughts or not does not matter, just as one is able to identify someone's face in a crowd after one has been introduced to them. Further you are apparently unaware of the method of using strong concepts, like hatred, to expose rig pa.

Author: Malcolm

Date: Friday, May 12th, 2023 at 4:03 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Here is the statement from Tulku Urgyen:

Malcolm wrote:

Who is not your teacher.

Author: Malcolm

Date: Friday, May 12th, 2023 at 3:10 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Passing By said:

On that note, isn't Dudjom Throma also based on Dzogchen? But yet it has its own empowerment.....What's the made difference between that and Longchen Nyingthig chod?

Malcolm wrote:

In meaning, nothing. In tradition, one is the system of Jigling; the other, the system of Dudjom.

Author: Malcolm

Date: Friday, May 12th, 2023 at 1:58 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Care to quote me a book and page number?

treehuggingoctopus said:

Naturally. SMS1 Trainings, July 1994 to June 2001. Volume 1, pages 279-281 (the section of Ati Dzogchen view, the transcript of Namgyalgar SMS 1, April 1997 teachings).

Malcolm wrote:

Why don't you take a look at the passage ChNN is referencing? However, the passage is not exactly what ChNN represents it to be in Mipham's text.

In Speech of Delight, pg. 125-134, you will find that Mipham is equating several scholars view of freedom from extremes (spros bral): Longchenpa, Gorampa, Marpa, Milarepa, Sapan, Tsongkhapa, Rangjung Dorje, Dolbupa, and Taranatha in that order. I have already pointed out that Dolbupa and other gzhan stong pas agree equipoise can only be free from all proliferation. Since other-emptiness is a post-equipoise view, it is necessarily conceptual. Mipham also claims that the post-equipoise view of gzhan stong is analytical (133). This passage is also the sole passage where sugatagarbha is mentioned in the whole text.

Mipham then goes on to diplomatically discuss skillful means, and the necessity of teaching different sorts of teachings to different beings.

Moreover, in 1993, Conway, when discussing the Sakya master Mangtho, normally considered a gzhan stong pa, ChNN stated clearly that while there were similarities with gzhan stong in terms of the idea that the three kāyas were present in the basis, he distinguished Dzogchen from gzhan stong by point out that in Dzogchen the three kāyas are just potentials which require secondary conditions for manifestation, just as he does in the passage you mention here.

Finally, Mipham declares on page 84/85, my translation, "Because the intent of Śrī Candra—the profound view in which the biases of false conventions dissolve into the [dharma]dhātu because all these appearances are immediately pure where they are—is equivalent to the way original purity is confirmed in the texts of the Great Perfection, it is endorsed in our own lineage of vidyādhara..."

He earlier clarifies (pg. 75) that Candra's approach, is in his estimation, a cig car ba approach, one of equipoise in the union of two truths, (pg. 151), "There, through the way of the Consequence [prasanga] one gains certainty regarding the final Middle Way that

accords with wakefulness [ye shes, gnosis] of equipoise."

The Yogacāra Madhyamaka, he states, is a gradualist presentation.

Thus, no one can claim that the final view of Nyingma school is not Candrakīrti's. We have the evidence of both Longchenpa and Mipham, as well as ChNN on this point.

So unlike your previous assertion that we shouldn't check the explanations of our teachers against the texts that they reference, in fact we actually do need to check their references.

Author: Malcolm

Date: Friday, May 12th, 2023 at 12:03 AM

Title: Re: Russia to build Conservative Village for American Emigrants

Content:

conebeckham said:

404

Of course.

Not found.

Malcolm wrote:

<https://www.themoscowtimes.com/2023/05/11/russia-to-build-migrant-village-for-conservative-american-expats-a81101>

Good riddance.

Author: Malcolm

Date: Thursday, May 11th, 2023 at 10:40 PM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dawa Ösel said:

Sorry for diggi this up, found it through google

So, do i understand this correct, that if you have received the direct introduction one would only need a lung for the

"laughter of the dakinis" practice to actually do this practice?

Sorry for double checking, i just want to be sure about that

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, May 11th, 2023 at 10:16 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

The nine examples have both a definitive understanding, compatible with prasanga, and an understanding that is an atmavada at worst, and false aspectarian yogacara at best.

sherabpa said:

To render the nine examples compatible with prasanga would require you to deny many passages in the Uttaratantrashastra itself, such as those concerning changelessness, the element not being empty, its being true permanence, bliss, self, and purity, and its being inseparable from qualities.

Malcolm wrote:

This is all resolved, simply put, through understanding tathātagarbha to be tathāta itself. It's right there in the name. Tathāta itself is the garbha of a tathāgata.

sherabpa said:

However it is not equivalent to an atman or the mind of false aspectarian yogacara, because these are refuted by the inferential analysis of madhyamaka, whereas tathagatagarbha cannot be subject to such analysis, not being an object of conceptual understanding, as the Uttaratantrashastra itself says many times.

Malcolm wrote:

If the first nine examples are taken literally, then yes, there is the problem of atmanavada.

As far as the qualities go, the qualities are clearly explained in the Uttaratantra as being a function of the accumulation of the two heaps. The chapter of qualities clearly outlines the 64 qualities that belong to the three kāyas. If you assert that omniscience of all aspects exist fully formed in sentient beings, you are confronted with the absurdity that sentient beings clearly are not omniscient and so on. There are many other contradictions with the assertion that qualities exist fully formed in the basis, which is dispelled by the fact that basis is not just self-perfected. In the Uttaratantra, these 64 qualities are resultant qualities, not qualities of the basis.

But of course we can name the cause after the result, since we do this all the time in Buddhadharma. Since the the nature of all sentient beings is nothing other than suchness, when that suchness is realized, being the nature of all phenomena, it is not surprising at all that many qualities of the three kāyas manifest. Since the nature of sentient beings is just suchness, for this reason, tathāgatagarbha doctrine and prasanga are not in contradiction when it is understood that the tathāta of tathātagarbha is just the same suchness that is taught in the Prajñāpāramitā sūtras. The two texts even use the same metaphor, space, to describe tathāta. Just as space is the

source of all phenomena, likewise, tathāta is the source of all qualities of buddahood, but also, all faults of sentient beings. Just as space is not established substantially or as truly existent, likewise, tathāta itself is not established substantially or as truly existent. The Uttaratantra declares that tathātagarbha is free from all extremes, therefore, rightly understood, it is perfectly consistent with prasangika, and indeed, a prasangika perspective is the only correct approach to this teaching.

Author: Malcolm

Date: Thursday, May 11th, 2023 at 3:39 AM

Title: Re: Sanskrit for gDon

Content:

Linguistic Mystic said:

The Sanskrit for gdon is graha. Lotsawa House gives a good definition:

"Grahas (gdon) are understood to be both evil spirits and evil influences that are contained within or connected with a particular spirit or deity. They are also closely associated with the planets and other astronomical bodies. Grahas can inflict great harm on the human body and mind."

<https://www.lotsawahouse.org/words-of-the-buddha/dukkar-chokdrupma>

Malcolm wrote:

Care to provide a qualified example?

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 12:09 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

all explanations are 'untrue'.

Malcolm wrote:

Makes your posts pretty pyrrhic then.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 11:51 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Malcolm, if Longchenpa (and Gorampa) accept the Uttaratantrashastra as definitive meaning, then do they not accept the famous and central claim there that the element is empty of adventitious stains but not empty of unsurpassable qualities? And if they accept that statement as definitive, is that compatible with prasangika?

Malcolm wrote:

The nine examples have both a definitive understanding, compatible with prasanga, and an understanding that is an atmavada at worst, and false aspectarian yogacara at best.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 6:47 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

face it: the DW is Malcolm's place. He is the king here.

Malcolm wrote:

Nonsense.

However, when people wish to discuss tenets, they have to do better than just quote some passage from some past scholar and expect the conversation is over, and they have to admit when they have been caught in classical contradictions which have been pointed out by other past scholars. I personally don't care about these debates, but if someone asserts, incorrectly, that gzhan stong view is compatible with Dzogchen, I will reject this because it is a false statement. Not only this, but I have heard ChNN state this point with absolute clarity on many occasions with my own ears. The only Madhyamaka view ChNN stated, and even written about, that was absolutely compatible with Dzogchen is the prasanga view, echoing Longchenpa.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 6:34 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

But there is one thing that I must say here: ChNN spoke of shentong in different ways at different times, to different people. The transcripts of his SMS1 teachings show that yes, there have been situations when he not only defended it (in Taranatha's version) but defended it explicitly as being something akin to Dzogchen, and something people practising Dzogchen should not disparage.

Malcolm wrote:

Care to quote me a book and page number? Because in fact ChNN stated that they were incompatible over the point of whether or not qualities were fully formed in the basis or not. In Dzogchen, those qualities are not fully formed in the basis.

Further, Dzogchen does not make use of three own natures. So, I'll be waiting on those references.

Author: Malcolm
Date: Wednesday, May 10th, 2023 at 12:04 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

Könchok Thrinley said:
Sorry but when a book is being translated at the moment you cannot really read it can you?

Not to mention that reading and INTERPRETING tantras is not an easy task. Many people can hardly understand regular texts. And commentaries are often not much clearer.

Malcolm wrote:
The Sound Tantra itself is basically a long but terse list. However, the commentary unpacks it nicely, and very clearly. I am more than halfway through the root text and commentary, and expect to be done with the draft by next summer. Wisdom has agreed to publish it in principle, so it will be available to practitioners. And I will be explaining portions of it before publication for those who are interested.

Dzogchen tantras can be a challenge to understand without commentaries, but with commentaries not so hard.

Author: Malcolm
Date: Tuesday, May 9th, 2023 at 11:51 PM
Title: Re: Clarification on Nyingma view of emptiness
Content:

treehuggingoctopus said:
I think there are situations when such closing off of conversational space is useful. I cannot for the world see the shentong talk at DW as being one of them.

Malcolm wrote:
I am not shutting down gzhan stong pas. They are free to say whatever they like. I have no power to control them, so stop acting like I do.

When it come to gzhan stong and Nyingma, apart from a handful of writers in the Nyingma school who adhered to to it, beginning in the 18th century, it was not a popular view in Nyingma. It was first popularized in Eastern Tibet among the Karma Kagyus, from whom it spread into some quarters of the Nyingma school via Kongtrul's influence.

Rongzom would have rejected it. Longchenpa explicitly rejected it, as did Mipham, Khenpo Zhenga, and so on. Among those modern Dzogchen teachers who flat out rejected the compatibility of gzhan stong and Dzogchen view was Chogyal Namkhai

Norbu, our own teacher, who mentioned this point many times. I imagine Khenchen Namdrol also rejects it, as his personal point of view is aligned with Gorampa, at least that's what he told me thirty years ago (Gorampa = Dzogchen, was basically what he said).

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 11:36 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

You put it as if it were an incontestable fact. Which of course it is not, and the distance between acknowledging that one's interpretation of X is an interpretation (however reasonable, well-grounded, defensible, etc) and putting forward one's interpretation as if it were an incontestable fact is a space in which chances for anything like a conversation grow increasingly thin.

Malcolm wrote:

Arguing that gzhan stong is a golden age doctrine is among those absurd criteria. The fact that the gzhan stong pa incorrectly apply the three natures in a manner in utter inconsistent with how they are explained in the foundational documents of the yogacara school, while simultaneously insisting that everyone else has it wrong is another.

Könchok Thrinley said:

Any quote on which you could prove that? Otherwise we will have to go and crosscheck and I am a slow reader so it might take a while.

Malcolm wrote:

Assuming you are referring to disagreement over the three natures , you will have to read Tsongkhapa, Gorampa, etc.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 11:31 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Oh please. Characterizing Dolpopa in this way has got nothing to do with "clarifying for accuracy."

Malcolm wrote:

I've read Dolbupa, in translation and in Tibetan, as well as his detractors. I stand by my comment. Dolbupa reasonings are not very convincing, and are based on many absurd criterias.

treehuggingoctopus said:

You put it as if it were an incontestable fact. Which of course it is not, and the distance between acknowledging that one's interpretation of X is an interpretation (however reasonable, well-grounded, defensible, etc) and putting forward one's interpretation as if it were an incontestable fact is a space in which chances for anything like a conversation grow increasingly thin.

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Author: Malcolm

Date: Tuesday, May 9th, 2023 at 1:17 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Oh please. Characterizing Dolpopa in this way has got nothing to do with "clarifying for accuracy."

Malcolm wrote:

I've read Dolbupa, in translation and in Tibetan, as well as his detractors. I stand by my comment. Dolbupa reasonings are not very convincing, and are based on many absurd criterias.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 7:46 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Do not ever be surprised if people refuse to discuss things with you.

Malcolm wrote:

That's their limitation, not mine.

treehuggingoctopus said:

Yours too, of course. Takes two to tango.

Malcolm wrote:

Not really, I am always willing to chat with anybody, but I am certainly not willing to

agree with everybody, especially when I genuinely think they are in error, or are just blindly quoting opinions.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 5:13 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

a morass of incoherent assertions lacking reasoning, more or less like Dolbuwa.

treehuggingoctopus said:

Do not ever be surprised if people refuse to discuss things with you.

Malcolm wrote:

That's their limitation, not mine.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 5:02 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

↑ said:

But because people get hysterical whenever it is pointed out that a famous master's writing contains faulty reasonings or citations, it is hard to have a rational discussion about this fact because Tibetan Buddhists are heavily invested in personality cults.

treehuggingoctopus said:

Well. Hard to disagree. But here people started to use the he-is-a-terton move when Dudjom Rinpoche was receiving another round of flak for upholding a shentong view, the view that is regularly attacked and ridiculed here, sometimes really unpleasantly. The context does matter.

Malcolm wrote:

Point of fact, he didn't. And the fact is that gzhan stong pas here are incapable of responding with anything that isn't just a morass of incoherent assertions lacking reasoning, more or less like Dolbuwa.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 12:47 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Yes, of course, I get it. I have read the passage in question, after all.

Malcolm wrote:

Then my point stands.

treehuggingoctopus said:

Well, as Lingpupa pointed out, it does not, if, that is, your point was that the fact that the quote is garbled undermines HHDR's interpretation of Madhyamaka.

Malcolm wrote:

My point was that people repeatedly use this citation as a proof text for their own arguments, like three vows did, without understanding the proof text itself is faulty. My point had nothing to do with DR's understanding of Madhyamaka. That's a separate issue. But because people get hysterical whenever it is pointed out that a famous master's writing contains faulty reasonings or citations, it is hard to have a rational discussion about this fact because Tibetan Buddhists are heavily invested in personality cults.

Author: Malcolm

Date: Monday, May 8th, 2023 at 10:48 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Well, not sure who you are talking to here. Both Lingpupa and me know about the Tibetan convention of building up an argument from stacked quotes, and I am quite OK with the idea that the sources used by Tibetan authors in conventional exegeses will contain copious amounts of quotes of quotes of quotes, which makes the whole pyramid tottery and its content pretty much unverifiable. This, however, in no way undermines what I noted: That Bhavaviveka is incompletely preserved, and there are variants of it (and of course Lingpupa's earlier point also stands).

Malcolm wrote:

The point as addressed at the notion that prasanga and svatantra were Outer madhyamaka, while gzhan stong was inner, orbgreat madhyamaka. The original citation mentions nothing about all three Tibetan denominated systems, which were never known to Indians.

treehuggingoctopus said:

Yes, of course, I get it. I have read the passage in question, after all.

Malcolm wrote:

Then my point stands.

Author: Malcolm

Date: Monday, May 8th, 2023 at 5:38 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

heart said:

You think Dudjom Rinpoche didn't work with Tibetan texts?

Malcolm wrote:

That's not what I meant, but my post was incomplete. What I meant was that people who don't work with Tibetan texts directly often do not understand patterns of textual citation in Tibetan traditions.

treehuggingoctopus said:

Well, not sure who you are talking to here. Both Lingpupa and me know about the Tibetan convention of building up an argument from stacked quotes, and I am quite OK with the idea that the sources used by Tibetan authors in conventional exegeses will contain copious amounts of quotes of quotes of quotes, which makes the whole pyramid tottery and its content pretty much unverifiable. This, however, in no way undermines what I noted: That Bhavaviveka is incompletely preserved, and there are variants of it (and of course Lingpupa's earlier point also stands).

Malcolm wrote:

The point as addressed at the notion that prasanga and svatantra were Outer madhyamaka, while gzhan stong was inner, orbgreat madhyamaka. The original citation mentions nothing about all three Tibetan denominated systems, which were never known to Indians.

Author: Malcolm

Date: Monday, May 8th, 2023 at 4:38 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, teaching from the Natural State and directly transmitting that realisation;

Malcolm wrote:

Realization cannot be transmitted.

Author: Malcolm

Date: Sunday, May 7th, 2023 at 12:06 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

As far as I am concerned, it does not settle much, though. We do not know whether this is indeed the passage HH Dudjom Rinpoche cited -- and apparently the work by the second Bhavaviveka is incompletely preserved, and there are variants of it. Plus, of course, as you pointed out, the fact that this fragment may be garbled does not undermine HHDR's interpretation of Madhyamaka, which does not rest on Bhavavieka's passage.

Malcolm wrote:

It most certainly is the citation DR received, it's not something he invented. This is very common. People who don't actually work with Tibetan texts.

heart said:

You think Dudjom Rinpoche didn't work with Tibetan texts?

Malcolm wrote:

That's not what I meant, but my post was incomplete. What I meant was that people who don't work with Tibetan texts directly often do not understand patterns of textual citation in Tibetan traditions.

Author: Malcolm

Date: Sunday, May 7th, 2023 at 1:49 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

As far as I am concerned, it does not settle much, though. We do not know whether this is indeed the passage HH Dudjom Rinpoche cited -- and apparently the work by the second Bhavaviveka is incompletely preserved, and there are variants of it. Plus, of course, as you pointed out, the fact that this fragment may be garbled does not undermine HHDR's interpretation of Madhyamaka, which does not rest on Bhavavieka's passage.

Malcolm wrote:

It most certainly is the citation DR received, it's not something he invented. This is very common. People who don't actually work with Tibetan texts.

Author: Malcolm

Date: Saturday, May 6th, 2023 at 9:04 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Generally, the essence of the third turning, I would say, is essentially pointing out the nature of mind properly.

Malcolm wrote:

If you are claiming there is direction introduction in sutra, then this is incorrect. If you are claiming the nature of mind is pointed out in the third turning but not in the second, this is also incorrect.

Author: Malcolm

Date: Friday, May 5th, 2023 at 10:32 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Lingpupa said:

The suggestion that Dudjom's arguments, which are developed with the use of citations from a number of sutras and other treatises, depend on one citation - a "citation" that is not even actually cited - and are therefore undermined, is thus inconsequential to the extent that it effectively vanishes. It shifts the issue from that of views about shentong, rangtong and so on to a question about a minute pebble in someone else's shoe - someone who is not even in the room.

ThreeVows said:

It is utterly comical to consider that a tertön's understanding and realization of the dharma has anything to do with such a quotation.

Malcolm wrote:

The Big Red Book is not a gter ma. And in it, there are many passages which are just carte blanche taken from earlier texts. This is quite normal in Tibetan scholastic treatises.

Claiming that the authority of a composition depends on someone being tertön is ludicrous. The process of revealing a terma is completely unlike that of composing a treatise.

Author: Malcolm

Date: Friday, May 5th, 2023 at 10:29 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Arguing with you is mostly a fool's game, but generally speaking I think Dudjom Rinpoche is more of an authority than you are.

Malcolm wrote:

It is quite unlikely Dudjom Rinpoche tracked down the exact source of the citation in Bhavya's text I discuss below. Certainly the translator could not find it. I did find it, and explained it here on this forum ten years ago.

<https://www.dharmawheel.net/viewtopic.php?p=184765#p184765>

Lingpupa said:

The problem you have introduced here arises because you claim that Dudjom's arguments are predicated on what you assert to be a mangled citation. I have neither the resources nor the skill to check whether your claim there makes sense, so, provisionally at least, let's assume that it does. But "predicated on"?

Referring to the Big Red Book, and specifically not to the translator's introduction where neither Bhavaviveka nor Bhavya are mentioned at all, but to Dudjom's actual contents on pp. 178-186, as far as I can see there is no citation from either Bhavaviveka or Bhavya at all. There is just a passing reference to him (excuse absence of diacritical marks here) along with, firstly Nagarjuna and Asanga, going on to say "similarly explained by" Ratnakarasanti, Bhavya, Atisa et al.

The suggestion that Dudjom's arguments, which are developed with the use of citations from a number of sutras and other treatises, depend on one citation - a "citation" that is not even actually cited - and are therefore undermined, is thus inconsequential to the extent that it effectively vanishes. It shifts the issue from that of views about shentong, rangtong and so on to a question about a minute pebble in someone else's shoe - someone who is not even in the room.

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?p=184740#p184740>

The citation is here. As I said, it is a mangled citation.

Author: Malcolm

Date: Friday, May 5th, 2023 at 6:35 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Dudjom's arguments about an inner madhyana are not convincing, partially predicated as they are on a mangled citation from Bhavaviveka that does not mean what he takes it to mean

ThreeVows said:

Arguing with you is mostly a fool's game, but generally speaking I think Dudjom Rinpoche is more of an authority than you are.

Malcolm wrote:

It is quite unlikely Dudjom Rinpoche tracked down the exact source of the citation in Bhavya's text I discuss below. Certainly the translator could not find it. I did find it, and explained it here on this forum ten years ago.

<https://www.dharmawheel.net/viewtopic.php?p=184765#p184765>

Author: Malcolm

Date: Friday, May 5th, 2023 at 4:40 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

The third turning proper is unsurpassed as it is the discernment of suchness.

Malcolm wrote:

Agreed, so is the second, but the Buddha had to repeat himself because folks were not getting it. However not every sutra called "third turning" can be regarded as definitive.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:16 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Prasangika Madhyamaka is the doorway to the realization of the path of seeing.

Kai lord said:

If that is the case, then Bhāvaviveka, Asanga, etc, wouldn't have attained Arya bodhisattvahood.

ThreeVows said:

No, I don't think that is necessarily the case. The essential point has to be assimilated, which can be done in a non-analytical manner as well, and one can still discuss other things. Dudjom Rinpoche for instance discusses how there is basically a lower and higher mode of understanding mind-only, and the intention of Asanga and Nagarjuna are aligned in truth. But I don't know that I have the capacity to discuss this precisely at this time, so I won't try overly hard.

Malcolm wrote:

Dudjom's arguments about an inner madhyamaka are not convincing, partially predicated as they are on a mangled citation from Bhāvaviveka that does not mean

what he takes it to mean

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:12 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

"... what is important here is understand... that when the sense fields are laid to rest in their ground in Longde's practice of Dzogchen, then this luminosity is not neutral. It's completely and perfectly divine. It is brilliant wonderment and bliss beyond any imagining.

If one practices Dzogchen without the proper foundation in Ngondro and Generation Phase and Completion Phase, then one's Dzogchen practice tends to become a kind of dry, aloof, untouchability. One may really become an asshole Dzogchenpa in that fashion, filled with the conceit of conceptual enlightenment. If you are actually practicing Dzogchen, then mind becomes utterly pure and radiant and one recognizes all of appearance as divine wonderment, unbearable in its blissful quality. When there is no concept to solidify and make the sense perception rigid and false, then its immediate moment enhances and always points to the true nature of perception, which is the luminosity of awareness. This is called rangbop in Tibetan. 'Rang' meaning the self-nature of awareness, 'bop' to settle in. And so, this is what Milarepa is saying in the line that says, "Awareness is luminous, in its depths it is bliss."

Malcolm wrote:

This is a quote from whom?

Needless to say, there is no need for two stages in Dzogchen.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:05 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

One other thing, at the risk of over-speaking:

Malcolm wrote:

This system of the natural great perfection's usual manner of evaluating freedom from extremes, and so on, is the same as prasaṅga madhyamaka. The difference is that in madhyamaka an emptiness that is considered to be like empty space is made into the basis, whereas here, naked, originally pure vidyā—neither provable nor negatable—made into the basis. All the phenomena that arise from that [basis] are evaluated to be liberated from extremes, like space.

ThreeVows said:

Generally speaking I think you could say that prasangika madhyamaka is unsurpassed when it comes to this particular function. It is basically the terminal point of analysis of the mind. There is nothing beyond it, in terms of this analysis.

And yet, the vajrayana isn't entirely about 'the mind' in this sense.

Dilgo Khyentse Rinpoche says, basically, paraphrased from memory, that the 2nd turning is sort of half-relative, half-ultimate. I think the relative aspect is basically the orientation of the mind that culminates in the terminal approach of prasangika madhyamaka dialectics. This is like if you were in some big room, and there were many doors, and all of the doors got closed except for one, single door, the only door that actually led out of the room. Prasangika Madhyamaka is the doorway to the realization of the path of seeing. And the realization of suchness, which is the vajra, is that which is through that door. Vajrayana proper is founded on this. This is the ultimate aspect of the 2nd turning.

But anyway, in terms of 'evaluating freedom from extremes', there is nothing better. It is the great sharp sword that liberates.

Malcolm wrote:

I don't find evaluating Dharma in terms of the three turnings to be useful—there is no agreement on it among different scholars. For example, as I read the sole brief passage the doctrine is based on, it defines the third as merely a reemphasis of the second.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 6:06 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Speaking strictly for myself, Buddhadharma is not a religion, philosophy, or belief. It's direct knowledge of one's own state.

Astus said:

But that 'direct knowledge of one's own state' has a specific meaning to it, doesn't it? So, even if what are commonly seen as supernatural elements and 'all the ancillary stuff' are put aside, there are the absorptions and liberation, each to be recognised as 'a footprint of the Realized One' (<https://suttacentral.net/mn24/en/sujato>), beyond the scope of those occupied by mundane matters and conventional thoughts. These could even be called religious experiences.

Malcolm wrote:

Your endless citations are quite unnecessary.

The three liberations are already complete in everyone. They simply need to be recognized.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 6:35 AM

Title: Re: 48 vows of Amitabha Buddha

Content:

Mirror said:

Why is it so, that Pure Land (Amitabha) teachings and practices in Tibetan Buddhism don't talk about Amitabha's vows? Thank you very much for any replies!

Malcolm wrote:

Commentaries on these practices in Tibetan Buddhism do discuss these aspirations.

Other-power however is not really a thing.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 5:50 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But isn't that only because one is matching it up with what one already categorizes as "religion"?

And what are the components of that? Temples? Statues? Candles? Celestial beings?

Astus said:

Yes, Buddhism fits the category of religion because it looks like the other things that are called religions.

Malcolm wrote:

Topological arguments are very weak. Communism also looks like a religion. So does the military in every country. Government processes of legislation look like religions too, with rituals, ceremonies, and unfounded beliefs.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 5:46 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Buddhism can be a philosophy, or a science, or a religion. It really depends on who you are and what your expectations are. For example, HHDL said, "Buddhism is more than a religion. It is a science of the mind."

Astus said:

That's playing with labels, which is fine, since they stand for various ideas and feelings depending on the person who uses them.

Malcolm wrote:

You just stated, in a very prolix fashion, what I just said. Talk about playing with labels. In any case. Speaking strictly for myself, Buddhadharma is not a religion, philosophy, or belief. It's direct knowledge of one's own state.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 3:40 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

I don't know enough about these traditions to comment. I'd just suggest that the fanatical obsession of the rangtongpas with non-affirming negations is a largely Tibetan thing and views were more <https://www.amazon.com/Buddhism-Acquired-Buddhist-Studies-Monographs/dp/1845539974> as Buddhism moved east into Asia.

Malcolm wrote:

Ini Dzogchen, as explained by Rongzom, a direct negation is something used to refute an opponent's position without having a position to support. An implicative negation is used to defend one's position.

Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

ThreeVows said:

This seems slightly tricky, though. Longchenpa for instance does say that prasāṅgika madhyamaka is the highest dialectical approach, and indeed this would be the case there. But he also says that Vajrayana is superior, and there are quite a number of particular teachings given within Vajrayana, including things like realizing all phenomena as the mandala of the deity, etc. And of course many things are indeed said within Dzogchen.

Malcolm wrote:

It is not that tricky. In chapter 8 of the Treasury of Citations, he stated:

This system of the natural great perfection's usual manner of evaluating freedom from extremes, and so on, is the same as prasaṅga madhyamaka. The difference is that in madhyamaka an emptiness that is considered to be like empty space is made into the basis, whereas here, naked, originally pure vidyā—neither provable nor negatable—made into the basis. All the phenomena that arise from that [basis] are evaluated to be liberated from extremes, like space.

ThreeVows said:

Longchenpa for instance says,

All manifest forms are the mandala, or display, of enlightened form as an aspect of naturally occurring timeless awareness. All sounds and voices are the mandala of enlightened speech. Ordinary consciousness and the vast range of nonconceptual timeless awareness arise naturally as nothing more than the display of the supreme mandala of enlightened mind.

Malcolm wrote:

Where does he say this is a mandala of deities?

ThreeVows said:

None of this, of course, contradicts madhyamaka properly understood. But I don't think it's necessarily fair to imply or say that there is nothing more than non-implicative negations.

Malcolm wrote:

It is quite fair to say so, since the understanding of a direct negation in Dzogchen is not understood in the same way as in say, Tsongkhapa. For Tsongkhapa, the direct negation of inherent existence alone, is the example ultimate. Where as we see above, Dzogchen and Prasanga are alike in negating all four extremes both in the relative and the ultimate without positing something in their place [the middle is also directly negated as well]. Longcheпа's statement above (naked, originally pure vidyā—neither provable nor negatable—made into the basis) is an echo of Rongzom's chapter four of Intro to Mahāyāna Systems, devoted to proving that while Dzogchen cannot be proven through reasoning, neither can it be negated through reasoning.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 3:05 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

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Malcolm wrote:

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Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

BTW, all your Kalacakra business, as well as Dolbupa's polemics about Dzogche are actually off topic for a topic about Nyingma view.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:36 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Thank you! Where can I read more about these arguments? Are they in an open text? I am not sure I quite follow this one, wouldn't it be the same experience either way, since appearances still manifest in the mind with color/shape/other imputed characteristics, even with phenomena being outside of the mind(after all, the phenomena outside didn't have those characteristics either)? It seems like only the cause of the appearances are different(apparent outer phenomena vs traces from the alaya).

Malcolm wrote:

Appearances and apparent objects are not the same thing.

OdeKirk said:

Also, in this example, the fact that it is a liquid substance is a characteristic, and the position of the liquid substance is also a characteristic, both in space and time. What is the outer phenomena contributing to the experience of the sentient beings in this case, and how can sentient beings even end up look at the same substance?

Malcolm wrote:

The four elements, in this case, water.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:22 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

I don't know enough about these traditions to comment. I'd just suggest that the fanatical obsession of the rangtongpas with non-affirming negations is a largely Tibetan thing and views were more <https://www.amazon.com/Buddhism-Acquired-Buddhist-Studies-Monographs/dp/1845539974> as Buddhism moved east into Asia.

Malcolm wrote:

Ini Dzogchen, as explained by Rongzom, a direct negation is something used to refute an opponent's position without having a position to support. An implicative negation is used to defend one's position.

Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:18 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

When you succeed in dissolving the outer-inner world, you experience an entirely different realm of appearances that are not samsaric, but are the divine mandala. This is the very basic idea of śūnyatā-bimba, the forms of emptiness seen during Kālacakra practice. They are emptiness manifesting as a non-conceptual perceptual appearance.

Malcolm wrote:

This is totally dualistic, but it is characteristic of the path of transformation, thinking that one appearance is good and another appearance is bad. Emptiness always manifests as a directly perceived appearance since everything is empty, arises from emptiness, and disappears back into emptiness.

stong gzugs said:

Dzogchen leaves open an internal-vs.-external duality that Kālacakra completely dismantles.

Malcolm wrote:

Not in reality, only conventionally, from the point of view of dualistic vision. In reality, everything is just the same state of bodhicitta. Kathog Dorje Gyaltsen writes:

Bodhicitta self-appears as everything, manifesting as totally complete in the distinct particles in space and in the smallest worms on up, just like the sun, moon and stars arise in a placid ocean.

As the All-Creating King States:

Oh great hero, understand this nature of mine!

I am the nature of bodhicitta.

Bodhicitta is the all-creating king.

The nature of the all-creating king is body, speech, and mind.

There isn't a single thing body, speech, and mind do not do.

All that is done by the bodies, speech, and minds of the buddhas of the three times and also the bodies, voices, and minds of the sentient beings of three realms, are done by my body, speech, and mind, the all-creating king.

Everything included in appearance and existence, the universe and inhabitants, is done by my body, speech, and mind, the all-creating king in the state of dharmatā's unfabricated suchness.

Longchenpa explains:

"Here, it is asserted [that the outer universe] arises from the potential grasping at a self in the state of bodhicitta. Other than being mere play of the potential from the time it arises, there isn't any inside or outside; {308} clearly apparent nonexistents are

asserted to be mere appearances of dependently originated apparent conditions of phenomena, which are not established as mind or as other than mind.

stong gzugs said:

Kālacakra completely dismantles the notion that there is an internal channel system and an external world, because it shows how both are mistaken appearances of a singular Kālacakra mandala.

Malcolm wrote:

See above. In Dzogchen there are basically two phases: the basis arises as the universe and beings under the influence of avidyā and the universe and beings arise as the basis under the influence of vidyā. That's it. The String of Pearls Tantra states:

The universe and inhabitants have always been empty,
the ultimate endowed with the form of the relative.

One does not need to map anything onto anything. The world and beings just as they are, is already perfect and required no purification at all.

This is why Dölpopa accuses people like you of claiming that the shell is actually white, even though you haven't cured the jaundice.

Jaundice is also perfect and does not need to be removed. Buddhahood in this Life states:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

But I'm glad you're now acknowledging that gzhanstong comes from these Indian texts. It comes from one Tibetan's understanding of the Maitreyan corpus. Whether his understanding is correct is another matter, and is quite debatable. For example, like the debate over whether Tsongkhapa understood Prasanga perfectly. He also claimed his understanding derived from his profound experience of meditation.

All the buddha qualities are fully formed. BUT this doesn't mean that they will already be expressed, because there are defilements/obscurations that need to be removed.

This is incoherent. If they are fully formed, they should be functional whether or not there are obscurations. Otherwise, you are arguing that obscurations are more powerful than buddha qualities, an argument that natsuke raised, when the opposite should be true.

This is, phenomenologically, incredibly accurate to at least my experience of practice. When meditation practice is going well, and the winds and mind still
"When meditation practice is going well..."

For as long as mind is employed as the path, when effort is made in the practice of meditating a calm mind, it will exist. When the effort is dropped, [the calm mind] will perish— that is its actual nature. For as long as the pristine consciousness of vidyā is

employed as the path, since it abides in the stream of naturally occurring concentration, qualities will arise naturally, and those will be present at all times without any possibility of being separate from them.

-- Longchenpa

The buddhahood that exists as the ground is like a wish-fulfilling jewel covered by the mud of the stains. Cleansing it with the stream of the view, meditation, and conduct causes the result of the dharmakāya reality body endowed with twofold purity, which is like the jewel without stains, to actualize, and everything meaningful for oneself and others is spontaneously present ...

Again, this is just the error of asserting the basis (ground) is naturally perfected (spontaneously present).

The String of Pearls Commentary notes:

Since the position that the basis is naturally perfected is flawed, the basis is impossible. If the cause is asserted to be naturally perfected, the basis will be ineffective. Since the basis is given the name “cause,” the expression itself is defective. In that case, if it is deemed established, is the result established in that cause or not? If it is deemed established, one will not be able to avoid the fault that the result will possess a contradiction.

What if sometimes [the basis] is a cause in which the result is also established? Since the cause is established from the result, there is (1) the fault of an infinite regress and (2) the unavoidable fault that the cause and the result are the same. If it is asserted [that the cause and the result] are the same, the expression, “the cause and result of karma,” will be defective.

If it is asserted that the cause and result are different, the assertion that the cause is naturally perfected is defective. If that cause is established in the result, one cannot reject the consequence that the result is the cause. Therefore, since the result cannot be designated as the cause, the connection of the cause and the result should be understood from investigating them—causes generate results, but causes are not generated from results.

Alternatively, if it is asserted that everything is naturally perfected from everything, since one will not be able to refute what has not been asserted, one will not be able to prove one’s own assertion. Therefore, there is no purpose in [asserting the basis is] naturally perfected.

Since proving a favorable position and disproving an unfavorable position makes a naturally perfected basis one-sided, the assertion of a naturally perfected basis is defective.

Suppose that the naturally perfected basis is stated to be nondual. If the cause, result, and so on are nondual, the assertion

of a naturally perfected basis is defective. Saṃsāra and nirvāṇa are also rendered false. Further, reasoning negates the absence of a result at the time of a naturally perfected cause and so on. There are more reasonings to be elaborated with respect to that, but they will not be elaborated here.

While the ground buddhahood of the dharmakāya reality body and the resultant buddhahood of the dharmakāya reality body have not the slightest difference in essence, they are distinguished as ground and result by means of the presence or absence of incidental stains. This is like referring to the space of the sky in situations when it is free or not free of clouds and so forth.

You might imagine the following is similar, but it isn't. There is just a similarity in terms, but not meaning. Longchenpa writes in the Lama Yangthig:

When one has attained proficiency in the self-recognition of one's great naturally perfected primordial buddhahood of vidyā which exists within oneself, after afflictions have become self-cleansed and self-purified, the state of the stable clarity of one's naked vidyā (in terms of being free from the modifications of hope and fear) is like the sun free from clouds, or like delusion never being conceived within one's mind. Since one does not regress, it is similar with the first contact of impurity. It is like the marking out of the base tree, or, is like attaining one's independence having taken one's own seat without moving like the coronation of a prince.

However, there is no dharmakāya in the result. Hence your language is incoherent and belongs to lower vehicles. In the commentary to the Tantra Without Syllables it is pointed out that:

The three kāyas and the five pristine consciousnesses are not the result, but the path.

The difference between your view and the view of Dzogchen is that faults themselves are the qualities and the qualities are the faults. Again at time of the basis rising up out of the basis:

In the unceasing potential of the qualities of the source (natural perfection), the qualities transformed into faults from the essence forming as the kāyas, the nature [31a] forming as light, and compassion forming as rays.

And when the universe and beings arise as the basis:

Furthermore, purity arises as the door of pristine consciousness through the aspect of naturally perfected qualities. Impurity appears as delusion when it seems to arise as the mode of entering samara. When the mode of reversing delusion seems to arise, once there is liberation into purity that exists without abandoning delusion, there is buddhahood.

Buddhahood is taught to be the enlightened body of primordial awareness, and the incidental impurities are taught to be the groups of consciousness.

Yes, which means you have a total duality here since these are considered to be

substantially different.

In Dzogchen, ye shes is regarded as the being the basis for sems. While sems is regarded as a obscuration to be given up, it is not regarded as a substantially different entity since it arises out of the potential (rtsal) of ye shes, manifesting as play (rol pa, dualism). Longchenpa points out:

In addition, all phenomena of samsara depend on the mind, so when the essence of mind is purified, samsara is purified. Since the phenomena of nirvana depend on the pristine consciousness of vidyā, because one remains in the immediacy of vidyā, buddhahood arises on its own...

The essence of mind is the radiance of vidyā which is mounted on the vāyu. The essence of vidyā is intrinsically clear without vāyu (the pristine consciousness vāyu of purified karmavāyu free from coming and going).

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 11:08 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Therefore, Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

Astus said:

The dharma, the principle, the law is timeless and independent of the presence of a buddha. But Buddhism, the doctrine and discipline, that exists temporarily and dependently, and that is a system - as it is and as it has been - that can be called a religion rather than a philosophy or a science.

Malcolm wrote:

Buddhism can be a philosophy, or a science, or a religion. It really depends on who you are and what your expectations are. For example, HHDL said, "Buddhism is more than a religion. It is a science of the mind."

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 10:42 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

Philosophies usually don't have temples, clergy, holidays, rituals, etc.,

Malcolm wrote:

Marxism.

Astus said:

but religions often have quite complex philosophies, usually called theology. Let's not forget that the Buddha taught not only the Dharma but also the Vinaya.

Malcolm wrote:

Then, as I pointed out already, Buddhism is also a philosophy, one that can be followed with minimal religious trappings.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 9:41 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

PadmaVonSamba said:

This is a very good point to consider.

Even when we say "I take refuge in the Buddha", that whole process can never exceed the limits of what one imagines a Buddha is or represents.

Hence the Heart Sutra mantra 'gone, gone, gone beyond' which I think suggests thinking outside of even thinking outside the box.

Malcolm wrote:

The answer is that Buddhism has elements that are religious, elements that are philosophical, elements that are contemplative, elements that are cultural, elements that are ethical, and so on, and people become involved in Buddhadharma because of interest in all, several or one of these elements.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 8:43 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Malcolm wrote:

Which is largely the history of sectarian literature.

Astus said:

The one common factor we can find among all Buddhist schools, however, is the idea that suffering is caused by karma, and that karma is caused by affliction, and in Mahāyāna, the idea that we have an intrinsic moral obligation to benefit others apart from ourselves.

Malcolm wrote:

Add to that the ending of suffering by the elimination of afflictions, and the threefold training with the thirty-seven qualities for awakening as the way to do that, and we have the four noble truths.[/quote]

An intelligent person can infer that if anger or desire or ignorance is causing them suffering, to abandon those. That's all they need to do.

Astus said:

But you don't need to accept rebirth to cease grasping at aggregates as a self. Right, the initial faith that is required is trusting the Buddha, because 'If you don't give rise to faith, you won't approach a teacher.

Malcolm wrote:

Clearly one does not need a teacher, example, pratyekabuddhas. And you do not need a teacher to tell you are suffering, anymore than you need a doctor to tell you that you are ill. In both cases one discovers one has a problem, and then one seeks a remedy. But this is not necessarily a religious quest, actually, it is just a change in attitude that results in the cessation of suffering. Therefore, Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 7:32 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...the distinction between sems and ye shes.

yagmort said:

in tibetan, what is the exact meaning of sems?

and what is the difference between sems and blo?

when i asked, tibetans touch the chest when saying sems, and touch the head when saying blo, what they say is that "sem is more like soul, heart" while "lo is reasoning/rational mind", which is confusing because i thought that sem is rational mind.

Malcolm wrote:

In dzogchen, sems is a catch all term for the eight consciousnesses.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 7:11 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

If it is concise enough, could you please explain why Longchenpa rejects this?

Malcolm wrote:

Outer phenomena have their own dependent origination and should be viewed in light of the eight examples of illusion, according to Longchenpa.

OdeKirk said:

Thank you, is this explained further in Finding Rest in Illusion (I assume those are the 8 examples you are talking about?)?. The question I have on my mind is this - Since all phenomena are empty of any distinguishing characteristics, how would it be possible for sentient beings to agree on any common outer phenomena, unless through a shared karmic perspective, in which case isn't it just Yogacara? What use is there in positing the outer phenomena when you can skip to the shared karmic perspective directly?

Also a side note, do you know need lung for Finding Rest in Illusion? I have pointing out instructions from multiple teachers in case that is necessary.

Malcolm wrote:

A shared karmic perspective does not negate the liquid substance that is perceived differently in the six lokas. Otherwise, many faults ensue, such as the mind having color and shape, etc. Phenomena are ultimately devoid of characteristics, but in Dzogchen teachings, the view of conventionality in general is the same as Prasanga.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 10:39 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

So if it's said, "the ultimate is empty of relative phenomena", it seems to me that this basically means that as Longchenpa says above, "When the turbidity of the mind [sems] and mental factors [sems byung] subsides, luminous primordial wisdom, the nature of the mind, arises from within". He says,

Is not the 'relative' essentially that which is discerned/apprehended by the mind/mental factors? And is that not, ultimately, non-existent?

Malcolm wrote:

No, since Dzogchen does not negate outer phenomena. The subsiding of mind and mental factors has nothing to do with outer phenomena, unless you take the view that outer phenomena are nothing other than mind and mental factors, a perspective Longchenpa absolutely rejects.

OdeKirk said:

If it is concise enough, could you please explain why Longchenpa rejects this?

Malcolm wrote:

Outer phenomena have their own dependent origination and should be viewed in light of the eight examples of illusion, according to Longchenpa.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 8:29 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

So if it's said, "the ultimate is empty of relative phenomena", it seems to me that this basically means that as Longchenpa says above, "When the turbidity of the mind [sems] and mental factors [sems byung] subsides, luminous primordial wisdom, the nature of the mind, arises from within". He says, when the self-cognizing primordial wisdom is wrapped in the webs of defilement caused by the illusion of duality, it is called 'mind'. For it consists in the nonvirtuous mental factors of detecting cognition and discernment. Liberation from this is called buddhahood. For even though (in that state) an object is known, there is a freedom from duality, as implied in detecting cognition and discernment.

Is not the 'relative' essentially that which is discerned/apprehended by the mind/mental factors? And is that not, ultimately, non-existent?

Malcolm wrote:

No, since Dzogchen does not negate outer phenomena. The subsiding of mind and mental factors has nothing to do with outer phenomena, unless you take the view that outer phenomena are nothing other than mind and mental factors, a perspective Longchenpa absolutely rejects.

To say the ultimate is empty of relative phenomena is to claim there is an ultimate which exists outside phenomena, it's akin to claiming that wetness exists separately from water or heat from fire. In fact no ultimate can be established apart from relative phenomena at all, since the ultimate is just seeing the suchness of phenomena, as

Candrakirti states, all things have two natures, one seen correctly, the other not.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 6:10 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

You appear to have had some intellectual fun

Malcolm wrote:

That's what forums are for. They certainly aren't places where people ought to for anything other than opinions and concepts.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 5:52 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

Back from a short retreat and catching up on things. Always glad to chat gzhanstong with you, Malcolm. Maybe one day you'll come around to the definitive view of the Buddha

Malcolm wrote:

Unlikely, since I don't don't favor crypto-Hindu views.

stong gzugs said:

You've repeatedly attempted to assert that gzhanstong comes from an analysis of tenets, is based on the merging of the two truths and three natures, etc. I've repeatedly corrected you on this.

Malcolm wrote:

You've repeated yourself, but you are not correct.

stong gzugs said:

Not sure why you keep repeating it when it's so easily debunked? We know the exact moment that Dölpopa discovered the gzhanstong view:

Malcolm wrote:

It is not his discovery, it is the tradition of Tsan Khawo che. This is why it is listed as such by Kunga Drochok in his One Hundred Instructions of Jonang.

stong gzugs said:

As I've also

<https://www.dharmawheel.net/viewtopic.php?p=652081&hilit=candrakirti#p652081>

you keep pretending that Candrakirti is the definitive way to understand mādhyamaka.

Malcolm wrote:

I am not pretending this is so, it is so.

stong gzugs said:

(And Tārānatha already countered these qualms about the mapping of the three turnings and two truths in light of the Bṛhatṭikā

Malcolm wrote:

Which is quite late.

Candrakirti's Madhyamakāvatāra said:

(Although, funny enough, Dölpopa tracked down an instance where Candrakirti teaches basic gzhanstong below.)

Whether buddhas arise or they do not,

In reality, the emptiness of nature,

Of all real things has been proclaimed

As emptiness of the reality of "other."

The true, pure ultimate reality as well as suchness

Is the emptiness of other things ...

"Other" reality is the supreme arising of suchness (dharmata).

This, arising as supreme, is eternal existence.

Malcolm wrote:

Did you look and see how Candrakīrti describes this?

He explains the passage as follows: "Extrinsic existence (gzhan gyi dngos po, parabhāva) is the supreme truth. It is supreme because it always exists. As it is one in aspect, since extrinsic existence is the apogee of gnosis, it is the existence (bhāva) of realization. That is the emptiness of suchness. Again, having an outside existence is to extrinsically exist. Because of transcending samsara, so-called "extrinsic existence" is the reality limit. Since it is immutable, the meaning is that the emptiness of the suchness that is empty of characteristics is the emptiness of extrinsic existence."

So here, what is being described as outside, or extrinsic to, samsara is the gnosis, the emptiness of suchness, it's emptiness of characteristics. It certainly doesn't say anything at all about truly existing, ultimate buddha qualities, which would be characteristics.

All Candrakirti is saying here is just what Nāgārjuna says in the MMK 18:9-12

The characteristic of suchness.

cannot be known from another, is peace,

free from all proliferation,
nonconceptual, and without differentiation.

Something produced dependent on another
is not the same as the latter
nor is it other,
therefore, it is neither permanent nor annihilated.

The ambrosial teachings of
the buddhas, the protectors of the world,
is that there is neither sameness nor difference,
permanence nor annihilation.

Though a perfect buddha has not yet to arise,
and the śrāvakas are no more,
the gnosis of pratyekabuddhas
will arise without the teacher.

But even gzhan stong pas know that reality is actually free from all extremes, despite
their neurotic anxiety about buddha-qualities.

Reality is free from extremes when we meditate, but in everyday post-equipose
conversation, we don't denigrate it as inherently empty unlike you rangtongpas do.
I am not a rang stong pa. There is no such thing:

Again, Nagārjuna:

If there were something that was a little not empty, there would something to be empty.
However, as there is nothing that is not empty, where is there something to be empty?
Again, if you lack an ability to explain in post-meditation how kungzhi yeshe and the
buddhas are not "empty" in the same way that a chariot is empty...
Chariots are empty of minds. Sentient beings are not empty of minds. Therefore, they
can become buddhas and chariots cannot. Therefore, chariots and sentient beings are
not the same and are not empty in the same way. This should be obvious.

However, those who argue that there is a blank ultimate of nonexistence are the gzhan
stong pa, who assert relative phenomena do not exist at all in the perfected nature
(gzhan stong), because they claim the perfected is empty of both the imputed and
dependent natures (rang stong).

Again, simply false. There is no "blank ultimate of non-existence," because the ultimate
is empty of relative phenomena,

You are asserting that the ultimate nature of relative things is a nonexistence, an utter
void (rang stong). This far worse than Geluk extreme of asserting that relative phenonena
are merely empty of the true existence that is inherent existence. You don't even give

relative things mere existence, like they do. Worse, you split the two truths in half. It is impossible for you to appreciate the inseparability of samsara and nirvana.

Pratyahāra, sense withdrawal, is just resting in a nonconceptual mind.

No. You don't have oral instructions and don't seem to understand the practice. At best, you're confusing pratyahāra with the unique preliminary of wensum. Tārānatha gives the definition of pratyahāra as withdrawing the mind from ordinary experiences to then engage with the appearances of primordial wisdom. A major barrier in your understanding of Kālacakra is that you don't grok Dölpopa's distinction between Mādhyamaka without Appearance (snang med dbu ma) and Mādhyamaka with Appearance (snang bcas dbu ma).

This just shows you have not been paying attention at all. Appearances and emptiness are never separate, and I never asserted they were. You are like a man shouting in an empty valley, who thinks they arguing with someone else, when they are just debating with their own echo.

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Longchenpo points out in his Treasury of Citations:

In brief, all meditations with and without support are included.

Tārānatha makes

<https://www.dharmawheel.net/viewtopic.php?p=650517&hilit=T%C4%81ranatha%27s+Critique+of+Dzogchen#p650517> of other practice systems (including Dzogchen) not being the actual completion stage, but only nominal, because they only address the relative bindus and nadis.

This just means Taranatha had no understanding of Dzogchen at all and never received any teaching on it.

Your claim is quite uncertain. Dudjom Rinpoche writes in the Big Red Book, pg. 301: the all-knowing Longchen Drimé Öser[/u] —

If you'd been following along, you would know that Longchenpa explicitly rejects gzhan stong. So it is said by Naropa:

The single definitive means is the truth of the nucleus.

The four successive seals and the six-limbed yoga,

the diverse vehicles of thought,

have resorted to the provisional and not the definitive, etc.,[/i]

Got a translated source that provides the fuller context around this quote? Naropa was famously a Kālacakra yogin, and key promoter of the system, so the odds that he denigrated it in the way this quote implies are nil.

It's from a text called the Ratnaprabhā-nāma (Toh. 1342). In this text, Naropa completely rejects a path based on causes and results, such as creation and completion stage. Since it is also found in the Kagyu Mahamudra collections, I am sure Karl B will have a complete translation of it.

The body, speech, and mind of the pure victor

is produced from the essential meaning without striving.

In the meaning of bodhicitta,

the single definitive vehicle is the essential meaning,
 but the four grades of mudras, the sadāṅgayoga,
 the various vehicles of thought,
 are provisional, not definitive.
 There is no high or low in the essence,
 aspiration and engaged [bodhicitta] are exhausted as conceptual thoughts,
 The unique mind essence is free from extremes,
 different results do not exist, there is no path,
 the yoga of noncontrivance is the perfect path.
 The nonabiding nature is the same in the mind,
 arriving at the end without traveling is a result?
 Free from cause and condition, without arising and perishing,
 clear as the self-originated essence from the beginning.
 However the six realms appear
 and the nature of nirvana
 are inseparable, the same in the self-originated mind.
 The mental concepts of the six realms
 and the cognizance of intrinsically clear gnosis
 are no different, the same in the essence...etc.
 if the key points such as the posture of the body, and so on, for nonconceptual mind are
 dropped, [that nonconceptual mind] will perish, and also [vidyā] will not be exposed
 nakedly. Nonconceptual vidyā is the complete opposite of that.[/i]
 Again, you lack oral instructions, so you're misapplying critiques onto Kālacakra that
 don't apply to it. The second yoga of Kālacakra already has pointers on recognizing
 everyday objects that seem solid as made of empty forms. It's hard to explain, but you
 ever do open-eye meditation and see how everyday objects have a sort of glimmering
 halo of light around them? It's kind of like that, except it's not just a ring outside the
 objects, but the entire object itself. So nothing stops once you exit meditation. You just
 start seeing, hearing, etc. everything as these luminous empty forms and, as you get
 further along, the experience organizes itself into a mandala-like pattern. That's why
 Dōlpopa says that Mādhyamaka with appearances is the highest teaching, because we
 can go beyond conventional appearances altogether, and see everything as a divine
 mandala.
 There is no need to see everything as a divine mandala. There is no need to go beyond
 conventional appearances. That's just a contrivance of faces and hands which does not
 go beyond the view of mahāyoga.

Further, Madhyamaka itself is just a deviation, as the Soaring Garuda points out:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an “ultimate phenomenon.

For example, Mañjuśrimitra states:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations

of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

What more is there to say?

Rongzompa almost gets there. But the key distinction is that Dzogchen as far as I've seen

Then you have not been looking.

Dzogchen asserts that appearances of the universe are just the five lights of pristine consciousness perceived incorrectly. This is why there is no point in the creation and completion stage, from a Dzogchen point of view, unless someone needs this as a temporary crutch.

it emphasizes instead how those external things appear in the inner mirror of our individual awareness, arguing how those appearances in the mirror arise from our body. But in Kālacakra, we do have something to say beyond Nagarjuna because we see that there are patterns that link microcosm and macrocosm, and we can actually work with these patterns. So instead of just looking at the external world and saying, oh it's all inherently empty,

You clearly don't understand Dzogchen.

we identify those specific patterns in the external world that map onto the internal world, and then through the sadangayoga, we see that this entire conventional reality with internal and external correspondence patterns are actually just sort of weak echoes of a non-dual mandala that is other-empty. "As in the external, so in the internal, as in the internal so in the other." Dölpopa explains this in Mountain Dharma.

This is way too intellectual, contrived, and full of effort.

One does not need to map anything onto anything. The world and beings just as they are, is already perfect and required no purification at all. As it says in the Soaring Garuda:

Since there is no object to attain, there is nothing other than the three realms.

A commentary states:

Because the three realms themselves have attained buddhahood already in the essence of natural perfection, it is ascertained that a result generated by a cause is not a separate object to be attained.

And further, from the same text:

In order to demonstrate the deviations of the stages:

"Even relying on the tenth bhumi is an obstruction to awakening."

The seeking that relies on the path method of the tenth bhumi of the causal bodhisattvas and the wish to attain by relying on the tenth stage of outer, inner and

secret secret mantra does not see the place that is free from being traversed.

"The extremely rapid pristine consciousness is free from all thoughts."

That being the case, because the self-originated pristine consciousness, the basis of everything, is free from gradual progression, it is more rapid because of emphasizing nonprogression through mere seeing. Since that is free from all goal-oriented apprehension of objects and apprehending subjects, it is very special because there is no obscuration to purify.

Anyway, if mere acceptance of tathagatagarbha makes one a gzhan stong pa, then everyone is a gzhan stong pa.

Gzhanstong says that: there is kun gzhi ye shes that is beyond momentariness and not dependently originated (unlike the kun gzhi nram shes), within which all of samsara and nirvana manifest (making it empty of them), and is the source of all the buddha qualities. Dzogchen says, all samsara and nirvana are nothing other than self-originated pristine consciousness, and this is also not established, being free from a basis or a root.

In terms of the buddha qualities, it says the buddha qualities are fully formed and don't need to be created anew, only need to be recognized and manifested, which is what the path is for.

This is the error of asserting the basis is lhun grub. It violates cause and effect, which is why gzhan stong and Dzogchen are not compatible. When it is said that the kāyas and wisdoms exist in the basis, it simply means they exist as potentials, not matured.

The critique that saying the buddha qualities are already fully formed invalidates the need for a path has already been addressed by Dölpopa in Mountain Dharma.

Not satisfactorily, which is why Longchenpa explicitly rejects the gzhan stong view.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 12:00 AM

Title: Re: Traditional Soto approach clarification

Content:

Malcolm wrote:

I am not really qualified to comment on Zen, one way or other. However, this passage by Dogen really strikes me as a beautiful expression of realization, right up there with some of Longchenpa's writings:

BUDDHA DHARMA CANNOT be known by a person. For this reason, since olden times no ordinary person has realized buddha dharma; no practitioner of the Lesser Vehicles has mastered buddha dharma. Because it is realized by buddhas alone, it is said [in the Lotus Sutra], "Only a buddha and a buddha can thoroughly master it."

When you realize buddha dharma, you do not think, "This is realization just as I expected." Even if you think so, realization inevitably differs from your expectation. Realization is not like your conception of it. Accordingly, realization cannot take place as previously conceived. When you realize buddha dharma, you do not consider how realization came about. Reflect on this: what you think one way or another before realization is not a help for realization.

Although realization is not like any of the thoughts preceding it, this is not because such thoughts were actually bad and could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

However, it is worth noticing that what you think one way or another is not a help for realization. For this reason, you become cautious not to be small-minded. Indeed, if realization came forth by the power of your prior thoughts, it would not be trustworthy.

Realization does not depend on thoughts, but comes forth far beyond them; realization is helped only by the power of realization itself. Know that then there is no delusion, and there is no realization.

Chp. 92, Treasury of the True Dharma Eye (pp. 1176-1177). Shambhala. Kindle Edition.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 11:40 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

so how one "discovers" this samten? looks like it is something that "bypass" shamatha without support? is it something like sem vs yeshe distinction?

Malcolm wrote:

Yes, this is based precisely on the distinction between sems and ye shes.

The most direct way to discover this stage of contemplation is to receive the rig pa'i rtsal dbang, and apply semzins and rushan on the basis of having received the rig pa'i rtsal dbang.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 10:13 PM

Title: Re: Mahāmegha on Bodhisattva Devadatta

Content:

ThreeVows said:

From 84000: <https://read.84000.co/translation/toh232.html>

Excerpts about Devadatta:

From now on, great brahmin, without saying such things, consider the following words and no others. Devadatta, the group of six monks, and their followers are grateful to the Tathāgata. Devadatta is one who inspires supreme joy. Devadatta loves the family of the Tathāgata. Devadatta is the culmination of the Tathāgata's activities. Devadatta is a great being who demonstrates the Tathāgata's virtuous qualities. Devadatta, the group of six monks, and their followers completely establish tens of millions of sentient beings in meritorious behavior. Great brahmin, no sentient beings are capable of

drawing the blood of a tathāgata, foe- destroyer, complete and perfect buddha. The Tathāgata's body should be viewed as being like a tree's shadow; you should see it as an expedient means.

Great brahmin, even trillions of māras could not divide the saṅgha. This schism within the saṅgha should be viewed as an expedient means. Devadatta and the group of six monks do not create schism among the saṅgha. Devadatta and the group of six monks represent the Śākya family. They do not conduct themselves in such a way as to be born as animals or among ordinary people. Having been born in the Śākya family and gone forth to renunciation at the feet of the Tathāgata, what need is there to say that they do not engage in such actions? The idea is unfounded. Devadatta and the group of six monks act very kindly. Devadatta does not merely wear the saffron-colored robes. Devadatta is not a famished bald- head. Devadatta and the group of six monks are bound by the pratimokṣa vows. Devadatta is not determined to do evil. Devadatta does not desire to do evil. Devadatta and the group of six monks should be known as monks representing the Tathāgata's expedient means. All bodhisattvas play within the hell realms by means of the superknowledges. This should be seen as the domain of bodhisattvas. Devadatta will not go to the hell realms.

Great brahmin, you should rejoice in Devadatta as the bodhisattva mahāsattva named Mahākapila, who, after giving instruction, was surrounded by a group of six bodhisattvas.

The Bhagavān then replied to the bodhisattva Great Cloud Essence, "Excellent, Great Cloud Essence, excellent! So it is. Great Cloud Essence, in order to eradicate the doubts of all outsider sentient beings, you have given this excellent explanation. On the basis of the Tathāgata's concealed speech, you have explained the domain of the Tathāgata—which is not the same as that of the śrāvakas and pratyekabuddhas—and the greatness of Devadatta's virtuous qualities. Excellent, excellent! Great Cloud Essence.

Malcolm wrote:

Classic Mahāyāna gaslighting. No wonder the śrāvakas were convinced Mahāyānis were insane.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 10:03 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

No. Meditation (bsgoms) means maintaining an object in a one-pointed mind, for example, as in the one-pointedness of the four yogas of mahāmudra. The limitation of this approach, according to Longchenpa and ChNN, is that when one ends the session, the calm state brought about by one-pointed meditation also ceases.

yagmort said:

1. what gripes does Dzogchen have with one-pointedness?

also, typical Mahamudra instruction of "mind observes the mind" keeps the one-pointedness, but drops an object,

Malcolm wrote:

This is still an object of mind, considered to be śamatha without support. So the same objection applies.

yagmort said:

2. why do you apply "maintaining an object in a one-pointed mind" to all four yogas of mahāmudra?

Malcolm wrote:

I didn't.

yagmort said:

that's just the first of them: one-pointedness (rtse gcig), spros bral, ro gcig, and non-meditation (sgom med). so "when one ends the session, the calm state brought about by one-pointed meditation also ceases" is only applicable to the first stage..

Malcolm wrote:

It is applicable also to minor and medium spros bral.

yagmort said:

i thought Gambopa's four yogas of mahamudra is basically the rebranded dzogchen semde anyway, so the seeming differences are just nominal?

Malcolm wrote:

This is what some people believe. But Longchenpa also criticizes this kind of sems sde approach.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 9:37 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

And those two views come from not understanding but grasping at the aggregates (<https://suttacentral.net/sn22.80/en/sujato?layout=plain&reference=main¬es=none&highlight=false&script=latin#9.1>).

Malcolm wrote:

But you don't need to accept rebirth to cease grasping at aggregates as a self. For example:

“The Buddha refused to have any dealing with those things which don’t lead to the extinction of Dukkha. Take the question of whether or not there is rebirth. What is reborn? How is it reborn? What is its kammic inheritance?³ These questions are not aimed at the extinction of Dukkha. That being so they are not Buddhist teaching and they are not connected with it. They do not lie in the sphere of Buddhism...

Therefore, there being no one born here, there is no one who dies and is reborn. So, the whole question of rebirth is utterly foolish and nothing to do with Buddhism at all...

The Buddhist teachings aim to inform us that there is no self and nothing belonging to a self, there is only the false understanding of the ignorant mind. There is merely body and mind, which are nothing but natural processes. They function like a mechanism that can process and transform data. If they do so by the wrong method, it gives rise to foolishness and delusion, so that one feels that there is a self and things which belong to a self. If they do so by the correct method, those feelings do not arise; there is the primal truth-discerning awareness (satipanna), the fundamental true knowing and clear seeing that there is no self and nothing belonging to a self.”

Bhikkhu Buddhadasa, Heartwood of the Bodhi Tree

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 9:30 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

In this case then, Buddhism is a philosophy, since no one needs to accept Buddha’s word for anything, and one can reason whether or not the Buddha’s teachings are correct or incorrect, as Dharmakirti shows, without relying on any scriptural authority.

Astus said:

One can (and should) reason whether the teachings are correct or incorrect, but reasoning itself is not considered a sufficient and reliable source (AN 3.66, MN 95), but it is through direct knowledge of the teaching that one attains established faith in the Buddha (MN 47, SN 47.12).

On the other hand, if one were to come to some different conclusion than what is taught in the scriptures, would that still be considered acceptable as a correct Buddhist view? Can a Buddhist contradict the Buddha?

Malcolm wrote:

Buddhists contradict the Buddha all the time. This is why we have the notion of definitive and provisional teachings, which are philosophical distinctions posing as religious ones, couched in pseudographia—sūtras—used a proof texts for this and that philosophical position. The strategy here is to put words in the mouth of the Buddha so that one never can be accused to directly contradicting something the Buddha said. This is also why so-called mainstream Buddhists rejected Mahāyāna in toto because their Buddha and our Buddha couldn’t seem to agree on much other than the three

afflictions and a notion of karma. We all just cherry-pick what we like from a morass of conflicting doctrines, using excuses like "skillful means," "relative and ultimate," "definitive and provisional" to defend our interpretations of a large body of contradictory texts set down largely between 100 BCE and 1100 CE.

Astus said:

All that matters is that one recognizes the three afflictions drive karma, which results in suffering. And if one is a Mahayani, to have a commitment to benefit sentient beings in whatever ways one can. If one believes in rebirth, so much the better, but it isn't necessary.

And is there a Buddhist tradition, a school, a lineage that operates with such a minimalist approach?

Malcolm wrote:

Traditions, schools, and lineages with their rituals, such as ordination rituals, bodhisattva vow ceremonies, empowerments, and so on, are something invented by Buddhists, not the Buddha.

Ultimately, one is one's own authority, one decides what to accept and what to reject. There is, in Buddhism, no central authority who decides what is and what isn't Buddhism. This is so obvious I don't even know why we are discussing it.

The one common factor we can find among all Buddhist schools, however, is the idea that suffering is caused by karma, and that karma is caused by affliction, and in Mahāyāna, the idea that we have an intrinsic moral obligation to benefit others apart from ourselves.

Otherwise, there is no agreement on lineage, rules, rites, prayers, etc., all the ancillary stuff which Buddhists have added to this basic formula and get so worked up about.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 7:19 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

Aren't you are saying that faith in (let's call it) 'the 'unprovable stuff' is essential to practice Mahayana? But then you are saying that one doesn't have to believe in 'unprovable stuff' if one isn't on the Bodhisattva path?

So doesn't mean that faith isn't required?

Astus said:

Mahayana begins with the intention to attain buddhahood to liberate all beings. At the time of aspiration there is no direct knowledge of what buddhahood is, nor of many other elements of the path needed to get there. Furthermore, unless one reduces the meaning of the terms like 'bodhisattva' and 'all beings', and does not take into account the Jatakas and other accounts of bodhisattvas, there are necessarily rebirth and other

things involved.

As for faith in Buddhism in general, if one interprets it as a temporary method to alleviate some stress, then not much is needed apart from trusting in the outcome. But that seems to fall short of being a follower of the Triple Jewel.

Malcolm wrote:

Belief is just belief. One can believe anything, like the Red Queen, believing 100 impossible things before breakfast.

The point of Buddhadharma is verification. The Buddha invites us to verify his claims, testing them as a goldsmith examines a piece of gold. When one has tested something one believes might be gold, and finds out it either is gold or not, then there is no ore reason for the belief.

As far as jatakas go, these are just so stories for moral edification. It is not necessary to believe they are actually past lives of the Buddha, just as it is not necessary to believe sutras and tantras are the literal words of the Buddha which sprang out of his living mouth.

All that matters is that one recognizes the three afflictions drive karma, which results in suffering. And if one is a Mahayani, to have a commitment to benefit sentient beings in whatever ways one can. If one believes in rebirth, so much the better, but it isn't necessary.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 7:07 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

So Nagarjuna is not thinking systematically? What about Aquinas? In fact religious thinkers use philosophy all the time, rendering your distinctions trivial at best.

Astus said:

The distinction was not whether one uses methodical reasoning, but if that is used as the ultimate authority.

Malcolm wrote:

In this case then, Buddhism is a philosophy, since no one needs to accept Buddha's word for anything, and one can reason whether or not the Buddha's teachings are correct or incorrect, as Dharmakirti shows, without relying on any scriptural authority.

Astus said:

Materialists and physicalists accept unfalsifiable propositions, for example, that there is no rebirth.

That's not the same as accepting supernatural entities, nor is philosophy to be confused with natural science.

Malcolm wrote:

An unfalsifiable proposition is an unfalsifiable proposition, whether it is about elves or the Big Bang.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:53 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Once it is seen that all is already accomplished,

Malcolm wrote:

This is the error of assuming the basis is only lhundrup, the first and most important error of the six mistaken positions about the basis.

Passing By said:

Could you unpack this a bit?

As I understand, the Base is kadak and from and because of kadak, the characteristics and appearances of lhundrup and thukje arise like the refractive quality of a crystal resulting in colored light or the reflective property of a mirror resulting in reflections on it. In this way, the potential for all sorts of manifestations is there and because also the Base is empty, it is uncreated and uncompounded, thus, lhundrup. Is this correct?

If that is correct, then I don't follow how Jules's statement assumes the basis is only lhundrup? After all, isn't trekcho equivalent to the fourth vision? And trekcho stems from recognizing kadak (deciding on one thing, confidence in natural liberation etc). So assuming Jules means making the definitive decision required for trekcho, then how would that be stemming from the error that the Base is only lhundrup alone?

Malcolm wrote:

Buddhahood, pg.57

The refutation states that this assertion that the basis is naturally perfect is defective. If it is claimed that at the time of the cause [the basis] is naturally perfect, the result also will be naturally perfect, [15b] like the example of butter already being naturally perfect in milk.

In the same way, is the cause established or not established in the result? If it is established, the result becomes a cause. Since a result is then pointless, the cause (deluded sentient beings) would then turn into the result (buddhas). In that case, there

would be no need for anyone to make effort. If the cause is not established in the result, the assertion of the natural perfection [of the basis] is defective.

The relevant passage from the Six Dimensions:

Since the cause and result are different,
[the basis] too is not naturally perfect.
Likewise, if the cause and result were the same,
effort would be meaningless.

This why I explained to Jules earlier a point he does not get: even though there is buddhahood in dharmata, rig pa alone is insufficient, a guru alone is insufficient, and cultivation alone is insufficient. These three things must meet, then one can realize buddhahood.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:22 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

One possible key difference between a religious and a philosophical approach is that in the former the source of and the authority over truth is in a set of doctrines, while in the latter it is systematic thinking (generally speaking).

Malcolm wrote:

So Nagarjuna is not thinking systematically? What about Aquinas? In fact religious thinkers use philosophy all the time, rendering your distinctions trivial at best.

Astus said:

Not all philosophies accept the existence of something supernatural, as there are the various versions of materialism and physicalism.

Malcolm wrote:

Materialists and physicalists accept unfalsifiable propositions, for example, that there is no rebirth.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 8:32 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

'People interested in Chan practice often find it difficult to have religious faith. As faith is

intrinsically emotional, and Chan practitioners emphasize personal cultivation to gain physical and mental benefits or the experience of Chan, they find it hard to accept religious faith. This is actually a great mistake.'

And Gudo Nishijima flatly rejected rebirth, as do his students:

I giggle at the insistence at "my essence"...still clinging) my weak "impersonal stream of consciousness" will flow on and continue compelled by the residual ignorance, attachment and greed that still lingered.

<https://zendirtzendust.wordpress.com/2010/03/25/death-and-buddhism-gudo-nishijima/>

I talked to him about death on a number of occasions. Many people who have read my stuff are already familiar with the fact that he very strongly denied that the theory of reincarnation had any legitimate place in Buddhism. But I also know that his view of what happened after a person died was more nuanced than one might expect from knowing only that he denied reincarnation (as well as rebirth, transmigration, etc., it didn't matter what you called it!).

<http://hardcorezen.info/gudo-wafu-nishijima-1919-2014/2506>

So what do you think? Bodhisattva or not a Bodhisattva? Nishijima certainly recited the bodhisattva vow daily.

natusake said:

Post-Meiji Soto Orthodoxy.

Dogen would have of course severely rebuked such a teacher. This is one way that buddhadharma dies.

Malcolm wrote:

In fact, Dogen was reacting to contemporaries who questioned rebirth. Personally, I don't. But I don't think that not having a specific belief bars one from practicing Dharma. Of course, if one is explaining Dharma, it's important to include the central existential issue Buddha sought to address.

The fact you describe it as post-Meiji orthodoxy is...interesting.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:07 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But by that criteria, only those who have taken a Bodhisattva vow are practicing Buddhists. Is that what you are saying?

Astus said:

No. Those who have taken the bodhisattva vows are the followers of the bodhisattva path. Not all Buddhists follow the bodhisattva path.

Malcolm wrote:

So, can one take the bodhisattva vow and reject transmigration?

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:03 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

For Buddhism to be excluded from the category of religion, there would have to be some version of it where the unverifiable elements do not exist.

Malcolm wrote:

Then philosophy is also religion, since in them all unverifiable elements exist.

Astus said:

Certainly the Buddha taught rebirth, but he did not expect people to necessarily accept it.

So, it is expected, as much as having right view is expected.

Malcolm wrote:

Clearly Buddha understood he was living in a pluralistic society, otherwise, there would be no reason for his teaching the four solaces.

Astus said:

Without compassion, there are no bodhisattvas at all, which is why Candrakīrti prostrates to compassion, rather than the Buddha, bodhisattvas, or even bodhicitta. So let's begin with that.

Compassion is not limited to Mahayana, or to Buddhism. So that would be an insufficient criteria to label one's view/practice/philosophy something specific.

Malcolm wrote:

And yet, HHDL famously stated, "my religion is kindness."

Astus said:

The fact is that all Buddharma can be approached as a religion, as philosophy, or as both.

'Indeed, Buddhism can be either a religion or a philosophy, or it can be neither. It may even be called a science, a psychology, a way of life, and so on. To apply any of these terms may be either right or wrong according to what we mean by such terms. In other words, it depends on the usage and implication of the term in question.

Malcolm wrote:

So?

Astus said:

In any case, there are many people who consider themselves Mahāyānis who nevertheless do not accept rebirth, particularly in your school.

I'm not trying to set up or prove some sort of barrier or criteria for who is or is not a real Buddhist. The point is simply that all Buddhist traditions accept a good number of supernatural elements as facts, so Buddhism is rightly called a religion.

Malcolm wrote:

As do all philosophies, and thus all philosophies are rightly called religions, and all religions are rightly called philosophies.

Astus said:

'People interested in Chan practice often find it difficult to have religious faith. As faith is intrinsically emotional, and Chan practitioners emphasize personal cultivation to gain physical and mental benefits or the experience of Chan, they find it hard to accept religious faith. This is actually a great mistake.'

Malcolm wrote:

And Gudo Nishijima flatly rejected rebirth, as do his students:

I giggle at the insistence at “my essence”...still clinging) my weak “impersonal stream of consciousness” will flow on and continue compelled by the residual ignorance, attachment and greed that still lingered.

<https://zendirtzendust.wordpress.com/2010/03/25/death-and-buddhism-gudo-nishijima/>

Astus said:

I talked to him about death on a number of occasions. Many people who have read my stuff are already familiar with the fact that he very strongly denied that the theory of reincarnation had any legitimate place in Buddhism. But I also know that his view of what happened after a person died was more nuanced than one might expect from knowing only that he denied reincarnation (as well as rebirth, transmigration, etc., it didn't matter what you called it!).

Malcolm wrote:

<http://hardcorezen.info/gudo-wafu-nishijima-1919-2014/2506>

So what do you think? Bodhisattva or not a Bodhisattva? Nishijima certainly recited the bodhisattva vow daily.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 4:06 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Samsara does not necessarily entail rebirth, however. It can just be birth, jati.

Astus said:

The word samsara literally means moving on, from one place to another.

Malcolm wrote:

Yes, it means "traveling together."

Astus said:

Still, even by saying that samsara happens on a momentary basis, the many lives version is also a standard one everywhere.

Malcolm wrote:

And? It is not necessary to believe in rebirth to practice Dharma:

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him...

<https://www.accesstoinight.org/lib/authors/soma/wheel008.html>

Certainly the Buddha taught rebirth, but he did not expect people to necessarily accept it. He understood there were four solaces to be found by people who practiced Dharma.

Astus said:

Mahāyāna does not need to include this, it is ancillary, especially considering that no one actually attains buddhahood in a created buddhafiield.

What makes it the bodhisattvayana if one removes the basic idea that the path is a matter of innumerable lifetimes

Malcolm wrote:

Without compassion, there are no bodhisattvas at all, which is why Candrakīrti prostrates to compassion, rather than the Buddha, bodhisattvas, or even bodhicitta. So let's begin with that.

In any case, there are many people who consider themselves Mahāyānis who nevertheless do not accept rebirth, particularly in your school. They are not practicing only for this life, they are practicing to leave a better world behind them. So, the first and second solace described by the Buddha above still apply.

The fact is that all Buddharma can be approached as a religion, as philosophy, or as both. Why? The four solaces again:

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"'Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him..."

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 3:45 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Dawa Ösel said:

Some statements here at least show, what "qualities" a Dzogchen master should not have, at least none I would follow

Malcolm wrote:

Have a look at r/Dzogchen on reddit. This is all pretty mild.

Johnny Dangerous said:

Or Dzogchen FB groups, for that matter...

Malcolm wrote:

Oh, the ones run by jax...

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 3:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Zoey85 said:

even if his way of acting like he's the first in history to ever encounter and "get" the teachings...is super annoying.

Malcolm wrote:

He is the tall poppy around here...

Dawa Ösel said:

Some statements here at least show, what "qualities" a Dzogchen master should not have, at least none I would follow

Malcolm wrote:

Have a look at r/Dzogchen on reddit. This is all pretty mild.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 1:36 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Zoey85 said:

even if his way of acting like he's the first in history to ever encounter and "get" the teachings...is super annoying.

Malcolm wrote:

He is the tall poppy around here...

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 1:19 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

The nature of samsara is suffering. Suffering isn't made up, and everyone experiences it. Therefore, "samsara" is not a matter of faith.

Astus said:

Samsara as the rounds of births in the six realms is, without the divine eye.

Malcolm wrote:

Samsara does not necessarily entail rebirth, however. It can just be birth, jati.

Astus said:

The essence of Mahāyāna is not creating buddhafiels. The essence of Mahāyāna is compassion

As great compassion with the final aim to become a buddha includes the creation of a buddha field.

Malcolm wrote:

According to some book you read. There are philosophies with teleological ends as well. Mahāyāna does not need to included this, it is ancillary, especially considering that no one actually attains buddhahood in a created buddhafiels.

Astus said:

But no teaching is proven correct just by having followers beyond a few centuries.

Malcolm wrote:

Correct. This applies to all religions and all philosophies.

Author: Malcolm

Date: Monday, May 1st, 2023 at 11:50 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Pema Rigdzin said:

It seems your 27 years...

Malcolm wrote:

It's always fun when people boast about how long they've been practicing this or that, but as we know, Jules has a marked penchant for boasting about himself.

It seems he hasn't figured out that the reason any of us are here is because we did not attain liberation in our previous life through Dzogchen teachings due to lack of understanding. Luckily for Jules, he seems to have faith in the word "Dzogchen," even if his presentation leaves much to be desired. So he'll have another chance in the next life to get it right.

For example, I'd be surprised if Jules knows when in the four yogas of mahāmudrā rig pa is actually exposed.

Author: Malcolm

Date: Monday, May 1st, 2023 at 11:27 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But following the Dharma path to freedom from samsara doesn't require believing any of that. It doesn't even require that what has been preserved as the Buddha's words were ever spoken by the Buddha.

Astus said:

Are you aware of any Buddhist tradition that teaches such a reduced view? Also, to say that there is such a thing as samsara is already a matter of faith and not something verified.

Malcolm wrote:

The nature of samsara is suffering. Suffering isn't made up, and everyone experiences it. Therefore, "samsara" is not a matter of faith.

Astus said:

When people imagine Buddha the way Christians imagine God, then it's a religion. In that case Mahayana is necessarily a religion, as buddhas create buddha-realms.

Malcolm wrote:

The essence of Mahāyāna is not creating buddha-fields. The essence of Mahāyāna is compassion, in which case, Buddhism is not a religion, it's a eudaemonic philosophy, like Epicureanism.

Astus said:

When people conceive of Buddha as the teacher of the true way, then it's a philosophy. That would still qualify it to be a religion, as in philosophy there is no single teacher giving the true way.

Malcolm wrote:

Which is also the case in Buddhism as a whole. There are many teachers in Buddhism, not only the Buddha, each with distinct and sometimes conflicting presentations of what they term "Dharma."

Author: Malcolm

Date: Monday, May 1st, 2023 at 9:16 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

There is no real difference between Dzogchen and Mahamudra.
The words may differ, but the meaning is the same.

Malcolm wrote:

If you mean only that the ultimate realization of both is the same, we agree, but there is no ultimate difference in buddhahood by any path.

Otherwise, we disagree.

Jules 09 said:

Once it is seen that all is already accomplished,

Malcolm wrote:

This is the error of assuming the basis is only lhundrup, the first and most important error of the six mistaken positions about the basis.

Author: Malcolm

Date: Monday, May 1st, 2023 at 5:59 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

There is no real difference between Dzogchen and Mahamudra.
The words may differ, but the meaning is the same.

Malcolm wrote:

If you mean only that the ultimate realization of both is the same, we agree, but there is no ultimate difference in buddhahood by any path.

Otherwise, we disagree. For example, I don't agree that the four yogas of mahāmudra can be equated with the four visions. The four yogas of mahāmudra part of the teaching of the nine yānas and are based on mind.

Author: Malcolm

Date: Monday, May 1st, 2023 at 3:23 AM

Title: Re: Can I stop existing?

Content:

Mirror said:

I don't mean my ego, the 'self', the 'I', I mean the consciousness, the mind which experience things. Can it to stop existing forever?

Malcolm wrote:

Short answer: no.

Mirror said:

Can you please elaborate a little bit?

Malcolm wrote:

The mind, from a buddhist point of view, is propelled by karma in the case of sentient being. And in the case of an awaked being, it is sustained by compassion. It will never cease to exist.

Author: Malcolm

Date: Monday, May 1st, 2023 at 3:07 AM

Title: Re: Can I stop existing?

Content:

Mirror said:

I don't mean my ego, the 'self', the 'I', I mean the consciousness, the mind which experience things. Can it to stop existing forever?

Malcolm wrote:

Short answer: no.

Author: Malcolm

Date: Monday, May 1st, 2023 at 2:59 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

Contemplation (bsam gtan), to use ChNN's term, is something one discovers, which one then continues in without effort. Longchenpa elsewhere describes this as self-abiding, self-liberated consciousness which is discovered through what he terms "the yoga of the natural state."

Kai lord said:

To bring back one of the earlier discussions, as one abides in the natural state in ever increasing duration and frequency.

Does the experience of that natural state increase in term of intensity?

Malcolm wrote:

No, not the state of vidyā itself. However, there may be many transient experiences which may increase in intensity, but these should be recognized for what they are and not followed.

Author: Malcolm

Date: Monday, May 1st, 2023 at 2:12 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

i would say rushens, tregcho and thogel all fall under canopy of meditative practices, aren't they?

Malcolm wrote:

No. Meditation (bsgom) means maintaining an object in a one-pointed mind, for example, as in the one-pointedness of the four yogas of mahāmudra. The limitation of this approach, according to Longchenpa and ChNN, is that when one ends the session, the calm state brought about by one-pointed meditation also ceases.

Contemplation (bsam gtan), to use ChNN's term, is something one discovers, which one then continues in without effort. Longchenpa elsewhere describes this as self-abiding, self-liberated consciousness which is discovered through what he terms "the yoga of the natural state."

Author: Malcolm

Date: Monday, May 1st, 2023 at 12:28 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...He also stressed that in Dzogchen teachings understanding was more important than meditating...

yagmort said:

could you elaborate what do you mean by "understanding"? does that mean intellectual understanding is more important than meditative realizations?

Malcolm wrote:

The principle of Dzogchen is not meditation; the principle is the state of knowledge. There are many practices in Dzogchen to enable us to enter into, develop, and

ultimately realize this state of knowledge. It is also at the level of our mind that we integrate this state of knowledge into all of our daily activities in our life.

ChNN, Dec 1985, Merigar, Italy.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 11:36 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...the direct perception of dharmatā is unique to Dzogchen teachings, as are such teachings as four or six bardos, the six liberations...

yagmort said:

are these explanatory, dzogchen theory teachings or dzogchen practice teachings? if they are practical, where do these things fit into speaking of Dzogchen in terms of rushen/tregcho/thogal?

Malcolm wrote:

Everything in Dzogchen is practice-oriented. Nothing in Dzogchen teaching is purely theoretical.

The fact is that what we have available to us in English is a tiny fraction of the original Dzogchen teachings found in the three series. It creates a rather skewed view of Dzogchen teachings. Giving some people the idea that they only need to rely on short texts written by later scholars. Explaining something like the Treasury of Genuine Meaning or the Treasury of the Dharmadhātu takes many weeks. For example, Khenpo Namdrol explained these commentaries over many weeks each, spread out over several years. When he was alive, ChNN gave many weeks of instruction on Dzogchen teachings every year from 1976-2017. It was possible to listen to hundreds of hours of teachings by ChNN and it still is. As my teacher, ChNN stated repeatedly, Dzogchen sounds easy, but it is not so easy. He also stressed that in Dzogchen teachings understanding was more important than meditating.

But our friend Jules here thinks that proper understanding of Dzogchen teachings can be gained by quoting brief passages from tertiary literature, a brief introduction, and a few hours of instruction per year. Of course, Tsele Natsok Rangdrol was an interesting person, but he himself studied for many years and received many thousands of hours of Dzogchen instruction. He did not rely on a brief introduction, and fifteen or twenty hours of instruction per year. So the moral of the story is to be like Tsele Natsok Rangdrol, and not like Jules.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 10:31 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

ject said:

What about all the errors in live interpretation (translation)?

Malcolm wrote:

Find a teacher who teaches in English if this is a concern. My primary teacher, the late Chogyal Namkhai Norbu, taught in English. Tulku Dakpa in Finland teaches in English. He understands Dzogchen teachings quite perfectly.

ject said:

there can be flaws in the guru's instruction, even if they have a proper lineage

Point is, if it's not written down, it is guaranteed to change.

Malcolm wrote:

This is why it is said there are no flaws in the scriptures.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 10:26 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

The way that you are using the term "rig pa" here is not at all what I would call rig pa, within the context of the Dzogchen teachings. And in the 27 years since I first encountered these teachings, I have never heard any Dzogchen teacher say that rig pa, as pointed out by the guru, is "insufficient".

Malcolm wrote:

Since the citation comes from one of the authoritative commentaries on the seventeen tantras, you might want to stop being a frog in a well and widen your perspective.

Jules 09 said:

Perhaps this is what you mean by "the introduction to the direct perception of dharmatā".

Or as Tsele Natsok Rangdrol puts it: "seeing the nature of your mind".

Malcolm wrote:

Not the same thing. If it were the same thing, there would be no difference between Dzogchen, Lamdre, Mahāmudra, and so on. But the fact is that the direct perception of dharmatā is unique to Dzogchen teachings, as are such teachings as four or six bardos,

the six liberations, and so on.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 2:57 AM

Title: Re: No guru, no dzogchen?

Content:

rai said:

and once you find a Guru never visit Dharmawheel Dzogchen subforum again to avoid confusion and wasting time

Dawa Ösel said:

Maybe the most valuable post in the entire forum

Malcolm wrote:

As someone observed above, yet here you are.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 1:51 AM

Title: Re: Is there an update on the lungs?

Content:

not_z said:

Maybe if one signs up to Ngondrogar or something like that one might receive online lungs, not that I would know though.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 9:19 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

Now it's gone and I have to go lama chasing. That is a depressing thought.

Malcolm wrote:

Think of it as more like meeting an old friend from a past life.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 8:46 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What exactly are you trying to say?

Malcolm wrote:

That rig pa, a guru, and so on, are not sufficient. Many people have gurus, everyone has rig pa, and many people have intimate instructions from their gurus, and yet, lacking the introduction to the direct perception of dharmatā that does not depend on words, they still are very far away from the meaning of the Great Perfection, even if they practice very, very hard.

Just quoting words of this and that master you happen to favor is really a waste of time. It does not help anyone. You might enjoy typing them, but it is better you spent your time studying more deeply and taking teachings, rather than boasting about your personal connection with masters you imagine are realized and putting other people down.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 6:29 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Really?

So, are you saying that practicing the instructions that one personally receives from a guru that holds the unbroken oral/aural lineage of transmission, that can be traced back to Garab Dorje, or Saraha, or Tilopa; is "not enough" ?

Malcolm wrote:

I said that rig pa, or a guru, etc., is not enough. As Vimalmitra observes:

Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Not only this, but also there can be flaws in the guru's instruction, even if they have a proper lineage:

The Tantra Without Syllables, the root tantra of the veiw, states:

Therefore, it is said there are no errors in the scriptures, but errors can arise in the intimate instructions.

pg. 148

Vimalamitra simply notes:

However, since the explanation of the instructions of the guru can be explained with or without error, it seems that errors can arise.

pg. 148

Therefore, it is incumbent upon the student to make sure the instructions they are receiving are consistent with the Dzogchen tantras and commentaries. Even upadeśas are ultimately deceptive. The only thing that counts in Dzogchen is direct perception, as Vimalamitra states:

The intimate instruction that approaches the critical points proper to direct perception does not exist [in the common upadeśas]. Since there is no buddhahood via intimate instructions, which induce a fabricated realization, all intimate instructions also do not exist. If it is asked why, it is because intimate instructions depend on words. Vidyā is free from all words. pg. 167

One needs the intimate instruction of direct perception, and that cannot rely on words:

Likewise, since the experience will arise in one's continuum through the intimate instructions of the guru, there is liberation without needing to rely on words.

pg. 175

Without this, one simply won't be able to understand the meaning of the Great Perfection. This is one reason it is recommended one seek out a few teachers when one is beginner.

Personally, I have seen many mistaken explanations, particularly, explanations made by Western teachers.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 6:02 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Vajrasambhava said:

As you can see here: <https://msktc.org/tbi/factsheets/facts-about-vegetative-and-minimally-conscious-states-after-severe-brain-injury>

Following objects with eyes requires a minimal amount of consciousness, this can be seen in people in vegetative state, where consciousness is functional in a basic form.

While in coma there's no possibility to track objects with eyes.

It makes sense, since to track an object, a sense of discernment must be functional, and discernment it's impossible without consciousness.

Malcolm wrote:

There are two monkeys in this grotesque experiment, Ma and Mb. Mb is decapitated; Ma's head is transplanted onto the still-viable torso of Mb. Let's call this new monkey "Mf," Monkey Frankenstein. But this does not settle the question of which consciousness is now tracking objects, chewing, and so on in Mf's head—Ma's or Mb's?

Thus, the experiment does not settle the question you are seeking to answer.

Vajrasambhava said:

I think it's much more easier to address.

The consciousness in this case it's of course monkey A's. The body of Mb has to be seen as nothing more than a blood bag. This is because in the experiment just the blood vessels were sewn; no spinal cord, no nerves were attached to the Ma's head, so just blood exchange. The body functions were useless since it was just a dead detached blood pump for oxygen exchange.

Malcolm wrote:

This assumes consciousness is restricted to or located in the nervous system. In order for there to be consciousness in a body, it must breath, it must be able to take in air and turn it into prāṇa vāyu. According to tantric anatomy, consciousness is inseparable from prāṇa vāyu. Certainly it is the case that sensory functions are governed by the brain. Tibetan Buddhists have known this for over a thousand years in our medical system. But this does not address the issue of consciousness nor its location in the body. So your experiment does not prove anything at all about the location of consciousness nor which monkey's consciousness is in Mf.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 2:18 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Author: Malcolm

Date: Saturday, April 29th, 2023 at 2:08 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

Now it seems, there is no way around it because it's a part and parcel of getting dzogchen-teaching.

Malcolm wrote:

How would you expect to receive Dzogchen teachings without a teacher?

Author: Malcolm

Date: Saturday, April 29th, 2023 at 12:25 AM

Title: Re: No guru, no dzogchen?

Content:

ThreeVows said:

In a sort of ultimate sense, the guru is, and always was, with you. It may not be that one immediately has conscious, gross access to a physical form with a larynx, with blue or brown eyes, etc. But that doesn't mean that you are simply bereft of any... help, or guidance, or that you're outside of the sphere of the guru's blessing, etc.

Malcolm wrote:

If one wishes to practice Dzogchen teaching, a guru is indispensable.

But a teacher of Dzogchen is not like other kinds of traditional gurus, who sit on thrones, have large retinues, temples, and so on. A teacher of Dzogchen teaches people how to go beyond limitations.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 12:04 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

dharmafirststeps said:

While it seems extremely unlikely there will be successful human-to-human head transplants any time soon, if ever, a somewhat related procedure, that might also be of interest to this question, is human-to-human heart transplants.

Malcolm wrote:

Consciousness is not located in the heart muscle. It is located below the heart in the center of the body.

Author: Malcolm

Date: Friday, April 28th, 2023 at 10:20 PM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Vajrasambhava said:

As you can see here: <https://msktc.org/tbi/factsheets/facts-about-vegetative-and-minimally-conscious-states-after-severe-brain-injury>

Following objects with eyes requires a minimal amount of consciousness, this can be seen in people in vegetative state, where consciousness is functional in a basic form. While in coma there's no possibility to track objects with eyes.

It makes sense, since to track an object, a sense of discernment must be functional, and discernment it's impossible without consciousness.

Malcolm wrote:

There are two monkeys in this grotesque experiment, Ma and Mb. Mb is decapitated; Ma's head is transplanted onto the still-viable torso of Mb. Let's call this new monkey "Mf," Monkey Frankenstein. But this does not settle the question of which consciousness is now tracking objects, chewing, and so on in Mf's head—Ma's or Mb's?

Thus, the experiment does not settle the question you are seeking to answer.

Author: Malcolm

Date: Friday, April 28th, 2023 at 7:54 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

I have been reading books about dzogchen and if I understand it correctly - if one has no wish to find a guru, there is no point in studying the subject, unless it's for research or something academical like that.

Malcolm wrote:

That's like reading about sugar without ever tasting it.

Author: Malcolm

Date: Friday, April 28th, 2023 at 6:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

Sorry, but this is a misunderstanding. In Dzogchen teachings no distinction is made between people of sharp or dull faculties. For this reason it is said that if a pandita and a cow herd sit down together to receive instruction, they both understand the same thing when they get up. If they don't, the fault isn't in the teachings, it's in the teacher.

Shaiksha said:

Sure. How about in some sem de teachings, such as the Aro Jungne lineage? They made a distinction of practitioners of different capacity.

Malcolm wrote:

There are differences in diligence.

Author: Malcolm

Date: Friday, April 28th, 2023 at 11:21 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Shaiksha said:

. However, they have high capacity in a sense they can understand the true meaning of the teachings with just simple instructions (e.g. Chulapanthaka). How many people can

be like that? However, they are the exceptions rather than the norm.

Malcolm wrote:

Sorry, but this is a misunderstanding. In Dzogchen teachings no distinction is made between people of sharp or dull faculties. For this reason it is said that if a pandita and a cow herd sit down together to receive instruction, they both understand the same thing when they get up. If they don't, the fault isn't in the teachings, it's in the teacher.

Author: Malcolm

Date: Friday, April 28th, 2023 at 4:37 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Your presentation is very intellectual; unfortunately, it is not very scholarly.

It's based on the direct experience that arises from receiving, in person, the oral instructions (pointing out) of accomplished yogis.

Malcolm wrote:

I guess you think you are the only person here who has this qualification. You sure act like it.

In any case, presenting things like this in words is necessarily intellectual, since no matter how many words you are share, it's like telling someone who has never tasted sugar what sugar tastes like. So frankly, it's disingenuous to claim you are not engaged here in an intellectual exercise, even if it lacks scholarly rigor.

Author: Malcolm

Date: Friday, April 28th, 2023 at 3:29 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

ThreeVows said:

Regardless of any other discussion on this thread, IMO this is an excellent quote

Malcolm wrote:

Jules just keeps reposting this. Every one knows, or ought to know, one cannot actually understand Dzogchen teachings, etc, without relying on a qualified teacher. On the other hand, it is not enough to rely on a teacher, or rig pa, etc.

Author: Malcolm

Date: Friday, April 28th, 2023 at 2:54 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

It's fine to question an intellectual and scholarly presentation of the teachings of "the practice lineage"

Malcolm wrote:

Your presentation is very intellectual; unfortunately, it is not very scholarly.

Author: Malcolm

Date: Friday, April 28th, 2023 at 1:35 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Overall, I would hope that the trend doesn't continue, even while I will almost certainly vote for Biden this election. I would hope that we get back towards a sort of 45-65 year old general range, by and large.

Malcolm wrote:

As mentioned above, there is no doubt that this will be the case for 2028.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:49 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

I don't understand why so many people are seeming to resist the simple observation that our Presidential candidates recently have been really quite old compared to previous ones.

Malcolm wrote:

The implication is that younger candidates will perform better in office.

ThreeVows said:

I suppose I get your point, although to some extent I think it is quite fair to consider age, at a point, for a President. They're talking for instance about how Biden is too old to make repeated trans-Atlantic trips, specifically related to the coronation in England, etc.

Malcolm wrote:

That's not the reason he is not going. He is not going because it is inappropriate for him to go.

ThreeVows said:

Again, it would seem extremely likely that I will vote for him nonetheless, given the circumstances. But I do recognize that he's, basically, old. And that is to some extent a concern. And in an ideal world, would I like to see us going away from 80 year old presidents in favor of younger candidates? Yes, I would.

Malcolm wrote:

I don't think you need to worry about that, birth, aging, and death being what they are.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:39 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

I don't understand why so many people are seeming to resist the simple observation that our Presidential candidates recently have been really quite old compared to previous ones.

Malcolm wrote:

The implication is that younger candidates will perform better in office.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:20 PM

Title: Re: POTUS 2024 part 1

Content:

Johnny Dangerous said:

Old white guys holding the power in the US isn't exactly a novel development.

ThreeVows said:

To a significant degree my point was simply an observation that actually, to this degree, it IS a novel development. Biden is by far the oldest president in history, and the one behind him is Trump.

Most presidents in US history have been under 60.

Again I'm not necessarily saying Biden has done a poor job but I think it is notable how old our last two presidents have been and now we may get a redux.

Malcolm wrote:

You have to understand this in context: life expectancy between 1780–1874 was 64.6.

For example, Washington was president from 1789-1797. He died in 1799, at 67. So, that time, he was quite old.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 6:07 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

amanitamusc said:

Malcolm, why bother?

Malcolm wrote:

It's not for Jules, it's for those who might think he actually knows what he is talking about.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 4:35 AM

Title: Re: Ukraine News

Content:

Sādhaka said:

Whoa

Malcolm wrote:

That guy is

Now, this is credible:

<https://oalexanderdk.substack.com/p/osint-analysis-six-russian-ships>

<https://oalexanderdk.substack.com/p/blowing-holes-in-seymour-hershs-pipe>

Author: Malcolm

Date: Thursday, April 27th, 2023 at 4:08 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:
So, what is this "difference" ?

How can something that is aware be different from itself?

Malcolm wrote:
Your question does not follow from Vimalamitra's statement. The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.

Longchen addresses this by quoting a text called the Illuminating Lamp:
The cause and seed of delusion that arises
from the basis that abides in that way
is the clarity aspect [of the basis] that strays outside—
a clear and knowing consciousness (shes pa gsal gsal rig rig).
Because there is a slight outward movement
that arises from the three-fold ignorance,
the thought (blo) that apprehends that object as a self in the appearing aspect
mistakenly differentiates the basis and the consciousness aspect of basis
in terms of the basis and the aspect of the appearance of the basis.
This is what Vimalamitra means when he says:

"delusion arose from the difference between the basis and the conscious aspect of the basis."

Perhaps it is better expressed as "delusion arose from differentiating between the basis and the conscious aspect of the basis." However, it is the conscious aspect of the basis that is differentiating itself from the basis by apprehending its appearance as a self, and thus, "delusion arose from the difference between the basis and the conscious aspect of the basis" because the basis itself can never become deluded, but the conscious aspect of the basis can become deluded.

Jules 09 said:
The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.
The basis doesn't have "parts". It's empty and aware.

And that's all there is to it !

Malcolm wrote:
Well, I think you should let Vimalamitra, Rangjung Dorje, and Longchenpa know that they have been sending people down rabbit holes with all their talk of straying, appearances, and parts in order to explain how it is that rig pa becomes ma rig pa.

Author: Malcolm
Date: Thursday, April 27th, 2023 at 3:36 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What "thing" is that?

Malcolm wrote:

The "rig pa po."

"if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis."

Buddhahood, pg. 75.

Jules 09 said:

delusion arose from the difference between the basis and the conscious aspect of the basis.

So, what is this "difference" ?

How can something that is aware be different from itself?

Malcolm wrote:

Your question does not follow from Vimalamitra's statement. The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.

Longchen addresses this by quoting a text called the Illuminating Lamp:

The cause and seed of delusion that arises

from the basis that abides in that way

is the clarity aspect [of the basis] that strays outside—

a clear and knowing consciousness (shes pa gsal gsal rig rig).

Because there is a slight outward movement

that arises from the three-fold ignorance,

there is a thought (blo) that apprehends that object as a self in the appearing aspect.

The cause of delusion meets the condition of the object

from the difference between the basis and consciousness aspect of the basis

which arises from the basis and the aspect of the appearance of the basis.

This is what Vimalamitra means when he says:

"delusion arose from the difference between the basis and the conscious aspect of the basis."

Perhaps it is better expressed as "delusion arose from differentiating between the basis and the conscious aspect of the basis." However, it is the conscious aspect of the basis that is differentiating itself from the basis by apprehending its appearance as a self, and thus, "delusion arose from the difference between the basis and the conscious aspect of the basis" because the basis itself can never become deluded, but the conscious aspect of the basis can become deluded.

And this is why the example that is used is the jaundiced eye that deludes itself to see white clouds as yellow and so forth. The error exists in the eye, just as the error exists in the conscious aspect of the basis. Rangjung Dorje calls this the "rig pa that apprehends the basis," which is identified by Vimalamitra as among the five kinds of rig pa in the Vima Nyingthig.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 1:26 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Biden's performance aside, I just think they are really quite old, both of them, and it's kind of remarkable how much older Biden was/is than any other president in US history. I don't think very many businesses for instance would hire people of that age. But anyway, hopefully the best thing happens for the US and the world moving forward, whatever that may be.

Malcolm wrote:

Biden is also the most experienced politician who has ever served as President. But we don't value old people anymore. We out them out to pasture. Big mistake.

ThreeVows said:

Fair enough, although I think traditionally for the most part older people aren't necessarily running the show as much as advising and giving perspective and wisdom.

Malcolm wrote:

In a liberal democracy, no one "runs the show," its a collaboration, or should be, between the three branches of government.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 12:47 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Biden's performance aside, I just think they are really quite old, both of them, and it's kind of remarkable how much older Biden was/is than any other president in US history. I don't think very many businesses for instance would hire people of that age. But anyway, hopefully the best thing happens for the US and the world moving forward, whatever that may be.

Malcolm wrote:

Biden is also the most experienced politician who has ever served as President. But we don't value old people anymore. We out them out to pasture. Big mistake.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 12:42 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What "thing" is that?

Malcolm wrote:

The "rig pa po."

"if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis."

Buddhahood, pg. 75.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 10:08 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Sort of random comment here, but I find it sort of crazy that at the time of election, Joe Biden was the oldest president in US history by about 8 years. And the one behind him? Trump. And now, hypothetically we may have a race between those two, the oldest presidents in US history, years after they were ALREADY the oldest presidents in history. Kind of sad I think personally.

Malcolm wrote:

Biden has done an excellent job, despite the crazy bullshit of the House GOP, who are going to lose hugely in the next election due to their clown car antics and the repeal of RVW.

Republicans have lost the popular vote in seven of eight last elections.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 9:41 PM

Title: Re: Is there an update on the lungs?

Content:

asdfjkl1979 said:

Hi Bob

Dzongsar Khyentse is giving the lung for Longchenpa's Dzo Dun in New Zealand in November. It is overbooked at the moment but you can go on the waiting list and hope they decide to find a bigger community hall!

<https://siddharthasintent.org/events/dzo-dun-new-zealand/>

Malcolm wrote:

He is also going to give this in California and Europe.

natusake said:

When? I see only references to the New Zealand retreat on his website.

Malcolm wrote:

Right. I talked about this with one of the organizers of the NZ retreat, this is what he told me.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 9:38 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Sādhaka said:

“Rongzom held that the views of Sutra such as Madhyamaka were inferior to that of Tantra...”

Kai lord said:

So did Mipham and Longchenpa but Madhyamaka debates are strangely addictive for some Buddhists.

Malcolm wrote:

The debate is not about the ultimate free from extremes: on this Madhyamaka, Secret Mantra, and Dzogchen are in accord. The issue is how relative truth is treated, this is where Dzogchen is held to be superior to both sutra and tantra.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 9:27 AM

Title: Re: Back in the USA...

Content:

amanitamusc said:

It is more likely he will go the way off glen beck and bill O

Sādhaka said:

Doubtful.

I mean, I've never really liked any of those Fox News guys much; o reilly, coulter, beck, hannity, etc.; although tucker is okay in some ways.

Carlson has a big enough following, that he would most likely do well if he started a podcast or similar.

Malcolm wrote:

That's what they said about O'Riley.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 6:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Another way of saying it, is that the basis re-cognizes itself - hence the use of the term 'self-awareness'.

Malcolm wrote:

You are incorrect.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 7:06 PM

Title: Re: Back in the USA...

Content:

PeterC said:

Only in contemporary US politics would Lemon be called "left wing". He's at best center-right

Archie2009 said:

Misogyny is not a political colour, is it? That's the reason he got fired, I believe. A string of such incidents going back a few years.

On the other hand, voting in the US is sort of a binary, so in that sense he is just as much on the left as so many other Americans think themselves to be while voting for liberal conservative candidates like the Clintons and Obamas.

PeterC said:

The question is, why did he get fired *now*. Literally every male anchor and news exec has me too issues. It's the timing of firing him that's interesting

Malcolm wrote:

Pure coincidence. Also, the ratings on the CNN morning show were quite in the pits.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 3:59 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

The cat probably thought they were both tasty, I'd imagine.

Malcolm wrote:

Indeed, the cat was free from extremes.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 3:55 AM

Title: Re: Is there an update on the lungs?

Content:

asdfjkl1979 said:

Hi Bob

Dzongsar Khyentse is giving the lung for Longchenpa's Dzo Dun in New Zealand in November. It is overbooked at the moment but you can go on the waiting list and hope they decide to find a bigger community hall!

<https://siddharthasintent.org/events/dzo-dun-new-zealand/>

Malcolm wrote:

He is also going to give this in California and Europe.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 2:32 AM

Title: Re: Back in the USA...

Content:

DNS said:

Shakeup in cable news.

Tucker Carlson fired. (right-wing)

<https://www.cnn.com/2023/04/24/media/tucker-carlson-fox-news/index.html>

Don Lemon fired. (left-wing)

<https://www.usatoday.com/story/entertainment/celebrities/2023/04/24/don-lemon-fired-cnn-news-anchor-terminated/11728506002/>

Malcolm wrote:

Well, Tuckum's antics cost Murdoch millions, and there are millions more in settlements to follow.

Don Lemon has a problem with making repeated, misogynistic remarks.

Author: Malcolm

Date: Monday, April 24th, 2023 at 8:35 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

I think this is more like how Gorampa and Mipham see it.

Malcolm wrote:

The way Candrakirti sees it, which is the way Dzogchen and Lamdre see it, is as follows, MAV 11:12d

sherabpa said:

The cessation of the mind is directly perceived by the kāya.

Malcolm wrote:

The qualities are present as the potential of a given sentient being.

Author: Malcolm

Date: Monday, April 24th, 2023 at 7:38 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Again, zhentong is not reducible to statements by Dolpopa (or jamgon Kongtrul) about the three natures.

Malcolm wrote:

You are mistaken. A key characteristic of gzhan stong hermeneutics is to hold all five Maitreya texts to be definitive in meaning.

Not only this, but if you look at Kunga Drolchok's summary of Tsan Khawo Che's view (gzhan stong gi lta khrid), it is complete with the presentation of the three natures, and asserts it was extracted from Tsan's manual.

sherabpa said:

Again, this is proven by the centrality of the Uttaratantrashastra in the zhentong lineage, which does not even mention the three natures.

Malcolm wrote:

Again, mistaken, see above.

sherabpa said:

True, just accepting the Uttaratantrashastra does not make one a zhentongpa, otherwise everyone would be zhentongpa. The difference is partly in whether the teaching on tathagatagarbha is of provisional or definitive meaning. Those who say it is provisional meaning because it counters the 'five faults' are not zhentongpas. Zhentongpas say it is definitive meaning AND it counters the five faults.

Malcolm wrote:

False. Gorampa accepts the Uttaratantra as a definitive text, he is not a gzhan stong pa. Same goes for Longchenpa.

sherabpa said:

More than that, however, zhentong is a specific transmission lineage stemming from Maitripa and Tsen Khawoche on the one hand and Dolpopa on the other, though the name 'zhentong' was only used after Dolpopa of course. The Maitripa tradition is described in detail in the Blue Annals. It also considers itself primarily meditative as opposed to intellectual. So to call it an intellectual fashion is quite misleading.

Malcolm wrote:

Team's lineage did not survive. Dolbupa is the person who coined the terminology, "gzhan stong," but he does not depart from Tsan's use of the three natures.

Your attempted revisionism is a failure.

Author: Malcolm

Date: Monday, April 24th, 2023 at 9:05 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Then we have Patrul's position on sugatagarbha. Having pointed out that sutra and tantra have the same intent for sugatagarbha, he states:

[Qualm] Since Cittamatra Yogacarins assert the all-basis consciousness as truly established, and assert it to be sugatagarbha, is it not the same?

[Reply], Not only are those not the same, but asserting true existence is the siddhānta of those of defective intelligence. Though there is no need for equivalence because those [citations] correspond to the way madhyamaka defines the basis.

Our gzhan stong friends here will tell us that the perfected nature is truly established, and that tathāgatagarbha is also truly established.

Author: Malcolm

Date: Monday, April 24th, 2023 at 5:56 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Then we have Patrul's position on sugatagarbha. Having pointed out that sutra and tantra have the same intent for sugatagarbha, he states:

[Qualm] Since Cittamatra Yogacarins assert the all-basis consciousness as truly established, and assert it to be sugatagarbha, is it not the same?

[Reply], Not only are those not the same, but asserting true existence is the siddhānta of those of defective intelligence. Though there is no need for equivalence because those [citations] correspond to the way the basis is defined up to madhyamaka.

Our gzhan stong friends here will tell us that the perfected nature is truly established, and that tathāgatagarbha is also truly established.

Author: Malcolm

Date: Monday, April 24th, 2023 at 5:28 AM

Title: Re: Does Larung Gar lineage have the shantong view?

Content:

Malcolm wrote:

Maybe. As far as Khenpo Jigme Phuntsok himself goes, unlikely.

rime1 said:

Thanks for your reply. Maybe the disciples have different views from their guru's. btw I enrolled your new online course in Wisdom Academy and looking forward to join.

Malcolm wrote:

Yes, and sometimes people teach what they think people want/need to hear.

Author: Malcolm

Date: Monday, April 24th, 2023 at 5:17 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Folks on here so often quibble with the detail in order to miss the main point. None of these masters rejected or insulted zhentong.

Malcolm wrote:

in Longchenpa, the mere absence of mention of such a position is such a glaring

omission, it can't be inadvertent.

OdeKirk said:

Doesn't Longchenpa mention the position here, although not in a favorable way(from Finding Rest in Illusion: <https://www.shambhala.com/second-vajra-point-magical-illusion/>): All phenomena are by their nature devoid of existence. In themselves, they are like space. The Middle-Length Prajñāpāramitā says, "In themselves, phenomena are like space. One can find in them no center and no boundary." And likewise we find in the Samādhirāja-sūtra,

All things disintegrate, O Son of the Victorious One,
All existents are primordially empty.
Extremists hold a lesser emptiness.
But there is no debate between the learned and the childish.

In this regard, some say that phenomena are empty by virtue of a preclusion of something that they do not possess 55 but that they are not empty of themselves. 56 This is like saying that the sun is empty of darkness but is not empty of rays of light. This is a lesser kind of emptiness, however, through which no freedom would ever be possible from the belief in the true existence of things. Examined according to the argument of "neither one nor many," the sun is empty of inherent existence; being thus, it is also empty of rays of light. It is empty and yet it appears. This is the very principle and essence of Madhyamaka, the Middle Way.

Malcolm wrote:

I hadn't noticed this, I was referring to his tenet systems book, but this citation makes it clear Longchenpa held gzhan stong to be an inferior view.

Author: Malcolm

Date: Monday, April 24th, 2023 at 3:48 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

There is no CEO of Nyingma

Sādhaka said:

Sure there is.

Two actually: Guru Padmasambhava and Longchenpa.

(Although I wouldn't use the term "CEO")

Oh and some would add Rongzompa and Ju Mipham.

sherabpa said:

Folks on here so often quibble with the detail in order to miss the main point. None of these masters rejected or insulted zhentong.

Malcolm wrote:

Mipham explicitly rejects it; in Longchenpa, the mere absence of mention of such a position is such a glaring omission, it can't be inadvertent.

Anyway, if mere acceptance of tathagatagarbha makes one a gzhan stong pa, then everyone is a gzhan stong pa.

Author: Malcolm

Date: Monday, April 24th, 2023 at 3:41 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

And yes of course I accept the view of Patrul that the Gelug madhyamaka is an impediment to understanding dzogchen, because this point is very clearly stated and defended my Mipham in his Beacon of Certainty. I was unaware this was even contentious among dzogchen practitioners.

Malcolm wrote:

You missed the point, here. Paltrul's presentation of the Abhisamayalamkara is basically cribbed from Tsongkhapa Golden Rosary.

As for the kayas and wisdoms being present in the basis, the argument against the basis being naturally perfected [lhun grub] directly contradicts gzhan stong.

Like Khenpo Shenga, I just don't think gzhan stong is coherent precisely because of how the yogacara doctrine of the three natures is misused by Dolbupa and others. As we see in Longchenpa, and Gorampa as well, there is a definitive understanding of tathagatagarbha which is consistent with prasanga. We do not need to resort to the intellectually impoverished idea presented by stong gzugs, which he repeats from earlier scholars, that the gzhan stong view is a post-equipoise view where so called relative phenomena are intrinsically empty and ultimate phenomena are extrinsically empty. Among Buddhist ideas, this is an extremely silly one.

Author: Malcolm

Date: Monday, April 24th, 2023 at 1:18 AM

Title: Re: Does Larung Gar lineage have the shantong view?

Content:

rime1 said:

Maybe Jigme Phuntsok rinpoche and his disciples in Larung Gar are shantongpas like Jonang.

Malcolm wrote:

Maybe. As far as Khenpo Jigme Phuntsok himself goes, unlikely. He writes in his View of the Union of Sutra and Tantra:

Apparent while nonexistent, the milk cow of form that is like a moon in the water, the nature which is beyond reference or thought arises as intrinsic clarity, the view of madhyamaka that has always been free of the taints of the eight extremes..."

He also criticizes the six limb yoga in this song:

Though it is claimed that "The suchness of the fourth is difficult to perceive if the proximate cause of pratyāhāra is missing,"

because one's state is recognized through merely seeing the self-occurring [concentration],

sleeping happily having abandoned the eight yānas is what one really wants.

Khenchen Namdrol on the other hand told me personally (in 1993) that as far as Madhyamaka goes, he prefers Gorampa's presentation, describing it as having the same meaning as Dzogchen. On the other hand, Khenchen Namdrol's Madhyamaka teacher was the late Sakya Khenpo Rinchen.

Also, a good friend who has spend the past five years living in Golok and Kham told me that most Jonangpas that he knows do not actually subscribe to gzhan stong at all, and also prefer Gorampa's perspective.

In any case, as I have mentioned elsewhere, in general, most important Nyingma scholars in history, such as Longchenpa, Jigme Lingpa, Shabkar, Patrul, etc. have upheld Prasanga Madhyamaka as definitive, including Mipham.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 8:41 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

However, I have seen Kagyu texts categorize Sakya/Gelug or even Prasangika as Rangtong entirely(but strangely not Nyingma, despite some Nyingma teachers also holding this view as evidenced in this thread), would this be a strawman and just polemics since they(the Rangtongpas) are obviously not arguing for a blank nothingness as an ultimate? I am just getting a bit of whiplash after reading that commentary on Beacon of Certainty, then reading some books by Kagyu authors.

Malcolm wrote:

The two truths are a union. However, those who argue that there is a blank ultimate of nonexistence are the gzhan stong pa, who assert relative phenomena do not exist at all in the perfected nature (gzhan stong), because they claim the perfected is empty of both the imputed and dependent natures (rang stong).

This view is very incompatible with Dzogchen.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 10:17 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

The Five Dharmas of Maitreya were translated in the early period of dharma

Malcolm wrote:

No, they weren't. While the madhyāntavibhāga was first translated into Tibetan during the Imperial Period, the remaining four were not translated into Tibetan until the late 11th century, by Ngog Lotsawa.

sherabpa said:

Though he regarded prasanga as the supreme view for dzog chen, he regarded the Uttaratantrashastra as of definitive meaning.

Malcolm wrote:

He certainly accepted the ten tathagatagarbha sutras as definitive. However, he never resorted to using the three natures to explain the two truths, which is a key feature of gzhan stong analytics. He also never suggests that the basis is anything other than free from all extremes, while simultaneously holding that the kayas and pristine consciousnesses exist in the basis. Again, "Where emptiness is possible..."

sherabpa said:

The Uttaratantrashastra teaches that the buddha nature is not empty of supreme qualities as everyone knows and this is an important precept of zhentong. Therefore I do not think he would vehemently reject zhentong or have contempt for it.

Malcolm wrote:

He would, because he would have vehemently, disagreed with applying the three natures to the two truths.

sherabpa said:

Jigme Lingpa accepted prasanga madhyamaka because he received a primarily Gelugpa madhyamaka education,

Malcolm wrote:

So you are going to make the same excuse for Patrul? Are you really going to claim that the Geluk view is an impediment to understanding Dzogchen? If so, you would have to make the same observation concerning gzhan stong.

sherabpa said:

Nyingma scholasticism having declined so seriously by his time that there was nothing else available to him.

Malcolm wrote:

False.

sherabpa said:

Whatever one thinks of zhentong, it is certainly an authentic lineage with many outstanding masters,

Malcolm wrote:

It was certainly an intellectual fashion at times in Tibet. But, philosophically speaking, it us at best a transitional view between yogacara and Madhyamaka.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 3:12 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

I think basically proper shentong likely arose as a response, as I said, to improper understandings of emptiness.

Malcolm wrote:

Historically, it arose from followers of Śāntipa's Madhyamaka-alaṃkāra who did not like Candrakīrti. But even gzhan stong pas know that reality is actually free from all extremes, despite their neurotic anxiety about buddha-qualities.

"For those whom emptiness is possible, everything is possible."

-- Nāgārjuna

In any case, the Nyingma view of emptiness is Prasanga, not gzhan stong. Longchenpa declares quite clearly that it is the Prasanga view that is most compatible with Dzogchen, as does Jigme Lingpa, and as my own teacher asserted.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 3:04 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

claims that nobody holds the rangtong position.

Malcolm wrote:

No one does apart from gzhan stong pas, which is what I stated already.

stong gzugs said:

Speaking of mind, prasangika is an intellectual activity and gzhanstong goes beyond mind.

Malcolm wrote:

No it doesn't. It is also just a kind of analysis based on tenets, especially, since, as you claim it is a post-equipose conceptual position:

stong gzugs said:

Second, in the context of post-meditation, you should make precise distinctions, which means you should be a rangstongpa regarding things that are intrinsically empty and a gzhanstongpa regarding that which is extrinsically empty.

Malcolm wrote:

Properly speaking, the point of prasanga is to remove errors present in Buddhist schools.

gZhan stong is such a tragic mishmash, trying, in post-equipose, to apply the three natures to the two truths, etc., which is why it is so easy to point out its internal contradictions.

stong gzugs said:

The two are simply not in the same class of methods or views. Gzhanstong is the experience of Kālacakra yogis and simply cannot be reached by those working with mind. When you practice yoga, you withdraw your senses from the dualistic world and then buddha nature itself begins to be revealed directly to your non-conceptual perception which takes you entirely beyond subject/object duality and intellectualizing.

Malcolm wrote:

Your claim is quite uncertain. Dudjom Rinpoche writes in the Big Red Book, pg. 301:

Although path through which this reality is actualised is superior only in mantra, on further examination the lower ways of mantra consist merely of symbolic and non-symbolic stages [of meditation]. The Six Limbed Yoga of Kalacakra, which is renowned as supreme in the Unsurpassed tantras, the Five Stages, and others, too, merely explain the ten signs of radiance and the form of emptiness which is a reflection of the three spheres of existence within a black outline. These are perceived by controlling the activity of the energy channels, the currents, and the seminal points. As the experience of the perception increases and decreases, even one who has meditated appropriately cannot attain the body of indestructible reality in which the elements have dissolved into light. Thus, those of lowly fortune contact herein not the definitive meaning but the merely the provisional meaning. So it is said by Naropa:

The single definitive means is the truth of the nucleus.

The four successive seals and the six-limbed yoga,

the diverse vehicles of thought,

have resorted to the provisional and not the definitive, etc.,

Further, your claim about the six-limb yoga being a practice beyond the mind is very questionable. Pratyahāra, sense withdrawal, is just resting in a nonconceptual mind. It is not going beyond mind. Why? Longchenpo points out in his Treasury of Citations:

In brief, all meditations with and without support are included. ‘With support’ refers to any objects of external appearance such as form, sound, scent, taste, and touch upon which one focuses the mind without distraction, like focusing the mind on a statue of a deity, a hand implement, a stick, a stone, and so on. “Without support” refers to mental objects—those with appearances such as wishing for nonconceptuality after focusing the mind on individual visualizations of the nāḍīs and bindus of vāyu, {414} like syllables, balls of light, nāḍī cakras, the fire of caṇḍaḥ, and so on; that is, focusing on the sequence of mental activities. Those meditations without appearances are sitting cross-legged, and so on, directing the mind, and gazing without distraction in a state without any concepts. This is focusing on a nonconceptual state of blank voidness. In general, objects of focus are included in the explanation that includes conceptual and nonconceptual objects. In brief, all assertions of a state of a single reference point are called “meditation.” The essence of those is a calm mind. The purpose is hoping for a result by stabilizing that [calm mind]. The function is the wish for the cessation of subject and object...These maintain the object of focus through the wish for the cessation of subject and object. Since they are an approach to control thoughts, they are a method of being introduced to the profound Dharma, but they are not the profound actual yoga...

This is confirmed by what you write:

When you practice yoga, you withdraw your senses from the dualistic world and then buddha nature itself begins to be revealed directly to your non-conceptual perception which takes you entirely beyond subject/object duality and intellectualizing.

So you are mistaking methods of arresting conceptuality for being the actual profound yoga itself. Longchenpa continues with his point about distinguishing paths based on mind, and the Great Perfection:

For as long as mind is employed as the path, when effort is made in the practice of meditating a calm mind, it will exist. When the effort is dropped, [the calm mind] will perish—that is its actual nature. For as long as the pristine consciousness of vidyā is employed as the path, since it abides in the stream of naturally occurring concentration, qualities will arise naturally, and those will be present at all times without any possibility of being separate from them. In that case, though the nonconceptual mind sustained by a great meditator and the nonconceptuality of the yogi’s naked recognition of vidyā are similarly nonconceptual, [in the former case,] if the key points such as the posture of the body, and so on, for nonconceptual mind are dropped, [that nonconceptual mind] will perish, and also [vidyā] will not be exposed nakedly. Nonconceptual vidyā is the complete opposite of that.

stong gzugs said:

Gzhanstong can be applied just as well to Māhāmudra (and thus trekchö). Tögal is not as straightforward because there are different views about how to interpret visual

experiences which was discussed heavily somewhere in this
<https://www.dharmawheel.net/viewtopic.php?t=41619>.

Malcolm wrote:

If one has this idea, "Second, in the context of post-meditation, you should make precise distinctions, which means you should be a rangstongpa regarding things that are intrinsically empty and a gzhanstongpa regarding that which is extrinsically empty," one is very far away the meaning of the Great Perfection.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 9:07 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Could you please explain what proper and improper Shentong would be in this case, and what too much negation looks like for Prasangika?

ThreeVows said:

Oh, improper shentong basically doesn't properly assimilate the sharp sword of the second turning of establishing all dharmas as empty, and so the conceptualizing mind isn't overcome, and then there is a tendency to have an idea of Buddha nature that is basically a mundane dharma that is taken to be real. This is basically a realist, eternalist view. Which also can be provisionally useful in some contexts.

Malcolm wrote:

There is no proper gzhan stong, all gzhan stong is a warped mashup of yogacara, tathagatagarbha, and Madhyamaka. And, according to my teacher, Chogyal Namkhai Norbu, incompatible with Dzogchen teachings.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 9:03 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Kai lord said:

Generally Nyingma does not agree the view in tantras = view in sutras, on the ultimate nature or empty aspect of dharmas or phenomena, yes they are the same.

However on the relative side or clarity aspect (the primordial wisdom) and the union/indivisibility of two truths, Nyingma in general, views the tantras as superior and dzogchen as the supreme.

And this got nothing to do with shentong or rangtong.

Malcolm wrote:

On the other hand, Longchenpa clearly states that the prasanga view is the most compatible with Dzogchen. And he never once mentions gzhan stong in his entire corpus of writing. I suspect it is because he disagrees with their use of three own natures. He clearly places yogacara below Madhyamaka.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 8:26 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Improper shentong veers towards a realist view basically of phenomena, or at least one particular phenomenon.

I would presume, perhaps, that you - Malcolm - don't see things this way, which is fine. Fwiw.

Malcolm wrote:

Longchenpa's own view follows prasanga, quite explicitly. He declares it is the definitive sutrayana view in the treasury of siddhanta.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 4:12 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Rangtong argues for a nihilistic view of emptiness without luminosity/Buddha qualities...

Malcolm wrote:

There is no such thing as a rang stong school or position. It is strawman school invented by gzhan stong pas.

Author: Malcolm

Date: Friday, April 21st, 2023 at 10:42 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

HauntedHotel said:
Do you have citation for this?

Malcolm wrote:
<http://mamluk.spiorad.net/history.htm>

My novel contention is that Tibetan initiation cards inspired the designs we see, when Mongols carried them to Eastern Europe.

Author: Malcolm
Date: Thursday, April 20th, 2023 at 11:04 PM
Title: Rapid Unscheduled Disassembly
Content:

Author: Malcolm
Date: Thursday, April 20th, 2023 at 9:42 PM
Title: Re: What contemplation have you found most beneficial?
Content:

Mirror said:
In regards to your practice, understanding, coping with suffering, etc. whatever. What contemplation have you found most beneficial or important to you in any way? I'm looking for hearing your experience with contemplating.
I mean contemplation of impermanence, emptiness, interconnectedness, law of karma, death, sufferings of samsara, etc. Thank you very much for sharing your experience and thoughts.

Malcolm wrote:
ChNN, "We are living in time, and time is passing."

Author: Malcolm
Date: Thursday, April 20th, 2023 at 9:23 PM
Title: Re: Enlightenment
Content:

Giovanni said:
Good post We see a number of posters who use the phrase "no self" and I wonder if they are conflating Buddhadharma with Vedanta. As you say in Buddhadharma there is no abiding self, but neither is there a doctrine of no -self or Oneness as expounded by Ramana Maharishi among others. But it may be that I have misunderstood the forum members position.

Malcolm wrote:

The four seals of Dharma as explained in Mahāyāna:

All compounded phenomena are impermanent.

All afflicted phenomena are suffering.

All phenomena are without self.

Nirvana is peaceful.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 8:25 PM

Title: Re: Enlightenment

Content:

master of puppets said:

It is often been saying there is no self here, how come the past lives??

PadmaVonSamba said:

“There is no self”

is an incorrect understanding.

The correct understanding is:

“No self can be found in composite phenomena”

(things, people, etc).

Malcolm wrote:

No self can be found in uncompounded phenomena either. Ergo, since no self can be found in all phenomena, there is no self. On the other hand, they're a no problem with a nonexistent self that is imputed on the aggregates, and Buddha had no problem accepting this nonexistent, imputed, nominal self at all.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 9:00 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Johnny Dangerous said:

With the right setup it's quite possible in todays day and age to get in depth teaching via Zoom, regardless of the transmission question.

stong gzugs said:

Indeed! Plenty of Bön teachers provide full dzogchen teachings over Zoom and while they encourage students to attend the teachings live, they also send out video recordings afterwards, and never suggest that those who only watch the recordings are missing out in any way, shape, or form.

Bapho said:

and with this post we go back "a couple of steps" in all Malcolm's explanations. There is no case

Malcolm wrote:

This is not a legal case, but if you think you can have a recording for a teacher, go for it. You're free to delude yourself anyway you like. After all, we have all been doing so for infinite eons.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 6:15 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

It is just not part of our tradition. This is more akin to Hindu woo woo.

stong gzugs said:

Come to think of it, is there really no Buddhist equivalent of Hindu śaktipāṭa?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:51 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

ThreeVows said:

To be clear, I said nothing about spontaneous in the sense of without conscious awareness, I said things need not be formal in the sense that there is necessarily any particular external structure in place.

Malcolm wrote:

Didn't say you did, but I have met people who have such ideas.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:44 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Zoey85 said:

I'll take the risk of sharing too much in terms of personal experience with this story: When I met the great yogi Drubwang Rinpoche, he mainly just laughed a lot and said the mani mantra. Nothing about giving DI, in fact, he was yelling at people and criticizing them for wanting the highest teachings.

And yet, during that meeting I received the most crystal clear pointing out that I have ever received from any Master, maybe apart from Chokling Rinpoche.

So what's this about? Is it just that I had already received DI from my root Lama so the whole thing didn't need to be set up as a formal Direct Introduction?

ThreeVows said:

IMO deeply realized individuals are basically constantly giving any number of transmissions whether formally or not. Sometimes not formally at all really, in terms of some explicitly stated formal thing. FWIW.

Of note, this may not always be to human beings.

Zoey85 said:

Right, which is also why I didn't necessarily think it would matter if someone, for example, watched a prerecorded webcast transmission with the intention to receive DI from someone qualified to give it, and then entered the same contemplation that the guru was in wherever he was while the student was watching, since his stability in rigpa and previous/present aspirations to liberate all beings is continuous.

Though if someone is a virgin, then it of course seems ideal to receive it in person, with the acknowledgement in words that this is happening and so on.

Malcolm wrote:

The problem is that apart from the buddhas, no one's rig pa is whole. Even the rig pa of bodhisattvas on the bhumis is fragmented. So it requires intention on the part of both teacher and student. We call this and that teacher a "buddha" but if we are honest, all these "buddhas" at best are just on the lower stages.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:40 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Zoey85 said:

I'll take the risk of sharing too much in terms of personal experience with this story: When I met the great yogi Drubwang Rinpoche, he mainly just laughed a lot and said the mani mantra. Nothing about giving DI, in fact, he was yelling at people and criticizing them for wanting the highest teachings.

And yet, during that meeting I received the most crystal clear pointing out that I have ever received from any Master, maybe apart from Chokling Rinpoche.

So what's this about? Is it just that I had already received DI from my root Lama so the whole thing didn't need to be set up as a formal Direct Introduction?

ThreeVows said:

IMO deeply realized individuals are basically constantly giving any number of transmissions whether formally or not. Sometimes not formally at all really, in terms of

some explicitly stated formal thing. FWIW.

Of note, this may not always be to human beings.

Malcolm wrote:

What Chogyal Namkhai Norbu explained as this: one should regard all of one's master's conduct as instruction. But direct introduction is something very precise and specific. It is not something just happens spontaneously (though now of course someone will contradict me and claim the opposite). For example:

Nyoshul Lungtok had not asked him anything that evening, and Patrul Rinpoche called him over, saying: "Didn't you tell me that you still hadn't got the main point of the practice of Dzogchen?" Nyoshul Lungtok replied: "Yes, that's right".

"It's very simple", he said, and lying down on the ground, he beckoned to him: "My son, come and lie down here like your father". So Nyoshul Lungtok did so. Then Patrul Rinpoche asked him, in a very affectionate way: "Do you see the stars in the sky?"

"Yes".

"Do you hear the dogs barking from the Dzogchen monastery?"

"Yes."

"Do you hear what I am saying to you?"

"Yes."

"Well, the nature of Dzogpachenpo is just—simply this."

At this moment, everything fell into place, and instantaneously Nyoshul Lungtok was completely realized.

You see in this case, Nyoshul had very intellectual ideas, and Patrul knew how to collapse his student's fabrications through this experience of clarity. But this is not spontaneous, this arose after many months of teachings, etc. Someone is likely to bring up the shoe and Naropa, again, the result, in this case of many years of training under Tilopa. The point is that in these cases, realizing the primordial state is not just some function of some yoga's enlightened vibe that students can then imbibe. It's the result of working with the teachings in an open and honest way, without a lot of concepts.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:34 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

natusake said:

So it is this mutual participation factor that is key?

Malcolm wrote:

Yes, that is what I have been saying for many pages now.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:31 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

I understand, I thought it would be clear contextually that I specifically meant that the teacher would be intending to give DI during this time.

Malcolm wrote:

If everyone understood the main points, and was prepared in a proper way, then it would work. If not, then not. In this case the practice was a practice of guru yoga that included direct introduction. The main limitation we have in this instance is time, not distance. Why? Because we live in time, we are not beyond time. Even our teachers are not beyond time, not even the Buddha. If he was, he would still be present among us. Since we are limited by time, some coordination is necessary.

The problem is that these kinds of things easily become meaningless rituals if people do not truly understand what is involved. Even direct introduction can become an empty ritual, and worse, a crutch. The main job of a Dzogchen practitioner, once they have been introduced, is to introduce themselves with various methods again and again until their doubt is removed. The reason there are so many different methods and styles of introduction, from simple explanation to full scale major empowerments, is that people are different and have differing expectations.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:06 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Given what you have said, it basically seems that you are saying what is necessary is for the teacher and student to both be present with the same intention at the same time. It doesn't seem like audio or visual input is absolutely necessary, although typically that is used.

Malcolm wrote:

The teacher and student together need to use an experience, such as clarity, for example. Direct introduction is done on the basis of experience.

ThreeVows said:

You have said that ChNN used to use the recordings prior to livestreams to coordinate the experience.

Malcolm wrote:

Yes. He was participating in a specific practice which we would all do together in

different places around the world at the same time. This state of affairs only continued for a very short time.

ThreeVows said:

Again, if there was some realized dzogchen yogi with great compassion for beings, if such a thing is effective enough, I don't quite understand why they shouldn't or wouldn't just say, "Every week at 5 PM on Friday, you can put on that recording, and I will be in the state of contemplation with the appropriate intention. This will serve as direct introduction for anyone with a sincere interest that tunes in at that time with the proper intention."

Malcolm wrote:

There needs to be some kind of experience that everyone participates in, including the teacher, on the basis of an explanation of the principles involved, which they have clearly understood. I am not sure why you are not understanding this point. For example, we use the experience of bliss in a tantric empowerment.

ThreeVows said:

Again, perhaps there are reasons not to do so, for example related to not establishing connections with beings without a sincere interest, related to how if it is a more infrequent thing then there is the opportunity for people to sort of build up appropriate merit and sort of interest in the event, etc. But from a sort of technical point of view, and a coarse point of view, I see no reason why some compassionate teacher in today's day and age wouldn't or couldn't do that, and that would hypothetically allow any number of people to get pointing out.

Malcolm wrote:

A yogi sitting in samadhi isn't pointing out anything.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:53 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Given what you have said, it basically seems that you are saying what is necessary is for the teacher and student to both be present with the same intention at the same time. It doesn't seem like audio or visual input is absolutely necessary, although typically that is used.

Malcolm wrote:

The teacher and student together need to use an experience, such as clarity, for example. Direct introduction is done on the basis of experience. Yogis sit in contemplation all the time; but they are not introducing anything. In any case, samadhi alone cannot cause introduction, and I never suggested anywhere it could.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:46 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerment was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

Zoey85 said:

I see. So there is a projected intention that they somehow don't have when they are just abiding at home or something?

Malcolm wrote:

Can you introduce someone to someone else just by hanging out at home? It requires some intention on the part of the teacher, which is why it is called an "introduction."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:42 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerments was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

ThreeVows said:

Why wouldn't someone like ChNN just say, "Every day at 5 PM until 5:05 I am going to be actively in a state of contemplation and anyone who wants to can join me"?

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:14 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerments was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:02 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

What I find strange is that people resist some terms, ie. transmission, as such, no matter what the context -- even if ChNN himself relied on them (always clarifying what he meant, of course).

Malcolm wrote:

I am not resisting the term "transmission" I am resisting the term "mind-to-mind transmission" as that is not what is meant nor is it what is happening.

But what is happening in Dzogchen is one is being introduced to a state of knowledge. You never find the word "transmit" (gzhan du 'pho ba, lit. shift to another) in Dzogchen texts. You find the word "introduce" (ngo sprod). What ChNN was trying point out is that there is a continuum of knowledge being introduced, from inferential knowledge, which is conceptual, to direct perception, which is nonconceptual. Is Rinpoche's contemplation a necessary component? Of course. Is it something he is transmitting this to others, shifting it to his students. No. Is it supporting others? I sure think so. But it is secondary factor. The main factor is that one discovers one's own state and rests in that knowledge.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 2:33 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

He also said, repeatedly, now I try to transmit, and you try to be in that state.

I mean, why fight the phrase if, when used, it is properly contextualised?

Malcolm wrote:

Because you haven't done so.

What he was talking about was the experience the teacher induces in the student that serves as the basis for recognition: clarity or nonconceptuality, depending on the type of introduction. The we would all enter into that experience together at the same time

treehuggingoctopus said:

Well, he repeatedly said that his job was to transmit the knowledge. He used these very words. This sure is a shortcut. But he himself used it.

Malcolm wrote:

Yes, just in the same way that the knowledge of the word empowerment is communicated based on the experience of the bliss of the third empowerment. So-called direct introduction, the famous rig pa'i rtsal dbang, is just an elaborated version of the fourth empowerment, albeit, not restricted to using the experience of bliss, it can also be based on the experience of clarity or nonconceptuality.

The problem here is the english idea of "transmission." The Tibetan term he was using for "transmission" was "lineage" (brgyud). There are three lineages in Dzogchen teachings and in Nyingma in general, which are often framed in a historical context:

Samanatbhadra --> Vajrasattva --> Garab Dorje (dgongs brgyud, usually translated as mind lineage, though this is incorrect); Garab Dorje --> Mañjuśrimitra, etc.(symbolic transmission, brda brgyud)--> to Nyan --> (aural lineage, snyan brgyud). From this point of view, all we have is the snyan brgyud, the aural lineage and it is all we can access. But ChNN had a slightly different understanding of these three terms, and sought to clarify what he felt was the real purport and he termed the dgongs brgyud "direct transmission." This is due to an ambiguity in the term brgyud, which means "connecting one after another without interruption." For example a road from Lhasa to Beijing is a considered a "brgyud." This is also why it has to be live and experiential.

For example, we say there is a lineage from dharmakāya Samantabhadra, to sambhogakāya Vajrasattva, and thence to nirmāṇakāya Garab Dorje, which we call the "rgyal ba dgongs brgyud," the lineage of the transcendent state of the victors. But the truth is that this is not really a lineage in any historical sense, unlike the Dzogchen lineage from Garab Dorje onward. This is why he says we use Ati Guru yoga to be in that state together at the same time. This state is the state of the dgongs pa, the transcendent state, of all buddhas. It is something we discover, it is not something properly speaking, that is transmitted in a dualistic manner. It is something the guru assists us in discovering for ourselves individually, but it does not come from the guru. That's impossible.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:49 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

It does seem reasonable enough that there is a sort of power, a sort of magnetic power, where a teacher can sort of bring a being into 'resonance', similar to how if you take a C tuning fork and bring it next to another C tuning fork, the second fork will start vibrating with the first one. Or if someone with strong samadhi, as was mentioned, practices with someone with weaker samadhi, it may sort of bring the second person into 'resonance'.

This doesn't involve any 'transference', but in terms of our normal words and what not, I don't see any reason to resist the idea of some amount of 'telepathy' if we consider 'telepathy' to simply be some aspect of communion or communication that is more subtle than coarse physical contact or verbal contact, some more or less unseen force that most ordinary people wouldn't necessarily consider.

Malcolm wrote:

Such a phenomena is never discussed in all of the texts where the principles of introduction are addressed. It is just not part of our tradition. This is more akin to Hindu woo woo.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

He also said, repeatedly, now I try to transmit, and you try to be in that state.

I mean, why fight the phrase if, when used, it is properly contextualised?

Malcolm wrote:

Because you haven't done so.

What he was talking about was the experience the teacher induces in the student that serves as the basis for recognition: clarity or nonconceptuality, depending on the type of introduction. The we would all enter into that experience together at the same time

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:21 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

To be honest, I do not really understand whence the resistance towards the idea that "something like telepathy," or a magic of sorts, is involved in wangs, of whatever form, broadcast or attended in person.

It requires the student to have telepathy.

I do not think that the idea that something is transmitted is necessarily wrong, either.

Malcolm wrote:

ChNN explicit rejected the idea of "Now I am giving you something" and the student thinking, "Now I am receiving something."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:16 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Könchok Thrinley said:

I am sorry but what do you mean by this?

Malcolm wrote:

The purpose of Dharma study is to reduce concepts, not induce more.

I have provided a clear explanation of the subject, if people would simply calm down and absorb it, but people are still engaging in speculations and thought experiments, worrying about time delays and proximity.

Simply put, all the same objections to real-time webcast transmissions can be applied to IRL transmissions. Someone even brought up synaptic delay.

This all utterly misses the point.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:49 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

I did not know that! So this means that those, like Malcolm, who are committed to ChNRR's line, DO believe in the validity of DI from recordings!

Malcolm wrote:

Nope. The video was merely for coordinating the practice in real time. As soon as webcasts became possible, ChNN abandoned this method. As I said, you are suffering from a serious, dualistic, misconception.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

But it is precisely because the basis is already there and has never departed and is pure from the beginning...

Malcolm wrote:

Rig pa is not the basis.

not_z said:

It is the knowledge of the basis, right? In any case my point of confusion doesn't change, because neither is received or absent.

Malcolm wrote:

Every sentient being has the basis, but no one recognizes it without a teacher. As it is says in the Tantra Without Syllables:

"Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

As such, the nature of vidyā pervades all migrating beings, but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception. Vidyā cannot be found through an intellectual analysis of the body that is searched from head to foot. On the one hand, if it is asked whether vidyā exists in the body or not, it definitely exists in the body. On the other hand, [vidyā] is not nonexistent merely because it cannot be found through being sought with intellectual analysis. You are unable to find it because you lack the intimate instructions of the guru. Similarly, gold can be shaped by anyone who knows how to work with it, but the person who does not know how to shape it, nor how to refine it, nor how to smelt it and heat it, will not be able to work with gold, no matter how much intellectual analysis they perform. On the other hand, it is not the case that the gold itself is unworkable. Since there is an intimate instruction for refining it and so on, one can work with gold. The one who lacks the intimate instructions of the guru has no hope of buddhahood.

Even if vidyā could be found through the imputation and scrutiny of intellectual analysis, it cannot be stabilized by necessary cultivation because it cannot be known whether one has indeed found vidyā or not. Therefore, in the beginning, a pure guru is very important. Afterward, one's own cultivation and familiarity is very important.

Fire is produced through the meeting of two things: the meeting of a person's hands with a spindle. Fire does not exist in the spindle, [90b] nor does it exist in the hands of the person. Fire arises when three things meet: the hand, the spindle, and the fireboard. Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Tantra Without Syllables, pp. 202-203

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:26 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

But it is precisely because the basis is already there and has never departed and is pure from the beginning...

Malcolm wrote:

Rig pa is not the basis.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:49 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

yagmort said:

1.

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

yagmort said:

how does one know what state one's supposed to be in if that is the state one is only about to be introduced to?

Malcolm wrote:

This is why we have the aural and symbolic lineages, so you have an idea of what you are trying to discover.

2. Dependent origination depends on conventions, that is, appearances labeled according to their function...

are you saying dependent origination depends on a language?

A convention is an appearance which gets labeled. The word in English, "convention" is not a perfect word for *vyavahāra*, or *tha snyad*. When we speak of a convention, we are speaking of "an object of that is perceived, expressed, and then engaged."

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:45 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

ThreeVows said:

In that case, if we accept for instance that Vimalamitra or Guru Rinpoche currently abide in the rainbow body and are clairvoyantly able to perceive our fervent prayers, why would it not be the case that a sincere aspirant could receive transmission from them? Rationally I wouldn't see a reason why we couldn't make such a request/prayer/aspiration and then basically be oriented towards receiving transmission from them.

Thank you.

Malcolm wrote:

Of course it is possible. ChNN received many transmissions in his dreams from various figures like Padmasambhabva, Gomadevi, and so on. The same applies to Dudjom Lingpa, Jlgme Lingpa, KDL, and so on.

But there is a huge chance that you will just delude yourself. And none of these people received any transmissions from an inert book, or an inert recording.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:40 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

not_z said:

Intention is not enough.

Malcolm wrote:

It is, because you have a group of people intending the same thing at the same time in collaboration with each other.

not_z said:

as the thought experiments about the (unknown) video delay shows.

Malcolm wrote:

It doesn't show that, actually, since it is based on a misconception to begin with: to wit, that there is a ball being thrown by a pitcher to a catcher. I have already explained that why this is a misconception at length.

For example, ChNN often enough would repeat introductions if a webcast had a sufficiently bad lag or it was interrupted.

He was always quite explicit that distance did not matter, but that live participation was essential, and that one could not receive transmissions of any kind, including lungs, from recordings. One label it a dogma if one likes, but those who claim empowerments and lungs can be received from recordings have no justification for their position for many reasons that I have explained elsewhere.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:01 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 10:45 PM

Title: Re: Good book on meditation - a manual , if you will

Content:

dharmafirststeps said:

Since the objects of the senses of the student i.e. the screen and the audio, are identical in either case, it's hard to understand what the missing part is. Simply the student's intellectual knowledge that the master is also doing it live at the same time?

Then there's also the issue of delay of the webcast. The DC webcast delay could be quite significant at times, not just a few seconds, but many minutes - so 'not quite live' is obviously still acceptable.

Malcolm wrote:

So many concepts.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 10:21 PM

Title: Re: Good book on meditation - a manual , if you will

Content:

Sherab Rigdrol said:

ChNN he was giving direct introduction all the time, which IMO is why the several minute delay never made a difference

not_z said:

This is one of the reasons why some teachers say that recordings are valid introductions.

Malcolm wrote:

If this is the case, the reading a book is sufficient. But no one agrees to this.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:34 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Sherab Rigdrol said:

Simultaneous participation IS the cause for DI to work.

not_z said:

This is precisely what I am trying to understand, why is that the case? Telepathy, with all of its strange sounding connotations, at least is a reason, a bad one insofar as that does not seem to be what is happening, but still.

Malcolm wrote:

If it is not at the same time, it is not direct.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:14 PM

Title: Re: Teachings from 17th Karmapa

Content:

ZopaChotso said:

I do not follow the Karmapa, so I cannot help much, but you may find good info at dakini translation! The lady there transcribes teachings by the Karmapa often.

Also, to nitpick, there is a KARMA kagyü schism, not a kagyü schism. There is more to kagyü than just karma kagyü

Malcolm wrote:

Not so, the Drukpas dropped Kagyü from their name.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:08 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

Allow me to suggest that you read my words with more attention. I have not said that I "don't believe in DI through a webcast". True, I have my doubts about it, but what I have said is that IF one "believes in DI via webcast" but does not believe in DI via recorded webcast, you have to accept some kind of spooky action at a distance, as Einstein said in a different context.

Malcolm wrote:

Thus is what you assert, but I have explained how you are mistaken, according to you, there would have to be spooky action even if you were sitting at the teachers feet, and you have to accept your contention that there is no reason one could not receive transmission from a recording. Live is live, whether one is three feet or three thousand

miles. Before webcasts, ChNN coordinated direct introductions by means of video tape three time a year on “transmission day,” where he would watch, and people in different places would watch, all doing the empowerment practice together at the same time, having had the procedure explained to them before hand. ChNN maintained always that distance was not an issue, only time.

There is nothing spooky about discovering the state of instant presence.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 8:57 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

Alex is unconvinced by Malcolm, and Malcolm by Alex is there for the world to see.

Malcolm wrote:

Alex is mistaken in so far there is no basis for assuming mind to mind communication between people who lack the capacity of knowing the minds of others. The Buddha could not place the state of awakening in unawakened peoples minds. If he could, he would have done so.

Alex's objection is based on a misunderstanding. He fails to understand the intended point, which is that direct transmission (dgongs brgyud), or transcendent state lineage, refers not really to a transmission, but the discovery of the transcendent state (dgongs) of the sugatas, which is necessary in order to practice the four chokzhag. This is what direct introduction is for, that's all, based on the aural transmission or lineage, (snyan brgyud) and the symbolic transmission or lineage (brda brgyud).

One has to understand what this dgongs pa is, in order to understand the point being made.

Dgongs refers to tan uninterrupted concentration, beyond temporary, contrived mental one-pointedness and sessions. We can discover this for ourselves, based on working with a qualified teacher. We don't receive this from a teacher. We discover this for ourselves by collaborating with a teacher, and preparing ourselves through listening to and understanding the words and symbols of the explanation. It's is an active process of collaboration. The teacher has something to do, as does the student. The teacher explains, the student listens, and then student tries to discover that knowledge for themselves while the teacher is present with them, based on the experiences of bliss, clarity, or nonconceptuality.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 8:29 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Könchok Thrinley said:

Me too btw. Let us not forget that still webcast transmissions are a grey area. It might be obvious to you, however the rest are able to hold their views.

Malcolm wrote:

This is nit the case.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:26 AM

Title: Re: Good book on meditation - a maual, if you will

Content:

Bapho said:

1)The state discovered thanks to the "direct introduction" is outside the dependent origin chain but not the form of introduction ?

Malcolm wrote:

Yes.

Bapho said:

Although the state itself does not have cause. Not recognizing this state "Rigpa", Ma rigpa is produced and with it the dependent origin (1)

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:52 AM

Title: Re: Writing a last will

Content:

Toenail said:

I want to write a last will to enforce wholesome decisions when I die. In the Buddhist sense, what would be a good decision? I tend to being burned and not buried. Less attachment that way and I find this death cult of the west of caring for a grave for 30 years kinda creepy. Ashes to ashes. I am curious to see what other practitioners included in their last will. This is a privilege of people in the West. I am 31 and I can die soon.

Malcolm wrote:

Sea burial.

Toenail said:

Why is it good from A Buddhist perspective?

Malcolm wrote:
Carbon neutral, food for fish.

Author: Malcolm
Date: Wednesday, April 19th, 2023 at 8:48 AM
Title: Re: Good book on meditation - a manual, if you will
Content:

Malcolm wrote:
In the case of a traditional empowerment, it's impossible to receive one through a recording for reasons I have explained elsewhere and in detail. To suggest otherwise, represents a complete misunderstanding of dependent origination. The same goes for Dzogchen transmissions. Based on your reply, I am not sure you really understand what "employing ye shes as the path" really means.

Your error here is assuming that diversity vanishes in a state of contemplation.

natusake said:
Then what does "employing ye shes as the path" really mean? What have I misunderstood of dependent origination?

When I say "no x, no y", that just means no conceptual limitations, not no distinctions at all.

Malcolm wrote:
Dependent origination depends on conventions, that is, appearances labeled according to their function. Things like transmissions, etc., are all based on conventions, including how the state of Dzogchen is introduced, as well as the path to realize that state for oneself.

"Employing ye shes as the path" is something you need to learn from your guru.

Author: Malcolm
Date: Wednesday, April 19th, 2023 at 7:57 AM
Title: Re: Good book on meditation - a manual, if you will
Content:

natusake said:
There are many layers of nuance involved, and clearly there will be barriers for those that set up barriers, which is most people; but, I am skeptical that it is impossible for empowerments to be received by recordings. It is, after all, only because of a dependent origination that there can be a recording at all. That being the case, the question arises whether dependent origination itself is limited, to which there is only one correct answer. It is reasonable that the unique situation of a recording calls for

methods unique to that, that's all.

Malcolm wrote:

In the case of a traditional empowerment, it's impossible to receive one through a recording for reasons I have explained elsewhere and in detail. To suggest otherwise, represents a complete misunderstanding of dependent origination. The same goes for Dzogchen transmissions. Based on your reply, I am not sure you really understand what "employing ye shes as the path" really means.

Your error here is assuming that diversity vanishes in a state of contemplation.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 5:23 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

stong gzugs said:

A clear answer to these questions would likely resolve the matter: If a teacher gave Jim oral instructions and, although Jim didn't realize the state of dzogchen when he was receiving these instructions, he practiced the instructions diligently and realized the state of dzogchen later on, what is Jim missing that he would have gotten if he was in the state at the same time as the teacher? If Jim continued practicing these instructions without ever again sitting with a teacher in the same state of dzogchen at the same time, is there anything stopping him from completing the path because he didn't?

Malcolm wrote:

He isn't missing anything. There is no problem with this, since by receiving the first two transmissions he is now properly ripened and can practice various dzogchen methods because the teacher in this instance is communicating that teaching from their authentic knowledge. And since we are using experiences, for example, like bliss in the third empowerment, the nature of which is then pointed out in the fourth, there is in fact an underlying experience the student can carry with them on the path, even if they were not able to enter into knowledge of their own state.

And there is nothing to impede this person from realizing the path later. Most people in fact discover their own state after having received transmission and then go practice on their own.

However, there is a reason to meet with one's teacher again. For example, if someone is weak in caṇḍalī yoga, what do you do? You get four other yogis who are strong in the practice and they practice together, seating the weaker practitioner in the center of the group. This will reinforce the capacity of the weaker person. If a weaker musician plays with a better musician, they will also become better. Similarly, when one practices guru yoga with one's teacher, even if one has already discovered one's primordial state, one's contemplation will become stronger, just as ten candles will shed more light in toto

than one candle will on its own.

It is well known among yogis that being in the presence of someone who has strong samadhi can induce samadhi in others. But that does not mean that samadhi has been transferred mystically from one person to another.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 5:13 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

Since you won't believe us, perhaps you will believe Chogyal Namkhai Norbu:

Lingpupa said:

You are doing that politicians' trick again of answering a question other than the one asked. I'll try again.

1) IF you want remote transmission via electronic systems to be deemed valid (I don't) AND you want them to be deemed invalid if delayed (even when what is shown to the student is EXACTLY the same) THEN you have to accept some kind of supra-physical inter-mental interaction.

Malcolm wrote:

No. You are mistaken. This is because you don't understand the point because apparently I have been unable to communicate it to you successfully.

Lingpupa said:

4) Point 1) is the main thing. You can't have it both ways.

Malcolm wrote:

I am not having it both ways, as you put it. The point is simple--for direct transmission, the student and the teacher, using specific experiences, need to be in the same knowledge at the same time. It really just means that the student discovers their own state, or enters their own state, at the same time the teacher is resting in their own state, like lighting two candles and placing them together. Candle a does not illuminate candle b, but when they are together, the light is brighter.

That state transcends duality, but the reason it does not transcend time is that we students and teachers are limited in time. For example, ChNN asked his teacher Changchub Dorje for an empowerment. Changchub Dorje replied, "I already gave you empowerment in my dream." ChNN replied, "But that was your dream, I did not experience that empowerment." The Changchub Dorje understood that ChNN was stuck in a limitation, as we all are until we achieve total realization.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 3:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

For the joining to happen there must be some kind of communication between the state of the teacher and of the student...

Malcolm wrote:

If you paid attention to what ChNN said, that communication comes from oral and symbolic transmission, "The third method, the direct transmission, implies that one already has knowledge of the oral and symbolic transmission. Through these two, one has an idea of how to enter into the real nature, then by using different experiences together, and entering into that real nature at the same moment as the teacher, then there is the real possibility that one also receives the direct transmission."

SOV book, pg. 8

The passage I quoted above comes from the same page in this book.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 3:13 AM

Title: Re: Writing a last will

Content:

Toenail said:

I want to write a last will to enforce wholesome decisions when I die. In the Buddhist sense, what would be a good decision? I tend to being burned and not buried. Less attachment that way and I find this death cult of the west of caring for a grave for 30 years kinda creepy. Ashes to ashes. I am curious to see what other practitioners included in their last will. This is a privilege of people in the West. I am 31 and I can die soon.

Malcolm wrote:

Sea burial.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 1:27 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

My point, however still stands. If the validity of the transmission depends at least in part on the state of the lama's mind at the time, and if a remotely viewing participant can receive that transmission through this weak collaboration, but a remotely viewing participant receiving exactly the same digital input from a recording at a later time cannot because the lama is doing something else, then there must be some supra-physical emission radiating from the lama's mind reaching out across space (though not time) and affecting the students.

Malcolm wrote:

Since you won't believe us, perhaps you will believe Chogyal Namkhai Norbu:

transmission.jpg (44.64 KiB) Viewed 899 times

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 1:21 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

stong gzugs said:

Everyone agrees that the teacher must be resting in the state when giving the instructions over video.

Malcolm wrote:

Whether in person or over a webcast.

[/quote]

I don't yet understand why the teacher must be resting in the state the moment the student watches the instruction video, if we've set aside the telepathy stuff and the practical concerns about maintaining lineages. [/quote]

It has to do with being in the same state of nondual knowledge at the same time where there is no perception of a duality between one's own state and the teacher's state. It is the joining the teacher in a state of nondual contemplation that is the key, even if only for a moment. The primordial state is identical in all sentient beings. The ability to discover that state however depends on transmission from a teacher.

stong gzugs said:

I haven't seen a clear answer for why the teacher must also be in the state when the student receives the teaching.

Malcolm wrote:

You have.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 12:22 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

But in a virtual "empowerment", whether in real time or via recording, the lama has no obvious knowledge of what the student is up to. He or she might have stood up, taken off his/her clothes and be dancing a jig for all the lama knows. Or fallen asleep over their beer.

Malcolm wrote:

In this case the student is not collaborating with the teacher.

Lingpupa said:

Even if he/she is sitting and paying attention, calling this "collaboration" is stretching a point, is it not?

Malcolm wrote:

In this case the student is collaborating with the teacher. Why? Because the teacher is already collaborating with the student.

Lingpupa said:

Intriguing attempt to develop a new definition of "collaboration". Good marks for trying, but... hmmm. Still, reinterpreting terms to suit the argument is all part of the fun, isn't it?

Malcolm wrote:

<https://www.merriam-webster.com/thesaurus/collaborate>

Collaborate: to participate or assist in a joint effort to accomplish an end

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 12:04 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

But in a virtual "wmpowerment", whether in real time or via recording, the lama has no obvious knowledge of what the student is up to. He or she might have stood up, taken off his/her clothes and be dancing a jig for all the lama knows. Or fallen asleep over their beer.

Malcolm wrote:

In this case the student is not collaborating with the teacher.

Lingpupa said:

Even if he/she is sitting and paying attention, calling this "collaboration" is stretching a point, is it not?

Malcolm wrote:

In this case the student is collaborating with the teacher. Why? Because the teacher is already collaborating with the student.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 11:35 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

Since there is no teacher resting in a state of contemplation during a recording, it is just a recording; just as there is no mandala present during a recording since the mandala has been already dismantled.

stong gzugs said:

Thanks for the additional clarification. I guess statements like this quoted one above are what are confusing to me (and likely others on here). Another example: A teacher is resting in the state, gives the instructions which are relayed by video to one room of students in real-time, and relayed to another room of students immediately after the teacher has ended the instruction (but this room has no idea they are receiving the video on a delay). Why does the second room not get the introduction? If there's nothing "telepathic" why does the teacher have to be resting in the state when the video is being watched (which seems to imply something telepathic), rather than just when it is being recorded (which makes sense because then all the teacher is saying and doing is an expression of the state of dzogchen)?

Malcolm wrote:

It is only an issue if you think there is something which is being transferred. People forget this basic statement by the Buddha:

Misdeeds cannot be washed away with water,
suffering cannot be removed with the hand,
I cannot give you liberation,
but I can show you a path.

Is there anything about this that is unclear?

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 11:14 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Josef said:

The teacher is explaining, the students are listening.

Based upon the instructions that are given the teacher and the student practice together and collaborate on transmitting the knowledge of the Great Perfection.

stong gzugs said:

This is helpful, thanks! But I guess it depends what you mean by "collaboration." In a one-on-one setting, the teacher is explaining and giving real-time instructions, the student is attempting to practice them, perhaps asking questions to the teacher, the teacher is responding to the questions and noticing how the student is practicing, which s/he responds to, etc... A teacher provides instructions while remaining in the state of dzogchen. A student attempts to practice those instructions, and hopefully realizes that state for him/herself. Why does it matter that they're doing these two activities at the same time (given that there isn't the kind of two-way back and forth)?

Malcolm wrote:

If the teacher is not in the state of contemplation when they are giving so-called "direct introduction," it is not authentic and no introduction is given at all. They are just repeating words. In this case, as I explain above, it is better that this person give a more formal empowerment, where at least a dependent origination is set up in a more formal way. The point is that the teacher has to give this through their authentic knowledge of Dzogchen contemplation while they are in that state of contemplation. But it is not the case they are transmitting some entity from one mind to another called "contemplation."

Since there is no teacher resting in a state of contemplation during a recording, it is just a recording; just as there is no mandala present during a recording since the mandala has been already dismantled.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 10:54 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

Conundrum.

Malcolm wrote:

Not a conundrum.

Lingpupa said:

In short, if a virtual empowerment has to be in real time, I think you have to accept some supra-physical mind-to-mind action is going on. Interested in your views.

Malcolm wrote:

But the point is the teacher is giving those two introductions (oral and symbolic) from within the state of authentic knowledge of the state of Dzogchen (meaning they have

actually realized the state of contemplation in question, called dgongs pa). As it happens, the student is often not capable of recognizing this state of knowledge, the transcendent state (dgongs pa) at the moment of introduction. This means they only received the oral and symbolic transmissions, and not the dgongs rgyud, the transmission of Dzogchen contemplation. Even so, they are then authorized to use Dzogchen methods to discover this state for themselves.

If the teacher cannot give introduction while resting in this state of contemplation (dgongs pa) or lacks confidence, it is better the teacher relies on a ritual method of giving Dzogchen transmission, such as an a formal empowerment, and so on.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 6:37 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

If you read my posts carefully you will notice that I have not used the word "telepathy". It's an English word and has connotations that some may find uncomfortable - not really the right word...

Josef said:

How would you describe "direct introduction" then?

Jules 09 said:

Can you describe it? That experience?

Malcolm wrote:

Further, if it is asked what is the system of liberation, it is liberation through the meaning of the oral instruction.

Self-Arisen Vidyā Tantra, pg. 72.

For sentient beings without realization,
each word must be understood with each meaning.
Therefore, connect the meanings with the words
and illustrate the great meaning with words.
Therefore, investigate the connection between the words and
meanings.
Though the illustrative words and letters
may not exist in utter purity itself,
because they remove mental doubts,
one should always be acquainted with the words."

Self-Arisen Vidyā Tantra, pg. 120

The transcendent state of all buddhas
is not words and syllables,
but appears like words and syllables.
Nevertheless, the great meaning is unravelled with words.

Self-Arisen Vidyā Tantra, pg. 147

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:12 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

It's called Direct Introduction.

Malcolm wrote:

This is just a fantasy. And so:

serious.jpeg (79.02 KiB) Viewed 672 times

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:07 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

You need to experience it to know it.

For an authentic yogi...

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

The vidya that recognise the basis is not obscured, it is just not recognised.

Malcolm wrote:

Actually, it is. What is never obscured is the basis itself.

The conscious aspect of the basis can be deluded. If we follow your system, one could never become deluded. Further, there would be knowledge (rig pa) and ignorance (ma rig pa) of the same thing (the basis) at the same time. In Buddhahood it is stated: Since that so-called 'the knower' (rig pa po) or 'the mind' (the assertion of a special awareness demonstrated in our own texts) is deluded, for it example, that delusion that white smoke is yellow is a delusion of the eye, likewise, that [eye] becomes self-deluded.

heart said:

I feel it is pretty strange to distinguish the vidya that recognise the basis and the basis it self because then there is an obvious duality. Most masters when they say rigpa, they actually mean the basis recognised.

Malcolm wrote:

Correct, when the basis is recognized, then there is vidyā. When it is not recognized, there is ignorance. But it is the same thing which is either recognizing or not recognizing the basis.

This is why we have the explanation of the ignorance of the same identical cause (not knowing one's own state, like being in deep asleep), the connate ignorance (nonrecognition of the appearances that arise from the basis, like being in a dream and not recognizing it), and the ignorance of imputation (our normal, everyday, waking, deluded vision).

The point is this really—that nonrecognition is transient. It is not inherent to the conscious aspect of the basis. That very state of nonrecognition is proof that vidyā is not contaminated, just as jaundiced vision is proof that one can see correctly when the jaundice is removed. Vidyā is not inherently obscured. So sometimes we talk about mind, which arises from the contamination of the radiance of rig pa by karmic vāyus, for example. When those winds cease, the mind ceases, etc., and rig pa is exposed. When we say that rig pa has never been deluded, is not deluded, and can never be deluded, we are talking about the actual nature of the mind, which obscurations can never contaminate inherently. In other words, while rig pa is permanent, ignorance is impermanent once ignorance's own real nature as rig pa is discovered.

Buddahood, pp. 47-48, states

As such, from not recognizing that rig pa and ma rig pa have the same cause, like the front and back of one's hand, the ma rig pa of the same identical cause arises from not coming to the ultimate nonduality. The connate that arises from that is a term of duality i.e. as soon as the conceit occurs "this is originally pure", it is inseparable from that ma rig pa. Thus ma rig pa depends on rig pa. Delusion depends on non-delusion. As such, rig pa itself becomes ma rig pa. That non-delusion becomes delusion. From that grasping subject and objects arises.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 4:43 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Johnny Dangerous said:

If Buddhas or masters could telepathically direct us to recognition, or even provide blessings without us doing anything, we'd all be enlightened.

It's a convention for people to think this way, but upon examination it seems like it cannot be true.

Jules 09 said:

You need to experience it to know it.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 4:01 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Similarly, if one were to consider 'telepathy', it would require the proper 'ears' to hear and the proper mind to hear. Functionally not really any different than any other form of communication. Just with a different mechanism perhaps.

Malcolm wrote:

Correct, the student would also have to be telepathic.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 3:52 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

The vidya that recognise the basis is not obscured, it is just not recognised.

Malcolm wrote:

Actually, it is. What is never obscured is the basis itself.

The conscious aspect of the basis can be deluded. If we follow your system, one could never become deluded. Further, there would be knowledge (rig pa) and ignorance (ma rig pa) of the same thing (the basis) at the same time. In Buddhahood it is stated: Since that so-called 'the knower' (rig pa po) or 'the mind' (the assertion of a special awareness demonstrated in our own texts) is deluded, for it example, that delusion that

white smoke is yellow is a delusion of the eye, likewise, that [eye] becomes self-deluded.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 3:41 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

No direct mind transmission/blessings of the lineage - really ??

Why do you say that?

Malcolm wrote:

For the same reason I say that tortoises do not have hair, rabbits have no horns, and barren women do not give birth to children.

"True blessings are the oral instructions on how to become enlightened in a single lifetime, which you can receive from a qualified master."

Tulku Urgyen, Vajra Speech, pg. 19

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 3:37 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Dawa Ösel said:

What exactly does "elaborate" , "unelaborate" and so on exactly mean? Never heard of that. Can you give an example?

Malcolm wrote:

It means exactly what it says. In Dzogchen there are four empowerments, elaborated to extremely unelaborated." What we call "direct introduction" is basically the third of these, the very unelaborated empowerment, which is generally considered the empowerment for trekchö. All of them however are complete, and the whole path of Dzogchen may be practiced on the basis of any of them.

Dawa Ösel said:

1. Never claimed to be a student of ChNNR (i mentioned i consider him a heart teacher of mine, cause his books, besides others, brought me to Dzogchen. Big difference.

Malcolm wrote:

When people call someone a "heart teacher," it usually means they have directly taken teachings from that person, not just read one of their books.

Dawa Ösel said:

2. No, i did not get that classification from ChNNR, as i said

Malcolm wrote:

Then they garbled ChNN's classification. In any case there is no such thing as a telepathic transmission. The crystal is just part of the symbolic transmission, because a crystal is just a symbol.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 1:25 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Dawa Ösel said:

It's basically:

4. Telepathical Transmission

Malcolm wrote:

No such thing. And your other answers are also incorrect. You have garbled Chogyal Namkha Norbu's explanation of the three transmissions——oral, symbolic, and direct (which is not telepathic in any sense whatsoever) and added your own fabrications. All four of the Dzogchen empowerments contain these three transmissions. But only a student who has successfully recognized instant presence can be said to have entered the direct transmission. Since you claim to be a student of ChNN's, you need to review the section on Transmission in the beginning of the Song of the Vajra book.

As someone else mentioned correctly, the four empowerments of the Great Perfection are the elaborated empowerment, the unelaborated empowerment, the very unelaborated empowerment, and the extremely unelaborated empowerment.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 12:23 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

No escape from Aslan.

To be honest, I asked because I was curious about the history of the yidam and her representations. But since we have veered onto practice, I was wondering, Malcolm, what your take on such explanations of visualisation would be:

<https://www.luminouswisdom.org/index.php/publications/gateway-to-the-vajrayana-path/3894-the-generation-stage>

Malcolm wrote:
It's pretty standard.

treehuggingoctopus said:
But it is also quite far away from what you shared here, or what ChNN taught, isn't it?

Malcolm wrote:
It is the Mahāyoga approach.

Author: Malcolm
Date: Monday, April 17th, 2023 at 10:33 PM
Title: Re: The lion, Simhamukha and no wardrobe
Content:
Malcolm wrote:

I am sure we can visualize a lion face dakini in a modern context without relying on these earlier ideas.

lionface.jpg

treehuggingoctopus said:
No escape from Aslan.

To be honest, I asked because I was curious about the history of the yidam and her representations. But since we have veered onto practice, I was wondering, Malcolm, what your take on such explanations of visualisation would be:

<https://www.luminouswisdom.org/index.php/publications/gateway-to-the-vajrayana-path/3894-the-generation-stage>

Malcolm wrote:
It's pretty standard.

Author: Malcolm
Date: Sunday, April 16th, 2023 at 9:06 PM
Title: Re: Good book on meditation - a manual, if you will
Content:

august said:
Recommend a good book (English) with actual instructions for meditation. Something one can follow and put to practice. Dzogchen specific.

Malcolm wrote:
That's not possible without Dzogchen transmission.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 8:17 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Really? Because I have never heard of them mentioned that not even during teaching . But that would make sense since that lineage originated from Naropa.

Is that also true for the short Naro Khachoma lineage from Jamyang khyentse wangpo as well?

Malcolm wrote:

Really.

Kai lord said:

Ok I will take your word for it because I just checked the commentaries (including Gelug ones), its not there.....

Among the Sakya crowd that I am familiar with, they tend to think like Nyingma and like to emphasize how short Jamyang khyentse wangpo's VY lineage was which results in greater blessing. This might revolutionize their thinking for once.

Malcolm wrote:

It's there. And it has nothing to do with JKW. It has to do with Cakrasamvara in general.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 7:40 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Yes that is the same for all Kagyu traditions in general including Drikung, etc. They whole heartedly believe in the unbroken line of blessing by a stream of realized masters that accumulates and snowball one generation after another, resulting in every generation of practitioners receiving more blessings than the one that came before it.

Its truly an unique feature not found in other schools.

Malcolm wrote:

That's false. The Sakyapas and Gelukpas hold the same view of Naro Khachoma lineage

in particular.

Kai lord said:

Really? Because I have never heard of them mentioned that not even during teaching . But that would make sense since that lineage originated from Naropa.

Is that also true for the short Naro Khachoma lineage from Jamyang khyentse wangpo as well?

Malcolm wrote:

Really.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 2:20 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Malcolm wrote:

No one is suggesting you should be silent about something you know is wrong. I am suggesting however that no one is solely defined by their sins, imagined or real.

BareBones said:

I agree with you - in the case of Trungpa, the man clearly had insight. This is what makes him so tragic. In any case, I do not believe we need to "bury" these people. But we can't afford to lie about them, either. In Trungpa's case, it's genuinely incredible how long it has taken for people to really acknowledge that something was wrong.

Malcolm wrote:

I agree. That's why when people claim, based on authority, that someone like Trungpa was a "mahasiddha," I don't agree. On the other hand, to discount his influence would be a mistake, and that goes for Sogyal as well. Talented people f**k up, dramatically so. The problem in Tibetan Buddhism is the myth of authority. But Tibetan Buddhism is facing its own crisis of coping with modernity.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 10:27 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Malcolm wrote:

All three of these men have benefitted the Dharma in many ways. The personal conduct of all three of these men is quite questionable in some areas.

BareBones said:

I don't think we've seen the full flowering of their deeds yet. And I don't mean this in a positive way.

I don't know much about the Karmapa's situation, but Sogyal and Trungpa have greatly damaged the reputation of the Vajrayana. And with regard to Trungpa, I don't even think the general public are fully aware of the extent of his misdeeds. The recent drama with HHDL (which is not the same, but is spreading like wildfire online) is likely to increase scrutiny.

I fear for our tradition. We've been way, way too lax about confronting bad behavior - and especially too lax about confronting bad behavior hiding itself behind tantric rhetoric.

I swear I will NEVER keep silent about something I know to be wrong. I don't care about the scare tactics invoked to ward off criticism. Hiding and enabling charlatanry and perversion out of personal fear of the consequences of broken Samaya seems like a grosser violation of Samaya, if you understand that in a more expansive sense, than "criticism." It makes a mockery of our tradition. It makes a mockery of guru devotion.

Malcolm wrote:

No one is suggesting you should be silent about something you know is wrong. I am suggesting however that no one is solely defined by their sins, imagined or real.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 10:08 AM

Title: Re: What are you watching? Any good?

Content:

Kim O'Hara said:

...Christians' prosperity theology

Sādhaka said:

I had a friend who once told me in the early 2000's that America was as prosperous as it was because it's a mainly Christian country.

On the surface that's utter nonsense; yet there is simultaneously some truth to it, because at least there was some aspiration toward good there as opposed to that recent trend of nihilism.

Good & bad are relative; yet, if you want good within samsara, then only good can beget good.

Malcolm wrote:

Christians have always been nihilists because of their belief in the apocalypse, indeed such beliefs were behind the Iraq war, and so on. There is no one more nihilistic than someone who thinks they are saved, and therefore beyond moral consequences.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 5:40 AM

Title: Re: How to test the teacher

Content:

It'sYa1UPBoy said:

The Buddha told his monks not to speak publicly of their attainments precisely to head off any potential charlatans.

Malcolm wrote:

This actually does not apply to Mahāyāna monks.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 4:26 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Yes that is the same for all Kagyu traditions in general including Drikung, etc. They whole heartedly believe in the unbroken line of blessing by a stream of realized masters that accumulates and snowball one generation after another, resulting in every generation of practitioners receiving more blessings than the one that came before it.

Its truly an unique feature not found in other schools.

Malcolm wrote:

That's false. The Sakyapas and Gelukpas hold the same view of Naro Khachoma lineage in particular.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 3:56 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

Malcolm wrote:

How many heads, arms, and faces does rig pa have?

Könchok Thrinley said:

Oh sorry, I should have realized you have decided to switch to zen.

Malcolm wrote:

No, but the point is that divine pride is not related to visualizing anything. It is the strong

identification, "I am [insert name of deity here].

For example, we have Yamantaka Vajrabhairava and his protector, but in reality, neither have a bulls head. The class of beings called Yamas have this appearance, which to us appears as a water buffalo head, but in reality, they do not have water buffalo heads.

Also, Tibetan thankha images depict Tibetan imaginations, just as the earlier Nepalese paintings represent Nepalese imaginations, for example this representation of Palden Lhamo from the 14th century:

<https://www.himalayanart.org/items/13824>

As opposed to this on from the 17th century:

<https://www.himalayanart.org/items/330>

These representations are conceptual approximations. I am sure we can visualize a lion face dakini in a modern context without relying on these earlier ideas.

lionface.jpg (493.73 KiB) Viewed 967 times

Author: Malcolm

Date: Sunday, April 16th, 2023 at 3:15 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Well, when the Boss says, "now you imagine you are Simhamukha," he speaks of "her lion face" (and details follow). So we definitely interpret, automatically or not, one way or another.

Malcolm wrote:

All I can say is that divine pride has little to do with art.

Könchok Thrinley said:

Sure, ofc. However, the visualization has a meaning. One does not have to be detailed, however if one wishes to be or it helps, then why not. And I can see how clearing up this form of doubt can only help with developing divine pride. I mean after all the face is quite important not only in case of yidams, is it not?

Malcolm wrote:

How many heads, arms, and faces does rig pa have?

Author: Malcolm

Date: Sunday, April 16th, 2023 at 2:31 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Right, which would be his gloss on all animal-faced/headed deities and protectors. That said, the question remains: we interpret their face as the common-or-garden variety lion's, correct?

Malcolm wrote:

I guess we don't interpret it at all, since it isn't an accurate interpretation.

treehuggingoctopus said:

Well, when the Boss says, "now you imagine you are Simhamukha," he speaks of "her lion face" (and details follow). So we definitely interpret, automatically or not, one way or another.

Malcolm wrote:

All I can say is that divine pride has little to do with art.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:51 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

Ok thanks. This is then referring to thögal because otherwise realized prajñā is only accessible to āryas, yes?

Malcolm wrote:

It's referring to both trekcho and thogal, since the key point of both is nakedly exposing rig pa. That is where the path of Dzogchen actually begins.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:47 AM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

In this case, the HH remained silent for decades.

Malcolm wrote:

Frankly, this is false.

HHDL addressed the issue of abusive teachers many times. But you cannot expect him to get involved in dealing with every claim of abuse. With respect to Sogyal, HHDL did his best. HHDL is not to blame for Sogyal's sybaritic lifestyle. It's just too much to expect. Tibetan Buddhism is not a top down organization like Catholicism. It is rhizomatic and there is no complaint department. It is on the student to make sure their teacher is qualified. This is stated in too many texts to mention. Unless the teacher's conduct crosses the line into criminal behavior (as in the Spatz case), there is not much any lineage head can do. HHDL stated many times that people should go to the newspapers if they felt a teacher's conduct warranted it.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:24 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Briefly put:

The dakini's head: Is it the lion's or the snow lion's?

Malcolm wrote:

Neither, according to ChNN. It is the face of a nonhuman being that we interpret as lion-faced.

treehuggingoctopus said:

Right, which would be his gloss on all animal-faced/headed deities and protectors. That said, the question remains: we interpret their face as the common-or-garden variety lion's, correct?

Malcolm wrote:

I guess we don't interpret it at all, since it isn't an accurate interpretation.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:13 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Interesting end to this discussion for me. I went to sleep and dreamed that I was spending a lot of time with ChNNR. He was living in the very north of my country and was very available. We were eating together and but I only remember discussing things like "panini" and that Rinpoche wanted one. When I woke up this morning from that dream I had clear understanding what Khroda and Malcolm was trying to say in my mind. That all the different modalities of rigpa are the same rigpa and so on makes perfect sense. However I still feel there is no need to mature and ripen anything. No need to

change or improve anything in the rigpa that recognise the basis.

Malcolm wrote:

Correct, there is no need to ripen or change anything, unripened rig pa is a term for rig pa which has not been pointed out.

krodha said:

Although Longchenpa does at the very least say vidyā is “matured” along the path.

Tshig don mdzod:

de yang gzhi nas 'phags pa'i rig pa sa bon lta bu grol 'khrul gang byed ma nges pas ma smin pa'i rig pa zhes bya ste/ /sangs rgyas su smin par byed pa ni rtogs pa'i shes rab kyis byas te

Furthermore, since the vidyā [rig pa] that arises from the basis is like a seed, uncertain to produce either liberation or delusion, it is called “unripened vidyā”: that which will mature it into full buddhahood is the prajñā of realization.

Khenpo Jikphun commentary by way of Jean-Luc Achard:

Therefore this state of vidyā [rig pa] is styled as “unripened” [ma smin pa] because it has not yet been “brought to maturity” through the prajñā or sublime knowledge that realises its very nature.

Seems to suggest there is a process of maturation or “ripening” that is occurring from (i) the time that we merely identify a moment of unfabricated consciousness, to (ii) realizing emptiness at third vision where the prajñā of realization is first encountered, to (iii) finally buddhahood at the time of the result. For example.

Malcolm wrote:

This prajñā of realization is not the third vision. It occurs when rigpa is nakedly exposed. Otherwise, the path would not work. Here, in this context Longchenpa is discussing rig pa at the time of the arising of the basis, in the section on the liberation of Samantabhadra and the delusion of sentient beings.

The context that Vimalamitra cites the term in the context of a sentient being who is still subject to transmigration, but we know that anyone who nakedly exposes rig pa in a direct perception will no longer continue in samsara and will achieve realization in this life, the time of death, the bardo, or in a buddhafiield.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:48 PM

Title: Re: Other religions and their achievements

Content:

Jokingfish said:

Can you say in few words, if possible, what practices exactly are different between Hinduism and Buddhism (i mentioned in previous posts their similarities, why aren't these similarities enough)?

Malcolm wrote:

Refuge, Bodhicitta, and View.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:41 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

Disagreements are so common in Buddhism as it seems when one reads frequently, they are destined to come across tonnes of opposing views or alternative interpretations in tenets, completion stage practices, etc, each without a final resolution or conclusion to those debates, leaving the poor confused Buddhists to search the answer themselves. Almost as bad as the scientists arguing over various quantum interpretations.

Fortunately there are two means of acquiring knowledge in Buddhism, either through reasoning or direct experience. Those who find the former difficult, always have the second option open to them.

Malcolm wrote:

All debates about Dzogchen go to die in Longchenpa and the original texts.

Yogis should not be in debates anyway.

Kai lord said:

Quite frankly, I have already lost count of how many debates you have taken part in for the past two decades (approximately).

Apparently those activities don't seem to affect your understanding at all.

Malcolm wrote:

I never claimed to be a yogi.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:37 PM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Briefly put:

The dakini's head: Is it the lion's or the snow lion's?

Malcolm wrote:

Neither, according to ChNN. It is the face of a nonhuman being that we interpret as lion-faced.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 7:11 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Interesting end to this discussion for me. I went to sleep and dreamed that I was spending a lot of time with ChNNR. He was living in the very north of my country and was very available. We were eating together and but I only remember discussing things like "panini" and that Rinpoche wanted one. When I woke up this morning from that dream I had clear understanding what Khroda and Malcolm was trying to say in my mind. That all the different modalities of rigpa are the same rigpa and so on makes perfect sense. However I still feel there is no need to mature and ripen anything. No need to change or improve anything in the rigpa that recognise the basis.

Malcolm wrote:

Correct, there is no need to ripen or change anything, unripened rig pa is a term for rig pa which has not been pointed out.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 7:19 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

Disagreements are so common in Buddhism as it seems when one reads frequently, they are destined to come across tonnes of opposing views or alternative interpretations in tenets, completion stage practices, etc, each without a final resolution or conclusion to those debates, leaving the poor confused Buddhists to search the answer themselves. Almost as bad as the scientists arguing over various quantum interpretations.

Fortunately there are two means of acquiring knowledge in Buddhism, either through reasoning or direct experience. Those who find the former difficult, always have the second option open to them.

Malcolm wrote:

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Yogis should not be in debates anyway.

Author: Malcolm
Date: Saturday, April 15th, 2023 at 5:40 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

heart said:
That vidya couldn't possibly be the vidya we are talking about here.

Malcolm wrote:
Yes, it is. This is from Buddhahood, pg. 77

For example, from a commentary on the Cuckoo of Vidyā by Dorje Gyaltsen:
Now then, if it is asked “Is it not impossible for such a pure primal nature to appear to the mind of a person?” it is possible, called “vidyā”. The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated pristine consciousness.

heart said:
Can you please read my answer to khroda above.

Malcolm wrote:
There is only one rigpa under discussion here, not two. As Longchenpa says in Stainless Space:

The essence of mind is the radiance of vidyā which is mounted on the vāyu.

And:

In addition, when mind comes and goes, vidyā is not truly evident. When vidyā remains in its own radiance, mind is not evident, seeming as though when one arises, the other ceases. However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment.

Author: Malcolm
Date: Saturday, April 15th, 2023 at 4:29 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

heart said:
How could vidya become mind? Mind is avidya.

krodha said:
Vimalamitra:

As such, knowledge (vidyā, rig pa) itself becomes ignorance (ma rig pa, āvidyā) and nondelusion becomes delusion.

heart said:
That vidya couldn't possibly be the vidya we are talking about here.

Malcolm wrote:
Yes, it is. This is from Buddhahood, pg. 77

For example, from a commentary on the Cuckoo of Vidyā by Dorje Gyaltsen:
Now then, if it is asked “Is it not impossible for such a pure primal nature to appear to the mind of a person?” it is possible, called “vidyā”. The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated pristine consciousness.

Author: Malcolm
Date: Saturday, April 15th, 2023 at 3:59 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

Sādhaka said:
Ripening on the other hand (i.e. in your way of seeing it that is; correct me if I'm wrong again) implies that there's an ego who intentionally or volitionally tries to ripen something.

Malcolm wrote:
No more than a fruit has an ego which causes its ripening. Ripening is something that happens naturally when the right conditions are present.

But here, the term is being misunderstood.

Author: Malcolm
Date: Saturday, April 15th, 2023 at 3:19 AM
Title: Re: Qualifications of a Dzogchen Master
Content:
heart said:
So I stick with what my Guru told me and leave the gradual Dzogchen to you.

Malcolm wrote:

Ummm, Magnus...I never advocated Dzogchen as a gradual or a sudden path, it is neither.

Moreover, my translation of the passage I shared with you is more than ten years old.

heart said:

Maybe, but you where not saying this 10 years ago. You said many times that Dzogchen isn't a gradual path but you seem to recently have changed your mind on that point.

Malcolm wrote:

No, I have not ever changed my mind on this point. You are misunderstanding the point.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 3:03 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

So I stick with what my Guru told me and leave the gradual Dzogchen to you.

Malcolm wrote:

Ummm, Magnus...I never advocated Dzogchen as a gradual or a sudden path, it is neither.

Moreover, my translation of the passage I shared with you is more than ten years old.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 2:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

I am sorry Malcolm but since I don't know the context of these teachings it is difficult

Malcolm wrote:

It means that vidyā has not been exposed nakedly yet.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 1:44 AM

Title: Re: Other religions and their achievements

Content:

Jokingfish said:

Do other religious practitioners get to be stream winners or more?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 1:19 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Sādhaka said:

Malcolm,

I figured someone would say something like that.

If you saw the progression of my posts in that other thread though, you'll see that towards the end I admitted that I was hasty in my judgement, and would owe a apology to the 14th Dalai Lama based on new information that had come out.

I feel like a jerk now; and at the same time, if anything, this only reinforces what I just posted in reply to Gelukman here.

Malcolm wrote:

I did see the progression. But your statement rather reminded me of Jamie Tartt complaining to Ted Lasso about Zava being a self-centered jerk.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:52 AM

Title: Re: Making sense of Lama Yeshe's Rebirth

Content:

Nalanda said:

How could Lama Yeshe, who's done great work, be reborn as a D-rate film maker?

Malcolm wrote:

Talent for Dharma might not translate into talent for film making.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:47 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Kai lord said:

For the first one on your list, He was prophesied to be a future Buddha.

Malcolm wrote:

Sure, if he really is the incarnation of Karma Pakshi. But why should anyone believe this?

Kai lord said:

The second on your list, its claimed that he achieved Buddhahood during bardo.

Malcolm wrote:

This is not a surprising claim, most Dzogchen practitioners attain liberation in the bardo of dharmatā. It's a guarantee of Dzogchen teachings. That has nothing to do with their actions in this life. Again, Vimalamitra:

After practicing this, even one who has committed the five limitless deeds [as they are not obscuring] will be liberated in this life.

But it certainly does not mean we cannot criticize or point out that this person harmed a Buddha, killed an arhat or one of their parents, or was a fully ordained bhikṣu who caused a schism in the Sangha, or was accused of raping a nun in their care.

In Dharma, we don't hold the view that people are irredeemably wicked, no matter how wicked they may be.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:11 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Feel free to quote Tulku Ugyen saying that vidya need to be matured and ripened.

dharmafirststeps said:

Surely if there was nothing to be matured/ripened, if that first glimpse was fully qualified, one would be an arya immediately upon the initial recognition of vidya, which we know is not the case for practically everyone.

heart said:

I already answered this. Once you recognised vidya in direct introduction the path is to familiarise yourself with that vidya. Vidya isn't matured or ripened it is only prolonged. And also if you don't get a "fully qualified" experience of vidya during direct introduction then you didn't get it.

Malcolm wrote:

Vimalamitra states in the Lamp that Summarizes Vidyā in the Variegated Syllables section of the Vima Nyingthig:

3.1 The vidyā that apprehends characteristics [when one is a beginner], called “the vidyā that nominally designates generic and specific phenomena,” is merely one’s clear and nonconceptual consciousness known to oneself, contaminated with many cognitions.

3.2 The [vidyā that] appropriates the basis [226] generates all the consciousnesses

when present in one's body and abides as mere intrinsic clarity. This is called "unripened vidyā,"

3.3 The vidyā of the abiding basis is the reality of the essence, original purity, that exists possessing the three pristine consciousnesses. The vidyā which is not covered by partiality [endowed with the nature of the pristine consciousness of compassion] is present as the essence of omniscient pristine consciousness...

3.4 The vidyā of insight is those vivid appearances when the instruction is demonstrated. It is called "the self-appearance endowed with the essence of the bindu."...

3.5 The vidyā of thögal is [227] the absence of increase or decrease in experience, having reached the full measure of appearance...

Are those [five] vidyās different or not? They are not different because there is nothing more than a single essence.

As for the relationship between vidyā and the three kāyas, he continues:

To confirm vidyā as the three kāyas: Vidya is empty and not established in any way. That also is the dharmakāya [which does not exist somewhere else]. It appears as clear and diverse, however, it is also natureless. That also is the sambhogakāya [which does not exist somewhere else]. Its various deeds are the play of compassion. That also is the nirmāṇakāya [which does not exist somewhere else]. [229] The three kāyas of vidyā are called "innate attributes." When vidyā is still, the three kāyas are called "the transcendent state of the dhātu of the basis." When vidyā arises, the three kāyas are called "the transcendent state that arises from the basis." When vidyā is liberated, the three kāyas are called "the transcendent state of total liberation." When vidyā is purified, the three kāyas are called "the transcendent state of original purity" [having reached the state of exhaustion].

Based on this we can understand the three kāyas are innate attributes of rig pa. Not only this, but we can understand that the three kāyas are just path experiences that exist in the basis, but not in the result.

heart said:

However, as aspects of clarity, the appearances of the path are not the result. [56b] In response to the question of why the appearances of the path are not the result, since they are illuminated for the doorway of the pure essence of the sense organ of the eye, the apparent aspect of the lamp is the path. Since the exponential increase of experience is the sambhogakāya, and vidyā reaching its full measure is the dharmakāya, the three kāyas are explained to be path appearances.

Malcolm wrote:

Blazing Lamp, pg. 130

heart said:

Furthermore, (1) the pristine consciousness of one's vidyā is not within the range of wisdom; (2) it cannot be confirmed with words; (3) it cannot be sullied by misdeeds; [69a] (4) it cannot be improved through virtues; (5) it lacks distinction between sharp

and dull faculties; (6) the three kāyas and the five pristine consciousnesses are not the result, but the path; and (7) delusion is the companion of the path, pristine consciousness. These seven points indicate the superiority of the Natural Great Perfection over the common vehicles.

Malcolm wrote:

The Tantra Without Syllables, pg. 167

Author: Malcolm

Date: Friday, April 14th, 2023 at 10:45 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Malcolm wrote:

All three of these men have benefitted the Dharma in many ways. The personal conduct of all three of these men is quite questionable in some areas.

Trungpa's books were the first Dharma books many of us read, myself included. His material, at the time, was groundbreaking. Also, the 1970's was a different time. Today, a teacher who behaved like Trungpa would not last five minutes. And even in the 70's there was considerable negative press about him. Negative press dogged Sogyal as well. Nevertheless, Sogyal's book sold millions of copies and in it many people were introduced to the Dharma.

Both Trungpa's and Sogyal's books are likely to fade into obscurity with time. There will always be another karmapa.

You have to decide what is the benefit of criticizing someone or being silent. In most cases, criticism is just bitching.

Author: Malcolm

Date: Friday, April 14th, 2023 at 10:34 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

I would say for the defense of many who accused of rape in Buddhism.

It is not simple true. As most masters are into commercialism, power trips and fame.

It is easy for these women to think later "He did not give me a fair share".

Sādhaka said:

Agreed^.

This is why we shouldn't always be so quick to judge on these kinds of controversies.

PeterC said:

There have been many studies of the rate of "false reporting" of rape by women, and the estimates for the rate of this range from 2-8% of accusations. The FBI's estimate is 8%.

However the rate of unreported rapes is extremely high. Estimates for the percentage of female victims that never report rape are typically around 80%. The most common reasons given for this are that women are often not believed, reporting can be more damaging socially to the victim than to the rapist, etc.

So sure, everyone is innocent until proven guilty, etc. But when a woman says they've been raped, it's overwhelmingly likely that they have been: and we should be encouraging women to come forward and report abuse by supporting them, not meeting reports with blanket statements like "she could be lying because she wanted money".

Many rape cases end up in he said / she said due to lack of evidence. However in this case, we have a lot of corroborating evidence. There was an alleged pregnancy. She spoke to other members of the sangha, and their response seems to indicate that they were aware of a problem. A reasonable person looking at these facts would conclude that it's overwhelmingly likely that she was assaulted.

Malcolm wrote:

Indeed:

32. For every 1000 rapes in the US, 995 perpetrators will go unpunished.

Studies covering unreported sexual assault statistics show that the overwhelming majority of perpetrators will escape punishment of any kind. US rape stats show that too many victims are afraid to follow through with the legalities of their claim, leading to perpetrators escaping punishment of any form.

<https://legaljobs.io/blog/sexual-assault-statistics/>

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:40 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Does this sutra mean that we should never speak critically of dharma teachers?

Malcolm wrote:

No. It means we should never speak critically of qualified dharma teachers. The authors of the sūtra were not referring to every fraud who set themselves up on the corner hawking the dharma for fun and profit.

"Critical" here means to claim that someone who is qualified is not qualified out of malice, envy, or ignorance.

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:36 PM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Aemilius said:

Thanks. It is quite useless arguing about this matter, if and when we don't have firsthand experience of this. I.e. what it is like to be in arupya-dhyana in this life or in a previous life, and how we are conscious of other beings in the arupya-dhatu? Also, you cannot rule out the possibility that Vasubandhu or his teachers or colleagues had firsthand knowledge in this matter.

Malcolm wrote:

You also cannot then rule out the possibility that the Buddhas who taught the Dzogchen tantras also had first hand knowledge in this matter. Frankly, I'll go with the Dzogchen tradition on this one. YMMV.

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:29 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zoey85 said:

Teachers of secret mantra now need to straddle that fence and live up to (and pretend to bow down to) the projections of impure view.

Malcolm wrote:

No, we don't. Even the Buddha had to deal with false accusations, as in the case of the young women who showed up with a washtub under her sari, and accused the Buddha of impregnating her.

All we need to do is maintain our own personal integrity. If we do that, then there will be no problem. If we start hitting on people, misappropriating organizational funds, etc., then that lays us open to criticism. But undeserved criticism needs to be met with laughter and derision at the people making false claims, and possible defamation lawsuits.

Author: Malcolm

Date: Friday, April 14th, 2023 at 8:23 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

I would say for the defense of many who accused of rape in Buddhism.
It is not simple true. As most masters are into commercialism, power trips and fame.
It is easy for these women to think later "He did not give me a fair share".

Malcolm wrote:

We will find out. Choga is entitled to his day in court. But I have seen this pattern before, including the abortion part. It wasn't rape, but the lama in question absolutely behaved inappropriately.

Author: Malcolm

Date: Friday, April 14th, 2023 at 8:16 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

I would say for the defense of many who accused of rape in Buddhism.
It is not simple true. As most masters are into commercialism, power trips and fame.
It is easy for these women to think later "He did not give me a fair share".

Sādhaka said:

Agreed^.

This is why we shouldn't always be so quick to judge on these kinds of controversies.

Malcolm wrote:

That's funny, coming from you....

Zhen Li said:

He has issued a formal apology for the act.

Sādhaka said:

Then not a deepfake.

Crazy.

I want to see him as one who has actualized Sutra, Tantra, and Dzogchen; yet I'm now forced to see him as either joe-biden-esque and/or senile....

Author: Malcolm

Date: Friday, April 14th, 2023 at 6:44 AM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Malcolm wrote:

there is disagreement on this point from both the Theravada school as well as Dzogchen

teachings.

Astus said:

Not in Theravada. See: <https://suttacentral.net/kv8.8/en/aung-rhysdavids>. The commentary (The Debates Commentary, p 136) identifies those who believed that there was matter in the immaterial realm as the Andhakas, i.e. the [https://en.wikipedia.org/wiki/Caitika s](https://en.wikipedia.org/wiki/Caitika_s).

Also: 'In the sense planes, twenty-eight material phenomena are found; in the fine-material planes, twenty-three; among the non-perciepients, seventeen; but none in the immaterial plane.' (A Comprehensive Manual of Abhidhamma, p 258)

Malcolm wrote:

Well then among some vibhajyavadjns. In any case it's a matter of opinion, not fact.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:26 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

It is the same continuum of vidyā, but it is not yet the modality of vidyā as the “knowledge of the essence [snying po] that permeates all which is free of avidyā” as Vimalamitra says. Thus it is akin to an example jñāna.

Just like an example jñāna, as the mere clarity of mind, the vidyā of direct introduction is also just the mere clarity of mind that we fuse with the “view” in order to ripen that vidyā with the prajñā of realization so that it becomes the “knowledge of the essence [snying po] that permeates all which is free of avidyā.”

heart said:

Sorry man, I don't buy that. Direct introduction gives a short experience of “knowledge of the essence [snying po] that permeates all which is free of avidyā” but it doesn't last long.

krodha said:

If you're very ripe, that may occur. The vast, vast majority does not have that degree of insight during direct introduction, and they don't need to. All that is required is recognizing a moment of unfabricated consciousness [ma bcos pa'i shes pa skad cig ma]. Or vidyā in a direct perception, but both are just unripened vidyā.

heart said:

So when "deciding on one point" all aspect of samsara arise as experience of body, speech and mind but one keep returning to the “knowledge of the essence”, thus deciding on that.

krodha said:

“Deciding on one point” just means you understand the continuum of vidyā is where buddhahood occurs, and nowhere else. All one has to do is to mature that unripened vidyā and buddhahood is a guarantee. That is all “deciding on one point” means.

That is why Vimalamitra makes this statement:

Fire is produced through the meeting of two things: the meeting of a person’s hands with a spindle. The fire does not exist in the spindle, nor does it exist in the hands of the person. Fire arises when three things meet: the hand, the spindle, and the fireboard. Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one’s vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one’s cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

You must “cultivate” i.e., ripen and mature the vidyā that the guru introduces you to and then buddhahood is a certainty. But vidyā alone without cultivation is not enough, just like an example jñāna alone without cultivation is insufficient.

Malcolm wrote:

The point goes to krodha.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:14 AM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Aemilius said:

attachment to physical matter—as in the case for absorption which is the cause which projects an existence in

Arupadhatu—the mind will be reborn and will exist without relation to physical matter."

Malcolm wrote:

Indeed Vasubandhu gives this opinion, but it’s just an opinion and there is disagreement on this point from both the Theravada school as well as Dzogchen teachings.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:07 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Unripened just means not fully realised, it doesn't mean that that vidya wasn't fully experienced as you seem to say.

krodha said:

It is the same continuum of vidyā, but it is not yet the modality of vidyā as the “knowledge of the essence [snying po] that permeates all which is free of avidyā” as Vimalamitra says. Thus it is akin to an example jñāna.

Just like an example jñāna, as the mere clarity of mind, the vidyā of direct introduction is also just the mere clarity of mind that we fuse with the “view” in order to ripen that vidyā with the prajñā of realization so that it becomes the “knowledge of the essence [snying po] that permeates all which is free of avidyā.”

heart said:

Sorry man, I don't buy that. Direct introduction gives a short experience of “knowledge of the essence [snying po] that permeates all which is free of avidyā” but it doesn't last long. So when "deciding on one point" all aspect of samsara arise as experience of body, speech and mind but one keep returning to the “knowledge of the essence”, thus deciding on that.

Malcolm wrote:

The difference between the clarity of the mind and the radiance of rig pa is the difference between grasping and not grasping subjects and objects. So you are both right. Why? Because the former arises from the latter.

Author: Malcolm

Date: Friday, April 14th, 2023 at 1:36 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Malcolm wrote:

This news does surprise me in the least.

Arnoud said:

Typo?

Does not surprise you I assume.

Malcolm wrote:

Correct, not surprising at all.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 9:27 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Malcolm wrote:

This news does surprise me in the least.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 3:14 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Take the result as the path and you'll do fine.

Malcolm wrote:

Actually, in Dzogchen we take the basis as the path, since there is no result to attain.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 1:17 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Anyone one else see the apparent contradiction here?

Malcolm wrote:

Gyurme has made an error, that's all.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 10:35 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

Own an impure vision? What does that mean?

Johnny Dangerous said:

Your response to this has been disappointing and you seem to be ignoring new information in favor of continuing to feel "let down".

It seems like you -want- to be let down because it bolsters your view.

Given the information we have thus far your stance of moral grandstanding about this looks more and more unreasonable.

Zhen Li said:

You are totally missing my point. The general public isn't considering this new

information. Perhaps we might feel gratified by these anonymous posts and theories, but people will see it as excusing someone asking them to suck their tongue. I am also not convinced by these bits of "new information." It was uncomfortable from start to finish. That's not for me, but it may be for you. The Dalai Lama apologised, which is also to admit it went too far. There's no need to excuse it or reinterpret it as a good event.

Malcolm wrote:

He apologized because he understood people took offense. This does not mean he actually did anything strange. Zero Tibetans are upset about this.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 9:49 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

I know this thread has drifted away from the original question, as almost always happens, so if the mods want to split parts of it off that's fine by me. But in the meantime...

Having been a bit puzzled by Tata1's comment that In dzogchen the 3 kayas are path experiences, and having had light shed by Gyurme Kundrol's comment that It just means that at the time of the fourth vision, *all* phenomena including the three kayas dissolve back into the basis. Dzogchen considers that the attainment of the third vision is the attainment of dharmakaya as a path experience. I find myself still a little uneasy.

This may be just because of the way, ever and again, things stated on internet forums come across with a different flavour from what was intended, but my first sticking point is in the two apparently simple words "in dzogchen..." Now I am well aware that dzogchen texts often slant their terminology in a unique way, and that it is plain that there is a considerable body of text and teaching that can usefully be described as "dzogchen". What worries me is the way those words suggest (to me, at any rate), that there is a monolithic - I'm tempted to say monocrystalline - body of text and teaching with a sharp and uncontested boundary from other related text and teaching that can be called "dzogchen", within which the usage of terms is fully consistent, or even defined, so that context other than being "in dzogchen" is unimportant. This would be as if any one technical term had just one clear and unvarying meaning across the whole of dzogchen. This would - obviously, in the light of dzogchen's extended history - be impossible, unless the title of "dzogchen" is reserved for a very small subset of what is generally called dzogchen. The rest would then be "not true dzogchen", a rather well-known fallacy.

Malcolm informed us that this idea (that in dzogchen the 3 kayas are path experiences) is stated in the "Self arisen vidya Tantra". Given that this is a dense text, and not a short one, it would be great if we could know the page and line number. I'm referring to

Malcolm's own translation, of course.

My inability to quite swallow this whole was underlined, quite by chance, yesterday, as I was looking at the Chöying Dzöd, more specifically at Longchen Rabjam's autocommentary. Now again I'm aware that Richard Barron's translation is, by now, felt to be in need of improvement, and I should also make clear that I know, in particular, that the translation of rigpa as "awareness" is a particular *bête noir* of Malcolm's, who is, after all, a big cheese here at this site. So while I'm open to correction and to hearing further explanations, it seems hard to imagine that the central gist of The fruition, self-knowing awareness free of distortion, is sacred dharmakaya.. (p.6, second-last paragraph) does not, even on the basis of an imagined, improved translation, identify the fruition with the dharmakaya.

This would all be a nothing, provided I/we can back off from a simplistic (in the older sense) scheme of perfectly distinct and perfectly self-consistent body of "dzogchen" and replace the quote that niggles me with In some dzogchen teaching, the 3 kayas are often viewed as path experiences

.

Perhaps I'm just splitting hairs-

Malcolm wrote:

I'll be happy to provide you with many references, page numbers and all. I am in NYC right now and not at home, but I assure you this is how Dzogchen presents the kayas since they are present as the basis. The result, needless to say, is just realizing the original basis.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 9:22 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

It'sYa1UPBoy said:

I...wasn't the one who said that, IIRC it was Zhen Li. I don't really have any thoughts on the Tibetan guru model beyond, "It's really not for me, so I'm not a Tibetan Buddhist." But I understand now your reference to "evangelization" was specifically in reference to urging people to not follow gurus, so thank you for clarifying.

Malcolm wrote:

Amazing that you would use this to evangelize.

Shaiksha said:

I think Malcolm pointed out someone who was a practitioner of the Pure Land buddhism (if I am correct), using this situation to promote his own school of Buddhism. Whilst Vajrayana and Mahayana in general requires a human teacher/guru, the Pure Land buddhism does not need one and rely on the Buddha to save them or take them to the pure land after death (If I am wrong, I am sorry in advance for my real basic understanding of Pure Land buddhism) and hence would not have this type of problem to deal with. It can be interpreted like - I told you so (for those who have human teachers, especially the DL).

Zhen Li said:

Or I, like thousands of other Buddhists, who trusted and respected the Dalai Lama, feel let down, anyone.

Malcolm wrote:

That's your own impure vision. Own it.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 2:53 AM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Malcolm wrote:

Amazing that you would use this to evangelize.

It'sYa1UPBoy said:

Is saying that we should look to the Buddhas as guides really evangelism in a Buddhist forum? I should hope there's at least one Buddha that everyone here heeds.

Malcolm wrote:

The point was that you made a comment impugning gurus.

Author: Malcolm

Date: Tuesday, April 11th, 2023 at 9:05 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Tata1 said:

In dzogchen the 3 kayas are path experiences

Lingpupa said:

Intriguing. I'm sure that I've heard that kind of terminological scheme somewhere before, but I can't put my finger on it. Can you explain what it is saying, or give us the source?

Malcolm wrote:

Self arisen vidya Tantra, among many other Dzogchen texts.

Author: Malcolm

Date: Tuesday, April 11th, 2023 at 5:53 AM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

.

I am saying that we should not expect perfection of humans, but for that same reason, we cannot take human gurus in this age. I personally think the saṅgha should accept marriage, and we should not put humans up on a pedestal. While it is possible to find married and sensitive teachers in various Vajrayāna traditions, the buddhas like Amitābha are always there for us and will never abuse or disappoint us.

Malcolm wrote:

Amazing that you would use this to evangelize.

Author: Malcolm

Date: Monday, April 10th, 2023 at 9:52 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Malcolm wrote:

The appalling thing is that any of you perceive anything remotely sexual here.

Author: Malcolm

Date: Sunday, April 9th, 2023 at 7:59 PM

Title: Re: Gender attitudes - split from: direct intro in EU

Content:

Zoey85 said:

However, obviously white men and others in positions of privilege still suffer from this and that trauma--bad parenting, etc. And so Pepe and Donald Trump are very much worthy of compassion. I was just hoping august would tell us his reasons, simply to better understand. But he's obviously decided not to, which is fine.

Last week I was talking to my friend. He's a 40 yo white man, a surgeon, from a family of successful, highly educated people. He was almost literally in tears about how he's become obsolete in this world, because of being a white man. I could feel his pain; it was real. Yet somehow, amazingly, he wasn't able to make the connection that this is how many groups of people (women, minorities, disabled etc) have been feeling since time immemorial. (!) And when I kept trying to point that out, it was just "yes but" over and over again.

PadmaVonSamba said:

There's no such thing in Buddhism as being "worthy" of compassion.

The reason why people who do bad things should be the object of compassion is because they and all other beings what they do for the same reasons that Buddhists do what they do: they are suffering and desire to be free from suffering. It doesn't matter what their past was. Mahayana Buddhists aim to attain full realization in order to free all beings from suffering.

The whole thing about while people becoming extinct or whatever is just right wing propaganda bullsht and everybody should know that.

Ultimately, all identity issues, race, gender, etc are just projections of self-grasping. It's still all basically samsaric bickering, then you die. The only reason to make preferences, to support this cause or that cause, is because within the scope of this general ignorance and self-clinging, additional suffering is created. In other words, for example, even though there is nothing that can truly be identified as 'race', there is racism, and the ignorance of racism creates conditions which are experienced as suffering. So, a Buddhist can be against racism, gender-identity discrimination etc because these things produce suffering, even with the understanding that clinging to any self-identity really only becomes the cause for more suffering.

Malcolm wrote:

We'll, truth be told, having almost entirely Northern European ancestry, I am definitely more pink than white.

Author: Malcolm

Date: Sunday, April 9th, 2023 at 7:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

But in THAT sense, I think it is not unreasonable to talk about trying to rest in or recognize the gap between two thoughts, as I have heard at least one of my main teachers say. Those thoughts may not be the same as theoretically posited "mind moments", of course, but I think I (or we?) are convinced that such mind moments do not deserve much attention.

Malcolm wrote:

If you identify a gap, your meditation has a conceptual reference, and you will be further from the dharmakaya than heaven is from earth,

Lingpupa said:

It's not a technique I use, but in any case I'm not talking about such rarefied ideas as the dharmakaya. It's just an everyday meditation technique, described in everyday language.

Malcolm wrote:

If your meditation has a conceptual reference, than you wont ever transcend the three realms.

Author: Malcolm

Date: Sunday, April 9th, 2023 at 4:28 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

But in THAT sense, I think it is not unreasonable to talk about trying to rest in or recognize the gap between two thoughts, as I have heard at least one of my main teachers say. Those thoughts may not be the same as theoretically posited "mind moments", of course, but I think I (or we?) are convinced that such mind moments do not deserve much attention.

Malcolm wrote:

If you identify a gap, your meditation has a conceptual reference, and you will be further from the dharmakaya than heaven is from earth,

Author: Malcolm

Date: Saturday, April 8th, 2023 at 10:21 PM

Title: Re: Distinguishing between Dharma and Dharma culture

Content:

Vasana said:

Confession time: I'm starting to feel a bit fatigued by Dharma & Buddhist culture.

Malcolm wrote:

Understandable. We don't need Dharma/Buddhist culture. We need Buddhadharma. It is important not to mistake the former for the latter. There is no need to identify as a buddhist, or anything else for that matter.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 12:33 PM

Title: Re: how to please Jñanasattva

Content:

ThreeVows said:

but the latter way can at times diminish the yidam deity very considerably, and we remain in our little palace of 'understanding'.

Malcolm wrote:

If one does not understand the yidam as one's own state, one's practice will never be more than empty gestures.

Of course there is a Buddha Vajradhara, a sambhogkāya, who is conventionally real, who manifest these methods to bodhisattvas on the stages, who then in turn transmit

them to ordinary people.

The point of the path of transformation is the practice the result as the path.

The natural form of human beings is to have one face, two hands, and two legs. This is why these forms of yidams are called "sahaja," natural and is why they are generally used for completion stage practice.

Deities like Cakrasamvara, etc., have multiple heads, arms, and legs in the creation stage, because these represent various purities, which one is to recall during the sadhana practice, as well as various bases of purification and so forth.

People should generally rely on authoritative commentaries written by experts of the past when considering how they should understand yidam practice. What I see here is a lot of baseless opinions not grounded in any tradition other than "this is what I think."

jet.urgyen said:

Wich commentaries wold be good to read? Please recommend some

Malcolm wrote:

That depend on what cycle you are practicing. For example, if you are practicing Yamantaka, there is little point in reading a commentary on Vajrayogini and so on.

In Nyingma, it is a little easier, since all sadhanas have the same basic format.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 7:47 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

This kind of meditation is well, based on mind.

stong gzugs said:

Out of curiosity, are the rushens described as being based on mind?

Malcolm wrote:

The purpose of rushan practice is to prevent one's body, speech, and mind from returning to the three realms, and to realize the three kāyas.

The difference between this sutra version presented by a Theravadin teacher, and the investigation of the mind in rushan, is that the former is not based on having been introduced to pristine consciousness (ye shes) and the latter is.

The difference between meditation based on mind and concentration based on ye shes is discussed by Longchenpa in the opening section of chapter 10 of the commentary on the Treasury of Dharmadhātu. Simply put, if your meditation ends when you end the

session, then your practice is mind-based and will not ultimately lead to the result. If your concentration continues regardless of whether you are in a session or not, then your practice is based in pristine consciousness and is already the result.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 4:42 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

... but I cannot get away from the thought that moments with no duration and no gap don't provide a way out. Only the position that, as you say, "time is a construct that does not refer to anything real" does that.

Malcolm wrote:

Partless moments are an ultimate of reduction, but not an ultimate of freedom from extremes.

All moments are partless, and because causes and effects are neither same nor different, and because we perceive dualistic, we experience time as duration.

For example, for the dharmakāya and sambhogakāya, there is no time.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 2:08 AM

Title: Re: Gender attitudes - split from: direct intro in EU

Content:

Pema Rigdzin said:

a far-right incel Buddhist. Can't say I ever expected to see that in this lifetime lol.

stong gzugs said:

Not to be the bearer of bad news, but, even aside from the right-wing Buddhist movements in Myanmar, Sri Lanka, etc. there's a growing number of <https://scoutnews.substack.com/p/nazi-buddhists>, many of whom draw inspiration from Julius Evola's writings, which has produced groups like the <https://podcasts.apple.com/us/podcast/right-wing-dharma-squads/id1471546678> and the <https://navakavada.org/> path started by https://www.youtube.com/watch?v=-Hd8lCiZYKE&ab_channel=PannobhasaakaDavidReynolds who apparently was ordained in the Theravada. I haven't seen any of this in my Vajrayana sanghas, but it's apparently a common enough problem that Ven. Sujato has had <https://discourse.suttacentral.net/t/we-cannot-ignore-buddhist-extremism-lions-roar/25286>.

Malcolm wrote:

Well, extremism, both left and right, as a tendency to attract people with personality disorders, as well as exacerbate those significantly. Popper's paradox of tolerance

applies here.

That said, I don't see anyone where hassling women who do not want male teachers, so let's check ourselves for double standards.

The pepe avatar is pretty f**cked up, however.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 2:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

I think this is a category error, or at least something of that sort. Perhaps just a word game. How can (at most putative) partless mind moments that have no duration amount to any apparent time at all?

I doubt that the calculus of infinitesimals can get us out of that one, The statement is more in the realm of the famous "Colourless green ideas sleep furiously".

Malcolm wrote:

Not at all. Time depends on objects that are perceived, not the duration of a moment of mind itself.

Lingpupa said:

So... Time depends on objects that are perceived

Whatever that means is opaque to me. It's teatime because I perceive madeira cake?

Malcolm wrote:

It means that consciousness is perceiving objects. If one is free from perceiving objects, one is free from time.

Lingpupa said:

Your "mind moments", moreover, are partless and have, you say, no duration. This would mean, in particular because you appear to dispute the existence of gaps between these supposed "mind moments", that no matter how many ultra-giga-gadzillions of them they are, they amount to no time at all, and must inevitably happen all at once, even if in sequence.

Malcolm wrote:

The alternative is mind moments that have discrete modes of arising, abiding, and ceasing, which do not stand up to Madhyamaka analysis, rendering time meaningless as well.

At least partless mind moments, perishing while they arise, can't be rejected by Madhyamaka reasonings. They cannot be simultaneous, incidentally, because they are

serially dependent.

But as we know, time is a construct, and does not refer to anything real, hence the so-called fourth time, which is the union of the three times.

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:31 PM

Title: Re: how to please Jñanasattva

Content:

ThreeVows said:

but the latter way can at times diminish the yidam deity very considerably, and we remain in our little palace of 'understanding'.

Malcolm wrote:

If one does not understand the yidam as one's own state, one's practice will never be more than empty gestures.

Of course there is a Buddha Vajradhara, a sambhogkāya, who is conventionally real, who manifest these methods to bodhisattvas on the stages, who then in turn transmit them to ordinary people.

The point of the path of transformation is the practice the result as the path.

The natural form of human beings is to have one face, two hands, and two legs. This is why these forms of yidams are called "sahaja," natural and is why they are generally used for completion stage practice.

Deities like Cakrasamvara, etc., have multiple heads, arms, and legs in the creation stage, because these represent various purities, which one is to recall during the sadhana practice, as well as various bases of purification and so forth.

People should generally rely on authoritative commentaries written by experts of the past when considering how they should understand yidam practice. What I see here is a lot of baseless opinions not grounded in any tradition other than "this is what I think."

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:19 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

The real siddhi is leading beings to the path. If one has to stop the sun to do that, ok. But that is a bit extreme, no?

Also, in the bio of Virupa, Avalokiteśvara had to intervene because Virupa was getting a little out of control, generally freaking everyone out.

Author: Malcolm

Date: Friday, April 7th, 2023 at 10:34 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

The gap between thoughts is a rather popular meditative tactics for the Theravadins as demonstrated below.

Space Around Thoughts

Take that simple sentence, "I am," and begin to notice, contemplate, and reflect on the space around those two words. Rather than looking for something else, sustain attention on the space around the words. Look at thinking itself, really examining and investigating it. Now you can't watch yourself habitually thinking, because as soon as you notice that you're thinking, the thinking stops. You might be going along worrying, "I wonder if this will happen. What if that happens ... mumble, mumble. Oh, I'm thinking," and it stops.

To examine the thinking process, deliberately think something: take just one ordinary thought like "I am a human being," and just look at it. If you look at the beginning of it, you can see that just before you say, "I," there is a kind of empty space. Then, if you think in your mind, "I – am – a – human – being," you will see space between the words. We are not looking at thought to see whether we have intelligent thoughts or stupid ones. Instead, we are deliberately thinking in order to notice the space around each thought. This way, we begin to have a perspective on the impermanent nature of thinking.

This is just a way of investigating, so that we can notice the emptiness when there is no thought in the mind. Try to focus on that space; see if you can concentrate on that space before and after a thought. For how long can you do it? Think, "I am a human being," and just before you start thinking it, stay in that space just before you say it. Now that's mindfulness isn't it? Your mind is empty but there is also an intention to think a particular thought. Then think it; and at the end of the thought, try to stay in the space at the end. Does your mind stay empty?

Most of our suffering comes from habitual thinking. If we try to stop it out of aversion to thinking, we can't; we just go on and on and on. So the important thing is not to get rid of thought, but to understand it. And we do this by concentrating on the space in the mind, rather than on the thoughts.....

Some even name that gap as "Bhavanga" but again its being disputed.

Malcolm wrote:

This kind of meditation is well, based on mind.

Author: Malcolm

Date: Friday, April 7th, 2023 at 10:13 PM

Title: Re: The different types of "Buddha"

Content:

jet.uryen said:

there is no way to know someones true realization, according to different dharmas there are different 'ultimate' realizations and, finally, we don't know really if there is another dharma unknown to us somewhere that leads to another unknown higher realization. do we?

Aemilius said:

There is a teaching about Buddha Vairocana, which says that he holds in his lap a begging bowl, which contains a lotus flower. In this lotus flower there is speck of pollen, which contains the three realms (kamadhatu, rupadhatu and arupyadhatu) of our world system.

Malcolm wrote:

Vairocanajñānasagara (rnam par snang mzad ye shes gang chen tsho), the cosmic sambhogkāya, holds in his hand the world system called Kusumatalagarbha (adorned with flowers on the periphery and in the center), and in this Kusumatalagarbha, one can locate the Sahaloka.

Author: Malcolm

Date: Friday, April 7th, 2023 at 9:15 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

How can there be a gap between partless mind moments that have no duration?

Lingpupa said:

I think this is a category error, or at least something of that sort. Perhaps just a word game. How can (at most putative) partless mind moments that have no duration amount to any apparent time at all?

I doubt that the calculus of infinitesimals can get us out of that one, The statement is more in the realm of the famous "Colourless green ideas sleep furiously".

Malcolm wrote:

Not at all. Time depends on objects that are perceived, not the duration of a moment of mind itself.

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:11 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

Patrul Rinpoche is not referring to the actual dharmakāya, per Ju Mipham:

From the perspective of the mode of appearance, the basis itself never ripens as the

result, and since that non-ripening is not the actual dharmakāya, since this present basis is not the buddhahood that manifest the ten powers from the mere cause of the dharmakāya, it may be considered that “dharmakāya of the basis” is not “the actual one.”

Dharmakāya cannot be encountered between thoughts. Norbu Rinpoche was critical of the misconception that there was any benefit to investigating the alleged gap between thoughts at all. Even Zen masters like Huineng reject the idea of a gap between thoughts.

nyamlae said:

That's a great quote, thanks for sharing. What text is it from?

krodha said:

I'm not sure. It is Malcolm's translation.

Malcolm wrote:

It's from Mipham's Original Mind (gnyug ma sems). Here is the rest of the citation:

When the appearance of the basis arises, when one arrives at the liberation of the initial state of original purity, since realization is manifest buddhahood, the ten powers are actualized. Therefore, though the qualities of non-abiding nirvana such as the ten powers and so on exist in the basis exist as a primordial endowment, other than those who have reached the ultimate realization, buddhas, when even the bodhisattvas of the tenth bhumi cannot see the manifestation of all qualities, what need is there to mention ordinary sentient beings? That being so, the difference between all the qualities of the basis being manifestly apparent or nonapparent is not from perspective of just the basis. [4/a] It is necessary to make a distinction in dependence on the appearances of a buddha, one who realizes the basis just as it is, and a sentient being, the one who does not realize that. That original basis that does not change at the time of either samsara or nirvana is “original” [gnyug ma]. Both the delusion and liberation which arise from its potentiality (rtsal) are adventitious. When there is no stirring from the basis, neither samsara nor nirvana appear.

Author: Malcolm

Date: Friday, April 7th, 2023 at 3:10 AM

Title: Re: how to please Jñanasattva

Content:

heart said:

I am not in any way diminishing the deity. I say that as a great fan of deity practice, all kinds actually. I did a kriya yoga practice every day for three months recently.

ThreeVows said:

Generally speaking, I think there are two common ways people conceive of yidam deities. One is that they are external, existent beings. The other is that they are basically an inner archetype of one's own mind.

Malcolm wrote:

Then there is a third way, understanding that a yidam is method of transforming the basis of purification (one's impure aggregates, sense bases, and sense elements) with the purifier (the sadhana's pure visualizations with mantras, mudra, samadhi) into the result of purification—the three kāyas.

Author: Malcolm

Date: Friday, April 7th, 2023 at 3:01 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

It can be recognized in that gap.

heart said:

and only in the gap?

amanitamusc said:

Mind the gap.

Malcolm wrote:

what gap?

Author: Malcolm

Date: Friday, April 7th, 2023 at 2:18 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, the hetawa moment of shock breaks the continuous linking of one thought to the next, thus creating a gap in which one's intrinsic nature, the sugatagharba, re-cognizes itself.

Malcolm wrote:

So the dharmakāya is in this gap?

Jules 09 said:

It can be recognized in that gap.

Malcolm wrote:

How can there be a gap between partless mind moments that have no duration?

Author: Malcolm

Date: Friday, April 7th, 2023 at 2:12 AM

Title: Re: direct introduction in EU?

Content:

treehuggingoctopus said:

You appear to assume I do not know what the winter is like there.

Malcolm wrote:

I can think of nicer areas to spend winter in Italy, but being a 40 minute drive from Montalcino is a plus, and there are a lot of hot springs around there.

That's a little too esoteric for me. ???

Author: Malcolm

Date: Friday, April 7th, 2023 at 2:09 AM

Title: Re: direct introduction in EU?

Content:

treehuggingoctopus said:

You appear to assume I do not know what the winter is like there.

Malcolm wrote:

I can think of nicer areas to spend winter in Italy, but being a 40 minute drive from Montalcino is a plus, and there are a lot of hot springs around Mt. Amiata.

Author: Malcolm

Date: Friday, April 7th, 2023 at 2:05 AM

Title: Re: how to please Jñanasattva

Content:

Malcolm wrote:

Outer objects do exist conventionally.

ThreeVows said:

As do pure lands.

Malcolm wrote:

Maybe. Ever seen one? Or are you just repeating something on hearsay?

Author: Malcolm

Date: Friday, April 7th, 2023 at 1:06 AM

Title: Re: direct introduction in EU?

Content:

treehuggingoctopus said:

Mountains in wintertime. I am an avid fan, but YMMV.

Malcolm wrote:

It's cold, wet, and the houses are poorly heated and cold. It is not like there is a lot of snow.

Author: Malcolm

Date: Friday, April 7th, 2023 at 12:55 AM

Title: Re: how to please Jñanasattva

Content:

heart said:

“HUNG! The Three Roots of the bodhichitta of natural awareness

Do not exist anywhere but in the state indivisible from myself.

Within it, all the mandalas of victorious ones are complete.

I naturally confirm this in the primordially uncontrived state.”

Excerpt From

Guru's Heart Practices: Texts for Dispeller of Obstacles

Rangjung Yeshe Publications

ThreeVows said:

A dream tonight of talking to a gardener doesn't exist anywhere but in the state indivisible from yourself. A dream tonight of being a vast, cosmic god, interacting with an entire world-system filled with beings doesn't exist anywhere but in the state indivisible from yourself. You writing on the computer on Dharmawheel doesn't exist anywhere but in the state indivisible from yourself. Your entire conception of yourself, of your body and mind, doesn't exist anywhere but in the state indivisible from yourself. Experiences of yidams and pure lands doesn't exist anywhere but in the state indivisible from yourself. You meeting with your guru and him or her answering your questions doesn't exist anywhere but in the state indivisible from yourself.

Malcolm wrote:

Solipsism at worst, idealism at best. Outer objects do exist conventionally.

Author: Malcolm

Date: Thursday, April 6th, 2023 at 10:50 PM

Title: Re: how to please Jñanasattva

Content:

jet.uryen said:

plainly said. is there a way to please Jñanasattva?

Malcolm wrote:

Is the jñānasattva something apart from your primordial state?

Author: Malcolm

Date: Thursday, April 6th, 2023 at 8:29 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

attained liberation.

Here with commentary http://www.cttbusa.org/fas1/fas1p2_2.asp.html

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

Aemilius said:

Taking refuge is an important step on the buddhist path. But everyone knows that after that there come more advanced stages of the path, in which you develop and attain knowledge and vision of reality. This is more often than not quite different from the stage of taking refuge. These more advanced stages have been described in many ways in the sutras, upadesas and commentaries. For example, you don't have to conceptualize any being as "samsaric", if you see that everything is from the start in a state of eternal peace or nirvana. You should not insist that "samsara exists objectively", because it doesn't. "Samsara" is only one of several possible views of reality. There are other, far more advanced, views and experiences of reality.

"There is not even a very subtle, slight difference between samsara and nirvana", Arya Nagarjuana (in Mula Madhyamaka Karika).

Malcolm wrote:

What a hilariously misguided attempt at oneupsmanship.

Author: Malcolm

Date: Thursday, April 6th, 2023 at 8:24 PM

Title: Re: direct introduction in EU?

Content:

august said:

Wife and kids are also not excited about wasting a week in a tiny Italian town in middle of nowhere and absolutely nothing to do.

treehuggingoctopus said:

Arcidosso and pretty much everything within, say, 50 km from Merigar, are some of the absolutely loveliest places I have ever been to. It is a dreamrealm, and one still presided over by ChNN. Could I live anywhere I wanted, I would be spending the rest of my days there. Just saying...

Malcolm wrote:

It's pretty grim there in the winter, so I've been told.

Author: Malcolm

Date: Thursday, April 6th, 2023 at 6:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, the hetawa moment of shock breaks the continuous linking of one thought to the next, thus creating a gap in which one's intrinsic nature, the sugatagharba, re-cognizes itself.

Malcolm wrote:

So the dharmakāya is in this gap?

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:19 PM

Title: Re: The Effects of Antipsychotics on Subtle Wind.

Content:

Shantivanam said:

Generally within the Tibetan presentation, I think all prāṇa are considered rlung (which is their word for wind). I suppose in Sanskrit, this is vāyu. I understand how this equivocation can be confusing.

Malcolm wrote:

It is not at all confusing. What I am saying is that there are more than just vata dosha (vāyu) involved here; there is also sadhaka pitta, which is located in the brain, as well as tarpaka kapha. All of these are involved in mental health issues, not just vata

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:59 AM

Title: Re: The view that Vajrayana path is the higher part -- Is this conventional view, or quite an actual one?

Content:

jet.urgyen said:

I.e. if someone try to practice yidam

Malcolm wrote:

define a long time.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:28 AM

Title: Re: Crazy Wisdom Question

Content:

PeterC said:

Even the 84 (which is just a list from a pure vision) included people with significant responsibilities who lived outwardly completely conventional lives - kings, scholars, blue collar workers, etc. The unconventional ones were in the minority on that particular list.

Malcolm wrote:

And there are two lists, which only partially match up.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 2:03 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

Yuck!

PeterC said:

You object to the principle? Why?

treehuggingoctopus said:

I cannot say I was entirely serious. I mean Occam's razor is not exactly applicable to this situation, is it? Unless we trivialise it brutally.

But of course Occam's razor is a rationality like all rationalities -- one whose adoption is not in itself rational. Is it useful? Yes, in some contexts, for sure. But useful does not mean it is a universal principle, of course. Anyway, this is

Malcolm wrote:

In terms of people, it applies. If a teacher or anyone, for that matter behave in ways that appear to be harmful, it is rational to suppose their behavior actually harmed someone or something. It isn't simply a matter of people behaving in unexpected ways, since that happens all the time. "Crazy wisdom" has been reified into an idea of skillful means where a student's boundaries are tested for their own good in various ways (which usually, when women students are involved, includes demands of sexual favors and so on).

I just have never seen this type of behavior from a teacher to actually benefit anyone. I

have seen people gaslight themselves into believing it was an amazing experience, but in truth, I think they are all kidding themselves.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 9:34 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

And this assumes that such a person has the wisdom to know what a student will later find "healing." I just do not have much confidence that this generation of younger lamas really are the "real deal" in this respect. I am quite sure they can give teachings and empowerments, etc., but how many of them are really vratacāryins, brtul zhugs pas? I would wager, virtually none, none at least who are teaching in English today. Lamas like Ngakpa Yeshe Dorje, etc., are impossible to find these days.

treehuggingoctopus said:

Your wager has an impossible scope. You are evaluating the qualities of not only the people you have never met, but of the people you do not even know to exist. This is an epic overkill.

Malcolm wrote:

Occam's razor.

treehuggingoctopus said:

I understand your concern, and I am inclined to share your conviction that all the talk about crazy wisdom may be doing us Westerners more harm than good.

Malcolm wrote:

What I am concerned about is that people use the idea of "crazy wisdom" to gaslight themselves into believing that some teacher's obvious personality disorder is coming from a place of insight and wisdom.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 6:48 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

Not necessarily. A word about quirky acts tends to spread very fast, even if there is not very much to chew on in the end.

I do not think the miracle simile hits the spot. In my experience, the distance between a crook and someone who finds themselves employing unconventional behavior for the

sake of their students is palpable. But the discussion may indeed be too abstract.

Malcolm wrote:

Oh, the miracle simile directly hits the point. In general, if a guru who is inclined to act "unconventionally" cannot exhibit even minor siddhis, well...it is best they behave like normal people.

treehuggingoctopus said:

Well, the assumption is that you must be the real deal to play that game. So sure, no disagreement here.

Malcolm wrote:

And this assumes that such a person has the wisdom to know what a student will later find "healing." I just do not have much confidence that this generation of younger lamas really are the "real deal" in this respect. I am quite sure they can give teachings and empowerments, etc., but how many of them are really vratacāryins, brtul zhugs pas? I would wager, virtually none, none at least who are teaching in English today. Lamas like Ngakpa Yeshe Dorje, etc., are impossible to find these days.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 3:22 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

It is not a routine thing, it is not reactive, it is not automatic, and, crucially, it is not something that actually hurts one -- the crux is that it heals, though this may be understood only later.

Malcolm wrote:

Usually lamas who develop a reputation for unconventional behavior are pretty routine, no?

treehuggingoctopus said:

Not necessarily. A word about quirky acts tends to spread very fast, even if there is not very much to chew on in the end.

I do not think the miracle simile hits the spot. In my experience, the distance between a crook and someone who finds themselves employing unconventional behavior for the sake of their students is palpable. But the discussion may indeed be too abstract.

Malcolm wrote:

Oh, the miracle simile directly hits the point. In general, if a guru who is inclined to act "unconventionally" cannot exhibit even minor siddhis, well...it is best they behave like normal people.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 2:20 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

It is not a routine thing, it is not reactive, it is not automatic, and, crucially, it is not something that actually hurts one -- the crux is that it heals, though this may be understood only later.

Malcolm wrote:

Usually lamas who develop a reputation for unconventional behavior are pretty routine, no?

It's one thing to overlook some quirks in the behavior of one's teachers, quite another to justify them as "crazy wisdom" or evidence of awakened conduct.

See, we are not specifying specific acts here, we are only speaking in abstract.

At best we are left with St. Paul's definition of a miracle.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 1:37 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

That said, there clearly is a style of some lay Nyingma lamas which is wild, unconventional and uncontrollable...

Malcolm wrote:

At least that is how they are able to employ their personality disorders for fun and profit.

treehuggingoctopus said:

No, really, I do not mean that.

It is obvious that what I wrote about can be abused. It is obvious that there are predatory charlatans that will use it as an excuse to indulge their sadistic games.

Malcolm wrote:

Which is most of the time, IMO.

And I feel you may be overlooking the performative behavior, which may have a cultural context among Tibetans, but it is lacking among westerners. (And if I hear that goddamn story about Naropa and the shoe one more time...)

I have a problem with the lionization of aberrant behavior among western students.

A lot of western students want their lamas to be Dudjom Lingpa, or Do Khyentse, but in reality, they are better off with someone who is kind and considerate, shows up on time, and does not put them through emotional roller coasters.

In Tibetan culture, a lot of "lama" behavior gets swept under the rug for social reasons, the same reasons that Catholic priests were able to abuse children for centuries with impunity, simply put, there is a distinct power differential, and especially considering that there was never a more than 15% literacy rate in pre-modern Tibet, with a very small fraction of that being literate women, well, you can see my point. I have encountered more than one lama whose behavior fits the very definition of a personality disorders.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 11:05 PM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

That said, there clearly is a style of some lay Nyingma lamas which is wild, unconventional and uncontrollable...

Malcolm wrote:

At least that is how they are able to employ their personality disorders for fun and profit.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 9:58 AM

Title: Re: Crazy Wisdom Question

Content:

Kai lord said:

Yeah Tibetan Buddhists generally don't use term like "crazy wisdom", they simply call it yogic conduct or conduct of Mahasiddhas which simply mean if one is not a Mahasiddha then there are no reasons for anyone to behave like them.

No surprise that even Dalai lama is puzzled by the modern westernised term.

Malcolm wrote:

The concept was explicitly linked by Trungpa to Dorje Drollo's behavior.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 7:36 AM

Title: Re: The Effects of Antipsychotics on Subtle Wind.

Content:

Shantivanam said:

Hello,

I have often heard or read that psychedelics can be very disturbing to a person's subtle wind. I have also heard that they can "open" a person's subtle system to other sentient beings, to the point of "spirit harm." However, I do not know how this precisely functions in the case of spirit harm. How can drugs open a person?

Conversely, I have heard that practitioners seeking to mitigate these negative effects (spirit harm) may engage in mantra, meditation, and even devotion. In the most extreme cases, I have heard that practitioners will resort to the use of antipsychotics, but how does this function?

My present model for the function of antipsychotics is that the serotonin and dopamine systems are in a feedback loop with a person's wind. When a person disturbs them through psychedelic experimentation and contact with other spirits, that person may have an experience of never coming down (Hallucinogen Persisting Perception Disorder [HPPD] or even Schizophrenia). Through the use of an antipsychotic, users are effectively rebalancing their serotonin and dopamine systems to a more baseline state, which has a corresponding effect in the subtle system.

Do you think people can have an abnormal subtle wind pattern which makes them vulnerable to spirit harm? Do you also think this abnormal wind pattern can find some of its causal underpinnings in imbalanced neurotransmitters?

Trying to understand this theoretically...

Thanks so much.

Malcolm wrote:

There is more going on than just vata, there are also pitta and kapha components.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 4:13 AM

Title: Re: Classic and colloquial Tibetan

Content:

nyamlae said:

People like to approach verse as if it has no grammar, but this is kind of irresponsible.

Malcolm wrote:

Yup, it is. It makes for very poor translations, especially of Dzogchen texts.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 2:31 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

OK thanks Malcolm

Malcolm wrote:

I see this word "nihilism" bandied about by Buddhists as if they are clear about what the term means. This is largely a result of its misuse by Tibetan teachers who write in English. Nihilism is in fact moral skepticism:

<https://plato.stanford.edu/entries/skepticism-moral/>

The term in Sanskrit for people who do not believe in rebirth is *ucchedavāda*, "the advocacy of cutting off." This is the philosophical view of the Carvaka school in ancient India. Often accused of harboring nihilist convictions, such materialists are not necessarily bereft of ethical concerns. For example, take Epicurus:

Most prominent among the negative mental states is fear, above all the fear of unreal dangers, such as death. Death, Epicurus insists, is nothing to us, since while we exist, our death is not, and when our death occurs, we do not exist (LM 124–25); but if one is frightened by the empty name of death, the fear will persist since we must all eventually die. This fear is one source of perturbation (*tarakhê*), and is a worse curse than physical pain itself; the absence of such fear is *ataraxy*, lack of perturbation, and *ataraxy*, together with freedom from physical pain, is one way of specifying the goal of life, for Epicurus.

...

Epicurus held that a wise man would feel the torture of a friend no less than his own, and would die for a friend rather than betray him, for otherwise his own life would be confounded (VS 56–57). These are powerfully altruistic sentiments for a philosopher who posits as the unique goal in life happiness based on freedom from physical pain and mental anxiety. Epicurus could justify such an attitude by the same prudential calculus that he uses to argue in favor of living justly: only by living in such a way that loyalty to friends is perceived to be a consummate value will one be able to feel secure in one's friends, and thus maximize one's felicity. Yet this does not seem quite what Epicurus means when he says that "friendship [or love] had its beginning as a result of utility, but is to be chosen [or is a virtue, if we follow the manuscript reading] for its own sake"

<https://plato.stanford.edu/entries/epicurus/>

Or we have the Confucians and Neo-confucians, who certainly do not accept rebirth, but who have a highly developed moral system of ethics:

Zhu Xi's methodology for achieving perspicacity (*ming*) in ethical judgment and "appropriateness" (*yi*) in practice can be summed up in his call to investigate things to extend knowledge (*gewu zhizhi*). Zhu advocated this methodology to stress the need for people, as prospective moral agents, to notice the fine details, the distinguishing features of particular situations and to fashion on that basis the most discerning, appropriate response. These distinguishing features can suggest alternative moral considerations to be weighed (Pincoffs 1986). This call lay behind Zhu's promotion of the Great Learning (*Daxue*) and call for life-long learning and moral reflection in a bid to achieve a modicum of objectivity and break free of the moral intuitionism and resultant subjectivism typical of Neo-Confucians of his generation.

<https://plato.stanford.edu/entries/zhu-xi/#InvThiForEthDisPra>

Finally, HH Dalai Lama says:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

...

To my mind, although humans can manage without religion, they cannot manage without inner values. So my argument for the independence of ethics from religion is quite simple. As I see it, spirituality has two dimensions. The first dimension, that of basic spiritual well-being—by which I mean inner mental and emotional strength and balance—does not depend on religion but comes from our innate human nature as beings with a natural disposition toward compassion, kindness, and caring for others. The second dimension is what may be considered religion-based spirituality, which is acquired from our upbringing and culture and is tied to particular beliefs and practices. The difference between the two is something like the difference between water and tea. Ethics and inner values without religious content are like water, something we need every day for health and survival. Ethics and inner values based in a religious context are more like tea. The tea we drink is mostly composed of water, but it also contains some other ingredients—tea leaves, spices, perhaps some sugar or, at least in Tibet, salt—and this makes it more nutritious and sustaining and something we want every day. But however the tea is prepared, the primary ingredient is always water. While we can live without tea, we can't live without water. Likewise we are born free of religion, but we are not born free of the need for compassion.

Lama, Dalai . *Beyond Religion: Ethics for a Whole World* . Houghton Mifflin Harcourt. Kindle Edition.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 1:46 AM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

jmlee369 said:

Does that imply that he is part of the Hinayana sangha? In

<https://suttacentral.net/dn21/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin> one of the Sakras who met Buddha is explicitly said to be

a stream enterer, and also features accounts of devas practising and gaining some kind of realisation.

Malcolm wrote:

Specifically it says that two gandharvas, who been śrāmaneras in their past life, attained the form realm heaven called Brahmmapurohita. But the sutta does not claim they attain awakening. Walsh seems to think that it is implied, noting that it is generally considered impossible for nonhumans to attain bodhi. See footnote 600 in the his translation of the Long Discourses.

Also, with regard to Indra's claim of stream entry, it is not really clear that Buddha assents to this claim. On footnote 619, Walsh point out that the six reasons implies that Sakra must take rebirth again as a human being in order to attain awakening, and doubt must be held out that Sakra actually attained stream entry because of this passage:
And if awakening should arise
as I practice according to the method,

Author: Malcolm

Date: Monday, April 3rd, 2023 at 1:01 AM

Title: Re: Can Devas attain enlightenment?

Content:

jimmi said:

Why is it important to know if devas can or cannot attain enlightenment? What does it suggest about the possibilities of our own human situation if they can, or cannot?

Malcolm wrote:

The general idea is that devas have no incentive to practice the Dharma because their lives are too easy. That's why Nāgārjuna classes birth as a deva among the eight kinds of birth where one has a lack of freedom.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 12:56 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

I don't class Buddhists as Atheists I'm talking about the dangers of nihilism these days

Malcolm wrote:

Absence of metaphysical convictions does not equal absence of ethical and social concerns, in fact, it can make them more compelling.

Arguably, if one requires a theory of karmic retribution, for example, to drive one's ethical conduct, one's moral fiber is fairly weak and self-involved.

Konchog Thogme Jampa said:

I don't personally I don't know how you derived that from pointing out the dangers of nihilism

Malcolm wrote:

I don't think it is far to claim that atheists are more at risk of nihilism than theists or buddhists, etc.

Annihilationism, the belief that there is no result of actions in the next world, does not entail the consequence that people with such beliefs are at risk of abandoning moral constraints. Kant's categorical imperative, for example, does not depend on fear of future retribution. Kant, it is argued, was an atheist. Yet his moral philosophy is quite subtle and interesting:

Kant holds that the fundamental principle of our moral duties is a categorical imperative. It is an imperative because it is a command addressed to agents who could follow it but might not (e.g. , "Leave the gun. Take the cannoli."). It is categorical in virtue of applying to us unconditionally, or simply because we possess rational wills, without reference to any ends that we might or might not have. It does not, in other words, apply to us on the condition that we have antecedently adopted some goal for ourselves.

<https://plato.stanford.edu/entries/kant-moral/#CatHypImp>

In my personal experience, Buddhists are no more likely to behave morally than nonBuddhists. For example, the 17th Karmapa recently paid millions of dollars to silence a woman who accused him of raping and impregnating her.

And when Buddhist teachers talk about why we should behave ethically, it is never discussed in terms of behaving ethically for its own sake, and invariably because of the personal consequences of behaving immorally, such as taking birth in lower realms—this is what I mean when I say religious ethics are self-involved, they invariably turn on admittance to heaven or higher realms as the desirable result of behaving morally.

Kant's point is that morality and freedom go together, and are an end in themselves, separate from goals we imagine for ourselves.

Konchog Thogme Jampa said:

to act morally is to exercise freedom, and the only way to fully exercise freedom is to act morally.

Malcolm wrote:

<https://plato.stanford.edu/entries/kant/#MorFre>

Kant contrasts the categorical imperative mentioned above what he calls the hypothetical imperative, for example, avoiding breaking Buddhist vows in order to ensure a higher rebirth:

A hypothetical imperative is a principle of rationality that says I should act in a certain way if I choose to satisfy some desire.

<https://plato.stanford.edu/entries/kant/#MorFre>

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 10:05 PM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

jmlee369 said:

Does that imply that he is part of the Hinayana sangha? In

<https://suttacentral.net/dn21/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin> one of the Sakras who met Buddha is explicitly said to be a stream enterer, and also features accounts of devas practising and gaining some kind of realisation.

Malcolm wrote:

A stream entrant is someone who must return to desire realm, but no where is it claimed they must return as a human being.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 11:29 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

I don't class Buddhists as Atheists I'm talking about the dangers of nihilism these days

Malcolm wrote:

Absence of metaphysical convictions does not equal absence of ethical and social concerns, in fact, it can make them more compelling.

Arguably, if one requires a theory of karmic retribution, for example, to drive one's ethical conduct, one's moral fiber is fairly weak and self-involved.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 4:56 AM

Title: Re: fastest growing "religion"

Content:

climb-up said:

I don't think he's correct. I think that he's projecting his own new-atheist view onto the numbers, but, I believe, that the "nones," are referring to organized religious affiliation. I think the numbers reflect a lot of "spiritual but not religious," and many many beliefs that do not correspond to his reductionist materialist idea.

Also, he really comes across as an asshole (in my humble opinion). The "atheist day," is reflective of the new atheist have-it-both-ways idea. When told that they are being fundamentalists, many public atheists will say "no, not at all, it's just a lack of particular beliefs and can't be judged that way," but then, they will treat it as a belief system when it benefits them. Of course, new-atheism is a belief system, because what it affirms to be objective truth includes many unproven assumptions of reductionist materialism. ...which is why most of the "nones," are not on Bill Maher's side.

Malcolm wrote:

Beyond that, Bill Maher is an asshole.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 3:24 AM

Title: Re: fastest growing "religion"

Content:

Queequeg said:

If the idea of God or gods, or the rejection of God or gods, never figured at all, then the person is outside of that theist/atheist dichotomy.

Malcolm wrote:

I was raised in an atheist family. We never talked about God, Jesus, or the absence of such beings. It simply wasn't part of my upbringing.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 1:07 AM

Title: Re: Trump indicted

Content:

Queequeg said:

So, then they need someone on that team to flip. That's what they finally have - someone flipped. Probably Cohen, but probably others as well.

Malcolm wrote:

Weisselberg+.

Queequeg said:

You're just a sour disposition, my man.

Malcolm wrote:

yup.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 1:03 AM

Title: Re: Trump indicted

Content:

Nemo said:

You don't understand how things work. Got it.

Malcolm wrote:

You are a victim of too many conspiracy theories, got it.

Author: Malcolm

Date: Saturday, April 1st, 2023 at 9:28 PM

Title: Re: Trump indicted

Content:

Nemo said:

I'm afraid when it comes to the PKK I have much more knowledge than you will ever have. I have dealt with them personally and even dated a member. I started a local winter clothing drive for Kurdish kids in the contested areas. The Canadian Armed Forces funded and trained the PKK for a short time. You are the quintessential American talking out of their ass.

<https://www.dailysabah.com/politics/war-on-terror/terrorist-pkkypps-black-market-oil-company-unmasked>

Malcolm wrote:

The PKK is not the USA.

Talk about far fetched.

Anyway:

Author: Malcolm

Date: Saturday, April 1st, 2023 at 7:48 PM

Title: Re: Trump indicted

Content:

Nemo said:

Hooray. The narcissistic con man is being prosecuted by a Democrat DA.

Malcolm wrote:

Democratic DA; "democrat" is a noun, not an adjective.

Nemo said:

and the sadistic war criminal can be President instead.

Malcolm wrote:

Leading a country, any country, involves engaging in nonvirtuous deeds.

Nemo said:

Buddhists shedding no tears over war crimes and stealing resources.

Malcolm wrote:

You actually believe the US extracted oil from Syria? You should stop listening to Russian propaganda.

Nemo said:

Happily celebrating them. Americans are sick. A country run by used car salesmen who hate books and are descended from slavers.

Malcolm wrote:

Biden used to teach constitutional law. You're so far left, you've wound up on the far right.

Author: Malcolm

Date: Saturday, April 1st, 2023 at 9:18 AM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

Vimukti is the freedom from or release of the fetters and hindrances.

Malcolm wrote:

So your assertion is that Sakra is an awakened person?

Author: Malcolm

Date: Saturday, April 1st, 2023 at 3:17 AM

Title: Re: Trump indicted

Content:

Nemo said:

Trump;

-assassinated Iran's General Soleimani

Malcolm wrote:

No tears over that one

Nemo said:

-launched coup & failed invasion of Venezuela

Malcolm wrote:

No tears over that one. Could have handled it better.

Nemo said:

-oversaw Bolivia coup

Malcolm wrote:

No tears over that one. Bolivia's governments, both left and right, suffer from endemic corruption. But, the CIA is really pretty incompetent at regime change.

Nemo said:

-backed Nicaragua coup attempt

Malcolm wrote:

No tears over that one.

Nemo said:

-boasted of stealing Syria's oil

Malcolm wrote:

Assad is just as bad as Putin.

Nemo said:

-continued Afghanistan War

Malcolm wrote:

Suppose you are happy with the Taliban running things there now?

Nemo said:

-expanded war on Yemen

Malcolm wrote:

That war was started by the Houthis.

Nemo said:

Indicted for;

Paying a prostitute hush money over an event in 2006

Malcolm wrote:

No. He is being indicted for felonies related to business fraud.

Author: Malcolm

Date: Saturday, April 1st, 2023 at 3:02 AM

Title: Re: Trump indicted

Content:

Malcolm wrote:

You mean the one where you get mugged a lot?

Sādhaka said:

Or personally I'd rather run an risk of getting mugged by bandits in old Tibet than merely-existing as an wage-slave subjected to identity-politics, big-pharma, monsanto/bayer toxins etc. in contemporary 'babylon'.

Malcolm wrote:

So, you are saying that you exist as a wage slave subjected to identity-politics, big-pharma, monsanto/bayer toxins etc. in contemporary 'babylon'?

Life must really suck for you. Speaking of paradises, Australia and New Zealand are pretty awesome. Just got back from Australia, great place, nice people, no Trump (or Biden, if one happens to think ill of him).

Author: Malcolm

Date: Friday, March 31st, 2023 at 10:42 PM

Title: Re: Trump indicted

Content:

Natan said:

Trump ushered in a level of instability that has many countries applying for BRICS. Saudi Arabia looks to have oil bought in Yuan by August which will be gold backed.

Malcolm wrote:

That will not work out well for them. The gold standard was abandoned by the US because it creates inflexibility in the economy.

Natan said:

I for one am very happy I left that dystopian hellscape for a tropical paradise.

Malcolm wrote:

You mean the one where you get mugged a lot?

Author: Malcolm

Date: Friday, March 31st, 2023 at 10:34 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

attained liberation.

Here with commentary http://www.cttbusa.org/fas1/fas1p2_2.asp.html

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

Author: Malcolm

Date: Friday, March 31st, 2023 at 9:35 PM

Title: Re: Trump indicted

Content:

Sādhaka said:

Hm.... Then there's this:

I guess we'll see what happens

Malcolm wrote:

Yes, antisemitism seems to have been normalized in GOP circles, Soros is the new Rothschild.

Author: Malcolm

Date: Friday, March 31st, 2023 at 9:31 AM

Title: Re: Trump indicted

Content:

conebeckham said:

...he's largely responsible for January 6th but I am less certain they have clear evidence to indict on that one.

Sādhaka said:

If he was part of that plan himself, then they wouldn't want to bring attention to it by indicting him on it.

Anyhow, tabloid bs: Trump and an pornstar.

Really people?

Much more important issues, there are.

"Trump didn't kill himself?"

Malcolm wrote:

Fantasy: Trump and an pornstar.

Reality: 30+ plus felony counts related to business fraud.

<https://www.mediaite.com/crime/just-in-cnn-reports-trump-has-been-criminally-indicted-on-whopping-34-counts/>

Author: Malcolm

Date: Friday, March 31st, 2023 at 6:55 AM

Title: Re: Trump indicted

Content:

Author: Malcolm

Date: Friday, March 31st, 2023 at 5:34 AM

Title: Re: Atiyoga OR Anuttarayoga as the highest tantra or vehicle

Content:

Nalanda said:

Historically, is there an agreement within Tibetan Buddhism that Atiyoga OR Anuttarayoga are the highest of the systems they follow?

Malcolm wrote:

Yes.

Nalanda said:

If there is an agreement amongst Tibetan Buddhists that there is the highest practice within their school, how is it then that many practiced Maha and Anu (or Kriya / Carya) tantra?

Malcolm wrote:

Lam rim.

Nalanda said:

Did everyone know that the practices they are doing are inferior? How did temples and monks justify the long retreats, the laborious practices, sometimes grueling and punitive fasting while at the same time knowing these are just lower practices?

Malcolm wrote:

Lam rim.

Author: Malcolm

Date: Thursday, March 30th, 2023 at 10:09 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

If Devas could not become enlightened, why would they appear in the audience of Mahayana sutras and be recipients of the Mahayana sutras? And why would Shakyamuni be called Teacher of Gods and Humans in the Tripitaka?

Malcolm wrote:

Is everyone who appears in the retinue of a Mahayana sutra awakened or not?

Author: Malcolm

Date: Thursday, March 30th, 2023 at 12:39 AM

Title: Re: Qigong / Chinese Alchemy in East Asian Mahayana Buddhism?

Content:

stong gzugs said:

Also, Śaṅkarācārya may have lived up to 1,000 years after the earliest Upanisads were composed.

Malcolm wrote:

More like 1500, if we take the earliest composition circa 800 BCE. Śankara is circa 700 CE.

Author: Malcolm

Date: Thursday, March 30th, 2023 at 12:13 AM

Title: Re: Can Devas attain enlightenment?

Content:

Vajrasambhava said:

Is there a particular reason why is it possible to attain Buddhahood only in human form? Maybe a physical or mental reason...

Malcolm wrote:

We have the right mixture of happiness and suffering to form an ideal condition for attaining the path.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 10:51 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

The Avatamsaka sutra Chapter three, The Wondrous Adornments of the Rulers of the

Worlds, describes how numerous kinds of celestial beings and many different kinds of nonhuman beings have attained liberation from samsara and how they help beings in countless different ways:

"Moreover, Celestial King Contentment gained a passage into liberation of encountering the turning of the wheel of Perfect Teaching each time a Buddha appears in the world.

Malcolm wrote:

This does not mean they attained awakening in each case, for example, this being attains the liberation (vimokṣa) of encountering the Dharma. There are many different kinds of beings and different kinds of liberation mentioned, until we come to the bodhisattvas. But there are many kinds of low level devas mentioned in these lists, forest devas, etc.

Aemilius said:

Devas live for thousands, hundred thousands and millions of years. They have a longer span of memory than humans, this is attested in the sutras, that they can remember events even from previous kalpas.

Malcolm wrote:

Yes, this is all true, but they still do not have a precious human birth. All Buddhas are human beings.

The Suḥr̥llekha states:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.
Having acquired the freedom that is liberated from those states.
one must make effort in order to avoid them.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 10:53 AM

Title: Re: New online course & Wisdom Dharma Chat –with Malcolm Smith - Dzogchen:
Ten Key Terms

Content:

microbuddha said:

Anyone know how long after the event we will have access to the videos?

Malcolm wrote:

I think once you have subscribed to the course, it is for as long as you wish.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 3:48 AM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

The Avatamsaka sutra Chapter three, The Wondrous Adornments of the Rulers of the Worlds, describes how numerous kinds of celestial beings and many different kinds of nonhuman beings have attained liberation from samsara and how they help beings in countless different ways:

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Malcolm wrote:

This does not mean they attained awakening in each case, for example, this being attains the liberation (vimokṣa) of encountering the Dharma. There are many different kinds of beings and different kinds of liberation mentioned, until we come to the bodhisattvas. But there are many kinds of low level devas mentioned in these lists, forest devas, etc.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 12:36 AM

Title: Re: Cessation of sensory experiences as the state of Prajnaparamita

Content:

MiphamFan said:

2. Who are the people who are espousing this view, and what do they say about it exactly? From Atom's post, it seems that they believe that nirvana is just cessation of sensory experience and that this is to be accomplished as an end in itself?

Zhen Li said:

I think even Jayarava would say Nirvana is the cessation of suffering, and not nirodhasamāpatti.

Malcolm wrote:

Atwood writes, "Between us, we ought to have created enough doubt to suggest the need for a reappraisal of Prajñāpāramitā philosophy."

This is a risible statement on the face of it. He imagines the whole of Prajñāpāramitā thought is encapsulated in the Heart Sutra?

Prajñāpāramitā concerns gnosis (jñāna), not emptiness. The 8k says it best, "Bhagavān, prajñāpāramitā is omniscience (sarvajñāna)."

His other errors, in the post you reference, are, first, the assertion that cessation is the end goal of practice, "Cessation is something we can systematically cultivate. The way to cultivate it is to minimise sensory experience, both in daily life and more radically in

meditation." While I can sympathize with this Epicurean ideal, this sort of ataraxia is not the goal of Buddhadharma. The goal of Buddhadharma is not limiting the senses, but rather, eliminating afflictions.

Secondly, that there is some contentless awareness one is trying to reach. All cognitions are "contentless," just as all reflections are contentless. Again, his critique of Buddhist idealism is fine, but it is not unique, and it most eloquently stated by Longcheba.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 12:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

silentobserver said:

What sort of person is truly qualified to teach Dzogchen? Is there a list of qualities?

Malcolm wrote:

The master of the intimate instructions that possesses the vajra meaning
has a positive attitude, skill in teaching,
obtains the empowerments, applies the meaning of secret mantra,
understands all the inner and outer activities,
is inseparable from the pledged deity,
remains undistracted in samādhi,
is knowledgeable in the secret tantras of secret mantra,
possesses the meaning of the intimate instructions of the Great Perfection,
engages in all outer and inner sadhanas,
never leaves the meaning of the view,
gives up outer, inner, and secret activities,
is endowed with qualities like a precious jewel,
and enjoys an inexhaustible treasury.

-- Self-Arisen Vidyā Tantra

You try to find someone who has as many of these qualities as possible.

Author: Malcolm

Date: Tuesday, March 28th, 2023 at 10:35 PM

Title: Re: Cessation of sensory experiences as the state of Prajnaparamita

Content:

Queequeg said:

My point is not to bring up this particular system, but to point out that people have long recognized deficiencies in PP literature as compared to mature (tathagatagarbha) Mahayana.

Malcolm wrote:

People who imagine there are deficiencies in Prajñāpāramitā literature don't understand Prajñāpāramitā literature. Tathāgātagarbha is for those people.

Author: Malcolm

Date: Sunday, March 26th, 2023 at 1:19 AM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

These citations merely mean that these devas generated bodhicitta.

Aemilius said:

The Perfection of Wisdom in 700 Lines (transl. of Edward Conze) says :

"Thereupon on that occasion, through the Buddha's might, the earth shook in six ways. And the thought of 16 000 monks were freed from the outflows without any further clinging, and 700 nuns, 300 laymen, 40 000 laywomen and 6000 niyutas of kotis of gods of the sphere of sense-desire produced the dispassionate, unstained eye of Dharma in dharmas."

The Holy Teaching of Vimalakirti, Chapter 1. Purification of the Buddha field (tr. Robert Thurman):

"Then both men and gods who subscribed to the disciple-vehicle thought, "Alas! All constructed things are impermanent." Thereby, thirty-two thousand living beings purified their immaculate, undistorted Dharma-eye in regard to all things. The eight thousand bhikshus were liberated from their mental defilements, attaining the state of non-grasping. And eighty-four thousand living beings who were devoted to the grandeur of the buddha-field, having understood that all things are by nature but magical creations, all conceived in their own minds the spirit of unexcelled, totally perfect enlightenment."

Chapter 5. The Consolation of the Invalid:

"When Vimalakirti had spoken this discourse, eight thousand of the gods in the company of the Crown prince Mañjushri conceived the spirit of unexcelled, perfect enlightenment."

Samdhi-Nirmocana sutra (tr. John Powers) 8. Chapter of Maitreya:

"When this teaching of the definitive meaning of yoga was explained, six hundred thousand living beings generated the aspiration toward completely perfect and unsurpassed enlightenment. Three hundred thousand Sravakas purified the Dharma eye that is free from dust and stainless with respect to the Dharma. One hundred and fifty thousand Sravakas liberated their minds from contamination such that they would not take rebirth. Seventy-five thousand Bodhisattvas attained the mental contemplation of the great yoga."

Author: Malcolm

Date: Friday, March 24th, 2023 at 9:04 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Shaiksha said:

Also, there are many degrees of rigpa realisation.

Malcolm wrote:

Incorrect.

Author: Malcolm

Date: Thursday, March 23rd, 2023 at 2:39 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

florin said:

Are we saying that a dzogchen master is still bound by the 10 natures of tantra ?

Malcolm wrote:

Yes, since they can also break samaya, etc., because they are also on the path.

Author: Malcolm

Date: Thursday, March 16th, 2023 at 8:23 AM

Title: Re: Natural thogal?

Content:

Jules 09 said:

Malcolm wrote:

So apparently, the idea that with regards to the view of Dzogchen, all ideas and proliferation are erroneous is also erroneous, since it is an idea and a proliferation. Why? "The dharmakaya is encountered in the intimate instruction" would be a false statement and Samantabhadra would be a liar.

Heart wrote:

The idea that there is no thoughts in the natural state is just an idea and a truly an conceptual idea.

Ha! Ha!..

- The Twelve Vajra Laughs

Dharmakaya is beyond thought, word, and description.

- Padmasambhava, Descending With the View from Above.

Malcolm wrote:

Look into the wisdom of all-pervading great emptiness, the diverse activities of thoughts arose as play. Marvelous, no matter what one does, it is liberated as non-arising in the ceaseless expanse, ha ha!

--The Heap of Jewels Tantra

Author: Malcolm

Date: Thursday, March 16th, 2023 at 6:02 AM

Title: Re: Natural thogal?

Content:

Jules 09 said:

With regards to the view of Dzogchen - all ideas and conceptual elaborations are erroneous.

So what?

Malcolm wrote:

So apparently, the idea that with regards to the view of Dzogchen, all ideas and proliferation are erroneous is also erroneous, since it is an idea and a proliferation. Why? "The dharmakaya is encountered in the intimate instruction" would be a false statement and Samantabhadra would be a liar.

Author: Malcolm

Date: Wednesday, March 15th, 2023 at 4:15 PM

Title: Re: Natural thogal?

Content:

Natan said:

One thing we can agree on is Longchenpa's treatment of the four cho zhag in Genuine Meaning is preliminary to thogal, but not tregcho.

Malcolm wrote:

No. And you are clearly mistaken in your understanding of this point. So, I am going to leave it here since you are misrepresenting the text you claim supports your position.

Natan said:

Prove it

Malcolm wrote:

I already did, but you chose to ignore my earlier reply.

Author: Malcolm

Date: Tuesday, March 14th, 2023 at 7:24 AM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

stong gzugs said:

So, all things considered, yes, I think you've misrepresented the Hevajra on here.

Malcolm wrote:

And I think you don't understand this point because you've never received Lamdre, never consulted the Sakya commentaries and mchan 'grel, and because you are a literalist you don't understand what the song means. But that's ok, you are entitled to your misunderstanding, just as I am entitled to understand it in light of several (not merely one) teachers instructions on this point.

Zhen Li said:

This is an interesting thread, but this is getting a bit crazy. What does this have to do with canon?

Malcolm wrote:

It has to do with how tantric texts are to be read.

Author: Malcolm

Date: Monday, March 13th, 2023 at 10:51 AM

Title: Re: Democrat nominee for 2024

Content:

Sādhaka said:

FWIW, from my limited looking-into of democrat candidates, Marianne Williamson seems to be the least crazy out of that bunch....

Malcolm wrote:

That's because you are crazy.

Author: Malcolm

Date: Sunday, March 12th, 2023 at 3:11 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

stong gzugs said:

Sure! Here's one example from Kalkī Pundarīka in the Vimalprabhā commentary

(Chapter 1; The Third Brief Account) explaining how his dad (Kalkī Yaśas) introduced corrupt/ungrammatical words to destroy attachment to language. And in order to eradicate the clinging to proper words of those proponents of proper words, he [Kalkī Yaśas] relied on the meaning. In some verses there are corrupt words ... A yogi should comprehend corrupt words such as these, and others, too, by reading the texts. Likewise, I must write this commentary relying on the meaning in order to eradicate conceit in proper words. Thus, Buddhas and bodhisattvas teach the Dharma for the sake of liberation. Relying on the meaning, they use the different vernaculars and the different languages of the grammatical treatises, whichever eliminate conceit in family, learning, and proper words.

Malcolm wrote:

So much for your theory of “correctly” translating the Hevajra vajra song, and your subsequent indignant replies.

“Those who eat meat have compassion.”

Author: Malcolm

Date: Friday, March 10th, 2023 at 7:35 AM

Title: Re: Skandha question

Content:

Astus said:

consciousness without an object makes no sense.

Malcolm wrote:

If there is no object for it, does a consciousness cease and become nonexistent? If this is the case, how does someone arise from a samadhi of cessation?

More to the point, if consciousness must always have an object, how can one practice prajñāpāramitā?

Candra points out in his MAV autocommentary, "Yogis do not perceive all aspects, when those are not perceived, that which is appropriated by the eye, and so on, and so on does not occur. In this way, yogis do not perceive an intrinsic nature in any entities, and therefore, they are liberated from samsara."

If consciousness must always have an object, such a nonperception would be impossible, and therefore, liberation also would be impossible, and one must accept the consequence that liberation involves consciousness becoming a nonexistent, and therefore, one's view is necessarily annihilationist, like that of saurantikas.

Author: Malcolm

Date: Wednesday, March 8th, 2023 at 4:09 PM

Title: Re: Skandha question

Content:

Malcolm wrote:

It's only by knowing the nature of the mind liberation is attained. If one claims the nature of mind is only emptiness, this is insufficient. But we are going off topic.

Astus said:

If the unique qualities of an instance of consciousness is held to be uncompounded, the same can be applied to all dharmas. How is that any different from denying the emptiness of dharmas? Or even affirming a sort of ultimate awareness/self.

Malcolm wrote:

It's quite different. The mistake many people make is assuming that uncompounded is the antithesis of compounded, when in fact all compounded phenomena have an uncompounded nature.

Minds also are conscious, but that consciousness is not fabricated by someone or something. Minds cannot be reduced in such a way as to exclude consciousness, consciousness is an irreducible fact of minds. Unlike inanimate phenomena, minds possess two irreducible qualities, consciousness and emptiness.

Author: Malcolm

Date: Wednesday, March 8th, 2023 at 9:51 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Mind is not only empty. But that is a common sutra attitude.

Astus said:

All things have their unique attributes, and categories of things have their shared qualities that make them different from other categories. So why say that only the category of mind is special?

Malcolm wrote:

Things other than minds have no possibility of liberation.

Author: Malcolm

Date: Monday, March 6th, 2023 at 11:18 AM

Title: Re: Natural thogal?

Content:

Natan said:

One thing we can agree on is Longchenpa's treatment of the four cho zhag in Genuine Meaning is preliminary to thogal, but not tregcho.

Malcolm wrote:

No. And you are clearly mistaken in your understanding of this point. So, I am going to leave it here since you are misrepresenting the text you claim supports your position.

Author: Malcolm

Date: Monday, March 6th, 2023 at 11:13 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

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Astus said:

All things have their unique attributes, and categories of things have their shared qualities that make them different from other categories. So why say that only the category of mind is special?

Malcolm wrote:

It's only by knowing the nature of the mind liberation is attained. If one claims the nature of mind is only emptiness, this is insufficient. But we are going off topic.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 10:19 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Abhijñāṇābhīkṣu said:

but all of these translated texts were originally revealed in a Sanskrit language.

tingdzin said:

Not at all true. Some of the most influential sutras in the Chinese canon were composed either partially or wholly in Chinese.

Malcolm wrote:

Agreed, and in India the whole of Sarvastivada canon was a translation from local vernaculars.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 10:15 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Malcolm wrote:

worrying about restoring a lost Sanskrit canon is little more than quixotic wishful thinking.

Abhijñāṇābhīkṣu said:

Sanskrit is a very important language with which to comprehend the canon of Buddhism, as several schools of Buddhism derive their authority from Sanskrit texts.

Malcolm wrote:

That's a different issue. Unfortunately, many of the DBSL texts are reconstructed from Tibetan, so not original Sanskrit.

But the living language of present day Buddhism is Tibetan, Pali, Chinese, Japanese, Burmese, to a lesser extent Newar, and now English, French, and German.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 11:19 AM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Abhijñāñānābhibhu said:

One of the most intriguing aspects of Buddhism today it seems is the lack of a formal Sanskrit canon/tripitaka.

Malcolm wrote:

Sanskrit isn't the original language of the Dharma (because there isn't an original language of the Dharma).

The Buddha insisted that Dharma be taught in the local vernacular.

Shantideva famously aspires to teach dharma in the language of all beings...

In the face of this, worrying about restoring a lost Sanskrit canon is little more than quixotic wishful thinking.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 8:59 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Frankly, if one does not know Abhidharma, one cannot be said to know Buddhism.

Abhijñāñānābhibhu said:

Are you really saying that if one happens to not be au fait with an exceedingly obscure and inscrutable topic in the Abhidharmakosha that no one ever talks about - namely, this alleged duality of compounded vs un compounded space - that one "doesn't know Buddhism"?

Malcolm wrote:

Yes. It means one will engage in limitless category errors, since the metaphor of space is so pervasive.

Abhidharma is to Buddhism what anatomy is to medicine. You wouldn't trust yourself to neurosurgeon who was ignorant of basic anatomy, now would you?

Author: Malcolm

Date: Sunday, March 5th, 2023 at 8:56 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Yes, it is part of the nature of the mind, in other words, wherever there is mind, there is clarity, just as there is emptiness. Both clarity and emptiness are uncompounded in the sense that they are invariable characteristics of any given mind. You cannot remove the clarity of the mind anymore than you can remove its emptiness.

Astus said:

Why single out mind to be anything other than empty? Earth has the nature of solidity, etc. up to all the many dharmas.

Malcolm wrote:

Mind is not only empty. But that is a common sutra attitude.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 7:30 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

There is a mention of Shri Singha by Manjushrikirti, an 11th century scholar, who identifies the former as belonging to a group who emphasized the completion stage and dispensed with the creation stage as unnecessary

tingdzin said:

Very interesting. Can you give us a source to refer to? What was the name of the group, etc.?

Malcolm wrote:

I can but I am in transit land at the moment...

Author: Malcolm

Date: Saturday, March 4th, 2023 at 9:58 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

That is uncompounded space. The other kind of space is bounded space, such the inside of a cave, etc.

Abhijñāñānābhibhu said:

Except that the sutra makes no such claim that it is referring specifically to some kind of special "uncompounded" space.

Malcolm wrote:

I refer you to Abhidharmakośa chapter 1, verse 5c, and verse 28a-b, where the distinction between uncompounded space and compounded space is drawn.

Consult Chim, Ornament of Abhidharma, pp.61-64, and pp.133-134, where this distinction, grounded in sūtra, is discussed in more detail than Vasubandhu devotes to it.

Moreover, Kalacakra discusses "particles of space," but we certainly cannot mistaken this idea in Kalacakra for the space that belongs to the three uncompounded dharmas, along with the two cessations.

Frankly, if one does not know Abhidharma, one cannot be said to know Buddhism.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 8:39 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

There are two kinds of space defined in Buddhist texts, empty areas, etc., and uncompounded space, absence of obstruction.

Abhijñāñānābhibhu said:

"Space is defined as the lack of objects in space" - from John Powers' translation of the Samdhinirmocana Sutra, chapter 7 on the Questions of Exalted by the Ultimate.

"...exactly like space, which consists in the essencelessness of form and pervades everything" (84000.co's rendering of the same quote)

"space is identical everywhere and, [being empty and free from all obstruction,] does not hinder any endeavor" - also from 84000's translation of the same text/chapter.

Malcolm wrote:

That is uncompounded space. The other kind of space is bounded space, such the inside of a cave, etc.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 8:18 AM

Title: Re: Great Vegan Debate

Content:

Abhijñāñānābhibhu said:

The final paragraph of his poem "Concluding Verses" reads

"Killing creatures who were once their parents -- oh, how terrible!

In all your lives in future may you never more consume

The flesh and blood of beings once your parents.

By the blessings of the Buddha most compassionate,

May you never more desire the taste of meat." (p. 96)

Malcolm wrote:

The people he was addressing this to were people who, in general, butchered their own animals.

Bhavaviveka points out the limitations of these arguments quite systematically.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 6:11 AM

Title: Re: Skandha question

Content:

PadmaVonSamba said:

How is space regarded as compounded?

Malcolm wrote:

Space as dimension is compounded.

PadmaVonSamba said:

How and on what way?

Everything is contained in space.

Space cannot be subdivided into separate components.

Whether a box is empty or full, it contains the same space.

Malcolm wrote:

There are two kinds of space defined in Buddhist texts, empty areas, etc., and uncompounded space, absence of obstruction.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 3:49 AM

Title: Re: Great Vegan Debate

Content:

Abhijñāñānābhibhu said:

Again, translators have naturally added the word [meat] after both instances of "eating".

But given how in the earlier sutra, Lord Buddha taught that even eating grains and cereals is spiritually disadvantageous, we can read these sentences literally, all of which suggests skillful practices such as chulen or essence extraction, whereupon the body is not polluted by gross solid food. All of which seems to be suggesting, if the ideal state for seekers of the highest mystic state of Buddha-enlightenment is one where even vegetarian food is avoided, how much the more, that of the flesh and blood of living beings.

Malcolm wrote:

This sutra is a Chinese composition. As the to other sutras, as I mentioned already, Bhavya proves in the Blaze of Dialectics that the teaching in the Lanka, etc., is not definitive, devoting many pages to explicating the difference between eating things in which there are minds and things in which there are not, and by definition, meat is something in which there is no mind, thus he concludes at great length that there is no fault in eating meat that is pure in three ways.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 2:17 AM

Title: Re: Natural thogal?

Content:

Malcolm wrote:

Longchenpa quotes this opinion of Kumarāja in chapter ten of his commentary on the Treasury of the Dharmadhātu:

As it is said, "Here some confused ones, who are not knowledgeable in the tantras, make random comments and cling to words literally, think these four cog bzhag are the method of equipoise of thogal. They are not connected with the dharma, and they do not understand the application of the practice at all. They literally apply the words of the Blossoming Lotus Commentary of the Tantra Without Syllables, applying them one-sidedly. However, [the four cog bzhag] are to be applied in general. The Precious Appearance Handbook applies them to all."

The root of either trekcho and thogal is knowing how to nakedly expose this pellucid rigpa. If one does not know this, no matter what one applies is of no benefit. Since such a "trekcho" is lost in trivial methods of mental fixation through being mixed with the path of all confused great meditators, it will not transcend samsara and with respect to "thogal," one will deviate into the form realm due to clinging to entities and signs. Thus, it is very important here to recognize genuine, naked consciousness (zang ka rjen pa'i shes pa). It is not sufficient to merely recognize this, but one must constantly maintain this.

Longchenpa then goes onto describe the methods of equipoise, beginning with the cog bzhag of the ocean, and so on.

Natan said:

This literally contradicts what he says in Genuine Meaning, because he does not

present them in the passage before or during tregcho, but as the preliminaries to togal.

Malcolm wrote:

The Tshig don mdzod is a commentary which expands on an earlier text, the rdzog chen bcu gcig pa by Nyi ma 'Bum (1158-1213), which Longchenpa had in front of him when he wrote the Tshig don mdzod.

His treatment of the four cog bzhags precisely matches its place in Nyi ma 'bum's earlier text, in topic eight, which is first of three topics the path (Buddhahood in this Life is identical to Nyibum's earlier text, apart from intro and colophon). This topic is divided into two sections, the section for those inclined towards perceptual objects and the section for those inclined towards the self-appearance of rigpa. In this presentation, the four cog bzhags are included in the section for those inclined towards perceptual objects, and they are distributed among the four yogas: view, meditation, conduct, and result. In this presentation, the four cho bzhags are presented in a gradual way, as if they are to be practiced one after the other, and they are presented just before the section on trekcho.

The section on trekcho and thogal are the section for those inclined towards the self-appearance of rigpa, and cover trekcho in terms of the three words of Garab Dorje, and thogal's four visions, postures, and gazes.

But the Chos dbyings mdzod is Longchenpa's declaration of his own realization, and its commentary, the Treasury of Citations (Lung gyi gter mdzod) is the last of the seven treasures and stands as Longchenpa's defining work. Everyone agrees this is so. The entire text is on trekcho, and it contains a detailed presentation of the four cog bzhag in chapter 10.

Not only this, but in his Theg mchog mdzod, his two volume detailed commentary on the general meaning of the seventeen tantras, Longchenpa includes his explanation of the four cog bzhag in chapter 19, the Trekcho chapter, in the middle of a detailed presentation of the three words, in the direct introduction part.

The Treasury of Citations, which is entirely devoted to trekcho, devotes an entire chapter to direct introduction, chapter 9, and devotes an entire chapter to the four cog bzhags and three samadhis, which are branches of the latter.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 7:28 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Things like, space, rocks, cliffs, and so are compounded, but they too have a dharmatā.

PadmaVonSamba said:

How is space regarded as compounded?

Malcolm wrote:

Space as dimension is compounded.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 6:12 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Malcolm wrote:

...some people prefer strange theories about ultima thules, such as Shambhala,

Sādhaka said:

Didn't ChNNR say that Shambhala used to be physically in Afghanistan (perhaps Balkh?), and also said or implied that Shambhala is now in another dimension?

Malcolm wrote:

He said there used to be a country called Shambhala, which he identified as Afghanistan, but that it disappeared and now there are only muslims there.

he also said that Shambhala was now considered a kind of pure land. But I don't know how much stock he placed in this idea. Once over dinner at his house in Merigar he told a friend of mine, who was asking him about Kalacakra, that books are things that can be altered by people, and that the real Kalacakra was the nature of the mind, not some text.

But I don't really know what he thought about Shambhala in the present.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 1:44 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

And all this are simply geographical facts, no one is using science here.....

Malcolm wrote:

It is quite obvious that the Himalayan Plateau is the inspiration for Meru cosmology. But some people prefer strange theories about ultima thules, such as Shambhala, and so on. Naturally, of course in Dzogchen teachings, we have our thirteen thal bas, etc.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 1:20 AM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

That's Bodhicitta Vows I know about that

So what is the best way to repair all of the other Samaya's?

Malcolm wrote:

Guru yoga. If you feel you have broken some samaya, then Ganapuja is the best way to repair it, followed by Vajrasattva practice.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:30 AM

Title: Re: Natural thogal?

Content:

Passing By said:

Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

Malcolm wrote:

Yes. It is possible. "Trekcho" means abiding in one's own knowledge of the basis. While there is a tradition of defining khregs as solidity, and chod as cutting, this idea is really a little wrong, according to ChNN. Khregs pa means "a bundle," chod means "to come apart." Also, if you look in any Tibetan-Tibetan dictionary, you will discover that khregs chod is defined as a term for vipaśyanā of the early translation school, for example, Alak Zankar's dictionary defines it as follows: khregs chod - (rnying) 1) snga 'gyur ba'i lhag mthong gi brda chad).

Passing By said:

On that note, with regards to the quote from the Rangshar you posted earlier about unceasing nonattachment.....Deciding that attachment has the nature of nonattachment, ie, having attachment and preferences for stuff nevertheless, while having made the decision that such attachments are inherently empty displays.....Is this contradictory and a deviation in trekcho?

Malcolm wrote:

No. Dzogchen does not render one a nonfunctional human being. We can still like prefer coffee to tea, etc.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:21 AM

Title: Re: Skandha question

Content:

Rick said:

The vibe that awareness and/or consciousness are special exalted irreducibles, rather than plain old unassuming attributes of the mind, seems true for Tibetan Buddhism and Zen, but not so much for other Buddhist schools?

Malcolm wrote:

Consciousness (vijñāna) is also called mind (manas) and thought (citta).

These five aggregates are what the Buddha taught, and are accepted by all schools since they are part of the basic teaching of the Buddha.

Consciousness is not a special irreducible. It is impermanent and compounded.

Passing By said:

What about clarity? (as in the rangzhin salwa of the Base) Is it considered uncompounded?

Malcolm wrote:

Yes, it is part of the nature of the mind, in other words, wherever there is mind, there is clarity, just as there is emptiness. Both clarity and emptiness are uncompounded in the sense that they are invariable characteristics of any given mind. You cannot remove the clarity of the mind anymore than you can remove its emptiness. The dharmatā of the mind (citta dharmatā) is emptiness and clarity. Dharmatā is always uncompounded. Things like, space, rocks, cliffs, and so are compounded, but they too have a dharmatā. But since they are inanimate, their dharmatā is only emptiness. Sentient beings have mind, which has three dharmatās: emptiness, clarity, and cognizance (rig pa), which are in fact inseparable. The key here is to understand that since the mind is empty, it does not arise inherently, and thus, it cannot cease, and therefore, its clarity and cognizance are in some sense imperishable, even though the mind itself is momentary.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:16 AM

Title: Re: Natural thogal?

Content:

Passing By said:

Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

Malcolm wrote:

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BTW, in the śrāvaka schools, Buddha defined two paths: a śamatha yāna and a vipaśanā yāna, reflecting two different ways of attaining stream entry, etc. It would not be incorrect to consider the trekcho the vipaśanā yāna of Dzogchen, and thogal the śamatha yāna of Dzogchen.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:12 AM

Title: Re: Natural thogal?

Content:

Passing By said:

Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

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Author: Malcolm

Date: Thursday, March 2nd, 2023 at 10:35 PM

Title: Re: Natural thogal?

Content:

Passing By said:

What do intimate instructions here refer to? Dzogchen teachings in general or specific , method instructions?

Malcolm wrote:

They refer to receiving Dzogchen instructions, upadeśas, from one's teacher.

"Upa" means "close" or "intimate," in this context, deśa means to stay. So upadeśas instructions heard in close proximity to one's teacher. In Tibetan this word is translated either as gdams ngag or man ngag, depending on context.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 10:30 PM

Title: Re: Natural thogal?

Content:

lelopa said:

ChNN said something like:

"Rigpa is not Dharmakaya - rigpa is that what perceives the Dharmakaya"

Malcolm wrote:

Substitute "basis" for dharmakāya and you have it right.

Free from thoughts, vidyā, the dharmakāya,
completely pervades migrating beings without an
appearing object or an agent of appearances.

—Self-Arisen Vidyā Tantra, pg. 98

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 1:00 PM

Title: Re: Skandha question

Content:

Rick said:

Then either way: empty. Yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 12:43 PM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

As I'm not in Rigpa at all times is it the best way to repair Samaya when I return to it?

For example I have a Samaya to love others from a HEGR empowerment but for 5 minutes because of whatever reason I can't?

Malcolm wrote:

The samaya is not to abandon aspirational bodhicitta--however this or that teachers parses things, that is what that general samaya is.

So even if we are not capable of always having loving kindness in our minds, as long as we have the aspiration to attain buddhahood for the benefit of others, we have not broken that samaya.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 8:50 AM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

So with Samaya with Tantric and Bodhisattva Vows there is the 4 binding factors to protect the Samaya excluding the Bodhicitta Vows

- not regarding the negative action as detrimental, seeing only advantages to it, and undertaking the action with no regrets,
- having been in the habit of committing the transgression before, having no wish or intention to refrain now or in the future from repeating it,
- delighting in the negative action and undertaking it with joy,
- having no moral self-dignity or care for how our actions reflect on others, and thus having no intention of repairing the damage we are doing to ourselves and to them.

With Atiyoga also Anu and Mahayoga there is what is listed in Buddhist Ethics by Jamgon Kongtrul

With regards to individual Samaya given in Empowerments for example by Garchen Rinpoche and Sakya Trizin what factors protect those Samaya?

I have so many individual Samaya's from various Empowerments that it is impossible to keep all of them all of the time.

Is it simply a case of reciting Vajrasattva to purify damage to the Samayas or applying the 4 Binding Factors listed above where Vajrasattva would be a means to repair?

I wonder if Garchen Rinpoche ever commented on this I have nothing in my notes however.

Any help appreciated.

Malcolm wrote:

The best way to keep samaya is guru yoga, any guru yoga.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 8:47 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Consciousness is not a special irreducible. It is impermanent and compounded.

Rick said:

Rigpa too?

Malcolm wrote:

Depends on what one means by rig pa.

Generally rig pa is also a word for consciousness. When it is used in a dzogchen context it refers to knowing the nature of the mind.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 6:25 AM

Title: Re: Skandha question

Content:

Rick said:

The vibe that awareness and/or consciousness are special exalted irreducibles, rather than plain old unassuming attributes of the mind, seems true for Tibetan Buddhism and Zen, but not so much for other Buddhist schools?

Malcolm wrote:

Consciousness (vijñāna) is also called mind (manas) and thought (citta).

These five aggregates are what the Buddha taught, and are accepted by all schools since they are part of the basic teaching of the Buddha.

Consciousness is not a special irreducible. It is impermanent and compounded.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 6:02 AM

Title: Re: Skandha question

Content:

Rick said:

Is awareness understood to be a skandha? If not, what is it? Ditto for consciousness.

Malcolm wrote:

Awareness is part of the formation skandha.

Consciousness is a skandha.

There are four mental aggregates: sensation, perception, formations (which includes all mental factors and concepts) and consciousness.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 4:15 AM

Title: Re: Ngondro Help

Content:

Muddy343 said:

Does Ngondro require a guru?

Malcolm wrote:

Yes. And you need to receive at least a reading transmission of the text.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 2:02 AM

Title: Re: Natural thogal?

Content:

Malcolm wrote:

Longchenpa quotes this opinion of Kumarāja in chapter ten of his commentary on the Treasury of the Dharmadhātu:

As it is said, "Here some confused ones, who are not knowledgeable in the tantras, make random comments and cling to words literally, think these four *cog bzhag* are the method of equipoise of thogal. They are not connected with the dharma, and they do not understand the application of the practice at all. They literally apply the words of the Blossoming Lotus Commentary of the Tantra Without Syllables, applying them one-sidedly. However, [the four *cog bzhag*] are to be applied in general. The Precious Appearance Handbook applies them to all."

The root of either *trekcho* and thogal is knowing how to nakedly expose this pellucid *rigpa*. If one does not know this, no matter what one applies is of no benefit. Since such a "trekcho" is lost in trivial methods of mental fixation through being mixed with the path of all confused great meditators, it will not transcend samsara and with respect to "thogal," one will deviate into the form realm due to clinging to entities and signs. Thus, it is very important here to recognize genuine, naked consciousness (*zang ka rjen pa'i shes pa*). It is not sufficient to merely recognize this, but one must constantly maintain this.

Longchenpa then goes on to describe the methods of equipoise, beginning with the *cog bzhag* of the ocean, and so on.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 12:02 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

So then authentic realization of this pointing out of the pristine consciousness of vidya is the same as what is discussed here by Dudjom Lingpa, correct?

Malcolm wrote:

Yes.

ThreeVows said:

Which then means that given that trekcho is a non-gradual path, anyone who authentically realizes this is a Buddha, correct? Given that as you have said,

Malcolm wrote:

Again, you keep framing things from the nine yāna point of view.

ThreeVows said:

only buddhas can see the actual dharmakāya

Then, if one has not yet discerned this properly, and yet contrives of oneself as a trekcho practitioner, presumably this would be what kyle/krodha is labeling 'nominal trekcho' or "the yoga of the view", correct? Which presumably is not actual trekcho in a sort of precise, technical sense, but rather a sort of 'glorified śamatha' practice, as he says?

Malcolm wrote:

In the nine yānas teaching, only buddhas can see the actual dharmakāya. But that is a view which perceives the dharmakāya as a result to be attained.

In Dzogchen teachings, the dharmakāya is one's rig pa. That can be confirmed without the so-called "realization of emptiness."

Perhaps this will help you:

Utterly pure dharmatā does not arise;
alternately, it self-liberates without grasping.
Why? The cause of self-liberation
is unceasing nonattachment.
It is free from a mind of grasping and attachment.
Recognize this again and again.
If one familiarizes oneself repeatedly,
one is a person who has seen the truth.

Self-Arisen Vidyā Tantra, pp. 387-388.

This is trekchö. If one is taking any kind of object, whether clarity or emptiness as a focal point, one is not practicing trekcho at all.

The main method of discovering the state of trekcho is the twenty-one semzins. But in

reality, it is the intimate instructions in which one discovers the putative result:

Because it exists to be explained,
the result is attained through the explanation.
If not explained, how can there be liberation?

Self-Arisen Vidyā Tantra, pg. 402.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 10:50 PM

Title: Re: Natural thogal?

Content:

Malcolm wrote:

If ordinary people cannot discern "the 'pristine consciousness of vidya in which thoughts have ceased" then Samantabhadra is a liar.

Longchenpa:

In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.

Tantra Without Syllables:

"Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

ThreeVows said:

So then authentic realization of this pointing out of the pristine consciousness of vidya is the same as what is discussed here by Dudjom Lingpa, correct?

Ultimately, simply by identifying the dharmakāya, pristine awareness that is present in the ground, you gain power over the life force of saṃsāra and nirvāṇa. This is not a discussion of receiving empowerment through such things as water and symbolic pictures that are used as methods to awaken the mind. Rather, you know you have obtained the empowerments of the jinas and jinaputras and the oral transmissions of all the writings that emerge from primordial consciousness, pristine awareness. Thus, you have already simultaneously obtained all empowerments and oral transmissions.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 9:04 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

For a brief moment, I thought the whole thread was deleted.

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over

the entire jambudvipa which is India subcontinent...

Malcolm wrote:

Not quite the whole:

Kai lord said:

Yes I know, the recent revisionist version which argued that Asoka did not directly rule over the entire India and more like he exerted a dominant influence over these regions.

There are some scholars who even argued that Asoka's dad and grandpa were better rulers than he was.

Malcolm wrote:

Quite likely true.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:55 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over the entire jambudvipa which is India subcontinent...

Malcolm wrote:

Not quite the whole:

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:45 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over the entire jambudvipa which is India subcontinent...

Malcolm wrote:

No actually, he did not rule over the whole subcontinent.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:36 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

Ok, but as is discussed above with krodha, kyle dixon, and yourself, it seems like there is discussion of this 'nominal' trekcho, which is not yet at the point of recognizing the nature of mind.

Malcolm wrote:

No. I have never said this. One cannot practice trekcho at all until one has removed doubt and can continue in the confidence of liberation. That means you must have confirmed the reality of the mind. Until that time, you use the methods of semzin and rushan until you have. Confirming the reality of the mind is not the same as realizing emptiness.

Krodha is Kyle Dixon, BTW.

You are also conflating what Kyle's restatement with what I actually said:

Malcolm:

“The question is framed incorrectly. Trekchöd is best described in general terms as a practice in which insight into emptiness and śamatha are combined. But below the path of seeing, this insight is conceptual, based on the example wisdom of the direct introduction. However, the emptiness meditated upon in trekchöd is also inferential until one mounts the path of seeing. There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and tregchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.”

“Actually, what one is resting is empty clarity. However, below the path of seeing, the emptiness of that clarity is a conceptual inference. However, when meditating, we just rest in the clarity aspect without engaging in concepts like "this is empty." We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.”

ThreeVows said:

And so even if the dharmakaya is our basis, the 'pristine consciousness of vidya in which thoughts have ceased' presumably is not actually discerned unless one realizes the non-nominal, actual trekcho, at which point one is not an ordinary being at all.

Malcolm wrote:

This is yet another error of understanding. If we continue to insist on practicing Dzogchen according to the meaning of the nine yānas we will never get anywhere.

If ordinary people cannot discern "the 'pristine consciousness of vidya in which thoughts have ceased" then Samantabhadra is a liar.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:16 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.

Malcolm wrote:

In Dzogchen, the dharmakāya is our basis. It's already there. This has nothing to do realizing emptiness or not. The two issues are distinct from one another.

One need only confirm the reality of the mind and rest on that knowledge. Then the rest happens quite naturally. But this only works on the basis of hearing the intimate instructions of the guru. As it is said in the Tantra Without Syllables, "Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

Vimalmitra states about this:

Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Dzogchen is not a gradual path.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 4:47 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

For clarification, sometimes it seems that trekcho is used in two ways - there is sort of a preliminary trekcho which does not necessarily entail direct insight into suchness/emptiness, and then there is sort of full trekcho which necessarily entails proper insight into emptiness, which would necessarily be the domain of the noble sangha alone as such.

Malcolm wrote:

I have never seen such distinction made by anyone.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 11:41 PM

Title: Re: Natural thogal?

Content:

heart said:

According to him what happens then is that through Tögal you arrive at Trechö.

Malcolm wrote:

The lamp of self-originated prājñā is trekchö.

Natan said:

No. It's the lamp. Lamps work in unison on either path and develop differently depending on which is followed. In fact Longchenpa specifically says Tregcho is not a prajna.

Malcolm wrote:

The term prajñā is used in various ways in Dzogchen. Trekcho is not an analytical prajñā, but it is a prajñā. For example, the Blazing Lamp Commentary states:

Therefore, in the present, wisdom arises the moment mere consciousness is without reification of thought.

Longchenpa writes in the Lama Yangthig trekcho manual:

In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.

And we know that on his deathbed, when people had doubts, he directed them to consult Lama Yangthig.

So we have to be clear that there is the analytical prajñā of the nine vehicles, and the self-originated prajñā of Dzogchen. They are different. When Longchenpa negate prajñā, he is doing so in the same way Vimalamitra negates analytical prajñā of mental activity in the Tantra Without Syllables commentary.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 10:03 PM

Title: Re: Natural thogal?

Content:

Natan said:

Ok so you are talking about his recent teaching. So you were there for all four years?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 12:47 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Malcolm wrote:

This assumes people care. Mostly we don't rely on the opinions of textual coroners for what texts mean, even when we find their opinions interesting.

Abhijñāñānābhibhu said:

Assuming that is how we people mostly feel about professional academic scholars and postmortem doctrinal forensic examiners, then to what extent should we mostly care to rely upon the interesting, or otherwise, opinions of fulltime forum/discussion board correspondents, sir?

Malcolm wrote:

That's up to you, bud. You can play with words, or you can practice Dharma. Choose your path wisely.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 12:36 PM

Title: Re: Meat Eating Mantras

Content:

Abhijñāñānābhibhu said:

You quoted from the Tarkajvala I think it was, which in no way supercedes the utter proscription of meat-eating by all Buddhists found in texts like Lankavatara Sutra.

Malcolm wrote:

Actually, it totally supersedes that proscription, that's why I cited it. Bhavaviveka is a Mahayani, in case you did not know that.

Abhijñāñānābhibhu said:

; but in this context, the "meat" so-called is actually medicine, and not food per se -

Malcolm wrote:

No, you are mistaken here. But it's not surprising. You haven't actually studied and received the oral transmission of the four medicine tantras . I was in the first class of Shang Shung Institute's 5 Year Tibetan Medical program (graduated with a sman pa bka' bcu pa degree from the Tibetan medical school at Xining University in 2009). So, I am fairly certain I know far more about Tibetan medicine than you do, since I actually practice it.

Meat is prescribed in four medicine tantras as food in the diet chapter of the explanatory tantra. Various kinds of animal products are also prescribed in the intimate

instruction tantra as well as the subsequent tantra, and also the root tantra, for both diet and medicine, depending on context and condition. As in Ayurveda, there are four modalities in Tibetan medicine: diet comes first, then conduct, medicines, and finally external therapies, in that order. Diet and conduct are intended to be preventative, in the best case scenario.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 11:56 AM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Abhijñājñānābhibhu said:

. I say "mantra words" because they are also recited along with (after) the actual collection of mantras.

Malcolm wrote:

No, not really. No one recites these as mantras.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 6:56 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

You're right that the problem is systemic, but abstaining from eating meat is a valid if partially symbolic gesture of dissent from the horrors of the industry.

Malcolm wrote:

You might as well starve yourself, like some Jains do, at the horrors of karmic existence. You think the human realm is frightening, samsara is a real horror show, if you contemplate it properly and well. The suffering cause by industrial agriculture hardly compares.

Anyway, I have my own reasons, "mystical" and health related, for continuing to eat meat.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 6:08 AM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Malcolm wrote:

Tibetan has several different regional dialects with vastly different pronunciations of the same words.

The regional dialects are far worse than English, requiring Tibetans from different regions to employ translators, or to resort to Chinese to communicate.

Abhijñāñānābhibhu said:

I see...with that in mind, in general, supposing I wanted to recite the mantra-words "samaya gya gya gya",

Malcolm wrote:

Those are not mantra words. They are words that seal a secret text, and necessarily even a treasure texts.

Samaya is Sanskrit, pronounced as it looks.

rgya, "seal," is Tibetan.

But any way, in in Ladakh "rgya," in Central Tibet, "gya," in Kham "jya",

would I be best to use a soft or hard g? And supposing I was trying to recite the mantra syllable "söd", what would the ö sound like? I have seen people say that it should be pronounced like the English "surd", and elsewhere, with the vowel to sound like the vowel sound of the English "soot".

Again, it depends on region.

Abhijñāñānābhibhu said:

And listening to recordings of lamas chanting these kinds of words, they often speak them very quickly and indistinctly making it hard to determine what exact sound it being articulated. And for all these regional dialects, there still must be some kind of lingua franca convention, so to speak, when it comes to Western practitioners reciting Tibetan texts. Would that be a fair comment?

Malcolm wrote:

Nope, every Lama has a different system of phonetics. And the way they are phoneticized really does not allow westerner to properly pronounce Tibetan. Chogyal Namkhai Norbu attempted to create a Pinyin like system. but everybody outside Dzogchen community hates it.

Author: Malcolm

Date: Monday, February 27th, 2023 at 11:38 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Atom said:

Harrison's forthcoming book on the Diamond Sutra will likely be yet another bitter pill for traditionalists to swallow...

Malcolm wrote:

This assumes people care. Mostly we don't rely on the opinions of textual coroners for what texts mean, even when we find their opinions interesting.

Author: Malcolm

Date: Monday, February 27th, 2023 at 1:29 PM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Abhijñāñānābhibhu said:

Does anyone know of a really good pronunciation guide for Tibetan (as found in Buddhist scriptures, etc.) Some of the subtleties and variations are perplexing. For example is "g" as in for example "[r]gyu" always a soft g, or sometimes a hard g? And how exactly is "ö" pronounced? And it seems like pronunciation can vary from word to word (not as bad as English though, obviously). And the vowels are tricky as well...a vowel in the middle of a word seems to often be pronounced differently to if it's at the end of a word. I know there are a lot of guides out there, both in book, YouTube video, and blog form, but just in case someone has any particularly good succinct, no nonsense, easy to understand recommendations.

Malcolm wrote:

Tibetan has several different regional dialects with vastly different pronunciations of the same words.

The regional dialects are far worse than English, requiring Tibetans from different regions to employ translators, or to resort to Chinese to communicate.

Author: Malcolm

Date: Monday, February 27th, 2023 at 9:56 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

Let's ignore the first point, again too mystical for me.

Malcolm wrote:

That's not mystical at all.

shankara said:

We can only work with the world we have here.

Malcolm wrote:

That's your personal limitation,
once a species is gone, it is gone.
Impermanence. Sad, but factual.

shankara said:

You're right, humans aren't going extinct. There will however most likely be a few hundred million climate refugees, life is not going to be too fun for Earth people. We can still do something about this, and one of those things is not eating meat, or at least drastically cutting our consumption of it.

Malcolm wrote:

The supply of meat far outstrips demand. It's subsidized by governments around the world and has been for decades. The problem is not at the consumer level. The problem is complex, international, and systemic. It's not going to be solved by people in the US and Europe abstaining from eating meat. To think so, frankly, is naive.

This also has nothing to do with the subject at hand.

Author: Malcolm

Date: Monday, February 27th, 2023 at 6:01 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

Too mystical for me. Will all the beings that die off when catastrophic warming destroys a good part of the planet's ecosystem also be liberated from Samsara?

Malcolm wrote:

There are many word systems where the Dharma exists, not only on this one.

The planet's ecosystem being "destroyed" is a rather fallacious concept. The ecosystem will change, rendering it inhospitable for some lifeforms, beneficial for others. We are already well beyond tipping points:

<https://www.axios.com/2023/01/14/global-warming-accelerates-2023>

<https://www.npr.org/2023/01/31/1152738997/ai-is-predicting-the-world-is-likely-to-hit-a-key-warming-threshold-in-10-12-yea>

Humans will certainly survive anything but the most dire, worst case scenario.

Author: Malcolm

Date: Monday, February 27th, 2023 at 5:11 AM

Title: Re: Translations of Longchenpa's Trilogy of Natural Freedom

Content:

Abhijñāñānābhibhu said:

It strikes me as curious that this series of works by Longchenpa has been so far overlooked by scholars and Western translators. It appears that only the first part, Natural Freedom of the Nature of Mind, has been translated into a Western language or at least English, while the other two, the Natural Freedom of Reality and the Natural Freedom of Sameness, have never been, even though they are among his major works. I wonder if these texts will be translated and if there is any particular reason why they have not been.

Malcolm wrote:

All three root texts were translated by Guenther ages ago.

These were recently retranslated by Padmakara as the Finding Rest Trilogy.

Ives Waldo has a complete draft of the long commentary of the first of these, which can be found here in sections:

<https://www.wisdomlib.org/buddhism/book/the-great-chariot>

Author: Malcolm

Date: Monday, February 27th, 2023 at 4:53 AM

Title: Re: translated words of sadhanas and western style deities

Content:

treehuggingoctopus said:

Now everyone interested in this thread should know why they hate, or why they love, DzKR.

Malcolm wrote:

Why? Nothing he says here is controversial. I mean there are some Tibetan teachers who have the idea that we are supposed visualize things as if they are frozen in Tibet in the 18th century, but of course, if you have ever seen the six face Yamantaka which exists at Samye, you will understand that the Tibetan portraits of wrathful deities is uniquely their own style, without any real Indian precedent, influenced mainly by Newar painting and statuary.

Indian Bhairava:

Nepali Bhairava:

Author: Malcolm

Date: Monday, February 27th, 2023 at 3:50 AM

Title: Re: Natural thogal?

Content:

heart said:

According to him what happens then is that through Tögal you arrive at Trechö.

Malcolm wrote:

The lamp of self-originated prājñā is trekchö.

Author: Malcolm

Date: Sunday, February 26th, 2023 at 10:00 PM

Title: Re: Meat Eating Mantras

Content:

haha said:

As I have already said it depends on what one has understood, I would not make any comment on translation (i.e. they all rely on particular source and interpretation).

Malcolm wrote:

Correct. The Snellgrove, Farrow/Menon, and Gerloff translations all rely on the Yogaratnamāla, and Farrow/Menon and Gerloff clearly depend on Snellgrove (who never received a single explanation of the text from a lineage holder).

On the other hand, in his commentary on the Hevajra Tantra, Sonam Tsemo comments on the vajra song, "Kolla and so on are explained according to the intimate instruction, not literally, [because] the meaning of the words have innumerable ways of being explained."

An attempt to read the text, or any tantric text, in absence of the intimate instructions which comes from the lineage is therefore completely spurious, and is just an exercise in forensic textual criticism, which is about the same as dissecting a cadaver in a morgue, and in many respects, just as ghoulish.

So, yes "those with compassion eat meat, those with samaya drink alcohol."

One way to benefit sentient beings is rest in a state of unification with that animal. Another way is to use a mantra such as the six syllables of Samantabhadra to plant a good cause. Another way is to use meat in a ganapuja, transforming it with mantra into amṛta. Vajrayāna is a path of special methods, not available to common Mahāyāna.

Author: Malcolm

Date: Sunday, February 26th, 2023 at 4:49 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Ok, that is very clear. The hard distinction then is indeed drawn between whether meat is consumed in a state of distraction or non-distraction.

Malcolm wrote:

Yes, I also made this point.

Author: Malcolm

Date: Sunday, February 26th, 2023 at 2:10 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

the meat industry...

Malcolm wrote:

is worse than appalling. But that is not the subject of discussion here.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 10:07 PM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Liberation through eating is the most superior method of all? Liberation through hearing, seeing, tasting, wearing or shitro are only secondary to that?

Malcolm wrote:

I didn't say that, did I? However, a special dependent origination is created which results in that being joining one's retinue when one attains buddhahood, according to Chogyal Namkhai Norbu and other teachers of mine.

mirrormind said:

Thanks for clarifying. It would not be essential then to put meat on one's plate apart from the retinue aspect.

Malcolm wrote:

My teacher pretty much made it a condition. A reciprocal dependent origination is created, much as, for example, if one wishes to curse someone, you need a bit of their hair, etc.

mirrormind said:

That number is limited to 3000 beings anyway for some reason if I am not mistaken.

Malcolm wrote:

No, actually, that refers to those who achieve rainbow body in this life, not those who manifest the supreme nirmanakāya. They are different.

mirrormind said:

Doing practice around abatoirs, cemeteries and in supermarkets seems a viable, effective alternative without needing to feel miserable about the extent of one's compassion.

Malcolm wrote:

ChNN states in the book, Teachings on the Thun and Ganapuja:

"Accordingly, the Hevajra Tantra states, "Those who have compassion eat meat." In other words, if we refuse to eat meat on the grounds that eating meat involves harming the life of other beings, we are in fact rejecting the opportunity to give that animal a chance to join the path of liberation and this is not positive...Eating meat with compassion can benefit the animal and using mantra and visualizations, this can effectively create a positive cause for the animal. Thanks to the practitioner who has eaten its flesh, that being will one day find the path of wisdom and with that its transmigration in samsara will come to an end."

There is a caveat of course, is that the practitioner has to never eat meat in an ordinary way, and nor is this practice confined to a ritual context, as our friend opined. ChNN continues:

"Eating meat without distraction and in a state of awareness, as we do in the Ganapuja, creates a precise cause for liberation for that animal. How? When we eat meat we should have compassion, knowing that the animal has suffered in being killed for its flesh, and thus we eat with presence (dran pa) and awareness (shes bzhin). A serious practitioner who is experienced in contemplation creates a cause of liberation for an animal by eating its flesh with presence, and being, if only for a moment, in a state of unification with the poor animal. Those who do not have this capacity can at least create a positive cause for the animal by eating with awareness and by using the power of mantra. This should always be done, not just during the Ganapuja. Eating meat in this way eliminates much of its negative quality. So, for a practitioner who is aware and not distracted, eating meat yields more benefits than not eating meat."

Author: Malcolm

Date: Saturday, February 25th, 2023 at 9:33 PM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

No, we are not agreeing on anything.

stong gzugs said:

What precisely do you disagree with?

Malcolm wrote:

We don't agree with each other. Cats and dogs.

stong gzugs said:

That may be what your specific oral tradition says,

Malcolm wrote:

Which is really all that matters in Vajrayāna.

stong gzugs said:

Thank you. Nor am I tell you what to practice, eat, or drink. I'm simply asking for you to be transparent about what the texts actually say vs. what's your specific interpretation of them. Especially when it comes to something this serious

Malcolm wrote:

I have been transparent about what the dominant tradition of Hevajra exegesis states as a living tradition, as opposed to your intellectual proliferation, which lacks a connection with said tradition.

ChNN's paraphrase, "Those with compassion eat meat, those with samaya drink alcohol," is how this verse is understood within the wider Sakya tradition.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 9:57 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

But unless anyone feels they really need or want meat in their diet, I am sure there are superior methods to benefit beings than liberation through eating.

Malcolm wrote:

You'd think, but it isn't the case.

mirrormind said:

Outside of vajrayana considerations, I like to believe the 10% vegetarians and vegans in the US and EU do make a corresponding dent in meat production and sales, thus preventing at least some of the suffering.

Malcolm wrote:

Not even slightly. Supply by far and away outweighs demand.

mirrormind said:

Liberation through eating is the most superior method of all? Liberation through hearing, seeing, tasting, wearing or shitro are only secondary to that?

Malcolm wrote:

I didn't say that, did I? However, a special dependent origination is created which results in that being joining one's retinue when one attains buddhahood, according to Chogyal Namkhai Norbu and other teachers of mine.

mirrormind said:

Usually, in a market economy there is a correlation between supply and demand, even if a surplus is produced.

Malcolm wrote:

That's what some people would have one believe, but it isn't really demonstrable, especially since industrial agriculture is heavily subsidized globally.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 6:46 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Samsara is pervasive.

mirrormind said:

Yes, there is no two ways about it. Yet we can at least hope harm can be minimised, and conduct can be as fine as flour.

Malcolm wrote:

Even if our conduct is as fine as atoms, we have no idea the harm we leave behind us.

mirrormind said:

But unless anyone feels they really need or want meat in their diet, I am sure there are superior methods to benefit beings than liberation through eating.

Malcolm wrote:

You'd think, but it isn't the case.

mirrormind said:

Outside of vajrayana considerations, I like to believe the 10% vegetarians and vegans in the US and EU do make a corresponding dent in meat production and sales, thus preventing at least some of the suffering.

Malcolm wrote:

Not even slightly. Supply by far and away outweighs demand.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:52 AM

Title: Re: Practice without a Guru

Content:

Muddy343 said:

How to establish practice without a teacher?

Malcolm wrote:

Find a teacher.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:46 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Sādhaka said:

ChNNR said that it would actually block your path, for this entire lifetime, yea?

Malcolm wrote:

He said that it could.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:08 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Surely, outside of ganapuja, meat does not land on anyone's plate by accident. You either have bought and cooked it for yourself, ordered it yourself or taken it yourself from a buffet etc. If the objective is to benefit slaughtered animals, practice can be done inside or outside of abatoirs, and liberation through hearing can be said in butcher shops and supermarkets without the need to participate in the economic transactions around meat production.

Malcolm wrote:

This is a false equivalence--if you buy a vegetable at a grocery store that sells meat...people imagine they can isolate themselves from samsara, but, one really cannot. Samsara is pervasive.

As for the other part of your statement, yes, this is true. It does not prevent one from buying meat however and eating it, since meat itself has no consciousness and does not suffer. As long as it is pure in three ways, there is no fault.

On the other hand, when one consumes the flesh of an animal with a proper method, according to my guru, ChNN, that being will be reborn in one's retinue when one attains buddhahood. So, there is also that. Hence his reason for saying that Mantra practitioners who refused to eat meat had "miserable compassion."

Someone is bound to ask now, why don't we eat every kind of animal or even humans? Convention, of course. And if you think about it, it takes a certain amount of merit to be born a domestic animal, even one destined for a slaughterhouse.

Most of the classical Mahāyāna Buddhist arguments against eating meat appeal to selfish motives: i.e. eating meat results in going to lower realms. Let that sink in. Then reflect on whether that sort of motivation, based on self-interest, is really consistent with Mahāyāna.

Thankfully, our own liberation does not depend on what kind of diet we choose.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 2:51 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

the broad variation of exegesis of the Hevajra Tantra's vajra song.

stong gzugs said:

So then we're starting to agree on a few things.

Malcolm wrote:

No, we are not agreeing on anything. You've attacked my translation. I proved it was valid, rendered on the basis of traditional sources as well as the intimate instructions of my teacher, which I have received at his feet, both in groups and personally, one on one, when we went over this together.

Words and meanings must go together, something you seem to fail to grasp here.

stong gzugs said:

So, to be clear, I'm not denying your right to your view. I'm asking you to be responsible in your public communications and to let people know that your blanket support of factory-farmed meat-eating is an extreme view that relies upon extensive re-interpretation of the actual verses of the tantra, the context in which those verses occur, and that contradicts at least two of the key commentaries.

Malcolm wrote:

There is no contradiction at all, apart from the contradictions your limited, and somewhat hysterical, imagination imposes. But I think it is sad that you feel that animals who have been killed in industrial farming should be denied a chance for a positive connection through liberation through hearing based on your ideological and narrow-minded biases.

Anyway, I am not telling you what to practice, eat, or drink—you can do as you please.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 12:23 AM

Title: Re: Meat Eating Mantras

Content:

Gyurme Kundrol said:

In a nutshell, samsara is suffering, to live is to kill.

Malcolm wrote:

Yes, which is why we practitioners need methods like liberation through hearing in order to benefit countless migrating beings.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 12:15 AM

Title: Re: Meat Eating Mantras

Content:

ThreeVows said:

The ones mentioned already praised vegetarianism even without modern farming methods.

Malcolm wrote:

Not really. Patrul called into question the whole of the food production system, including agriculture, as one massive exercise in cruelty.

But people do not read carefully nor in context. The context of this passage is the suffering of suffering. It is not a moral imperative:

When lamas and monks arrive at the house of a patron, the sentient beings killed by the patron are served after their flesh and blood has been cooked. Since the lamas and monks crave flesh and blood without any regret or compassion at all for the slain sentient beings, when they are served according to their pleasure, there is no difference at all between the patron and the recipients in terms of the misdeed of taking life. Also, when a great personage arrives somewhere, countless lives are taken for the purpose of tea parties and festivities. However many cattle and sheep a wealthy person has, in the end every one is slain when they get old. [120/a] Apart from the one or two that die naturally, countless lives are taken.

In addition, in the summer those cattle and sheep eat many insects, bees, ants, fish, frogs, snakes, baby birds, and so on along with grazing grass. Countless lives are taken by trampling hoofs, within horse manure and urine, and so on.

Among horses, cattle, and so on, these sheep are a source of inexhaustible nonvirtue.

As shown above, they eat all kinds of small creatures. During the summer wool season, there are one hundred thousand creatures on the backs of each sheep, and all of them are killed. All the ewes are milked. The lambs are killed for their meat and hides. All the rams are killed without exception. When sheep lice occur, one hundred million creatures on the back of each sheep are killed. Therefore that owner of one hundred sheep definitely will be born in hell one time. [120/b]

Also, countless sheep are slaughtered when women are given farewell parties, welcoming presents, and so on after betrothals. Thereafter every sentient being that group returning to her home will be killed. In the same way, even when invited by friends and relatives, though given other food to eat, she acts like she has no appetite. That deceitful woman eats as if she does not know how to chew. But after each one of the fattened sheep are killed, having set a huge amount of ribs and intestines in front of her, that red-faced ogress sits right down, draws her little knife, and eats with relish. The next morning after loading up that fresh carcass, she returns to her home. Since she never returns empty-handed after going out, she is worse than a hunter.

Also, countless creatures seen and unseen are killed during the playtime of children. Countless sentient beings are killed when picking grass or flowers. [121/a] Therefore, like ogres, we humans pass our time continuously engaged in the act of taking life. In one lifetime, having killed the female cows who kindly sustain us like parents with drinking milk for our use, we enjoy their flesh and blood. Upon reflection, we are worse than ogres.

And the context of this passage is the suffering of the conditioned:

The cause of all these sufferings is only nonvirtuous deeds. If this is illustrated, it is like tea and roasted barley flour. For tea, a seed is planted in China. When the leaves are pruned and so on, countless creatures are killed. Below Dartsedo, tea is carried by human porters. Each man carries twelve six-packs on their heads. Even though one can see the white bone where the skin of their foreheads has been rubbed off, they continue to carry the tea. Above Dartsedo the tea is loaded onto dzo, yaks, mules, and so on; those animals experience inconceivable sufferings such as broken backs, punctured lungs, and so on. Also when that tea is sold, without any consideration of promises or decency, business is done through deceit and fighting. [82/b] Also, most business involves sheep's wool, lamb skins, and so on.

When sheep are sheared, many creatures, smaller than a hair, such as ticks, tre le and so on exist living on the bodies of sheep. Most of those are decapitated, maimed and die when the sheep are sheared with a knife. Their internal parts protrude. Those who do not die are trapped in the wool and suffocate, resulting in birth in lower realms. Some lambs born when all of their sense organs are completely developed and so on are slaughtered for their skin. When one reflects on the causes and trade of such things, even a single sip is nothing other than a cause for lower realms.

Also in pursuit of roasted barley flour, first, when one turns the fields, all of the insects under the ground are exposed on the surface. All the insects above the ground are

crushed underneath. The mouths of crows and birds ceaselessly peck at the insects in the tracks of the plough beasts. Similarly, when water is led into the fields, all the creatures who live in the wetlands are dried and exposed. All the creatures who live in the drylands are killed by moisture. Similarly when the seeds are planted, harvested, and flailed, countless beings are killed. If one reflects on those, it is like eating flowers made of insects. Similarly, even though the so-called "three sweets and three whites" such as butter, milk and so on are considered to be faultless, they are mostly products of slaughtered half-breeds, calves, lambs and so on. Even those who are not killed are tied at the neck as soon as they are born without being able to suckle even a sip of their mother's milk. When they stand, they are tethered. When they travel, they are tied together. Whatever milk they suckle, the entire portion of food and drink is stolen. They are made to carry it. The nutriment of the mother's body that sustains the life of the child is stolen. They are neither dead nor alive...They stumble when they walk, barely alive.

Similarly, when reflecting on everything that we consider happiness, the food we eat, the material we wear on our backs, all food and enjoyments are proven to be only suffering and nothing else. The final result of all these misdeeds that one must experience is endless suffering. Also, all appearances of present happiness are said to be the suffering of the conditioned.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:43 PM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

VajraDude said:

<https://pubmed.ncbi.nlm.nih.gov/3064584/>

Malcolm wrote:

"gold making plant juice"

The Tibetan term for this, "gser 'gyur rtsi" literally means "the juice that changes things into gold." Rtsi, hilariously, also means "paint."

This somewhat supports the Chinese origin theory.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:40 PM

Title: Re: Meat Eating Mantras

Content:

pemachophel said:

Shabkar Tshogdrug Rangdrol

Malcolm wrote:

Shabkar actually pulls his punches a little bit. He is not the strident vegetarian activist

some try to make him out to be.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:06 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Sādhaka said:

I prefer the Dzogchen explanation and Aggañña Sutra over materialist ideas of "evolution".

Malcolm wrote:

They are not in contradiction to one another, if you really think about it carefully.

Author: Malcolm

Date: Friday, February 24th, 2023 at 10:57 PM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

Furthermore, of the four translations, three of them agree with each other and with the major commentary on how to render that verse...

Malcolm wrote:

There are eight major commentaries on the Hevajra Tantra, most important of which is Saroruha/Padmavajra's Padmini (Hevajratantrapañjikāpadminināma. Kye'i rdo rje'i rgyud kyi dka' 'grel padma can zhes bya ba, Dg.K, ka, rgyud, (Toh. 1181)).

My translation is based on Jetsun Drakpa Gyaltzen's interlineal notes on the Hevajra Tantra (Kye'i rdo rje zhes bya ba'i rgyud kyi rgyal po." In Sa skya bka' 'bum ma phyi gsar rnyed phyogs bsgrigs. TBRC W20751. vol 3, pg. 647. Lha sa: s. n., 1999).

In line with the Sakya oral lineage through Drokmi Lotsawa, Jetsun Drakpa Gyaltzen bases his own rendering on Saroruha's exegesis, which can be found on pp. 325-326 of the Padmini.

Thus, this is the standard set of interlineal notes on the vajra song found in the Medium-length Six-Limb Hevajra sadhana (on which I did a three year retreat 1993-1997).

Ha ha took this from my translation of that sadhana, which was recently published by Shambhala (Sakya: The Path with Its Result, pg. 179, Shambhala, 2022).

Chogyal Namkhai Norbu was raised in the Sakya tradition—as was I—and received this explanation—as I did. More than that, he received the explanation for all eight major commentaries. So, he was quite aware of the broad variation of exegesis of the Hevajra Tantra's vajra song.

Finally, Chogyal Namkhai Norbu summarized this teaching for us thousands of times:
"Those with compassion eat meat; those with samaya (the diligent) drink alcohol.

stong gzugs said:
the fourth is wildly discrepant.

Malcolm wrote:
No, it is actually the normative version, based on the Padmini.

As for your quotes of Kun bzang bla ma'i zhal lung, you do realize that not only does Patrul criticize butchers, he also criticizes farmers for all the countless creatures they injure while farming and sheep-shearers for all the countless insects they mangle in wool?

Everything we do in this life is harmful to something, whether we intend it to be so or not. But I have long been of the opinion that the most strident vegetarians among Buddhists are actually former Jains reborn outside of India.

Following Bhavaviveka, we really do not have to avoid meat that is pure in three ways. He addresses the Lanka and so on. Those exhortations that even such meat is not pure are not definitive statements, quite clearly.

This is why Sapan can write in the Clear Differentiation of the Three Vows, pg. 66:

A disciple may partake of meat that is pure
in three ways; to refuse it would be
on of Devadatta's austerities.
In the Great Vehicle,
meat is forbidden: meat-eating, it is taught,
causes birth in the lower destinies.

Similarly, certain differences in what is allowed
and not allowed exist among the violations
against the codes of the Great Vehicle Perfections and Mantra traditions.
How could invariant sanctions and bans be reckoned
for such radically divergent systems?

It is wrong, therefore, to apply
one-sidedly schemata of
invariant prohibition and allowance.

Author: Malcolm
Date: Friday, February 24th, 2023 at 8:20 PM
Title: Re: Meat Eating Mantras
Content:

Sādhaka said:

Doesn't consuming meat and alcohol fall under Vratcārya?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, February 24th, 2023 at 8:00 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

I've never read it myself, but here's a quote from Lama Zopa Rinpoche crediting a meat mantra to a Manjugosha tantra.

stong gzugs said:

Interesting! Any chance you identified which tantra is being referenced?

Malcolm wrote:

The tantra says, "those with compassion eat meat; those with samaya drink alcohol."

stong gzugs said:

Got a chapter/verse for that quote? I'd like to see the context. If it's purely within the context of the five meats being prepared in a ritual manner for the ganacakra ritual, I don't see how the text would therefore support other uses of meat-eating. I searched through Snellgrove's translation of the Hevajra for all references to meat/flesh and alcohol/wine and I couldn't find it. Most of the quotes I saw were about ganacakra and/or ways of obtaining lower siddhis.

Malcolm wrote:

It's there. You just have to know how to see it. It's not in Snellgrove.

stong gzugs said:

There also are some absurd consequences that might follow from this Dzogchen interpretation. For instance, you can have beef jerky for months/years before eating it. By the time you eat it and say the mantra, the animal would have already gone through the bardo realm and been reborn.

Malcolm wrote:

By the time one eats any meat the animal in question has already gone through the bardo.

stong gzugs said:

Does the reborn animal then disappear and rapture up to the realm of the devas when a

dzogchenpa says the mantra? Or does the positive effect somehow last over an entire lifetime and then reassert itself upon death?

Malcolm wrote:

The effect lasts until the being is liberated as a result of the positive cause created by the dependent origination facilitated by the practitioner for that being. And, when the practitioner attains buddhahood themselves, all those beings will be part of their retinue.

stong gzugs said:

What if the beef jerky cattle is reborn as a human, and the human does some really bad acts that should doom it to a hell-realm? Does the mantra from when they were eaten as cattle balance out the negative throwing a karma they accrued as a human, etc. This starts getting absurd very quickly.

Malcolm wrote:

The dependent origination of liberation through hearing even benefits those who have committed the five misdeeds of immediate retribution, not to mention all sentient beings of the six realms.

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:22 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

If you believe animals can only be benefited in a properly done ritual, you could eat some meat at the restaurant

Malcolm wrote:

can't use leftovers for tsok.

Boomerang said:

Thank you for teaching me. Fortunately I can say I've never done that. It was just an idea I had.

Malcolm wrote:

For people who are really hung up on "ritual contexts" there are always very simple rituals you can use to turn any meal into a formal ganapuja, which one can use without one's friends not even know what one is doing. It's called "eating yoga."

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:13 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

In the context of this conversation, outside = when you're at a restaurant for the purpose of eating food for sustenance rather than when you're in a ganacakra and eating them for the sake of non-dual wisdom.

Boomerang said:

If you believe animals can only be benefited in a properly done ritual, you could eat some meat at the restaurant

Malcolm wrote:

can't use leftovers for tsok.

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:00 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

For a practitioner this is never, nothing is outside ones sadhana. This is why we have waking yoga, washing yoga, eating yoga, yoga of passion, etc.

stong gzugs said:

But we don't apply the instructions for waking yoga to yoga of passion, do we? This is my exact point. My claim is that the Indian tantric texts of course say we can eat meat in the specific ritual context of ganacakra. But I don't believe they enjoin us to eat meat outside of that context. And I especially don't believe they claim that eating meat with a mantra will help liberate the animals we eat. I'm just asking for clear textual evidence from the Hevajra for where I'm wrong in these two claims. It may very well exist, I'm not an expert on this tantra. But I'd like to see it.

Malcolm wrote:

The tantra says, "those with compassion eat meat; those with samaya drink alcohol."

The yoga of eating applies to all meals one may have. Of course, if one is a practitioner, one cannot eat meat in an ordinary way.

And I didn't say that Hevajra Tantra has a mantra for liberating animals.

The Cakrasamvara Tantra however states that any being who comes into contact with a practitioner experiences positive causes for liberation. You might object, this refers only to living beings. But there are always traces in any being's consciousness which link it to its previous forms.

That mantra is from the 17 Man ngag sde tantras and is part of the system of six liberations, which are unique to the Dzogchen tradition. Liberation through seeing,

hearing, smelling, tasting, touching, and of course, thinking. There are many methods for creating positive causes for sentient beings. This is just one of them. It is a general mantra for creating positive causes. It can also be recited to any creature, living or dead to the same effect. It is not a mantra specifically for eating meat.

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:26 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Passing By said:

it seems trekcho is just as easy to misunderstand since it's also experiential

Malcolm wrote:

Trekcho is more difficult to explain, in fact.

natusake said:

Which leads us to the interesting question - why was ChNN so open in teaching trekcho but not thogal?

Malcolm wrote:

Because without being stable in trekcho, practicing thogal can result in dualistic grasping, which will block one's path.

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:20 AM

Title: Re: Meat Eating Mantras

Content:

Soma999 said:

The problem is not eating meat per se. The problem is what the meat industry is now in this world.

Malcolm wrote:

Right, so we abandon animals because we do not like the economics of our society?

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:17 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Since when is one who practices the two stages ever outside this context?

stong gzugs said:

In the context of this conversation, outside...

Malcolm wrote:

For a practitioner this is never, nothing is outside ones sadhana. This is why we have waking yoga, washing yoga, eating yoga, yoga of passion, etc.

Author: Malcolm

Date: Friday, February 24th, 2023 at 4:07 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

stong gzugs said:

I'm very open to suggestions about alternate readings/sources.

Malcolm wrote:

Learn Tibetan.

Author: Malcolm

Date: Friday, February 24th, 2023 at 4:03 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

My question is still whether the Hevajra tantra itself has a quote that describes meat-eating completely outside of a ritual context as compassion?

Malcolm wrote:

Since when is one who practices the two stages ever outside this context?

Author: Malcolm

Date: Friday, February 24th, 2023 at 2:08 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Jetsun Drakpa Gyaltsen points out the meat and alcohol are indispensable in the ganapuja.

stong gzugs said:

Yes, that's why I made the distinction between eating meat in the ritual context vs. eating it at KFC, following Dölpopa. We can all do the former, but there's really no need to do the latter as we don't live in hostile climates like Tibet. If you have quotes from the Hevajra that specifically condone KFC meat-eating, rather than meat-eating within ritual practice, I'd be surprised.

It's also the case that the five meats are supposed to be seen as disgusting conventionally, so eating them during the tantric ritual reveals non-dual wisdom

(advayajñāna). That's not at all the same as eating well-prepared meats during everyday meals outside of a ritual context.

Malcolm wrote:

My teacher, Chogyal Namkhai Norbu, said it was really more beneficial to eat mystery meats, it creates a positive cause for more animals.

stong gzugs said:

I can't fathom that such a great teacher would condone eating factory farmed pink-slime type chicken nuggets. Are you sure this wasn't just an upaya for a specific student, rather than a general rule? My guru once chain-smoked a bunch of cigarettes in front of a student who was overly idealizing him, but I didn't take away the lesson to pick up smoking...

Malcolm wrote:

I can sum it up for you: ChNN stated this opinion to thousands of his students over the years—quoting the Hevajra Tantra to this effect thousands of times, and mentioning getting fast food for this purpose, hence the broad use of sausages in DC ganapujas, since more beings would be benefitted.

Eating is not a ritual, and ChNN made the point that we should eat meat because we understand the principle of benefitting animals through methods, not only when we are doing a collective practice. He said, thousands of times, Vajrayāna practitioners who refuse to eat meat have miserable compassion. You ask any DC person who posts here. They will confirm what I am telling you, 100%.

Ultimately we are to go beyond pure and impure in our choice of food, treating pink slime and pure sattvic food as the same. But, baby steps.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:59 AM

Title: Re: Meat Eating Mantras

Content:

ThreeVows said:

In terms of the path, it may be fair enough to say that the higher level vows supercede the lower level vows, but ultimately I think it may be considered that all three can be held without conflict.

Malcolm wrote:

Yes, because the higher vow supersedes the lower: for example, say one takes posadha vows on the full moon, and later that day there is a ganapuja. Having a meal after noon, eating meat, and drinking alcohol normally would be considered a breach of Mahāyana posadha vows, but in this case, it is not.

And in the case of lay person with a qualified partner, also enjoying the yoga of passion would not violate the posadha vows.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:41 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Yes, it's actually not a problem

stong gzugs said:

I don't think Bhavaviveka anticipated the rise of factory farming under the capitalist mode of production. Almost nobody kills animals, sees animals being killed, or has animals killed for them precisely because of the horrors of factory farming. That's why Dölpopa's quote is so prescient: he's pointing out that negative karma doesn't dissipate when we enter into market transactions. Samsara isn't individual anymore, it's built into our systems.

Malcolm wrote:

It has always been systematic. Sarvadukkha.

stong gzugs said:

And there's a huge difference between mixing meats with juniper berries into pills as part of a tantric ceremony and going to KFC and saying "Om Ah Bi Ra Hung Khe Tsa Ra Mum Svaha" over a chicken nugget. Given that these nuggets are made from a pink slime composed from tendons and muscle fiber of hundreds of chickens, do all of them get liberated and reborn in a higher realm?

Malcolm wrote:

My teacher, Chogyal Namkhai Norbu, said it was really more beneficial to eat mystery meats, it creates a positive cause for more animals.

stong gzugs said:

(It's also the case that a lot of the lines about eating meat in tantra are symbolic.

Malcolm wrote:

No, not in the case of the Hevajra tantra quote. Jetsun Drakpa Gyaltzen points out the meat and alcohol are indispensable in the ganapuja. In a general way, if one is a practitioner and one refuses to eat meat, then one's compassion is limited. Advice against eating meat and drinking alcohol does not apply to Vajrayāna practitioners, it only applies to sūtra followers. This is why Sapan points out that what is forbidden to śrāvakas is permitted for bodhisattvas and vice versa, and what is prohibited for bodhisattvas is permitted for secret mantra practitioners. The three vows do not have one intention. And Longchenpa composed a hilarious and wonderful Praise to Booze.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:34 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

stong gzugs said:

Alchemy, the “way of mercury” (rasāyana), was essentially a Hindu enterprise in India; there are no extant Buddhist texts devoted to the subject.

Malcolm wrote:

That's simply false. Aren't you a kalacakra devotee? Kalacakra has mercury preparation for rasāyana.

The Vajrapāṇiabhīṣeka Tantra mentions mercury rasāyana. It was translated by Silendrabodhi and Yeshe De in the late eight century.

Don't believe everything you read by western academics on religion. They make a lot of errors when they opine outside their field of study.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:19 AM

Title: Re: Natural thogal?

Content:

Natan said:

Lol. Released? Are you serious? That was a long time ago pal

Malcolm wrote:

They have not been released. He only finished his four year program on the Chos dbyings mdzod last fall in Alameda. You weren't there.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:07 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

If you're at a restaurant and want to chant a mantra to prevent yourself from incurring negative karma from meat-eating...

Malcolm wrote:

It's not about preventing negative karma from eating meat, it's about creating a positive cause for the animal whose remains end up on your plate.

stong gzugs said:

And before someone trots out the "it's not a problem because you didn't kill the animal yourself" trope,

Malcolm wrote:

Yes, it's actually not a problem if you did not kill the animal yourself, see it killed, or learn that it was killed for you specifically. Bhavaviveka addresses this issue at length in the Tarkajvala, and comes down on the side of it being fine to eat meat that is pure in three ways, since meat does not suffer anymore than wool, leather, and so on, since there is no mind in meat, just as there is no mind in wool or leather.

And as the Hevajra Tantra points out, "Those with compassion eat meat."

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 9:04 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

What is at stake here is "who were the inhabitants of UttaraKuru?" Also called the Kurus. And "where is or was the UttaraKuru?"

From the older Buddhist sources of Agama sutras and the Abhidharmakosha-bhasyam of Vasubandhu it is very clear that UttaraKuru is on the opposite side of the planet in relation to the Jambudvipa.

Malcolm wrote:

Only if you think he was talking about spherical planet.

But he wasn't.

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 8:59 PM

Title: Re: Natural thogal?

Content:

Natan said:

Treasury on Dharmadhatu does not supercede Treasury of Clear Meaning,

Malcolm wrote:

Yes, it does actually. Longchenpa introduces explanations he does not include in the more normative Tshig don mdzod and theg mchog mdzod. He also wrote it after the tshig don mdzod. It's his magnum opus, his definitive statement on Dzogchen.

Natan said:

No. Khenpo Namdrol said this teaching was the greatest achievement of his life. You can toot your own horn all day. I know what the teacher said

Malcolm wrote:

You really don't know everything Khenpo Namdrol has said on the subject of Longchenpa. How could you? When the transcripts of his Chos dbyings mdzod teachings are released, you will have an opportunity to revisit your present opinion.

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 1:31 AM

Title: Re: Meat Eating Mantras

Content:

Muddy343 said:

Did Padmasambhava approve of meat eating mantras?

Malcolm wrote:

There are many termas with mantras for purifying the consumption of meat.

The most common is the Six Dimensions of Samantabhadra:

'a a sha sa ma ha

'a a ha sha sa ma.

Either form is ok.

But even om maṇi padme hūṃ may be used.

Author: Malcolm

Date: Wednesday, February 22nd, 2023 at 10:27 PM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

AmidaB said:

How this time-related cleanliness thing works?

Even when I was a kid and saw the first 'Gremlins' movie I didn't understand the "Don't feed the mogwai after midnight" rule. It's always after midnight...

So, what makes someone ritually(?) clean for the morning after gobbling up a hearty mutton momo fest for supper?

Malcolm wrote:

Dawn. That is why for example, when we take one day vows (posadha), they expire at dawn. The interval from dawn to dawn is the interval we consider to be a "day."

AmidaB said:

Is it some kind of astrological change or solar power or the dawn simply sign the expiration time?

Malcolm wrote:

A solar day lasts from dawn to dawn. So, when one takes posadha vows, they expire at dawn. If one has a daily practice commitment you have the entire period of one day to the next to complete it, etc. if you break some samaya in a minor way it is repaired by reciting vajrasattva 21 times everyday, etc.

Author: Malcolm

Date: Wednesday, February 22nd, 2023 at 10:22 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Aemilius said:

That is merely an assumption. How do measure "the practice of Dharma"? How do you measure mindfulness of body, sensations, mind and dharma(s) ? How can you say a person is or is not mindful, even when they are working in the market place ? or in some other place?

Malcolm wrote:

Serious question: have you ever travelled in a Buddhist country? I have, and I can tell you that most Tibetans I have met, both inside and outside Tibet, know very little about the Dharma and conduct themselves, generally speaking, like most worldlings. It is the same in Japan.

Aemilius said:

You don't have to travel very far to meet worldly tibetans or worldly japanese, etc... They come to Europe (and other places).

And still, it is difficult to know some one's alaya-consciousness, what kind of seeds there are, that will sprout during the nexts 100 million years.

Malcolm wrote:

So, you've never traveled in a Buddhist country. I thought as much.

Author: Malcolm

Date: Wednesday, February 22nd, 2023 at 9:39 PM

Title: Re: Natural thogal?

Content:

Natan said:

Treasury on Dharmadhatu does not supercede Treasury of Clear Meaning,

Malcolm wrote:

Yes, it does actually. Longchenpa introduces explanations he does not include in the more normative Tshig don mdzod and theg mchog mdzod. He also wrote it after the tshig don mdzod. It's his magnum opus, his definitive statement on Dzogchen.

Author: Malcolm

Date: Wednesday, February 22nd, 2023 at 11:17 AM

Title: Re: Reasons to take refuge in the three jewels

Content:

Pårl said:

Hello everyone,

I am going to go for refuge in July. I have already made that decision, and I will not falter.

I am very interested in other people's reasons for taking refuge in the three jewels, if anyone would like to share?

Many thanks,

Paul

Malcolm wrote:

Fear, faith, and compassion.

Author: Malcolm

Date: Tuesday, February 21st, 2023 at 9:15 PM

Title: Re: Natural thogal?

Content:

Natan said:

The four modes of placement and space like non meditation are in most respects a shyamatha.

Malcolm wrote:

You will revise this idea once you have read Khenpo Namdrol's commentary on the Treasury of the Dharmadhatu.

What is true is that some modern teachers seem to teach the four cokzhak as a kind of Dzogchen shamatha, but it is not the real meaning.

Author: Malcolm

Date: Tuesday, February 21st, 2023 at 5:09 AM

Title: Re: Natural thogal?

Content:

Natan said:

Longchenpa certainly doesn't. Why? Guru, lineage, pith instructions

Malcolm wrote:

Sure he does. You have not read everything he wrote on the subject.

Natan said:

I read his definitive treatment of the subject. And all the Treasuries. Did you think he forgot? This is the teaching of Khenpo Namdrol.

As a matter of fact, the prerequisite to thogal is the space like no meditation, the four chozhag are not tregcho at all. They are shyamatha. Tregcho is sort of a weird outlier. It's a decision.

Malcolm wrote:

You do you.

In any case, the klong gsal tantra is pretty clear:

If the meaning of trekcho is not clear,
even if thogal arises, it will possess subject and object.

Author: Malcolm

Date: Tuesday, February 21st, 2023 at 12:01 AM

Title: Re: Natural thogal?

Content:

Natan said:

Longchenpa has a lot to say about Tregcho and Thogal. One thing he doesn't say is Thogal is depending on Tregcho.

Malcolm wrote:

The tantras that are his sources certainly do.

Natan said:

Longchenpa certainly doesn't. Why? Guru, lineage, pith instructions

Malcolm wrote:

Sure he does. You have not read everything he wrote on the subject.

Author: Malcolm

Date: Monday, February 20th, 2023 at 10:40 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Sādhaka said:

Theosophists (Manly P. Hall 33° et al) suggest the Gobi Desert.

Not too far off....

Turanians, Tataria, Tartary, etc. (e.g. see John Yarker)

Kai lord said:

Unlikely because Gobi desert conditions are harsh and too extreme to support large population of humans. On the other hand, regions between the Altai mountains and the Baikal lake have great lakes, rivers and moderate climate which provide excellent living conditions for nomadic tribes and the scenery there are also captivating enough to lead people into thinking that its some kinds of utopia .

Sādhaka said:

I'd forgotten to mention back in the days of the 'Turanians' and so on, that the Gobi Desert may have had conditions conducive to being more inhabitable; more similar to the current—as you mentioned—Altai mountains and Baikal lake.

If you want some laughs though, look at some of the Google reviews of the current Gobi Desert.

Malcolm wrote:

The Gobi desert was certainly smaller and more habitable. It has been severely degraded by grazing and so on in the intervening time. Cutting down all the forests around Lake Kokonor 90 years ago certainly hasn't aided the situation.

Author: Malcolm

Date: Monday, February 20th, 2023 at 8:37 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Many Indians believe and identify Russia to be Uttarakuru, which is the fairy land for blessed souls in Vedic legends. Hence the idea of strong affinity emerges.

Malcolm wrote:

Ptolemy identifies the central Asian steppes as the place where the Kurus live.

Aemilius said:

This conception of Kurus or Kuru people is a later one.

Malcolm wrote:

The point is that Ptolemy, who never stepped outside of Egypt, writes about these people.

You seem to think Indian mythology is axial mountain by which we should judge all.

Author: Malcolm

Date: Monday, February 20th, 2023 at 4:51 AM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

AmidaB said:

How this time-related cleanliness thing works?

Even when I was a kid and saw the first 'Gremlins' movie I didn't understand the "Don't feed the mogwai after midnight" rule. It's always after midnight...

So, what makes someone ritually(?) clean for the morning after gobbling up a hearty mutton momo fest for supper?

Malcolm wrote:

Dawn. That is why for example, when we take one day vows (posadha), they expire at dawn. The interval from dawn to dawn is the interval we consider to be a "day."

Author: Malcolm

Date: Monday, February 20th, 2023 at 2:38 AM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

Boomerang said:

I thought the general rule for Green Tara practice was that you have to abstain from the black foods (meat, garlic, etc.) and maintain cleanliness. And these rules are the reason why Green Tara practice is generally done in the morning, before Tibetan people eat any meat.

Malcolm wrote:

As a kriya/carya tantra practice, yes.

Boomerang said:

But I've heard that it's normal to recite the praises to the 21 Taras every morning and night. So I would assume people are often eating meat during the day, and then reciting the praises later on at night.

Malcolm wrote:

The praise to 21 Taras contains both peaceful and wrathful manifestations. Also, there are many Tāra practices that are at the level of Highest Yoga Tantra. And if one is a highest yoga tantra practitioner, those rules may not necessarily apply.

Author: Malcolm

Date: Sunday, February 19th, 2023 at 11:19 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Malcolm wrote:

The DNA evidence:

<https://www.thearchaeologist.org/blog/new-dna-analysis-shed-light-to-indo-european-homeland>

Author: Malcolm

Date: Sunday, February 19th, 2023 at 9:40 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

Naturally I hope that I am utterly wrong, but I have encountered a very different science (coming from Russia and India) concerning the history in this particular period.

Kai lord said:

Many Indians believe and identify Russia to be Uttarakuru, which is the fairy land for blessed souls in Vedic legends. Hence the idea of strong affinity emerges.

Malcolm wrote:

Ptolemy identifies the central Asian steppes as the place where the Kurus live.

Author: Malcolm

Date: Saturday, February 18th, 2023 at 10:31 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Aemilius said:

That is merely an assumption. How do measure "the practice of Dharma"? How do you measure mindfulness of body, sensations, mind and dharma(s) ? How can you say a person is or is not mindful, even when they are working in the market place ? or in some other place?

Malcolm wrote:

Serious question: have you ever travelled in a Buddhist country? I have, and I can tell you that most Tibetans I have met, both inside and outside Tibet, know very little about the Dharma and conduct themselves, generally speaking, like most worldlings. It is the same in Japan.

Author: Malcolm

Date: Saturday, February 18th, 2023 at 10:00 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

If you didn't know it, there are hundreds of videos in Youtube that prove it 'scientifically' that Proto-Indo-Europeans did not bring anything at all to India!

Bristollad said:

Interesting. How do they explain the correspondences between the proto indo-european language family members? Do they posit an Indian origin of this language family which then spread westwards?

Malcolm wrote:

The Hindutva view, promulgated in the west by people like David Frawley, is that everything comes from India. Of course, Michael Witzel shredded Frawley's contentions about this.

Nonetheless, the Hindutva people are correct to note that the way the Indo-European invasion theory was framed was basically racist.

Even so, there is overwhelming evidence for successive migrations of Indo-European speaking people migrating out of the Central Asian Steppes, both into India around 1500 BCE, as well as westward into Syria (think Hittites), etc. Dumezil outlines the deep narrative structures in myth and culture, which are distributed from northern India to Scandinavia, and everywhere in between.

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:13 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

I just cannot for the life me square danaparamita with market based exchanges.

PadmaVonSamba said:

You don't have to square anything. The two are totally unrelated.

Dana is for your benefit.

Paying fixed costs is to benefit others.

You aren't required to do either one. There's plenty of free dharma in the world. Help yourself.

tobes said:

If danaparamita is done for my benefit then it is not danaparamita.

Malcolm wrote:

Actually, if Dana is contaminated with any sense of identity, whether self or other, it's not the paramita of Dana.

So let's just be honest, most Dana is contaminated, and that is also ok.

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:08 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

FPMT does not charge fees,

Malcolm wrote:

False. Wisdom is part of FPMT and they certainly charge fees.

So does Vajrapani:

<https://vajrapani.org/upcoming-retreats/649/green-tara-weekend-retreat-to-mitigate-global-warming/>

Commuting – \$100.00

Women's Dorm – \$200.00

Men's Dorm – \$200.00

Women's Quad – \$250.00

Men's Quad – \$250.00

Private Room- Double bed – \$300.00

Private Room- Twin Bed – \$300.00

PRIVATE RETREAT CABIN – \$400.00

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:08 AM

Title: Re: Looking for Tibetan medicine teacher in the states

Content:

Malcolm wrote:

I graduated from the first class of Shang Shung. It's hands down the most comprehensive program in Tibetan medicine you are going to find anywhere.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 11:49 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

jet.uryen said:

but without the mahayana ground, it easily turn into pure poison.

Malcolm wrote:

You are confusing "tantra" with Vajrayāna. Mahāyāna is baked into Vajrayāna.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 5:52 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

PadmaVonSamba said:

1. So, then that's the exact opposite of what is taught in '37 practices of a Bodhisattva'

2. If a student doesn't pay for teachings, this is also out of self-interest. How does it increase overall utility?

Malcolm wrote:

The funny thing here is that Dana is almost exclusively given out of self interest, i.e. the accumulation of merit.

Aemilius said:

Have you seen it with your impartial wisdom eye? How can you make such a vast claim, I wonder, which doesn't accord with reality. There is also the motivating factor of genuine, selfless love and compassion.

Malcolm wrote:

I can make that claim because most Buddhists engage in merit-making to secure a favorable rebirth. Very few actually practice the perfection of generosity. For example, this sutta:

<https://www.accesstoinsight.org/tipitaka/an/an08/an08.039.than.html>

Indeed, in Thailand, so I've heard, people keep little ledgers where they record their acts of generosity, counting up their merit like so many coins.

Even in Mahayana, we are encouraged to accumulate merit, not merely for the benefit of others, but in order to benefit ourselves. Thus the claim that the merit of donations is purely altruistic might be true in the case of someone who has actually realized emptiness—such as yourself, presumably—but the rest of us who are concerned with not taking birth in lower realms principally accumulate merit out of self-interest, hoping one day to secure the conditions for achieving the awakening which will largely not be realized by us in this lifetime.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 9:46 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

when individuals act out of self-interest, on either the supply or demand side of the equation, surplus value is created and everyone is better off. Ergo, it is always morally right to act out of self-interest because overall utility increases.

PadmaVonSamba said:

1. So, then that's the exact opposite of what is taught in '37 practices of a Bodhisattva'

2. If a student doesn't pay for teachings, this is also out of self-interest. How does it increase overall utility?

Malcolm wrote:

The funny thing here is that Dana is almost exclusively given out of self interest, i.e the accumulation of merit.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 3:05 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Yep, find me an economics department which even knows that it exists though. The point is that this quote justifies what is axiomatic to free market economics: that individuals acting out of self-interest accidentally produce mutual benefit. When I say axiomatic, I couldn't be more literal - it is baked into every economics graph.

And dare I say, baked into peoples' minds as if it is an ontological truth.

Malcolm wrote:

Even Wealth of Nations does not actually support the erroneous imputations made from that passage.

Virgo said:

It would be nice if Tobes addressed this.

Virgo

Malcolm wrote:

The point Smith making has not to do with selfishness, but rather, the division of labor, as he states just after the famous baker passage,
As it is by treaty, by barter, and by purchase, that we obtain from one another the greater part of those mutual good offices which we stand in need of, so it is this same trucking disposition which originally gives occasion to the division of labour. He frequently exchanges them for cattle or for venison, with his companions; and he finds at last that

he can, in this manner, get more cattle and venison, than if he himself went to the field to catch them. From a regard to his own interest, therefore, the making of bows and arrows grows to be his chief business, and he becomes a sort of armourer. Another excels in making the frames and covers of their little huts or moveable houses. He is accustomed to be of use in this way to his neighbours, who reward him in the same manner with cattle and with venison, till at last he finds it his interest to dedicate himself entirely to this employment, and to become a sort of house-carpenter. In the same manner a third becomes a smith or a brazier; a fourth, a tanner or dresser of hides or skins, the principal part of the clothing of savages. And thus the certainty of being able to exchange all that surplus part of the produce of his own labour, which is over and above his own consumption, for such parts of the produce of other men's labour as he may have occasion for, encourages every man to apply himself to a particular occupation, and to cultivate and bring to perfection whatever talent. Smith, Adam. An Inquiry into the Nature and Causes of the Wealth of Nations . University Of Chicago Press. Kindle Edition.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 2:31 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

The people you do it all with matter very, very much. I have come to believe that this is the crucial ingredient here (not very surprising, actually).

Malcolm wrote:

Yes, which is why Vajrayāna works better in small settings with an intimate atmosphere.

Tobes implied this at the beginning:

Sure. But if we have a group of Dharma practitioners, perhaps crystalising around someone further on the path who acts as a teacher

The part I find fault with the is the notion that we are undoing anything of the sort:

- then we have a group of individuals who are all undoing neoliberal intentions for actions.

I think this is flawed axiom. Why? Because they all are themselves working, functioning in a market society and making decisions about where they are going to spend their money.

You see, in a pre-market society, like Tibet, it would be a question of where one was going to spend time, not money.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 2:12 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Expenses-wise, the venue is the biggest hurdle. I need to build a barn.

Malcolm wrote:

Then there is paying for the translator, which can be very expensive.

treehuggingoctopus said:

Tibetan-to-vernacular, yes. English-to-vernacular, I have always done for free.

(Actually, the biggest issue with the venue is not even the money. It is the scarcity. One needs a place that can host so many people, who, as they are hosted will be making strange noise, and who will at some point need token amounts of alcohol and meat. I would never have expected it to be so bloody difficult, but yes, the combination of these factors makes such places as rare as anything.)

Malcolm wrote:

And all therefore within the confines of supply and demand, unless of course you upgrade your septic system and build a barn, which won't be in use most of the time...

That's the problem with the market society, it's like the atmosphere. We can try to route around it, but it isn't easy unless we have personal resources which we command, that...depend on the market for their value. It is a really unsurmountable issue for as long as we live in the global political economy we have.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:57 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Expenses-wise, the venue is the biggest hurdle. I need to build a barn.

Malcolm wrote:

Then there is paying for the translator, which can be very expensive.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:47 AM

Title: Re: Ukraine News

Content:

Nemo said:

Poland has closed the border with Belarus.

Malcolm wrote:

No. It has only closed four border crossings. Two remain operational,

150k Russian troops have built up there. Reconnaissance drone incursions

concentrating on Kyiv and Western Ukraine.

No, it is not more than 15,000, not 150,000. 97% of Russian forces are committed to Ukraine.

Nemo said:

Moldova reporting Russian operatives activated to destabilize the government.

Malcolm wrote:

This has been going on for some time.

Nemo said:

Russian assaults on the front have paused.

Malcolm wrote:

Not sure where you are getting your news, but no...

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:32 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Yes, you have to cover the expenses somehow...

Malcolm wrote:

Yes, those pesky expenses...expenses like health care, food, housing, etc.

treehuggingoctopus said:

I have to say, too, that many of the money related issues that get my particular goat could be avoided by greater transparency, more democratic control and more accountability...

Malcolm wrote:

Dharma organizations are not noted for their transparency, democracy, or accountability.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:48 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Not sure what they yes refers to, so I will clarify: the German money does not sponsor the DK events here, or their routine activities. What it does is create a situation in which

a teacher (who has minimal demands, btw) may entirely waive the dana bit.

Malcolm wrote:

Yes, that's the point.

treehuggingoctopus said:

The dana, however, is (here at least) a tiny portion of the expenses of running an event.

I do not like the feudal sponsorship-based model. I do not like the market model either, not one bit. We clearly have to organise events, which obviously means being able to cover the expenses, and to that extent we will be working within the market model.

Malcolm wrote:

It's not a model, it's reality. It is our real situation.

treehuggingoctopus said:

But even the diehard commie that I am will admit that within that model there is a range of possibilities. We may aim for the inclusive-but-modest (scaled fees, appeals for special cases, labour/money exchange, etc.), and warn again the dangers of commodification -- which are there, as ChNN and so many others repeatedly said. That is probably the best one can hope for for the time being.

(I am speaking here as an organiser, not just a participant, btw.)

Malcolm wrote:

The problem comes here: where does sustainability end and commodification begin? I've observed ChNN raise 80k in 10 minutes. He gave himself a frozen shoulder to make trinkets, to be sold to raise money for Dzamling Gar, which are now so in demand that one cannot even purchase a key chain made by him for less than 1000 euros. Finally, ChNN was a privileged tulku from a wealthy family. His situation was not the same as Kunzang Dechen Lingpa, for example. KDL stated quite clearly that there were many instructions he could not receive because he did not have the required wealth to make offerings for this and that instruction. So the idea that the Dharma was all for free in Tibet is just not accurate.

Dont get me wrong, I support the idea of people being able to attend any event for free, means or not. However, I expect that people who have means will make a reasonable donation to support their teachers. Why? Because I have been trained that one should never receive a dharma teaching without making offerings, either through sustaining one's teacher by membership in an organization, or making a donation per teaching. So, I always make an offering in consideration of my means whenever I take teachings from another teacher. That is our culture in Tibetan Buddhism. It's does not matter much to me if it is framed as a "fee" or a "donation." These are just words.

What I am objecting to here is framing the discussion in terms of political economy, using labels like "neoliberalism" and so on, when it is so clearly obvious that we do not

and cannot operated outside of the economic framework in which we live.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:12 AM

Title: Re: Is the attainment of Awakening/Buddhahood in Vajrayana historically been accepted by non-Vajrayana Mahayanist as val

Content:

Nalanda said:

Is the attainment of Awakening/Buddhahood in Vajrayana historically been accepted by non-Vajrayana Mahayanist as valid?

Malcolm wrote:

Generally, no.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:07 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Not the local bunch here. (Although the aforementioned patron means that the local branch are entirely unconcerned about the dana for the teacher, last time they even forgot to bring envelopes. And the teacher encouraged it, and was surprised when he saw that someone wants to offer him something.)

Malcolm wrote:

Yes, and this is the point.

treehuggingoctopus said:

Not sure what they yes refers to, so I will clarify: the German money does not sponsor the DK events here, or their routine activities. What it does is create a situation in which a teacher (who has minimal demands, btw) may entirely waive the dana bit.

Malcolm wrote:

Yes, that's the point.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:01 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

All of them very reasonably priced; and although there is a standard fee nominally, they

do not really care, and many people attend for much less. And yes, they are also the nicest Dharma group I have met, relatively unbothered by what happens elsewhere on a fairly regular basis.

Malcolm wrote:

They have an extremely wealthy patron in Germany.

treehuggingoctopus said:

Not the local bunch here. (Although the aforementioned patron means that the local branch are entirely unconcerned about the dana for the teacher, last time they even forgot to bring envelopes. And the teacher encouraged it, and was surprised when he saw that someone wants to offer him something.)

Malcolm wrote:

Yes, and this is the point.

But this opens the question: do we really want Dharma Institutions to depend on the whims of an economic elite, as it has for the past 2500 years? Or do we prefer to have a more crowd-sourced model going forward?

Right now, Dharma Institutions are almost entirely dependent on capital gains earned in the market, which are donated by private, high value individuals. Previously, in every country, the Dharma was supported/sponsored by a small aristocracy who controlled primitive capital accumulations. In both cases, Dharma Institutions were controlled/sponsored by an elite who controlled private wealth. And yet, people are still encouraged to offer dana so they can earn merit, with virtually nothing returned to the local community, and everything going into statues, temples, and brocades. Buddhism does not even have a temple economy, like in the ancient mideast. Classically speaking, dana is nothing more or less than the nonproductive destruction of surplus value for an intangible: merit, punya, bsod nams. These days, large Buddhist foundations have investment portfolios.

And the market has a further role. We have seen over the years fads of interest in various different lineages and teachings: from Kalacakra to Dzogchen and everything in between. Demand for some teachings increase and at the same time, demand for other teachings wane. We have seen, in the economic history of Tibet, institutional dominance controlled the supply of various lineages, leading to clear hegemonies of Dharma Institutions in various parts of Tibet. Not only this, but elite sponsorship of Dharma Institutions governed the spread and development of Dharma in disparate parts of the Buddhist world, from Śrī Lanka to Japan and everywhere in between.

Nothing much has changed, actually. Right now, the Robert Ho Foundation, Tsadra Foundation, Khyentse Foundation, etc. are almost entirely responsible for most of the funding of Dharma publishing, translation projects, and so on, in the West.

So when I hear people complain about "neoliberalism" in the Dharma, I have to chuckle, because any honest assessment of the situation must come to the conclusion that it is

precisely the market society that is making the funding of Dharma possible today, because that is the global society in which we live.

So we have to work with circumstances.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 11:36 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

All of them very reasonably priced; and although there is a standard fee nominally, they do not really care, and many people attend for much less. And yes, they are also the nicest Dharma group I have met, relatively unbothered by what happens elsewhere on a fairly regular basis.

Malcolm wrote:

They have an extremely wealthy patron in Germany.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 11:40 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The famous metaphor from Adam Smith - the baker and the person buying bread do not meet out benevolence; they meet on the basis of self-interest and both end up better off.

Malcolm wrote:

The most misquoted passage of Smith ever. You must know that Smith's main treatises was his Theory of Moral Sentiments:

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.

tobes said:

Yep, find me an economics department which even knows that it exists though. The point is that this quote justifies what is axiomatic to free market economics: that individuals acting out of self-interest accidentally produce mutual benefit. When I say axiomatic, I couldn't be more literal - it is baked into every economics graph.

And dare I say, baked into peoples' minds as if it is an ontological truth.

Malcolm wrote:

Even Wealth of Nations does not actually support the erroneous imputations made

from that passage.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 8:10 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The famous metaphor from Adam Smith - the baker and the person buying bread do not meet out benevolence; they meet on the basis of self-interest and both end up better off.

Malcolm wrote:

The most misquoted passage of Smith ever. You must know that Smith's main treatises was his Theory of Moral Sentiments:

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 3:39 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

jet.urgyen said:

if in vajrayana there might be a charge then, in modern society, it is called also a customer.

and goods and services are regulated by commercial laws.

maybe this charging is also about compliance with the local regulations? (taxes?)

Malcolm wrote:

Most large dharma organizations are non-profits, meaning that they do not have to pay taxes, or churches, meaning they do not have to report their revenue. They issue receipts so that people can take a tax deduction.

In the US, most small scale teachers only accept donations, to avoid the tax issues, since gifts are neither reportable nor taxable.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 2:11 AM

Title: Re: Google Panics Over ChatGPT

Content:

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 1:47 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Malcolm wrote:

The students.

Cinnabar said:

Pretty much. Which is why we charge for teachings.

Malcolm wrote:

Thus the moral of the story is, if you don't want to be a student, then don't make offerings. If you do, don't complain about the cost of the programs you wish to attend. If you have limited means, make arrangements such as work study, etc.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 12:45 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Cinnabar said:

I guess the question is who pays for the venues where dharma teachings are offered?

Malcolm wrote:

The students.

Cinnabar said:

And the translation of dharma texts, their printing, binding?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for interpreters for the teachers?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for offerings, ritual items, and so on?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for the transportation costs for visiting teachers? for translators?

Malcolm wrote:
The students.

Cinnabar said:
And then there are the costs in supporting visiting teachers-- food, medicines, personal items? Who pays for the visas other immigration costs for visiting teachers?

Malcolm wrote:
The students.

Author: Malcolm
Date: Tuesday, February 14th, 2023 at 10:43 PM
Title: Re: Vajramaster? How to make a career as vajramaster?
Content:
yeshecat said:
Hello

I am a westerner. And I have thought about to become a buddhist priest so called vajramaster?
Is this possible? What are the requirements and how can I train to become a vajramaster?

Malcolm wrote:
You find a guru. You receive lots of teachings on sutra and tantra. You do long retreats, a year or more, and ideally you learn to at least read Tibetan fluently. In 20 years or so, you might be qualified, if it is permitted by your teachers.

In the meantime, keep your day job.

Author: Malcolm
Date: Tuesday, February 14th, 2023 at 10:39 PM
Title: Re: Because the Dharma cannot be owned, it cannot be sold
Content:
tobes said:

But this not a vibe I'm finding at all in these threads. I'm finding an overwhelming sense of it being 100% clear and obvious, and that I'm being a complete imbecile/dogmatist/iconoclast etc to even prod at this sense of certainty.

Malcolm wrote:
You began by framing the discussion in terms of "neoliberalism." Arguably, neoliberal economic relations, beginning with the British Empire, opened new territories into which Buddhism could spread. Just as arguably, Islam provided a more efficient

economic model which undermined Buddhism in Central Asia, Indonesia, and so on.

No one is in the Dharma to become rich, despite the millions of dollars a year the heads of lineages receive in donations and personal gifts.

In the West, we have a type of economic society that did not exist at the time of the Buddha. Everything here is done with money. No one brings gold, or their yaks and horses anymore as gifts to receive Dharma teachings.

There is only one way people can support the Dharma these days: either through volunteer labor or cash. If the Dharma you want to study is sufficiently important to you, then you will spend whatever is necessary for you to receive it, either by donating your time or cash.

People who care about the Dharma will support teachers, translators, yogis, and publishers. People who don't, won't. Supporting the Dharma is meritorious whether one is paying a subscription fee to belong to a program, like at Tara Mandala, or making a donation to 84000 or BDRC, buying a Dharma book, etc.

If you are worried about the program fee/price being dana, then just think of the program price/fee as dana and relax.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 11:00 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The mods can clarify.

Yes, part of the argument here is that commodifying something fundamentally changes the nature of that thing.

Malcolm wrote:

That is not an argument, that's an assertion, one you will have a hard time defending.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:56 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

I get this and I grant it. If there are costs they need to be met. If it is a retreat for example,

and food, accommodation is required, then of course a fee is necessary. Likewise a Dharma teaching that is large and may require the hiring of a hall or something, of course a fee is the best approach.

Still none of this touches my core position, which is that Dharma is highest gift. It is not overthinking to propose this, it is something the our tradition has long held dear.

Bristollad said:

the only fees I've ever had to pay are to cover cost of the overheads: food accommodations materials venues etc.

I've never had to pay a fee for the Dharma.

I'm happy on top of those necessary fees to make a voluntary donation expressing my gratitude to the teacher, organisation and so on. You say you understand the necessity of fees but seem to be suggesting it's improper to levy them... I find your position confusing.

tobes said:

My position is that at times - as aforementioned - it is necessary to set a fee. But there are also many occasions when fees are not necessary, and this is the ideal.

Malcolm wrote:

Just to clarify things for you. I have no set fees for teaching. I also don't have a bricks and mortar situation, no dharma center, etc. My point is a bit different. If someone is interested in a set of teachings, one will participate in the required manner. Thus, dogma about what is correct and what is not correct really should not enter into one's decision making. If dharma is essential for you personally, you will do what it takes to receive it. That's the point.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:08 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Mainly I'm getting the sense of: I am so waaaay off I should be shut down. Why is this, I wonder?

Malcolm wrote:

No, but you are trying establish a dogma. Reality and dogma are generally inconsistent with each other.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 1:54 AM

Title: Re: Ukraine News

Content:

Nemo said:

Bakhmut is a convenient meat grinder. That is how wars of attrition work. Start grinding and see who runs out of meat first. Mossad put Ukr losses in Bakhmut at 14 brigades but it's all based on satellite reconnaissance so it's not very reliable. Many dead were probably recovered. It's very likely in the end 100,000 men will have died over this insignificant town.

Malcolm wrote:

Yes, and the Russians can stop their genocidal war whenever they choose or they are defeated.

Nemo said:

Throwing an entire country into the meat grinder. Victory or death. How noble and brave of you.

Malcolm wrote:

You are confused. The US did not start this war. Russia did. You need a reality check.

Author: Malcolm

Date: Monday, February 13th, 2023 at 10:31 PM

Title: Re: Ukraine News

Content:

Nemo said:

Bakhmut is a convenient meat grinder. That is how wars of attrition work. Start grinding and see who runs out of meat first. Mossad put Ukr losses in Bakhmut at 14 brigades but it's all based on satellite reconnaissance so it's not very reliable. Many dead were probably recovered. It's very likely in the end 100,000 men will have died over this insignificant town.

Malcolm wrote:

Yes, and the Russians can stop their genocidal war whenever they choose or they are defeated.

Author: Malcolm

Date: Monday, February 13th, 2023 at 9:46 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

A common argument here seems to be: one's motivation for not paying for Dharma is stinginess, greediness or not valuing the Dharma, or valuing those who have put time and energy into cultivating the Dharma.

But this flies in the face of all the traditions who have striven hard and made so many sacrifices to ****offer**** the Dharma. There is a curious refusal or cognitive dissonance to look at this, and ask: why? Why has this been such a thing?

Malcolm wrote:

Tergar has 50k subscribers. They need a team to work full time providing services. Much of what they do is also supplemented by volunteer labor. But the full time people need to be paid, such as the technicians, web designers, etc. They pull in roughly two million a year, and spend it.

Likewise, IMS, a major Theravadin organization, charges for their retreats. Here is the link to their annual report: <https://www.dharma.org/about-us/annual-report/>. It is clear from this link that in order to do what they do, they both need to charge for retreats and receive donations.

People might think Goeneka retreats are free, and they are, right up until you get lobbied hard in your final meeting at the end of the retreat, where strong pressure tactics are employed for donations.

The impossibility of escaping the logic of the market society is well framed by this Dharma organization:

<https://static1.squarespace.com/static/5ea89f201cb17c2bc91df20c/t/61edec3eee7ff04677d6de26/1642982466012/DG+2021+Annual+Report.pdf>

Even where Dharma organizations charge, as we can see in the case of IMS, their fees are supplemented by donations, without which they cannot function.

My books are expensive. Why? It's not because I make money from them, I don't. They are expensive because the dignity of the Dharma demands that they be printed and hardbound with a slipcover. No one is sponsoring Wisdom books to make sure they are able to give away all of their books for free.

84,000 is making their library of translations available, but they are not in book form, and so we know they are ephemeral until printed. If our society collapses, those files on storage media go poof!

So, dana is nice, but for most large Dharma orgs in the west, it isn't enough to make ends meet. If people can't make ends meet, they won't work for Dharma organizations and they won't work on translations of Dharma texts, etc.

We live in the society we live in. So, we should work with our circumstances rather than engage in counterproductive and dogmatic moralizing about dana, and just do our best. In Buddhadharma, we don't just do things because it is "tradition." We use our wisdom to see what is best for promoting the Dharma. These days that seems to involve a combination of dana and set fees for most Dharma events and products. It's just

unavoidable.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:13 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The last frontier is religion.

Malcolm wrote:

Arguably, religion was the first thing for sale, not the last.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:05 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

- we have here a way which can undo the problem at its root.

Malcolm wrote:

Personally, but not globally.

Author: Malcolm

Date: Monday, February 13th, 2023 at 10:18 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Okay, so after some of the thread closures on related topics, I'm going there. Please keep it civil.

Some propositions:

Malcolm wrote:

The Dharma came into existence before the market society. The market society finds its origin in 1836, if one follows Polyani's historical analysis.

Now everything is in the market. That includes Dharma.

Work with circumstances.

Author: Malcolm

Date: Monday, February 13th, 2023 at 8:59 AM

Title: Re: Awareness: singular, or composite?

Content:

Malcolm wrote:

I imagine that none of us are shrinking violets

stong gzugs said:

Yes, but let's not fall prey to the classic issue of

https://en.wikipedia.org/wiki/Survivorship_bias. Sure, everyone who is active on here can handle the argumentative discourse,

Malcolm wrote:

The polemics here are pretty vanilla, including Archie's snowflake comment. You should try reading Tibetan polemical literature sometime. I'll respond to the rest tomorrow.

Author: Malcolm

Date: Monday, February 13th, 2023 at 3:42 AM

Title: Re: How do I explain the costs/fees of "services"?

Content:

Nalanda said:

how could I explain that what we are doing is not in violation of any sangha norms?

Malcolm wrote:

Different Sanghas have different norms.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:37 AM

Title: Re: Awareness: singular, or composite?

Content:

Abhijñāñānābhibhu said:

And ashraya is indeed a Sanskrit equivalent of gzhi

Malcolm wrote:

In the context of Dzogchen, it is not. I've misplaced the reference, but Jamyang Khyentse Wangpo very clearly gives the equivalent as gzhi in the context of the standard trio of base, path, and, result. gzhi here is a translation of sthāna,

In other contexts, of course, it can be, āśraya, ādhara, bhūmi, all kinds of term. But what it isn't, in this context is a translation of āśraya, nor is it a ground of being.

The basis in dzogchen is the nature of the mind and also anatomy of the body.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 11:21 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

A lot of what goes on here falls under what he would describe as wrong speech.

Malcolm wrote:

I imagine that none of us are shrinking violets, and understand that when it comes to correct and incorrect speech, we can only moderate ourselves, and not others.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 10:33 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

As I said above, the implication that people teach or follow gzhanstong because they are weak/fragile is ridiculous given the long list of profoundly realized gzhanstongpas.

Malcolm wrote:

It is not as ridiculous as it sounds. Here's why: All gzhan stong pas admit that they are meditating on emptiness free from extremes when in nonconceptual equipoise. If one is not meditating on emptiness free from extremes in a nonconceptual equipoise, there is no chance one is going realize the path of seeing.

Thus, gzhan stong, like the tathāgatagarbha theory in general, is taught for the reasons listed in the Uttaratantra, in order to give people confidence in the Mahāyāna path, and also for the reasons given in the Lanka, in order to provide a on-ramp into Buddhadharma for those who are afraid of the profound emptiness of Mahāyāna. It is for this reason then it is a) criticized as being a transitional view between false aspectarian yogacāra and madhyamaka (Rongton), c) a distorted mashup of madhyamaka and yogacāra that misrepresents both (Tsongkhapa) and b) a view outside of pale of the buddhadharma (Rendawa), or d) a mildly eternalistic view (Gorampa) that is inconsequential if one is a Vajrayāna practitioner.

Politically speaking, gzhan stong tends to be a right wing view, if one follows the reasoning of Adorno's refutation of Heidegger in the former's Negative Dialectics.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 2:42 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

But my understanding is also that the mind of attainment (bodhi) is not a composite. So does that mean that upon awakening, a composite ceases to be a composite? That can't be the case, because it would still have arisen as the result of conditions. It couldn't be called 'unconditioned'.

Malcolm wrote:

The mind that realizes suchness is compounded. It doesn't change its nature just because its object is suchness. But that realization is irreversible.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 2:33 AM

Title: Re: Ukraine News

Content:

Nemo said:

Why would a Tankie care what Russia did? Do you think they are still Soviets?

Malcolm wrote:

They still seem to.

Nemo said:

The genocide argument is not factual.

Malcolm wrote:

Sure it is.

Nemo said:

Show me the genocide in Crimea.

Malcolm wrote:

<https://www.washingtonpost.com/world/2022/05/27/genocide-ukraine-russia-analysis/>

Nemo said:

A crap deal is better than being dead.

Malcolm wrote:

During the American Revolutionary War, anyone would have thought the British would have annihilated Washington's Army.

Nemo said:

The outcome was always obvious unless you pretended BOTH Russian troops would refuse fight and NATO weapons were miraculous. You need to drink a lot of Kool Aid to believe both those things.

Malcolm wrote:

Phillips Payson O'Brien strongly disagrees.

For example, this is you:

Although the Ukrainians almost immediately proved far more formidable than nearly anyone had anticipated, lulls in the war play to the expectation that Russia will soon start massing its supposed great reserves and recover the situation on the battlefield. The underlying assumption is that Ukraine has little hope of ultimate triumph over a fully mobilized Russia. In this account, the longer the war goes on, and the more rounds of forced conscription that Vladimir Putin and his military impose on the Russian population, the more decisive Russia's supposed advantages will be.

This is the EU:

In recent days Norway, Finland, the Baltic states, Poland, the Czech Republic, and Slovakia have all promised continued support for Ukraine. These donors do not believe that NATO membership alone will protect them from Russian military interference; their security now hinges on Putin's Russia being vanquished.

This is Ukraine:

Still, Ukraine has most of the advantages that typically decide a war. Its forces will be better trained, better led, and, with the West's help, far better armed. And most Ukrainians' determination is likely to remain strong, in part because they don't have any choice but to win.

<https://www.theatlantic.com/ideas/archive/2023/01/russia-ukraine-weapon-production-nato-supply/672719/>

Author: Malcolm

Date: Saturday, February 11th, 2023 at 10:14 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

The notion that Buddha Nature just means emptiness is

https://buddhanature.tsadra.org/index.php/Books/When_the_Clouds_Part/Different_Ways_of_Explaining_the_Meaning_of_Tath%C4%81gatagarbha, and one that I don't find particularly compelling. I quite like how Brunnhölzl described the 8th Karmapa's view (see also "When the clouds part: The Uttaratantra and its meditative tradition as a bridge between sutra and tantra.")

The Karmapa emphasizes that the tathāgata heart is the only ultimately real entity, which is permanent and able to perform functions (such as enlightened activity). He also repeatedly says that the tathāgata heart and sentient beings are mutually exclusive since sentient beings are nothing but the sum of adventitious stains. Thus, sentient beings neither possess nor are the tathāgata heart. This also means that it is not the case that buddha nature exists in sentient beings, but sentient beings (seem to) exist in buddha nature, just like clouds floating in the sky without affecting it.

Malcolm wrote:
Advaita in Buddhist drag.

Author: Malcolm
Date: Saturday, February 11th, 2023 at 10:11 PM
Title: Re: Awareness: singular, or composite?
Content:
Abhijñāñānābhibhu said:
ground of being (ashraya or gzhi)

Malcolm wrote:
There is no such term as “ground of being” in Dzogchen, and the Sanskrit for gzhi is sthana, as in sthana, marga, phala.

Abhijñāñānābhibhu said:
Ground of being

Malcolm wrote:
Is a Christian theological term coined by Paul Tillich. Therefore, it is inappropriate in a Buddhist context. There is no ground of being, since there is no being at all.

Author: Malcolm
Date: Saturday, February 11th, 2023 at 3:04 PM
Title: Re: Awareness: singular, or composite?
Content:
Malcolm wrote:
What remains is a mind.

PadmaVonSamba said:
Well obviously.
Is the mind self-arisen, or dependently arising?
If self-arisen, then what distinguishes it from atman?
And if the mind is dependently arisen, how can it be that which is realized upon awakening?

That’s the question I am asking.

Malcolm wrote:
Minds are dependently arisen.

What is realized upon awakening is that the mind is empty of inherent existence because it is dependently originated.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 2:59 PM

Title: Re: Awareness: singular, or composite?

Content:

Abhijñāñānābhibhu said:

ground of being (ashraya or gzhi)

Malcolm wrote:

There is no such term as “ground of being” in Dzogchen, and the Sanskrit for gzhi is sthana, as in sthana, marga, phala.

The mind arises from the conscious aspect of the basis, which can be deluded.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:06 PM

Title: Re: Ukraine News

Content:

Nemo said:

The math is not complicated. How will this tiny force win against a larger one with superior firepower?

Malcolm wrote:

The Ukrainians have superior logistics and are better at war than the Russians in every respect.

The Russian troops have no incentive to fight effectively. And their firepower is not superior. It's quite incompetent.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 9:53 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

Thus so is awareness. But the question remains whether this affliction-free mind of awareness is a composite or a singularity.

Malcolm wrote:

There is no question about this at all. A mind stream is composed of parts, i.e moments. There is no awareness apart from a mind, the former is a quality of the latter.

Anything made of parts is empty. That emptiness itself is not compounded.

PadmaVonSamba said:

So, are you saying that when the obscurations of the mind (kleshas) are removed, what remains, the mind's true nature, is a composite?

Malcolm wrote:

What remains is a mind.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 9:22 AM

Title: Re: Ukraine News

Content:

Nemo said:

It's simply a question of resources. Ukraine never had the resources to win. Fully mobilized with conscription they were barely able force Russia into a stalemate losing 20% of their land and roughly 40% of their natural resources. Then Russia engaged conscription and those troops will be arriving presently. NATO will not engage directly due to Russian nuclear and biological arsenals. Ukraine will have to make a deal and it will be a worse deal then the original peace deal. 250,000 soldiers are dead and generations worth of infrastructure was destroyed for nothing. Ukraine will be a failed state. NATO cannot build weapons fast enough. They are boutique and overpriced. Sold as force multipliers far beyond their real world capability to justify their ridiculous price tags. Crimea was neither a slaughter or a genocide. It was grown ups knowing when fighting was useless. Having the US supply weapons piecemeal until the last Ukrainian is dead is a cruel sacrifice that only benefits US interests.

Malcolm wrote:

Typical tankie perspective.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 4:16 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

If we assert that the awareness which passes through various lifetimes is a singular entity (and not a composite), then this is essentially no different than asserting the concept of atman, which Buddhism rejects.

But if we assert that the awareness which passes through various lifetimes is a composite, then how can its true nature be tathagatagarba (Buddha nature) if tathagatagarba is not a composite?

Malcolm wrote:

the mind is empty of affliction by nature. That's all Buddhanature means.

PadmaVonSamba said:

Thus so is awareness. But the question remains whether this affliction-free mind of awareness is a composite or a singularity.

Malcolm wrote:

There is no question about this at all. A mind stream is composed of parts, i.e. moments. There is no awareness apart from a mind, the former is a quality of the latter.

Anything made of parts is empty. That emptiness itself is not compounded.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 3:21 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

If we assert that the awareness which passes through various lifetimes is a singular entity (and not a composite), then this is essentially no different than asserting the concept of atman, which Buddhism rejects.

But if we assert that the awareness which passes through various lifetimes is a composite, then how can its true nature be tathagatagarba (Buddha nature) if tathagatagarba is not a composite?

Malcolm wrote:

the mind is empty of affliction by nature. That's all Buddhanature means.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:43 AM

Title: Re: Ukraine News

Content:

Svalaksana said:

One, semantics. SG Stoltenberg says won't happen, same meaning, same outcome.

Malcolm wrote:

A pledge is quite distinct from an opinion made a year ago.

Svalaksana said:

Two, irrational actions. If he's rational, then he's unpredictable or capable of anything.

Malcolm wrote:

Putin is not capable of anything. He can threaten use of tactical nukes all he likes. If he

dares to use them, Russia will be far worse off than before on the world stage. It is highly unlikely there would be nuclear retaliation from western powers. It isn't necessary.

Svalaksana said:

Three, involvement does not necessarily beget escalation nor direct action, as projected.

Malcolm wrote:

It will happen should Russia choose to continue this war. The EU cannot afford to lose Ukraine. It is of vital strategic importance for EU security.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:38 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

One, no pledge was made.

Two, Putin is a rational actor.

Three, NATO is already involved.

Svalaksana said:

One, semantics. SG Stoltenberg says won't happen, same meaning, same outcome.

Two, irrational actions. If he's rational, then he's unpredictable or capable of anything.

Three, involvement does not necessarily beget escalation nor direct action, as projected.

Still fail to see where the certainty comes from.

Malcolm wrote:

Only Orban looks uncomfortable.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:49 PM

Title: Re: Dependent Origination in Mahayana

Content:

ThreeVows said:

In terms of an initial path, perhaps, I think it's not unreasonable to emphasize

compassion quite a lot, and more broadly the brahmaviharas/bodhicitta.

Malcolm wrote:

Bodhicitta is exclusively buddhist. The brahmaviharas are not.

ThreeVows said:

Yes, I think that's fair, I was responding generally to the 'compassion' thing and expanded on that a bit. Although I think it's possible that in particular cases, what beings mean in their own minds when they say 'bodhicitta' isn't functionally particularly different than love or compassion.

Malcolm wrote:

Bodhicitta means very specifically to wish to attain buddhahood in order to be of benefit to others. It isn't just compassion. It is much more than compassion. It's important to keep that in mind.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:45 PM

Title: Re: Dependent Origination in Mahayana

Content:

ThreeVows said:

In terms of an initial path, perhaps, I think it's not unreasonable to emphasize compassion quite a lot, and more broadly the brahmaviharas/bodhicitta.

Malcolm wrote:

Bodhicitta is exclusively buddhist. The brahmaviharas are not.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:04 PM

Title: Re: Awareness: singular, or composite?

Content:

↑ said:

What is your answer to this apparent conundrum?

Aryjna said:

Its nature is that it doesn't have a nature, as it is an aggregate and does not really exist. So there is no problem.

PadmaVonSamba said:

But awareness has the qualities of luminosity and infinity, and in terms of mindstream, continuity. So, that's what I'm mainly talking about: continuity, or what one might refer to as flow.

Malcolm wrote:
Luminosity is just a name for intrinsic purity.

Author: Malcolm
Date: Friday, February 10th, 2023 at 9:21 PM
Title: Re: Ukraine News
Content:

Svalaksana said:
In the present case, NATO would be facing a madman, probably with dementia and limited life expectancy, with a stalinistic control over society and the military, and backed up by a nuclear arsenal. Pushed into a corner, such a character is unpredictable and capable of taking rash, irrational decisions. Wholly different circumstances altogether.

Malcolm wrote:
One, no pledge was made.

Two, Putin is a rational actor.

Three, NATO is already involved.

Author: Malcolm
Date: Friday, February 10th, 2023 at 10:51 AM
Title: Re: Ukraine News
Content:

Svalaksana said:
What leads people here to believe NATO will officially involve itself in this mess, after they have declared so many times their adamant unwillingness to get their hands dirty as long as no NATO nations are under attack?

Virgo said:
What choice do they have?

Virgo

Svalaksana said:
To remain faithful to their pledge of non-intervention is a choice.

Not saying it's my preferred one, but it's a valid one and the one they've apparently taken. Why would they change their stance is what I would like to know.

Malcolm wrote:

No such pledge was ever made. NATO “intervened” in Sarajevo, etc. NATO is a security organization. When that security is threatened, you bet they will intervene, as they should.

Author: Malcolm

Date: Friday, February 10th, 2023 at 3:57 AM

Title: Re: What are you watching? Any good?

Content:

DharmaJunior said:

Also, I wanted to find tusla city on netflix but haven't found

Malcolm wrote:

It's on paramount.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 9:09 PM

Title: Re: Lineage vs. self proclaimed teachers in dzogchen

Content:

Malcolm wrote:

You would be breaking samaya in the most serious way and your life will be filled with obstacles.

gelukman said:

Example if I have never practiced what I am teaching, but I have received a genuine reading transmission? Now I am proclaiming my self as a teacher. And I will now give Wang, Lung, and Tri on a weekend course. People cannot realize that I have actually only permission to give a reading transmission.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 11:28 AM

Title: Re: Ukraine News

Content:

PeterC said:

We have to blame the current state of US politics for not exploring ways to de-escalate -

Malcolm wrote:

Strongly disagree.

We have to blame Putin for his ultranationalist agenda, which led him to illegally annex Crimea and start a war in Eastern Ukraine in 2014, after the Euromaiden protests.

PeterC said:

Agree. I am no supporter of his, he is an expansionist and pretty much fits the definition of fascist. But what's the gameplan - is his defeat possible? On what terms? At what cost?

Malcolm wrote:

As to question 2. Yes, Russia's defeat is completely possible.

As for question 3 and 4, that's up to the Ukrainian people. I suspect that nothing short of the total expulsion of Russian troops from their borders are the terms, and the cost will be that if the Ukrainians do not prevail, liberal democracy in Europe is finished. This conflict is existential. That's why, sooner or later, NATO will be fully involved.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 11:06 AM

Title: Re: Ukraine News

Content:

PeterC said:

We have to blame the current state of US politics for not exploring ways to de-escalate -

Malcolm wrote:

Strongly disagree.

We have to blame Putin for his ultranationalist agenda, which led him to illegally annex Crimea and start a war in Eastern Ukraine in 2014, after the Euromaiden protests.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 9:49 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Russia used Ukraine to try and fracture the Atlantic consensus, by systematically interfering with Ukraine's wish to join the EU and NATO.

Nemo said:

The US promised to protect Ukraine.

Malcolm wrote:

Russia also guaranteed Ukraine's security. Who broke their promise? It wasn't the US.

Nemo said:

According to the three memoranda,[5] Russia, the US and the UK confirmed their recognition of Belarus, Kazakhstan and Ukraine becoming parties to the Treaty on the Non-Proliferation of Nuclear Weapons and effectively abandoning their nuclear arsenal to Russia, and that they agreed to the following:

Respect the signatory's independence and sovereignty in the existing borders.[6]
Refrain from the threat or the use of force against the signatory.
Refrain from economic coercion designed to subordinate to their own interest the exercise by the signatory of the rights inherent in its sovereignty and thus to secure advantages of any kind.
Seek immediate Security Council action to provide assistance to the signatory if they "should become a victim of an act of aggression or an object of a threat of aggression in which nuclear weapons are used".
Refrain from the use of nuclear arms against the signatory.
Consult with one another if questions arise regarding those commitments.

Malcolm wrote:
https://en.wikipedia.org/wiki/Budapest_Memorandum

Russia has violated all of these pledges to Ukraine.

Whatever else one may not like about the US, it's not responsible in any way for Russia's genocidal war of aggression against Ukraine, which started in 2014.

Author: Malcolm
Date: Thursday, February 9th, 2023 at 4:51 AM
Title: Re: Ukraine News
Content:

Nemo said:
The actual results are Ukraine was used as a pawn to weaken Russia and in most respects it failed at incredible cost.

Malcolm wrote:
No. Russia used Ukraine to try and fracture the Atlantic consensus, by systematically interfering with Ukraine's wish to join the EU and NATO.

Nemo said:
Ukraine is devastated...

Malcolm wrote:
Russia did that, all by themselves. They can cease their invasion anytime they want. No one is compelling them to carry out a genocide against Ukrainians.

Nemo said:
The miraculous US weapons extended the war 18 months costing untold lives and billions of dollars. The US military looks musclebound and it's production capability anemic. Sending Ukraine 3 million dollar Patriot missiles when they need reasonably priced artillery shells.

Malcolm wrote:

The US has thus far sent 1,000,000 155 millimeter shells:

The ammunition the United States has sent to Ukraine includes not just the 155-millimeter shells for howitzers, but also guided rockets for HIMARS launchers, thousands of anti-aircraft and anti-tank missiles and more than 100 million rounds for small arms.

<https://www.nytimes.com/2023/01/24/us/politics/pentagon-ukraine-ammunition.html>

Nemo said:

Ukraine never had the numbers to win unless you pretended Nato weapons were magic.

Malcolm wrote:

Or, as seems to be the case, the Russian military is hugely incompetent.

Author: Malcolm

Date: Wednesday, February 8th, 2023 at 8:26 AM

Title: Re: Lama Jampa Thaye

Content:

laowhining said:

However, to categorically state that receiving teachings from different teachers is evidence of lack of faith and not being serious is very limited, imo.

Matylda said:

Of course it is nothing wrong with seeing different teachers in the beginning; nobody expects from the newcomer to be aware of what is good for oneself. But there is time to settle down. Then one has to focus on one thing, one teacher, at least for some longer time; otherwise one will never learn anything. If a teacher who is reliable makes a strong remark, do not move, stay, and you will get proper benefit, then it is what one should do. Lack of faith is commonly spread in this world and time.

Malcolm wrote:

Hi Matylda:

Vajrayāna does not work the way Zen does.

Even if one is very committed to one teacher, in Tibetan Buddhism it is common practice to receive teachings from many other teachers, and is quite encouraged.

Most Vajrayāna practitioners have multiple teachers in multiple lineages, including David Stott aka Lama Jampa Thaye. Of course, if Lama Jampa Thaye does not wish to mentor people, who like himself, have multiple teachers, that's entirely his prerogative.

My personal approach to this issue is that I don't answer questions from students about transmissions they've received from other teachers. But it does not mean I refuse to

discuss things with them or meet with them, etc. But my preferences are not everyone's and I would hesitate to negatively judge Lama Jampa, just as I would hesitate to judge the student who expressed dissatisfaction in being told that he or she, unawares, have entered into an exclusive relationship. There is no one right way here.

Author: Malcolm

Date: Tuesday, February 7th, 2023 at 2:19 AM

Title: Re: the fifth precept, alcohol

Content:

seeker242 said:

Ok, I don't really see what any of that has to do with drinking beer though. Nobody needs to drink beer. There is really no "nuance" when it comes to the 5th precept and alcohol. Either you drink it or you don't. If you do, then that's breaking it. Pretty clear cut.

Malcolm wrote:

Not so. There are many opinions on this in classical texts, and not everyone is in agreement that the precept regards the substance. If the precept is only against the substance, then other intoxicants are not included. If the precept regards intoxicated, then unlike some other drugs, alcohol can be consumed without becoming intoxicated. Also, there is a medical exception, and in Vinaya we find the Buddha administering medicinal alcohol preparations for ill bhikṣus. Likewise, taking psychedelics as a therapy for addiction, PTSD, etc., would not be considered a violation of the vow against becoming intoxication. You see, the vow states that one should not indulge in "madana," which can refer to alcohol, but refers in fact to any intoxicating passion, and in this context, the vow was created in relationship to a bhikṣu who became drunk and broke his vows by having sex with a householder woman.

Simplistic reductionism does not help anyone. Likewise with lying. I am quite sure you would readily lie to protect someone or some animal.

Author: Malcolm

Date: Tuesday, February 7th, 2023 at 1:00 AM

Title: Re: the fifth precept, alcohol

Content:

seeker242 said:

. A big lie and a small lie are both against the precept to not lie regardless of how big or small.

Malcolm wrote:

This is not factual.

seeker242 said:

Yes it is.

Malcolm wrote:

No, isn't. Your claim, burden of proof is on you.

Author: Malcolm

Date: Tuesday, February 7th, 2023 at 12:20 AM

Title: Re: the fifth precept, alcohol

Content:

seeker242 said:

. A big lie and a small lie are both against the precept to not lie regardless of how big or small.

Malcolm wrote:

This is not factual.

Author: Malcolm

Date: Monday, February 6th, 2023 at 11:23 PM

Title: Re: the fifth precept, alcohol

Content:

Zhen Li said:

The Shin perspective would be not to take these precepts that we are not likely to be able to live up to. It is worse to distort the Dharma and say that the fifth precepts actually does allow intoxicants in small quantities, than it is to admit that we are simply not capable of living up to that standard. If you can uphold the precepts, then by all means do, but if you can't, it doesn't affect your ability to be born in the Pure Land. Just don't twist the words of the Buddha to be convenient—alcohol violates the fifth precept and the bodhisattva precepts prohibit eating meat or the five pungent herbs. If we can't abstain from these, then that's on us: the precepts themselves don't need to answer for themselves.

Malcolm wrote:

The fifth vow is like the second amendment, it has various interpretations. But we can understand it is not at the level of four root precepts, since consuming alcohol for bhikshus, like harming plants or killing animals, requires only confession, with no attached censure or punishments.

Also, it can be adopted or not, according Sarvastivada.

And while there are certainly opinions that “not a single drop” is to be taken, other opinions indicate it is intoxication that is forbidden, not alcohol itself.

Author: Malcolm

Date: Monday, February 6th, 2023 at 2:17 AM

Title: Re: What are you watching? Any good?

Content:
Malcolm wrote:
The Last of Us:

<https://www.hbo.com/the-last-of-us>

DharmaJunior said:
Interesting recommendation.

Malcolm wrote:
The writing is the key point of this series.

Author: Malcolm
Date: Monday, February 6th, 2023 at 1:20 AM
Title: Re: What are you watching? Any good?
Content:
Malcolm wrote:
The Last of Us:

<https://www.hbo.com/the-last-of-us>

Author: Malcolm
Date: Monday, February 6th, 2023 at 1:15 AM
Title: Re: Manjushri in China
Content:
Kai lord said:
So the cosmic tortoise of the basis, is linked to Dzogchen?

Malcolm wrote:
Yes, quite directly, just like Tibetan Medicine of the Four Tantra tradition is connected with Dzogchen.

Author: Malcolm
Date: Monday, February 6th, 2023 at 12:43 AM
Title: Re: Manjushri in China
Content:
Kai lord said:
I truly don't know I Ching is connected with Dzogchen. Although there have been cases of people using the working principles behind I Ching to understand the interdependence nature of various phenomena and hence Sunyata.

Malcolm wrote:
It has nothing to do with I Ching, actually. There are four kinds of cosmic tortoise in elemental calculation:

There is a cosmic tortoise of the abode, where Mañjuśrī acts a demiurge; cosmic tortoise of the basis, which produces all buddhas and sentient beings; cosmic tortoise of formation; a golden cosmic tortoise of existence (divided in method and wisdom):

It is at this stage for the eight spar kha form:

Next, the manner in which the Grandfather Sky and Grandmother Earth form the brother and sister elemental sequence, the eight figures marking the body of that tortoise of existence. The mist of the vapor of its mouth along with light produced Grandfather Sky as the pure element appearing as the character ㊦ (khen).

The external soil of the tortoise that drips down produced Grandmother Earth as the impure element appearing as the character ㊧ (khon).

Grandfather Sky and Grandmother Earth lay down together in a valley and based on the pillar of earth and sky made by a mountain, the eldest son and first child, Gin (㊨), mountain, arose.

Through the condition of wind arising between the rocky mountains, the eldest daughter Zon (㊩), wind arose.

Disturbed and spread by the wind, fire blazes, producing the middle daughter, Li (㊪).

The wind and fire fight, and since rain falls, the youngest son, Kham (㊫) arose as the unclean hunchback water.

Since trees grow between those, the youngest daughter, Zin (㊬), wood arose.

Earth melted by fire produces metal, therefore. the middle son, the cutting Dwa (㊭), metal arose.

The way in which both Kham and Zin form: After the eldest son, Gin, and the eldest daughter, Zon, reached adulthood, having given rise to desire because of karma, brother mountain Gin circled Meru three times, and the eldest sister Zon circled the ocean. They both were unable to catch the moon, and since it wandered, in that valley where the rough wind of karma arose, in that country of the poisonous female demons (srin mo) called "The Primeval Blue Sky", the brother and sister came together and met without recognizing [one another] and through their incestuous union, Kham and Zin were born from incest.

Through that, after the gods and nāgās of existence fought, the eight classes of mundane gods and demons came from the mating or union of the gods and nāgās. Further, different shapes of their bodies and heads formed. In the same way, from the mating of the gods and demons, the region of the asuras arose in the crevices of Meru. Below it, when [the gods] mated with the nāgās, there formed the deformed paralyzed [zha grum mnol] gods.

Since the gods exhausted their karma, those sentient beings fell into the human lands. and humans arose in the four main continents and the minor continents. And since they exhausted their human karma, also the three lower realms formed. Since birth and death occurs because of the power of affliction, the the six classes of existence of migrating beings is renowned to arise in order, and because of them, the eight trigrams

form from the tortoise of existence.

This is all explained in much detail.

Further,

Because the eight trigrams separate because of such conflicts, the so called eight trigrams surround the outside of the golden tortoise. Through the state of their place, each trigram has a disharmonious direction that is like a demon, and also a harmonious direction, thus the eight trigrams are placed on one of the directions of the tortoise. For example, like Khen being attached to the left hind leg of the tortoise and the Mother Khon being attached to the left fore leg, the position of the formation of the symbols of the eight trigrams, clearly demonstrate the positions that occur at the start of many signs of black calculation.

As for Fu Xi:

Further, the first of the ancient kings of China, Sba hu hshi dhī (Fu Xi) saw a golden colored tortoise rise by the side of the ocean, and after examining it, the symbols of the eight trigrams arose in his mind. The calculations of Fire Li trigram is based upon that. Based on that, the kings, ministers and scholars gradually based themselves on that. In particular Confucius, the emanation of Manjughoṣa, known in Tibet as Kong tse 'phrul rgyal, the instigator the limitless texts of calculation and gto rites and so on, is held to have very many treatises that appeared later on.

There is too much detail to give here, but it all based on the White Sapphire commentary by Desri Sangye Gyatso.

Author: Malcolm

Date: Monday, February 6th, 2023 at 12:11 AM

Title: Re: Manjushri in China

Content:

Varis said:

In the oldest extant Tibetan version it's actually a frog.

Malcolm wrote:

No, it is a rus sbal, a "bony frog," i.e., a tortoise.

Author: Malcolm

Date: Sunday, February 5th, 2023 at 11:40 PM

Title: Re: Manjushri in China

Content:

Kai lord said:

Fu Xi (who discovered the eight trigrams) was the first emperor of China? And he was

described as a commoner?

Ok nevermind, I will just treat it as some weird Tibetan interpretations on Chinese myths and legends...

Malcolm wrote:

You have no idea how interesting the Tibetan chronicle of the origin of the elemental calculation is. Of course, it is connected with Dzogchen teachings.

Author: Malcolm

Date: Sunday, February 5th, 2023 at 3:33 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

tinylocusta said:

phrases like "sixfold Rockstar Pedestal" for the "sixth Vajradhara" might be a bit too much for my small brain.

Malcolm wrote:

This kind of translation is not serious. It is important in Dzogchen that the words and the meanings are connected, which is not the case in this small example.

Author: Malcolm

Date: Sunday, February 5th, 2023 at 2:50 AM

Title: Re: Natural thogal?

Content:

Natan said:

Longchenpa has a lot to say about Tregcho and Thogal. One thing he doesn't say is Thogal is depending on Tregcho.

Malcolm wrote:

The tantras that are his sources certainly do.

Author: Malcolm

Date: Saturday, February 4th, 2023 at 4:01 AM

Title: Re: Mipham

Content:

ThreeVows said:

Someone else on this thread pointed out a very short Kurukulla sadhana from Mipham. If one had a kurukulla empowerment is it permissible to practice that sadhana even without a formal lung?

Malcolm wrote:
Generally, you should have the lung.

Author: Malcolm
Date: Saturday, February 4th, 2023 at 12:28 AM
Title: Re: Question: Reencarnation with years of break
Content:

Nosta said:
But if these children were in such a place in between, why they remember only the previous life as humans?

Malcolm wrote:
Simple: in a human body, you are going to mainly recall human experiences. To use an analogy, it is a well-known phenomena that things people do when they are intoxicated are often forgotten until they are intoxicated again.

Author: Malcolm
Date: Saturday, February 4th, 2023 at 12:24 AM
Title: Re: Mipham
Content:
naljor said:
Are the simple practices or sadhanas by Mipham Rinpoche in Anuyoga style?

Malcolm wrote:
Too many to count.

Author: Malcolm
Date: Friday, February 3rd, 2023 at 11:45 PM
Title: Re: Has the Chöd practice become almost obsolete in modern times?
Content:
yagmort said:
chod liturgy

Malcolm wrote:
Is not real chod. It is actually a practice one engages in after one has thoroughly grasped the principles of the four mārās. The Lujin is a practice related to conduct.

Author: Malcolm
Date: Friday, February 3rd, 2023 at 12:19 AM
Title: Re: the fifth precept, alcohol

Content:

mystic_poet said:

i decided to hold five precepts. my question is about the fifth precept.

i dont have alcohol when im alone, but when i meet my friends, for example they have alcohol or smoke some weed. what happens i join them and drink a half or one glass of beer? just to be a part of the community?

we dont steal, hurt anyone or have sex while having alcohol. we just talk a lot, laugh or sing silly songs.

before something like this, should i say: 'dear dharma, buddha and sangha, i will have one glass of beer, you know, we are good guys, we ll just have some fun?

im not a monk. just a nuts with anxiety.

thanks..

Malcolm wrote:

Just don't get drunk.

Author: Malcolm

Date: Thursday, February 2nd, 2023 at 3:09 AM

Title: Re: There is no business like religion business.

Content:

jet.urgyen said:

Do you think Bodhisattvas charge for their help hahahahhah

Malcolm wrote:

Certainly, if it causes people to value that help more.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 10:17 PM

Title: Re: There is no business like religion business.

Content:

Soma999 said:

Market thinking : give the less possible, and take the maximum you can

Intention : profit, pleasure, me, myself, my big car

Malcolm wrote:

Very often people think terms of minimum effort maximum merit. Indeed, the whole theory of two accumulations in Vajrayana is based on this very principle.

Indeed, an appeal to merit making is the central feature of Buddhist marketing.

So let's not kid ourselves about the notion of debt and profit as operative concepts in karma and merit.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 8:08 PM

Title: Re: There is no business like religion business.

Content:

tobes said:

This is applying capitalist logic to something that thoroughly transcends such logic.

Malcolm wrote:

Sponsoring Dharma is still an exchange for value: people do these things for merit, to accumulate karmic capital. So it is actually right in line with market thinking. Indeed, karma is treated as debt by the Buddha, likewise merit is capital.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 7:50 PM

Title: Re: There is no business like religion business.

Content:

Aemilius said:

According to T. W. Rhys-Davids we have some knowledge about the economic and societal system in ancient India. In his book Buddhist India we find:

Buddha is quite clearly taking a political stance here, -we could say. Already this list of crafts has quite a lot of information in it.

Buddhist India

http://www.ahandfulofleaves.org/documents/Buddhist%20India_TWRDavids.pdf

Malcolm wrote:

This certainly tells us very little about the point I was making: "It's equally clear that we have a very imperfect idea of how instrumental market forces/potlatch expenditures actually were in spreading Buddhism, even during the lifetime of the Buddha."

And we actually do not have much insight into how the economic climate of ancient India. We know that Buddha encouraged prosperity among the laity and so on. We know that it was common for śrāvakas to be supported on alms. We know that there was currency of some form since bhikṣus were forbidden from individually handling gold and silver, etc., though in all vinayas there is a position for a Sangha treasurer, meaning that Sanghas held wealth, even from the earliest days. We generally assume that

Buddhism was most popular among the merchant class, and seems to have spread mainly along trade routes into Bactria, Central Asia, etc., and later along sea routes to China etc. But these insights are very external. We do not have much in the way of actual reports from the period of 500 -- 400 BCE of the economic life of India. And most of what we know of the ancient Indian economy is post-Alexander.

Aemilius said:

We can safely make the conclusion that they were quite wealthy and prosperous, as Jatakas and sutras tell us. They had enough wealth and free time to start wondering about the "meaning of life", or other philosophical questions about the nature of existence. And wealthy enough to support a class of idlers that were called sramanas (and brahmanas).

from Mahā-Sudassana Sutta, The Great King Of Glory:

"Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings, a righteous man who ruled in righteousness, an anointed Kshatriya, Lord of the four quarters of the earth, conqueror, the protector of his people, possessor of the seven royal treasures. This Kusinārā, Ānanda, was the royal city of king Mahā-Sudassana, under the name of Kusāvati, and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth. That royal city Kusāvati, Ānanda, was mighty, and prosperous, and full of people, crowded with men, and provided with all things for food. Just, Ānanda, as the royal city of the gods, Ālakamandā by name, is mighty, prosperous, and full of people, crowded with the gods, and provided with all kinds of food, so, Ānanda, was the royal city Kusāvati mighty and prosperous, full of people, crowded with men, and provided with all kinds of food.

Both by day and by night, Ānanda, the royal city Kusāvati resounded with the ten cries; that is to say, the noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and lastly, with the cry, 'Eat, drink, and be merry!'"

...

"And whoever, Ānanda, in the royal city Kusāvati were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those palms when shaken by the wind."

Malcolm wrote:

These are not contemporary reports, dating three hundred years APN. A lot can change in three hundred years.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 10:57 PM

Title: Re: Has the Chöd practice become almost obsolete in modern times?

Content:

yagmort said:

the main thing about chöd

Malcolm wrote:

The main thing about chod is understanding the four mārās and cutting through them. The liturgy, instrumentation, etc., that's all secondary.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:46 PM

Title: Re: There is no business like religion business.

Content:

Aemilius said:

According to T. W. Rhys-Davids we have some knowledge about the economic and societal system in ancient India. In his book Buddhist India we find:

Buddha is quite clearly taking a political stance here, -we could say. Already this list of crafts has quite a lot of information in it.

Buddhist India

http://www.ahandfulofleaves.org/documents/Buddhist%20India_TWRDavids.pdf

Malcolm wrote:

This certainly tells us very little about the point I was making: "It's equally clear that we have a very imperfect idea of how instrumental market forces/potlach expenditures actually were in spreading Buddhism, even during the lifetime of the Buddha."

And we actually do not have much insight into how the economic climate of ancient India. We know that Buddha encouraged prosperity among the laity and so on. We know that it was common for śrāvakas to be supported on alms. We know that there was currency of some form since bhikṣus were forbidden from individually handling gold and silver, etc., though in all vinayas there is a position for a Sangha treasurer, meaning that Sanghas held wealth, even from the earliest days. We generally assume that Buddhism was most popular among the merchant class, and seems to have spread mainly along trade routes into Bactria, Central Asia, etc., and later along sea routes to China etc. But these insight are very external. We do not have much in the way of actual reports from the period of 500 -- 400 BCE of the economic life of India. And most of what we know of the ancient Indian economy is post-Alexander.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 10:02 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

They do, but utilized without sufficient understanding that very tool will cause a direct

march to such places of woe.

Malcolm wrote:

It creates a positive cause, at the very least.

tobes said:

Do you really think this is the best way to go: Vajrayana without any foundations?

Malcolm wrote:

Jetsun Drakpa Gyaltsen pushes back against the idea that it is necessary for people to enter Vajrayana gradually. Why? Some people have foundation from past lives.

In Dzogchen in particular, the idea of making a distinction between sharp and dull is rejected out right.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:57 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

I don't begrudge scholars, translators, teachers etc their livelihood. But as much as we can acknowledge necessary costs for Dharma activities, we can also acknowledge forms of excess, corruption, worldly motivations etc. In all honesty, how do you feel when you flip through an issue of Tricycle?

Malcolm wrote:

I don't generally flip through Trike, etc. there is v nothing in those periodicals of interest to me, abnd hasn't been for years.

I am also not at all concerned about other peoples corruption, malfeasance, grift, etc. I just pay attention to my own conduct. I am pretty confident in karma and it's result.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:38 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

everyone will pay for glossy exotic empowerments, no one will pay for teachings on sufferings of the lower realms.

Norwegian said:

In Vajrayana, receiving the glossy exotic empowerments gives the practitioner every tool necessary to avoid the sufferings of the lower realms.

tobes said:

They do, but utilized without sufficient understanding that very tool will cause a direct march to such places of woe.

Malcolm wrote:

It creates a positive cause, at the very least.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:24 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

I think this is one of the core issues we need to think more carefully about; here we have a culture-tradition of intellectual property, in which words and ideas are indeed owned. This notion is so ingrained that it is basically naturalised. But can we establish such a thing from the perspective of Dharma (as opposed to liberalism)? I'm willing to hear someone try.....

I think we can get very selective when it comes to what is a western import and what is not.

PadmaVonSamba said:

Copyright issues are already pretty clear and well established. There are some grey areas. But I don't think there is anything new with regards to translated works, etc. The words of the buddha can't be owned, but translations of sutras can be. The images on centuries old Tibetan thangkas or Buddhist cave walls can't be copyrighted, but photos of them can be.

The original topic is about teachers who charge for teachings not being genuine. This is an unsubstantiated accusation. And anyway, these days with so much dharma information available free or inexpensively, good luck to the few that charge big bucks to support their little empires.

tobes said:

They are clear and well established. Here. In a liberal system, with liberal laws, based on liberal assumptions. I'm not convinced that the Buddha, Nagarjuna or Kongtrul were playing by those rules. The sense of ownership is very much connected to the OP, and I am suggesting that we're too quick to universalise our own conditions (without even realising that is what we're doing), and be highly selective in what we consider a Tibetan or Indian cultural secretion and what we consider an indispensable part of tradition.

Malcolm wrote:

Scarcity was always a selling point of Vajrayana and still is.

It's just a different approach to dealing with intellectual property, to put it in modern terms, it's vertical marketing.

It's equally clear that we have a very imperfect idea of how instrumental market forces/potlatch expenditures actually were in spreading Buddhism, even during the lifetime of the Buddha. What I am suggesting is that we have really very little insight into the economic climate of Buddhism until quote a late period.

Kongtrul lived in a fully developed market economy, and expresses regret at one point that he was involved in doing religious activities for money in order to further his projects.

I have never, not even once in my life, complained about a fee for a teaching. I think it is incredibly lazy for people to complain about having to pay for Dharma, any Dharma, lazy as well as selfish.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 1:06 AM

Title: Re: There is no business like religion business.

Content:

Malcolm wrote:

The idea that Dharma should be free comes from this western idea of not taxing churches.

PadmaVonSamba said:

Well I think it also comes from the idea that Buddhism teaches that should not be attached to wealth or material objects.

Malcolm wrote:

The Buddha also taught that lay people should make profits and accumulate wealth.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 1:03 AM

Title: Re: There is no business like religion business.

Content:

PadmaVonSamba said:

Financial Assistance

Once accepted, if you have financial hardships that make these financial commitments challenging, you can apply for a scholarship to help cover the annual administrative fee. We do not want financial challenges to prevent anyone from participating.

So, they are basically treating their program as an academic course and being up front about what they want people to pay, because there are people who will pay that. And then they provide a means for those who can't. They still want paid dues. So, as far as that goes, that's a requirement.

Malcolm wrote:

Correct, which means just like at a college, you have to show need based in sharing details of your income and so on with a stranger.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 12:44 AM

Title: Re: There is no business like religion business.

Content:

Malcolm wrote:

<https://learning.tergar.org/#precies-tables>

There are many other examples. Usually you can find some language somewhere that indicates that some accommodation with the financially challenged can be made. These are large nonprofits that employ many people, so what one is supporting is in fact a corporation, rather than a person.

Aryjna said:

Ah yes, I have had a Tergar subscription before. There is a statement that those who need assistance can contact them, which is what I had in mind when I said there are options for those who can't pay.

Malcolm wrote:

There is no admonition anywhere in the sūtras that the Dharma must be free. Quite the opposite, actually. There are reams of pages extolling the virtues of generosity. Material gifts are the primary dana of householders. If people, ordained or not, skilled in translation, explanation, composition, and debate are not afforded the leisure to engage in these activities, well, the world will be poorer in the Dharma.

What bothers some people is that they might be required to explain why they should be given free access to resources for which others are happy to contribute, regarding this inquiry as a violation of their privacy. They somehow regard Dharma education as different from other kinds of education.

The idea that Dharma should be free comes from this western idea of not taxing churches.

For example, the fees associated with becoming a Shingon Dai Ajari are prohibitive, which is one reason why only old men are Dai Ajaris in Shingon. Likewise, the fees for higher ranks in Soto, etc.

Jodo Shinshu priests charge money for rituals, like 2000 yen. Of course, this is peanuts. But the point is, they charge.

Also it is well known in Tibetan Buddhism that ritual lamas charge for their services.

Tibetan monasteries did not support monks. They were supported by their families, who also made large donations to monasteries. Some poor monks, of course, had to work menial jobs. Others chanted sutras on street corners for change, etc.

My teacher, Kunzang Dechen Lingpa, openly discussed the fact that many times there were teachings he could not attend because he did not have money. He just regarded it as his own lack of merit.

In fact, bitching about \$\$\$ and complaining about this or that fee is, for a Vajrayāna practitioner, a kind of jealousy and envy, and is quite negative.

To sum it up: If you can't afford it, don't go. If you can afford it...

Author: Malcolm

Date: Monday, January 30th, 2023 at 11:58 PM

Title: Re: There is no business like religion business.

Content:

Aryjna said:

I suppose so. Then now would be a good time for gelukman to tell us exactly what he is talking about, since no specific example of charging instead of asking for a donation has been presented in this thread, only general statements.

Malcolm wrote:

One can find many examples:

<https://www.taramandala.org/programs-overview/long-term-study-pathways/osel-nyingtig/financial-commitment/>

Payment of an annual administrative fee of \$350 due June 2021 and after being formally accepted into the program. This amount will be charged to your account annually. This fee covers administrative costs, translation of relevant texts, text editing and preparation, webcast administration and group oversight.

If you are a member in another long term program through Tara Mandala (Magyu or Gateway), please know that you will be charged a combined fee of \$500 for both programs starting at the time that you are accepted to the Ösel Nyingtig program (this reflects a \$200 discount for being part of both lineages).

Tergar:

<https://learning.tergar.org/#precies-tables>

There are many other examples. Usually you can find some language somewhere that indicates that some accommodation with the financially challenged can be made. These are large nonprofits that employ many people, so what one is supporting is in fact a corporation, rather than a person.

Author: Malcolm

Date: Monday, January 30th, 2023 at 11:28 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Varis said:

Recently saw an interview with Dr. James Mallinson and he stated that he's (controversially) of the opinion that Hatha Yoga has origins in Daoist alchemy. He points out that the same alchemical language, symbolism, and understanding of the body found in the amritasiddhi can be found 200-300 years prior in Daoist texts. He also mentions that Indian Rasayana utilizes substances indigenous to China and Chinese Weidan predates the Indian Rasayana tradition.

I'm curious to hear what others might think of this. Personally, I lean towards this theory myself. You can even find things such as Utkranti-like practices in the Shangqing scriptures and Daoist mythology (the story of Li Tieguai).

PeterC said:

This sounds highly implausible. I haven't watched the video - it's an hour long - but he'd need to do a lot better than the symbolism and understanding of the body, as although these look superficially similar, the functions of the channels, winds etc. are so different as to make it clear that you're dealing with two very different theories.

Malcolm wrote:

I've met Jim. He is a really nice guy. But he does not understand Ayurveda, and he has fallen under the spell of a kind of western academic consensus that is actually divorced from reality.

Author: Malcolm

Date: Sunday, January 29th, 2023 at 11:37 PM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

Manjushriwiz said:

A lot of freemasons I know are obsessed with power and they are very abusive corrupted people I prefer to stay away

Malcolm wrote:

Masons were instrumental in the formation of liberal democracy in England, the Americas, and on the Continent.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 6:02 AM

Title: Re: How are you preparing for death?

Content:

clyde said:

... in the Zen tradition I have composed a Death Poem, actually Death Poems as I've rewritten them over the years (which is also traditional). ...

Kim O'Hara said:

Death Poems are important in one of the series by Pattison which starts with Skull Mantra - <https://www.bookdepository.com/Skull-Mantra-Eliot-Pattison/9780312385392> - although I can't remember which one.

It's the only time I've come across the idea in Tibetan Buddhism so I don't know whether it's legitimately part of the tradition.

Kim

Malcolm wrote:

There are such things as last testaments (zhal chems), which are usually uttered in verse, so, it is quite common.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 5:32 AM

Title: Re: Meditation on Hrih

Content:

Thunder said:

I meditate quite regularly as a side practice. I started recently vedic mantra meditation, in a similar vein to transcendental meditation.

I have found it a lot more therapeutic than anapana, at least in dealing with stress.

For those unaware, mantra meditation involves the silent repetition in your mind of a seed syllable, like 'Ram' or 'Aham', which normally has some sort of religious significance, (although meaningless words like 'one' also work just as well, according to neuroscientist Howard Benson.)

I was practicing the other day and suddenly had a flash of inspiration to change the mantra to the syllable 'Hrih' - which is associated with Amitabha. Thus enabling the meditation to get a pure land 'flavour'.

Has anyone heard of a meditation like this before? I'm cautious about experimenting too much and going off piste.

Malcolm wrote:

There are sadhanas of Amitabha and Amitayus where the mantra is a single syllable.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 12:44 AM

Title: Re: Same empowerment on different "levels?"

Content:

drodul said:

I have received a deity empowerment from a terma cycle from two different lamas. The same concise sadhana was provided at each empowerment, though a more extensive sadhana was offered at only one. I'm pretty sure one lama described the practice as being "from the lineage of kriya tantra." The other said it was a highest yoga tantra practice, although it was the same deity, text, mantras, etc. Can the same deity practice be given at different "levels," depending on what the lama thinks is appropriate for the students in front of him?

Malcolm wrote:

It has more to do with what empowerments you already have.

If you receive a kriya empowerment, but have already obtained an empowerment of Hevajra, for example, you can practice that deity as an anuttarayoga tantra deity.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 11:54 AM

Title: Re: Back in the USA...

Content:

PeterC said:

Is there anything beyond speculation on which tsaklis inspired which major arcana?

Malcolm wrote:

I don't think they did.

All we really know is that playing cards were introduced by Mongols to Europe in roughly the late 13th century.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 10:22 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

Something very controversial, and I don't expect much (or any really) agreement. But: if a teacher is not ordained, then why not contribute to their own livelihood via paid labour like everyone else? There are many precedents for this in the Vajrayana too.

I know I'll be slammed for this!

I get the refrain: because they need 100% of the time in retreat, practice etc. But the issue is that we end up setting up a Brahmin caste. Maybe some can be Brahmins, dispensing this or that for a fee. But some can be outcasts, and some can be workers.

The idea that all should be Brahmins seems inconsistent with the range of possibilities heralded by the Vajrayana tradition.

Malcolm wrote:

The idea that it's actually anyone's business...is misplaced.

tobes said:

It is your business, if and only if, you are (for example), contributing to a cocaine budget as was the case with one well known Vajrayana master.

Malcolm wrote:

People were spilling all over each other to keep that guy's nose full of coke. None of that money came from the organization. They had good tax lawyers. Personal donations are personal donations, whether used for this or that. It's not a question of approve or disapprove, it's a question of people's right to waste their money however they see fit, whether it winds up as gold leaf on a statue or cocaine in someone's nose.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 7:27 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

Something very controversial, and I don't expect much (or any really) agreement. But: if a teacher is not ordained, then why not contribute to their own livelihood via paid labour like everyone else? There are many precedents for this in the Vajrayana too.

I know I'll be slammed for this!

I get the refrain: because they need 100% of the time in retreat, practice etc. But the issue is that we end up setting up a Brahmin caste. Maybe some can be Brahmins, dispensing this or that for a fee. But some can be outcasts, and some can be workers.

The idea that all should be Brahmins seems inconsistent with the range of possibilities heralded by the Vajrayana tradition.

Malcolm wrote:

The idea that it's actually anyone's business...is misplaced.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 5:25 AM

Title: Re: Ukraine News

Content:

PeterC said:

On the tanks though. Is this something the Russian military supply chain really could copy? China, sure, but its doubtful that they would then supply to Russia or use in a theater against NATO forces in the foreseeable future. And if not the tanks, what would you have equipped the Ukrainians with instead?

Malcolm wrote:

Neither China nor the Russians have the manufacturing capabilities to make these things on their own.

As for Iranian drones they use scavenged American chips. They do not have the capability of manufacturing their own.

Russian weapons are also made from parts from markets which are now closed to them.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 2:53 AM

Title: Re: Correct sanskrit pronunciation

Content:

Zhen Li said:

The matter is complicated.

Malcolm wrote:

I chatted with my Khenpo about this.

Having studied at Sanskrit University, first in his class for nine years, he really thinks these pronunciations are just incorrect, no matter how they got there. His point is that many brahmins are not actually very educated in Sanskrit, and just recite what they heard from their fathers.

This is not like v<-->b shift, or the b<-->f shift between Sanskrit and Latin. It's not consistent with Panini, according to him.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:26 PM

Title: Re: There is no business like religion business.

Content:

gelukman said:

The sutra and tantra man should be honest and say "I do it for the money".

I need to pay for my food, women, housing etc. There is no fault in that.

Then we know we are customers.

But a genuine guru who has realization. He dont have any need for any ones offerings. Otherwise it would be upside-down.

Malcolm wrote:

That's just plain bullshit.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:00 PM

Title: Re: There is no business like religion business.

Content:

Kim O'Hara said:

If we want teachers, of any tradition, we have to make provision for their food, housing and (often) travel.

Malcolm wrote:

Of course, that's just reality.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 11:35 AM

Title: Re: There is no business like religion business.

Content:

jet.urgyen said:

in vajrayana the guru owns the teaching. in sutrayana the preceptor doesn't.

Malcolm wrote:

No, that's not the principle.

The principle is that the guru is embodiment of the three jewels, so,offerings to the guru is of greater merit.

Kim O'Hara said:

Fine.

But that's gifts, not charges.

Kim

Malcolm wrote:

It's the same. Some masters, like Ra Lotsawa, literally had price lists.

Vajrayana is just different on this score.

Longchenpa nearly left his teacher because he couldn't afford the fee. The teacher, Kumaraja, slipped him the fee on the sly.

Indeed, the empowerment fee is built in, and mentioned in the tantras.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 11:25 AM

Title: Re: There is no business like religion business.

Content:

jet.uryen said:

in vajrayana the guru owns the teaching. in sutrayana the preceptor doesn't.

Malcolm wrote:

No, that's not the principle.

The principle is that the guru is embodiment of the three jewels, so, offerings to the guru is of greater merit.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 2:45 AM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

Sādhaka said:

Since the Tarot is based on the Vajrayana of the Mahasiddhas; we don't really need to go on wild goose-chases about Rosicrucian histories, etc.

Malcolm wrote:

Just the four suites: trumps (vajra), diamonds (jewel), hearts (lotus), and spades (swords, aka karma).

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:13 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

PeterC said:

Do we know which figures the major arcana are based on? Or is there informed speculation?

Malcolm wrote:

The major arcana seem to just have been trump cards.

The fool survives in modern playing cards the joker, to which any value can assigned, while kings, queens, and jacks were simplified out of the 22 trump cards.

Author: Malcolm

Date: Tuesday, January 24th, 2023 at 8:59 AM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

mystic_poet said:

you did the right thing. templar knights created the freemason tradition, in the crusaders era..

dharma is enough.

Malcolm wrote:

Speculative Masonry was actually created by Elias Ashmole, 17th century British Antiquarian.

Author: Malcolm

Date: Tuesday, January 24th, 2023 at 4:41 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

You are, in fact, passive aggressively accusing the Goenka folks of something or another, it would be more honest to just be direct.

jimmi said:

The mention of Goenka was in my post and not Skeering's. The taking of the 8 precepts was an important element of the first evening before the start of the ten day course. I

was quite surprised to find butter and milk being part of the breakfast servings the following first morning. It struck me as inconsistent with the spirit and meaning of the precept taking ceremony the previous evening.

Malcolm wrote:

The Buddha ate what was offered to him. So should you.

Author: Malcolm

Date: Tuesday, January 24th, 2023 at 4:15 AM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

PeterC said:

Not compatible. A fundamental tenet of masonry is belief in a supreme being. They leave it up to you which you believe in, but this isn't compatible with refuge in the three jewels.

Malcolm wrote:

Arguably, the original masons were deists, who professed Nature's God, which they called the G.A.U, the "grand architect of the universe," which, according most accounts, merely meant the laws of nature. Benjamin Franklin, Thomas Paine, and Ethan Allen were for intents and purposes atheists. The last, even wrote a long book defending his atheistic stance. Outright denials of the existence of supreme being could get you hung in those days, so deists couched their atheism in language of enlightenment science. Allen on the other hand, secure in his perch in Vt. went all out to condemn religion entirely:

https://www.gutenberg.org/cache/epub/37694/pg37694-images.html#link2H_4_0007

You will note that like other deists he give lip service to God, but if you read him carefully, he is an atheist:

Reason therefore must be the standard by which we determine the respective claims of revelation; for otherwise we may as well subscribe to the divinity of the one as of the other, or to the whole of them, or to none at all. So likewise on this thesis, if reason rejects the whole of those revelations, we ought to return to the religion of nature and reason.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 10:00 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

akuppa said:

perhaps not unlike one of the formless jhānas

PeterC said:

That would be a very strange conclusion to reach

akuppa said:

My interpretation. Perhaps I'm wrong

Malcolm wrote:

Quite unlike the formless dhyānas, which have objects, i.e. the concepts which form their substance.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 9:51 PM

Title: Re: Meaning and translation "druktongpa" or "Drubthob"

Content:

PadmaVonSamba said:

‘DRUK’ means dragon. ‘Pa’ is a suffix used as a kind of identifier. ‘thongpa’ is a kind of Indian dish of curried paneer.

Malcolm wrote:

drug stong means 1000 thunders or 1000 dragons, depends on context.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 9:05 PM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Malcolm wrote:

However, herbal rasāyana is much older than that, and depending on how old one imagines the Carakasamhita to be, certainly dates to before the common era.

Mercury rasāyana is only small branch of Ayurveda. And he is focuses only on the symbolic language in the Amritasiddhi which derives from the various processes used to prepare mercury sulfide.

Varis said:

Interesting, thank you Malcolm.

Do you know if the practices of drawing the essence of the elements, sun and moon, etc. in TB have antecedents in Indian Rasayana?

My knowledge of Ayurveda is woefully lacking but I know that similar techniques certainly exist within Daoist Neidan.

Malcolm wrote:

Other than mercury preparation, rasayana in Ayurveda is strictly herbal.

You would have to give some side by side examples. But there is rasayana in the tantras

of various kinds.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 8:56 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Kai lord said:

Always find it weird that Sri Singha

Malcolm wrote:

[/quote]

That account is quite late and not reflected in the sems sde and klong sde histories.

SilverFantasy said:

For those familiar with Dzogchen or Nyingma, is there any possibility that the Guhyagarbha tantra points to a sudden enlighten Indian school? Here's my thinking:

Malcolm wrote:

There is a mention of Shri Singha by Manjushrikirti, an 11th century scholar, who identifies the former as belonging to a group who emphasized the completion stage and dispensed with the creation stage as unnecessary. So, I find all the reams of pages written about the supposed origins of Dzogchen to be a bit dated and unnecessary in light of this information. The thirteenth chapter of the Guhyagarbha is quite clear about the meaning of Dzogchen.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 10:08 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Passing By said:

it seems trekcho is just as easy to misunderstand since it's also experiential

Malcolm wrote:

Trekcho is more difficult to explain, in fact.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 5:06 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Varis said:

Indian Rasayana

Malcolm wrote:

What he is referring to is use of mercury preparations. Mercury is not found on the Indian subcontinent, and it seems probably, based on Needham's History of Science in China, that the Indians learned mercury preparation from Chinese sources.

However, herbal rasāyana is much older than that, and depending on how old one imagines the Carakasamhita to be, certainly dates to before the common era.

Mercury rasāyana is only small branch of Ayurveda. And he is focuses only on the symbolic language in the Amritasiddhi which derives from the various processes used to prepare mercury sulfide.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 1:35 AM

Title: Re: In Madhyamaka is everything empty, without exception? Or is there something that exists?

Content:

Matt J said:

The shentong point of view in my mind is more of a description

Malcolm wrote:

It is the description itself that is the problem.

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 11:21 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

Therefore, we must distinguish how a sound is pronounced in different contexts, instead of assuming that a sound change will apply unconditionally.

Malcolm wrote:

Which is a burden of evidence you have not shown,

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 7:40 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

I learn new things all the time, but I've never seen or heard "ra" used to mark a reason.

Do you have an example of this?

Malcolm wrote:

The next time I run across this I will point it out. But that is not what I meant, In the sentence you provide “as kha is equivalent to Sa, it is pronounced kha.”

That’s bad reasoning.

nyamlae said:

That's not what the text I quoted says. It says,

གཞི་ལས་ཁྱིམ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་ཏུ་འདིའི་སྒྲ་ལ་ཞེས་བཤད་གྲགས། "because it is clarified in a classic text that Sa [is read] as equivalent with kha..." In this sentence there is an explicit reason, namely གཞི་ལས་ཁྱིམ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་ "because it is clarified in a classic text", so the reasoning given for pronouncing Sa as kha is that this is what is taught in a classic text.

Malcolm wrote:

But he does not identify the text?

Kha may retroflex in the series of ka kha ga gha nga, as is Sa, but that does not result in kha and Sa having equivalent pronunciations.

Kha is not retroflex in any context.

It's position in the series is the same as ṣa. śa ṣa sa, ka kha ga, etc.

It may be the case that in some communities in India there is retroflex drift from Sa to kha, but it wouldn't stand at Varanasi, and certainly when I learned how to chant Vedic chants with Ramasvami, Sa was Sa and not kha.

Okay, great, so you acknowledge this now.

I acknowledge evidence it presented.

That's not what it says; it says that [puruSa] is pronounced [purukha],

Final vowels are often left unvoiced, for example, my Khenpo leaves the short a at the end of Sanskrit words unvoiced, as he was taught (and yes I am aware this not universal in India).

That is just the Madhyandina style, too, because there is other evidence presented in the initial proposal I linked (e.g. likhyate written as liSyate) that show these letters were sometimes treated as equivalent before consonants too.

And what evidence do you suppose, apart from your 14th century manual, there is to show that there was a strong enough influence of this Madhyandina style or something similar on Tibetans—that is, North Indian tantrikas in the period from 800-1400 instructing Tibetans to pronounce ṣa as kha—to cause Tibetans to universally adopt this pronunciation against ṣa as ṣa, when there are so many other instances of Tibetanizations of mantra, like Pema for Padma (because for Tibetans, a consonant after "a" turns it in á, as in padma, but also 'das pa etc)? What about turning aṣṭa into akha, obliterating both ṣa and ṭa? If it were as you say, it ought to be more systematic. But it isn't really.

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 5:33 AM

Title: Re: If there is no self, then who or what is being reborn?

Content:

Ophidian Rainbow said:

If there is no self, then who or what is being reborn?

Malcolm wrote:

Put in the simplest terms, no entity transfers from this life to the next, but there is a serial continuity between this life and the next.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 9:16 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

I just came across this old meme (I found it on FB at least 4 years ago) and wondered where on the timeline we think we might be now...

timeline-s.jpg

Kim

Malcolm wrote:

Screen Shot 2023-01-21 at 8.16.04 AM.png (88.8 KiB) Viewed 86 times

Author: Malcolm

Date: Saturday, January 21st, 2023 at 8:11 PM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

I learn new things all the time, but I've never seen or heard "ra" used to mark a reason. Do you have an example of this?

Malcolm wrote:

The next time I run across this I will point it out. But that is not what I meant, In the sentence you provide "as kha is equivalent to Sa, it is pronounced kha."

That's bad reasoning.

Whereas, Sapan clearly points out za, Sa, and sa all should be pronounced within the range of sa.

Kha may retroflex in the series of ka kha ga gha nga, as is Sa, but that does not result in kha and Sa having equivalent pronunciations.

It may be the case that in some communities in India there is retroflex drift from Sa to kha, but it wouldn't stand at Varanasi, and certainly when I learned how to chant Vedic chants with Ramasvami, Sa was Sa and not kha.

[
nyamlae said:
Plus, Zhen Li has already commented on how this is also done in Newar recitation.

Malcolm wrote:
Tibetan influence. My roommate for many years (since passed) was Newari. He chanted the Namasmangala in perfect Sanskrit daily. I listened to him every morning. Granted he also was at Varanasi at the same time as Khenpo Migmar, but he had been doing this since he was a small boy, and his father was a famous Newar Lama who trained in Tibet.

nyamlae said:
So, it is established beyond any doubt that this pronunciation of ṣa as "kha" is a known phenomenon in North India, not some oddity restricted to Tibetan.

Malcolm wrote:
Not buying it.

Your response article points out that this Yajur Veda voicing is a voiceless pronunciation, i.e. "purukh," not "purukha." So for example, following the article itself, no one would pronounce bhaḥsajya as Bhekhenze as Tibetans regularly do, since in these instances Sa followed by the vowel, etc.

Author: Malcolm
Date: Saturday, January 21st, 2023 at 10:05 AM
Title: Re: Correct sanskrit pronunciation
Content:

nyamlae said:
This is a good reason to be skeptical of his guide, but it does not actually prove that his guide is mistaken, nor (if so) in what way. More information about these guides and about the education of their authors (including Narthang Lotsawa) would help us better understand which pronunciations are well-grounded in Sanskrit tradition, and which

pronunciations are of Tibetan origin. This is one of my main goals and interests in translating this literature.

Malcolm wrote:

We already know Sapan had thirty Sanskrit tutors, and some modern Marathi pronunciation of purusha as purukha is hardly convincing on any level.

I do want to add however that your investigation is interesting, if quixotic,

Author: Malcolm

Date: Saturday, January 21st, 2023 at 9:52 AM

Title: Re: Correct sanskrit pronunciation

Content:

Malcolm wrote:

ཁ་མཐུན་པར་

nyamlae said:

This is presented as an adverb (པར་), not as a reason (ལུགས་).

Malcolm wrote:

Nick, you pay too much attention to western grammar standards.

The la don ra frequently stands as a “reason.”

In any case, there is no chance kha is a valid pronunciation of Sa.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 6:10 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

So if you see no issue with teaching Dzogchen without rebirth,

Malcolm wrote:

You really do need to read more carefully. I never said we could teach Dzogchen sans rebirth. I said that not believing in rebirth was not a barrier to studying and practicing Dzogchen. I am pretty sure that if someone _really_ practices Dzogchen, they will begin to have the five eyes and so on, whether they started out believing in rebirth or not.

Adamantine said:

why did you share this here in this thread?

Malcolm wrote:

I was just confirming what someone else said.

Certainly on an Internet forum we have to, or there wouldn't be too many posts...

The latter would be preferable, in many respects.

Generally, there is disagreement about whether it's important to properly pronounce Sanskrit mantras in Tibetan Buddhism. There's a lot of interesting debate to be had here, and yes it is always good to follow your teacher, but you also deserve a simple answer to your question. So, whether you're on team vajra or team benza, here are the proper way to pronounce the Sanskrit

You provide the Western-style pronunciation, which is fine, but it's specifically in the "team vajra" camp.

Tibetans aren't really mispronouncing Sanskrit; they are following pronunciation standards that are hundreds of years old, laid out in the many Mantrasya Pathopaya (མན་སྐད་ཀྱི་བསྟན་འགྲུ་ཐབས་) texts that are part of the tradition. Everything from the pronunciation of ལྷ་ as "soha" to the pronunciation of ཁ་ as "kha" are intentional, educated decisions. For example, see page 31 of

https://www.serajeyrigzodchenmo.org/images/book/pdf_folder/rig_ney/da_rigpa/sanskrit_sog/sanskrit/%E0%BD%A6%E0%BE%94%E0%BD%82%E0%BD%A6%E0%BC%8B%E0%BD%80%E0%BE%B1%E0%BD%B2%E0%BC%8B%E0%BD%96%E0%BD%80%E0%BE%B3%E0%BD%82%E0%BC%8B%E0%BD%90%E0%BD%96%E0%BD%A6%E0%BC%8B%E0%BD%A2%E0%BE%A9%E0%BC%8B%E0%BD%A0%E0%BD%82%E0%BE%B2%E0%BD%BA%E0%BD%A3%E0%BC%8D.pdf (མདྲ་ལྷ་བྱ་ལས་མདྲོ་ལྷ་བྱ་བ་བླག་གོ། "for example, from satva you should read satow.") or page 22 of <https://archive.org/details/bdrc-W1AC257/page/22/mode/2up?view=theater>

(གཞུང་ལས་པ་ནི་ཁ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་པ་འདིའི་རྒྱ་ཁ་ཞེས་བསྒྲག་དགོས། "As is clarified in the classics, པ་ has the same aspect as kha, and so the sound of this པ་ should be read as kha.")

This work by Gendun Pal is actually quite late, he lived in 14th to 15th century, when the contact of Tibetans with India was quite limited already, so no wonder, that some mistaken pronunciations are presented as correct.

Malcolm wrote:

Yes, but our friend here knows better than everyone so...

Author: Malcolm

Date: Saturday, January 21st, 2023 at 5:13 AM

Title: Re: Yeshe's really back!

Content:

↑ said:

Just as I never asserted that we should parse out the teaching of rebirth in Dzogchen. I just said, repeating the words of ChNN, we don't need to believe anything in Dzogchen. Beliefs come and go, change, get dropped, etc. What we need in the Dharma is knowledge, personal and direct knowledge, not beliefs, including belief in rebirth. If we come to that conclusion based on our own experience, great. But if not, that's ok too.

Adamantine said:

So then following through with this view, it shouldn't be at all surprising, or controversial then, if Yeshe "definitely rejects rebirth, and.... went so far as to offer a course of "Dzogchen without rebirth" at one point."

Malcolm wrote:

Either I was unclear or you should read more carefully—that was Igor.

Adamantine said:

So why bring it up?

Malcolm wrote:

You did when you quoted me.

Adamantine said:

Also it still is difficult to reconcile the ease with which you promulgate this perspective right after writing:

"Ending rebirth in the three realms is not a secondary consideration in Dzogchen...

Malcolm wrote:

Not at all. There is a difference between explaining what is taught in the text and guiding people who are interested in the teachings. For the former, one explains what they say. For the latter, one does not force beliefs on people.

Now in particular, since Dzogchen really cannot be confirmed through words, one does not have to believe anything. All the words of the mundane vehicles and the nine yanas are just abstract intellectual analysis, just so many words.

Since [dharmatā] is beyond the intellect, analysis, and words,
it is seen with the sense organs, but not with wisdom (prajñā).

Nevertheless:

In the natural Great Perfection,
though the mind that has a referential view is exhausted,
sometimes [the view] is confirmed with words.

--Sound Tantra

As they say seeing is "believing."

Adamantine said:

I mean, you've gone to great lengths to try and explain how asserting both perspectives
is compatible for you, or that they are really the same perspective, but admittedly I'm
having a hard time following your logic on this one.

Malcolm wrote:

Perhaps you are being overly intellectual.

Adamantine said:

How could we have direct knowledge of death, the bardo, or rebirth until we actually die?
Unless of course we have memories of a prior life or death, -but even the validity of
those memories could be questioned as fantasy or delusion... So if we are to seriously
apply ourselves to teachings and a path which has so much emphasis on birth, death,
bardo and rebirth, then we should have some degree of confidence in these things,
based on inference, not direct experience, imho.

Malcolm wrote:

As I mentioned, the Kalamas Sūtra presents a Buddhist Pascal's wager.

But in Dzogchen, intellectual beliefs don't cut it, even if sometimes we have to explain
things in words.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 4:57 AM

Title: Re: Yeshi's really back!

Content:

Archie2009 said:

It is very naive to think people in the arts and humanities are warmer, kinder, and
smarter in a compassionate way. I don't want to appear strident, but it's like the thought
of a twenty something.

Malcolm wrote:

Maybe, but at least they can talk about things other than weed, video games, and Elon Musk.

Dechen Norbu said:

You really think people who choose science only talk about that? You need to get out more, Malcolm!

Malcolm wrote:

Among people with higher educations in the US, those with STEM educations are the least educated and most poorly informed people I know. They rarely know anything about history, philosophy, etc.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 4:37 AM

Title: Re: Yeshi's really back!

Content:

Norwegian said:

Personally I think that today it would be nice if more people entered the arts, humanities, pedagogy, and so on, and focused on receiving an education which makes them warmer, kinder, and smarter in a compassionate way, rather than this exaggerated focus on STEM all the time, which leads too many people into becoming cold and sterile and unable to think outside the box.

Archie2009 said:

It is very naive to think people in the arts and humanities are warmer, kinder, and smarter in a compassionate way. I don't want to appear strident, but it's like the thought of a twenty something.

Malcolm wrote:

Maybe, but at least they can talk about things other than weed, video games, and Elon Musk.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 3:23 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

The four noble truths were taught together in one sermon.

It's kinda missing the point to parse them out as if they weren't presented together, and meant to be understood together, imho.

Malcolm wrote:

The Buddha was presenting them because they were what he understood. He was not insisting that the five ascetics that he taught were required to agree.

Adamantine said:

That was just a set up for the second, third and fourth. He didn't feel the need to shelter the students from the idea of rebirth, give them time to work with just the first for weeks, months or years before daring to propose the second.

Malcolm wrote:

Whoever implied we should shelter students from the idea of rebirth? You completely have not understood my point at all.

Adamantine said:

According to you, we should never teach Dzogchen teachings to anyone apart from card-carrying Buddhists.

This is a straw man, as I never asserted this...

Malcolm wrote:

Just as I never asserted that we should parse out the teaching of rebirth in Dzogchen. I just said, repeating the words of ChNN, we don't need to believe anything in Dzogchen. Beliefs come and go, change, get dropped, etc. What we need in the Dharma is knowledge, personal and direct knowledge, not beliefs, including belief in rebirth. If we come to that conclusion based on our own experience, great. But if not, that's ok too.

What tiny locust was trying to get at, is if we have real knowledge of the basis, then these questions don't matter. My reply to him was, "great, but this ignores the existential questions Dzogchen seeks to solve," which is why we have the idea of suffering, etc. to begin with.

You brought up some old posts because somehow you thought I needed to be reminded of how people can change (). I then pointed out one statement, emblematic of the whole, which is that people don't need to believe anything in Dzogchen. Dzogchen is beyond religion and philosophy, as Chogyal Namkhai Norbu famously stated. Most people still do not understand what that means. If Dzogchen is beyond religion and philosophy, then of what use are beliefs for a Dzogchen practitioner?, including the belief that consciousness perishes at death or continues at death? It's not that I don't personally accept rebirth, etc. I do. You know that. But just because I believe these things does not mean they are of value or even true. But one thing I do know is the meaning of Dzogchen teachings through my own experience. I don't need to believe it.

Adamantine said:

" As far as Ray goes, I criticized him for saying that rebirth was not a necessary part of the Dharma taught by the Buddha. He was wrong to say that. So, not I am not sorry for making that observation. If someone claims that we can eject rebirth as so much Asian baggage, that person is not teaching the Dharma of the Buddha correctly. "

Malcolm wrote:

Correct, it is a necessary part of the Dharma. It is just not necessary to force beliefs on

people.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 2:51 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

Yet we also know that we can find thousands of passages from Buddha referring to karma and rebirth from the 4 noble truths onwards, to every one like this. And that's because it's quintessentially integral to the enterprise of the Buddhist path.

Malcolm wrote:

You are missing the point and creating a tempest in a teapot.

The Buddha never said to anyone, "If you don't accept rebirth, I won't teach you."

Buddha educated people about what he observed to be the principle existential issue facing human beings, suffering. He did not say first, "rebirth is suffering," he said first "Birth is suffering:"

"The Noble Truth of Suffering (dukkha), monks, is this: Birth is suffering, aging is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering — in brief the five aggregates subject to grasping are suffering.

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

He identified the cause as rebirth only in the second truth of nobles:

"The Noble Truth of the Origin (cause) of Suffering is this: It is this craving (thirst) which produces re-becoming (rebirth) accompanied by passionate greed, and finding fresh delight now here, and now there, namely craving for sense pleasure, craving for existence and craving for non-existence (self-annihilation).

So you are putting the cart before the horse.

He also recommended that people not accept anything he taught without consideration or examination.

Adamantine said:

It's not clear why you present this after the prior sutra quote..though since you seem to be fitting them together I'll reply accordingly. If birth was the only cause of suffering, and not rebirth, then the project of relieving oneself from the extremes of suffering in your version of a rebirth-free 'samsara', would be as simple as suicide.

Malcolm wrote:

Suicide isn't simple. And that's not what I am saying. What I am saying is that we cannot expect people to operate from first principles, for example, rebirth, they don't even accept.

According to you, we should never teach Dzogchen teachings to anyone apart from card-carrying Buddhists. I don't agree with this point of view. I never said rebirth was not a part of Dzogchen teachings, because of course it is, I just said it was not necessary for people to believe it as a prerequisite for entering Dzogchen teachings, and frankly, neither did ChNN.

Adamantine said:

“ "Long have you (repeatedly) experienced the death of a mother...
<https://www.accesstoinsight.org/tipitaka/sn/sn15/sn15.003.than.html>

Malcolm wrote:

The Buddha never expected anyone to take these assertions on faith, but only after reasoned consideration and investigation.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 12:32 AM

Title: Re: Correct sanskrit pronunciation

Content:

Malcolm wrote:

There is no evidence that Sera Jetsun studied Sanskrit with a native Sanskrit speaker.

nyamlae said:

Who is Sera Jetsun?

Malcolm wrote:

My error, I see that this is by dge 'dun dpal, 14th century.

His reasoning is also unsound.

What reasoning, and how? [/quote]

པཱ་ནི་ཁ་དང་ཆ་མཐུན་པར

There is also no evidence that pronouncing a labial as a guttural is valid in any Sanskrit context.

What labial?

ཤཱ.པ

Sure, but this is not what I mean. I'm not saying that every single Tibetan is an expert in Sanskrit, I'm saying that Tibetans in general are making intentional and textually-based decisions for Sanskrit pronunciation; and furthermore, I see no reason to think that all these deviations from whatever norm are reducible to Tibetans just being bad at pronouncing Sanskrit.

You mean like "shing kun" for Hingu?

Author: Malcolm

Date: Friday, January 20th, 2023 at 11:52 PM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

Regarding this one statement of yours in particular, I have to admit I'm now even more confused. I certainly did notice you wrote "without the existential issue of birth in samsara", I didn't include that in the quote merely to be succinct. Actually, that was precisely what caused me to read it as referring to rebirth, since the term samsara refers of course to the harrowing continuity of cyclic existence..in which rebirth is naturally implicated.. there is no samsara without rebirth. To cite Rigpa wiki "Samsara (Skt. saṃsāra; Tib. རྒྱལ་ཁོར་བ་, khorwa, Wyl. 'khor ba) is the cycle of conditioned existence, birth and death, which is characterized by suffering and in which one is continually reborn until attaining nirvana. "

But of course you know this quite well, ...so?

Malcolm wrote:

Birth has the consequence of suffering, whether one accepts rebirth or not. Everyone who is born ages , grows ill, and dies.

Saṃsāra basically means to wander around. In the context of Indian Buddhist texts, it means punarbhāva, rebecoming. But the Buddha never asked people to accept rebirth uncritically, rather than Buddha's discourse into free inquiry, we can call the Kalama Sutta the Buddha's version of Pascal's wager:

"The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found.

<https://www.accesstoinight.org/lib/authors/soma/wheel008.html>

At the level of what we ourselves actually experience in our lives it is clear where transmigration begins; it begins in any instant in which we enter into dualism just as it ends when we rediscover the primordial state...

Chogyal Namkhai Norbu. The Crystal and the Way of Light: Sutra, Tantra and Dzogchen (pp. 90-91). Kindle Edition.

Some people think Dzogchen is about realizing some awakened state. It isn't. It's about cessation. Dzogchen is the third truth of nobles Recognizing the basis is the method we use in Dzogchen, but it isn't the end goal.

"Bliss" in Dzogchen is a negative definition, like the rest of Buddhadharma. It means we are no longer subject to suffering at all. When we have realized this state, then we can be of much benefit to others. Until that time, our ability benefit others is quite curtailed by our own limitations.

Author: Malcolm

Date: Friday, January 20th, 2023 at 11:00 PM

Title: Re: Few more questions please !

Content:

Mystic Sam said:

Is there a factor why such realized person dont develop perfect siddhis ?

Malcolm wrote:

There is only one siddhi that actually matters: awakening.

Mystic Sam said:

Thank you Acharya.

I totally agree with that.

My current system ends with something like deity yoga and developing all siddhis. Yet I am not very motivated in this current system because I seek liberation for myself and helping all sentient beings to liberate, I reminds myself of this goal every night. That is why reading about Dzogchen and Bodhisattva the first time about year ago deeply affected me. It made a lot of sense when I was very confused.

Having said that, it really worries me and saddened me that after hearing the experience of many people practicing Dzogchen, I can not find evidence of realization or perfection among these practitioners. I tell myself they must be hiding their realization or

achievements.

Malcolm wrote:

Among mundane siddhis, the most important one is being kind to everyone.

Author: Malcolm

Date: Friday, January 20th, 2023 at 9:39 PM

Title: Re: Yeshi's really back!

Content:

tinylocusta said:

, "he's doing it only to keep the institution"

Malcolm wrote:

In a democracy, leaders should to be questioned. They are answerable to their constituents. Dzogchen Community was set up ChNN as a decentralized, direct democracy, not a fiefdom. Transparency and freedom of speech are essential to the functioning of a healthy democracy. Leaders of a democratic organization are public people. They don't have the same rights to privacy that private citizens enjoy.

So, Is YN a part of Dzogchen community or not? Is he a leader in Dzogchen community or not? Is he the honorary president? People have a right to know these things and not be continually kept in the dark, with information only trickling out from fraught and disturbing meetings which no one is "allowed" to record, discuss, etc., and occasional communiques from the Merigar Gakyil. The situation may be reaching some measure of resolution, after four years, but frankly, it's all still pretty opaque to everyone and this has been going on for far too long.

Author: Malcolm

Date: Friday, January 20th, 2023 at 8:50 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

And so he is a very valuable source of data, but he is not the only source of data.

Malcolm wrote:

There is no evidence that Sera Jetsun studied Sanskrit with a native Sanskrit speaker. His reasoning is also unsound.

There is also no evidence that pronouncing a labial as a guttural is valid in any Sanskrit context. It is a laughable, unsupportable contention.

My teacher studied Sanskrit for many years at Sanskrit University.

Author: Malcolm

Date: Friday, January 20th, 2023 at 7:17 AM

Title: Re: Few more questions please !

Content:

Mystic Sam said:

Is there a factor why such realized person dont develop perfect siddhis ?

Malcolm wrote:

There is only one siddhi that actually matters: awakening.

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:36 AM

Title: Re: Correct sanskrit pronunciation

Content:

Zhen Li said:

And while sh (श) is closer to s (स), ण is often pronounced as kh (ख = ण)—this is a convention that is found even in some Vedic Sanskrit (e.g. ṛṣi being pronounced like "rikhi").

Malcolm wrote:

Newar belongs to the Sino-Tibetan language family, so it is not surprising that they have same the pronunciation issues with ṣa and kṣa as Tibetans do.

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:18 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

fckw said:

Well - never having had the opportunity to even hear about them also blocks one's realization. That was the state of things for the last 1000 years or so for 99.999% of humanity.

Malcolm wrote:

And it still will be for the next 1000 years because there are never very many qualified teachers of Dzogchen around.

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:02 AM

Title: Re: Yeshe's really back!

Content:

Malcolm wrote:

If they are interested in Dzogchen teachings, this means they have karmic traces for it and not otherwise. This means they will have enough interest to seek out a proper teacher and put those teachings into practice. And in time, and based on their own direct experience through practicing the Dharma, rather than beliefs, they will understand many things they did not understand before, as it should be.

Adamantine said:

Ok, so up until that time—which could be many years—then for them:

“Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of “Ati lite (tm)” is just an empty lifestyle choice.”?

Then how does one lead to the other?

I’m not quite sure how you don’t see any contradiction here.

Malcolm wrote:

You will note that I said, "without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all." I said only "birth," and quite deliberately so. Why? Because birth results in the suffering of aging, illness, and death, which no one can deny. So, no contradiction, but nice try. Are you tiring of this game yet?

Author: Malcolm

Date: Friday, January 20th, 2023 at 5:40 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

that Malcom remarked that this was just a political / institutional ploy for them to keep their legal status...

Malcolm wrote:

It's also a fact that this was an issue for Merigar. Now it is not.

People in the area were surprised by this announcement. It was quite unexpected.

Author: Malcolm

Date: Friday, January 20th, 2023 at 5:37 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:
This certainly reads as discouraging.

Malcolm wrote:
Sorry, but facts are facts. They might be uncomfortable for you, but they are what they are.

Author: Malcolm
Date: Friday, January 20th, 2023 at 5:32 AM
Title: Re: Yeshi's really back!
Content:

Adamantine said:
At a surface glance,

Malcolm wrote:
Well, you probably should not take a superficial glance at anything I say.

Adamantine said:
“Ending rebirth in the three realms is not a secondary consideration in Dzogchen, like all teachings of the Buddha, it’s the main point”

And “without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of “Ati lite (tm)” is just an empty lifestyle choice.”

Contrasts with “if you can put yourself at the feet of qualified master who teaches Dzogchen from their own experience then there is no limit of benefit and you will receive transmission whether you are a Buddhist, an Catholic or an Alien.”

And “One does not need beliefs for Dzogchen”

Clearly, a Catholic who believes in everlasting heaven or hell, can not reconcile rebirth with their beliefs.

Nor can a materialist, nihilist, etc.

Malcolm wrote:
If they are interested in Dzogchen teachings, this means they have karmic traces for it and not otherwise. This means they will have enough interest to seek out a proper teacher and put those teachings into practice. And in time, and based on their own direct experience through practicing the Dharma, rather than beliefs, they will understand many things they did not understand before, as it should be. In Buddhadharma, in general, we do not coerce people in believing anything, but on the other hand, we certainly point out the issues the Buddha's Dharma was meant to

resolve.

In any case, the original author of the statement, "One does not need beliefs for Dzogchen," is Chogyal Namkhai Norbu. Beliefs will never lead to buddhahood, including believing in any kind of Buddhism. But one can confirm the truth of the teachings that exist in Buddhadharma, but that depends on personal experience and direct perception, even inference is not enough:

Just as gold is burnt, cut, and filed,
bhikṣus, the wise should
thoroughly investigate my teachings,
and not accept them due to devotion.

I just don't agree we have to force people to become card-carrying Buddhists if they are interested in Dzogchen teachings. That is religion, not Dharma. Dzogchen is beyond the worldly vehicles and the nine yānas. But that does not mean it does not confirm the essential truth of the Buddha's Dharma.

Adamantine said:

I hope recognizing that, it could inspire giving leeway for others to do the same, such as Yeshe in this case..

Malcolm wrote:

You've completely misjudged my post to tiny locust and its intent. It had nothing to do with YN.

Author: Malcolm

Date: Friday, January 20th, 2023 at 3:20 AM

Title: Re: Correct sanskrit pronunciation

Content:

Soma999 said:

There are many variations on pronunciation of mantras chanting depending on the regions.

Malcolm wrote:

In the text I provided, Sapan notes regional variations.

Author: Malcolm

Date: Friday, January 20th, 2023 at 3:07 AM

Title: Re: Yeshe's really back!

Content:

tinylocusta said:

However, as a Dzogchen practitioner, you need to make a crucial discovery.

Malcolm wrote:

This does not mitigate anything. Dzogchen practitioners also experience death, etc. Discovering instant presence is just the first step. It's not enough.

Author: Malcolm

Date: Friday, January 20th, 2023 at 2:13 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

If you need the following conditional exception to amend your prior one-liner, then the prior one liner "One does not need beliefs for Dzogchen" was both inaccurate and misleading.

Malcolm wrote:

It is perfectly accurate and not misleading.

Adamantine said:

To avoid that, it would have to read something like "One does not need beliefs for Dzogchen, except for the belief in reincarnation, which is absolutely indispensable." .. or something similar.

Malcolm wrote:

No. For example, we do not need to believe we are suffering. When we are suffering, there is nothing to believe. It is a fact. When we discover we are suffering, we are already entering into the existential quandary the Buddha pointed out, "We are suffering, but why are we suffering?" This requires some investigation, some diagnosis so we can get at the cause. But we do not have to have any beliefs at all to enter Dzogchen teachings. Along the way, it will become evident to us that we need to understand the cause of the three poisons, and so on. Along the way we will discover that the eight-fold path has right view, and right view entails not rejecting karma and dependent origination and so on. But one is not required to have any beliefs at all. All one has to understand, in order to enter Dzogchen teachings, is that one is suffering.

Adamantine said:

Well, let's at least give Yeshe a chance to recontextualize, or explain or retract his earlier statements. Who knows, he may surprise us.

Malcolm wrote:

Frankly, I am not that interested in what YN believes or does not believe. It does not concern me. I have no interest in conditioning him or anyone else.

What concerned me was a statement by tinylocust here:

<https://www.dharmawheel.net/posting.php?mode=quote&p=653459>

I don't think you need to have any beliefs to be a Dzogchen practitioner. But if one is sincere about Dzogchen, one has to recognize that the solution posed to ones suffering involves the idea of the cause of suffering, karma and affliction. That one has to investigate for oneself. Being unsure of rebirth, which is something ordinary people simply take on faith, is normal. It is not disqualifying.

If however, someone claims that the teaching of rebirth is unnecessary, this is obviously false and attempts to remove rebirth, karma, and dependent origination, etc., as being key parts of the solution to suffering offered by Dzogchen teachings is incorrect. I have always maintained this, I maintained it then, maintain it now, and will always maintain it. I will also always maintain that one does not have to believe anything to practice Dzogchen teachings, because Dzogchen teaching is not based on intellectual analysis, reasoning, or words. If you find it dissonant that I have these two perspectives that are seemingly in opposition, I am sorry. But nothing has changed. You are only looking at one thing I wrote in 2012, not everything. You will never find one word where I negate rebirth, karma, dependent origination.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:22 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

"One does not need beliefs for Dzogchen. Just personal experience. "

Malcolm wrote:

Correct. I stand by all these statements. "Beliefs" belong to lower vehicles.

However, Dzogchen sets out to resolve the existential predicament the Buddha pointed out, but without intellectual beliefs. If someone shows up at my teaching, I don't tell them they have to believe anything, or change what they do believe. My job is to teach them what they need to understand about their own nature, not condition them into adopting a new set of beliefs. Eventually, we can even drop the idea of karma if and when we can really be in our own nature.

However, there is no point in practicing Dzogchen if one does not take the four truths of nobles as a basis. If someone does not have the idea that there is rebirth caused by the three afflictions, there is no point in practicing Dzogchen, other than to have a more relaxed attitude in this life. Certainly all the teachings of rushan, etc., won't make any sense to someone like this. And as for relaxation, you can get that with the Calm app.

In the end, Dzogchen is about ending afflicted existence in samsara.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:18 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

I recall the phase when you were promoting Dzogchen...entirely outside of Buddhism, or any religious container, in a quite absolute way.

Malcolm wrote:

The state of Dzogchen is absolutely outside of Buddhism or any religious container. Dzogchen tantras say so quite explicitly, such as the Sound Tantra:

Since [dharmatā] is beyond the intellect, analysis, and words...
the common vehicles will not accomplish the meaning
since dharmatā cannot be seen through words.

"The common yānas" refers to the nine yānas.

Adamantine said:

Now as a public teacher of Dzogchen, your presentation is much more traditional.

Malcolm wrote:

Only in the sense that I base myself on actual Dzogchen texts, which are not my own idea.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:05 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

(གཞུང་ལས་པ་ནི་ཁ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་པ་འདིའི་སྐྱུ་ཁ་ཞེས་བཤྲག་དགོས། "As is clarified in the classics, པ་ has the same aspect as kha, and so the sound of this པ་ should be read as kha.")

Malcolm wrote:

Sorry, but these are incorrect pronunciations. Tibetans mispronounce mantras because there are certain sounds they cannot easily make, like kṣa in in the middle of a word, or hriḥ without a sibilant added to it.

If you wish to know how a Tibetan highly educated in Sanskrit pronounces mantras, you should read Sakya Pandita's Flower that Produces Fruit (sngags kyi klog thabs 'bras bu

'byung ba'i me tog, https://legacy.tbrc.org/#library_work_ViewByOutline-001CT00264CZ122043%7CW22271)

ཁ་པ་སྐྱེ་ཡི་གེ་གསུམ།
སྐབས་ཀྱིས་མྱེ་ལ་གང་བདེར་བཞག།

In other words, they are sibilants, produce with the tip of the tongue.

Sapan had thirty pandita tutors, there no more authoritative source for how Sanskrit was pronounced by 13th century Indians.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:51 AM

Title: Re: Yeshi's really back!

Content:

Virgo said:

Will you guys? And what if he doesn't? Will you go against him?

Malcolm wrote:

It is not a question of for or against. It is a question of agree or disagree. There have always been people in the DC whose view is basically annihilationist. There are others who stridently insist they are not Buddhists. Still others who think Dzogchen, Advaita, and Trika have the same meaning. I disagree with them, and they know it. But I am not interested in conditioning them, even though they are completely wrong. I should add, such people still have a connection with Dzogchen teachings, and so even if they do not obtain total realization in this life or the bardo, etc., they will eventually.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:46 AM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

Compared to what is common, treating animals like insentient commodities to be used and consumed, yes VERY radical.

Malcolm wrote:

No, (some) animals are treated like sentient commodities, that must be fed, housed, given medical attention, and so on. Those who are not treated like commodities are swiftly becoming extinct.

seeker242 said:

An irrelevant distinction.

Malcolm wrote:
For you, not for me.

Author: Malcolm
Date: Friday, January 20th, 2023 at 12:39 AM
Title: Re: Yeshi's really back!
Content:

Virgo said:
Will you guys? And what if he doesn't? Will you go against him?

Malcolm wrote:
It is not a question of for or against. It is a question of agree or disagree. There have always been people in the DC whose view is basically annihilationist. There are others who stridently insist they are not Buddhists. Still others who think Dzogchen, Advaita, and Trika have the same meaning. I disagree with them, and they know it. But I am not interested in conditioning them, even though they are completely wrong.

Author: Malcolm
Date: Friday, January 20th, 2023 at 12:33 AM
Title: Re: Yeshi's really back!
Content:

Tongnyid Dorje said:
If not from anything else, this shift from "not to be involved in DC at all" to "give dzogchen teachings" alone is kind of strange to me.

Malcolm wrote:
Look, Merigar was in danger of losing its nonprofit religious status in Italy. They asked YN to be their spiritual leader. He agreed. It's as simple as that.

As to the Buddhist status of the DC, in its incorporation articles it states:
The Association recognizes the Four Noble Truths, taught by the Buddha Gautama Siddhartha Shakyamuni (5th century B.C.), in his sermon at Sarnath, as an integral part of the basic principles of Dzogchen teaching.
http://dzogchencommunity.org/assets/IDC-Statute_Valid-version-since-Nov-29-2021_ENG.pdf

This makes the DC indisputably Buddhist in character and doctrine.

Teaching here:

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

Tongnyid Dorje said:

Yes, I noticed that, but according to different opinions here on DW some weeks ago, everybody thought it is just formal position to keep status of DC. Now situation changed little.

Malcolm wrote:

It may be the case that in Italy, a spiritual leader has to do something more than just be a name on a piece of paper in an office.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 11:40 PM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

You could call it radical but a pretty common perspective among the vegan community.

Malcolm wrote:

Which is a pretty radical community.

seeker242 said:

Compared to what is common, treating animals like insentient commodities to be used and consumed, yes VERY radical.

Malcolm wrote:

No, (some) animals are treated like sentient commodities, that must be fed, housed, given medical attention, and so on. Those who are not treated like commodities are swiftly becoming extinct.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 11:30 PM

Title: Re: Yeshi's really back!

Content:

Tongnyid Dorje said:

If not from anything else, this shift from "not to be involved in DC at all" to "give dzogchen teachings" alone is kind of strange to me.

Malcolm wrote:

Look, Merigar was in danger of losing its nonprofit religious status in Italy. They asked YN to be their spiritual leader. He agreed. It's as simple as that.

As to the Buddhist status of the DC, in its incorporation articles it states:

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http://dzogchencommunity.org/assets/IDC-Statute_Valid-version-since-Nov-29-2021_ENG.pdf

This makes the DC indisputably Buddhist in character and doctrine.

Teaching here:

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:56 PM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

You could call it radical but a pretty common perspective among the vegan community.

Malcolm wrote:

Which is a pretty radical community.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:31 PM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

CuriousMonk said:

I'm here to learn about Buddha Dharma - its views of dependent origination and sunyata.

Malcolm wrote:

You should read Nāgārjuna and Āryadeva. If you can do so in Sanskrit, so much the better.

You should also read Śāntarakṣita's Tattvasamgraha, where he goes through a detailed analysis of various siddhāntas.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:28 PM

Title: Re: Eating meat that is destined for the trash

Content:

yinyangkoi said:

Hello,

I usually don't buy meat in order to reduce meat production and in order to minimize suffering. My question is now about meat that will be thrown away. There is an app that allows you to buy food that will be thrown away. It's always a surprise, and sometimes I get meat. I then eat this meat.

I feel this is acceptable since otherwise, the food would end up in the trash. What is your perspective?

Malcolm wrote:

There is no difference between buying meat that is freshly set out and meat that is going to be binned. If someone does not buy it, it is wasted.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:09 PM

Title: Re: Yeshi's really back!

Content:

Dechen Norbu said:

Yet, he knew very well how to distinguish the meaning of Dzogchen from the culture surrounding it. He also knew how to adapt to a new culture without destroying Dzogchen, but without letting the culture where it had grown become an obstacle. So, he knew where to touch and where not to touch. So many things could be said about this.

Chogyal Namkhai Norbu was traditional in the right way.

Malcolm wrote:

This is because he never allowed "dzogchen" to be something other than Buddhadharma.

Dechen Norbu said:

Because Dzogchen is always Buddhadharma. That's not an option. Dzogchen cannot be something other than Buddhadharma without stopping being Dzogchen. But Buddhadharma and Buddhism are not the same.

Malcolm wrote:

Indeed, and there are certain things characteristic of Buddhadharma that are unalterable: dependent origination, karma, rebirth, emptiness, and so on. If one seeks to diminish these teachings, one does not get to core of dzogchen, quite the opposite, one hollows it out and makes it an empty husk.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:59 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

In fact, my personal opinion is that other Dzogchen topics or Madhyamaka could lead to much more and more severe misconceptions than teachings on Tögal.

Malcolm wrote:

I don't agree, from personal experience of dealing with students. With things like Madhyamaka, etc., it is relatively simple to correct someone's intellectual

understanding. This is not possible with thogal, etc. When someone misunderstands it, they misunderstand it completely because it is not something intellectual at all.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:55 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

Yet, he knew very well how to distinguish the meaning of Dzogchen from the culture surrounding it. He also knew how to adapt to a new culture without destroying Dzogchen, but without letting the culture where it had grown become an obstacle. So, he knew where to touch and where not to touch. So many things could be said about this.

Chogyal Namkhai Norbu was traditional in the right way.

Malcolm wrote:

This is because he never allowed "dzogchen" to be something other than Buddhadharma.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:30 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

ChNN started that, among a few others.

Malcolm wrote:

ChNN was an utterly traditional teacher. The reason the Tibetan hierarchy became hysterical with him was that he a) negated mythology about Imperial Tibet b) negated the idea that all Tibetan culture and learning came from India and c) that we should not ignore Bonpo historical accounts. However, in content, is not in rhetoric, ChNN's Dharma teachings are standard fare across the board. He was in far more political trouble than he was in doctrinal trouble throughout his career. When I talk to lamas about ChNN they never bring up his Dharma, but rather, his politics.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:22 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

Or do you think misconceptions on Tögal will block one's realization more than, let's say, the idea that reincarnation is just a myth?

Malcolm wrote:

I would say they are in the same league. Equally serious misconceptions for totally different reasons, but they both lead to wrong view.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:39 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

The Nyingmapas still keep Tögal quite secret, the Bönpos teach it to virtually everyone who wants to listen. Is this unfortunate?

Malcolm wrote:

ChNN thought it was very unfortunate that the Bonpos were so open with these teachings because misunderstanding them blocks one's realization.

Domingo said:

Well, there are high Lamas who have similar ideas about the fact that ChNN taught Dzogchen so openly. So the question arises: Are all these Lamas wrong who criticized ChNN for teaching Dzogchen openly? Or are all Bön Lamas wrong who teach Tögal openly? In the end, if one is serious, one can only follow the advice of one's teacher(s). But then again, one might end up in a conundrum, if one has different root gurus with different perspectives on this topic.

Malcolm wrote:

There is no problem with teaching thogal. But people can have serious misconceptions if they just randomly open books and think they can just go ahead. This is the issue.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:35 PM

Title: Re: Yeshe's really back!

Content:

dharmafirststeps said:

Yes, I was there and took six pages of careful, detailed notes. Mentioning that he doesn't believe in rebirth is not misrepresenting his position as he explicitly presented it in that meeting.

Domingo said:

May I ask which meeting that was? Was that the International Gakyil Meeting at Merigar West in Sept. 2008? I'm just asking because I have a couple of recordings from Yeshe, amongst others the recordings from this particular meeting....

Malcolm wrote:

No, it was on Oct 15 a couple of years ago, when YN told the DC he was done with it, not interested in leading it, and they should leave him alone.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:32 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

As you know so well, ChNN was also considered "extraordinary" by some people, to put it mildly.

I don't want to make the same mistake and will at least hear Yeshe. Then I'll have my opinion formed by what I heard myself.

Malcolm wrote:

That's not really what I meant by "extraordinary." Anyway, there was a long thread about this sometime back.

Dechen Norbu said:

I know. I just twisted it a little to fit my idea.

Malcolm, I've heard all sorts of things about many people, you included, during the 25 years I've been trying to practice Dharma. One of the things I learned was never putting too much trust in hearsay.

Malcolm wrote:

Oh, people say terrible things about me.

Of course it is completely fair for anyone to listen to YN at his upcoming open webcast. I wasn't trying to dissuade you. I was merely pointing out that multiple witnesses in a meeting of 200 people all heard the same person, many of them heard what he said about reincarnation (and maybe he was referring to tulku) and Tibetan superstitions, and this elevates these reports from hearsay to reliable testimony. I haven't personally drawn any conclusions from this because people say things all the time they don't mean or are misunderstood.

But if he really thinks dzogchen needs to be updated for modern times, well, I am personally not that interested.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:11 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

I wasn't addressing Yeshe's reported remarks, just tiny locust misconceptions.

The direct answer to your question is that several people here were party to the famous

meeting. I was told that both meetings were quite extraordinary, to put it mildly. As you know so well, ChNN was also considered "extraordinary" by some people, to put it mildly.

I don't want to make the same mistake and will at least hear Yeshe. Then I'll have my opinion formed by what I heard myself.

Malcolm wrote:

That's not really what I meant by "extraordinary." Anyway, there was a long thread about this sometime back.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:04 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

But does someone here know EXACTLY what Yeshe said, in which context, etc.? Because I find it extremely hard to believe him to be a nihilist or a realist.

dharmafirststeps said:

Yes, I was there and took six pages of careful, detailed notes.

Dechen Norbu said:

I don't want to sound dismissive and I do thank you kindly for such disclosure, honestly, but it would take more than hearsay for me to accept that Yeshe believes rebirth is simply a lie and rigpa is just an epiphenomenon of brain functioning. That's why I will try to attend the webcast. I want to actually listen to him.

Malcolm wrote:

It's not hearsay when it is backed up by multiple witnesses, and multiple records. But who knows what he actually thinks? Igor Berkhin told me Yeshe definitely rejects rebirth, and after the meeting, even went so far as to offer a course of "Dzogchen without rebirth" at one point.

Yeshe can speak for himself. And I know many people in the community who don't accept rebirth. It's hard for me to understand their interest in the teachings, but somehow it benefits them.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:57 PM

Title: Re: Yeshe's really back!

Content:

tinylocust said:

[

Out of everything, it surprises me most that people got stuck with that particular statement. Even in the sutra system one of the most famous sutras conveys this meaning in a few succinct sentences (there is no path, no realization etc. - imagine the uproar here if Yeshe said that). Also some tantras end along the lines of "...but actually it never happened". And especially in Dzogchen, when you start your practice you need to discover something, and this something is beyond the concept of some entity traveling from one dimension to another assuming different bodies. It is not some secondary aspect, it is the very essence of practice. So it really surprises me that Dzogchen practitioners even start discussing that.

Malcolm wrote:

Ending rebirth in the three realms is not a secondary consideration in Dzogchen, like all teachings of the Buddha, it's the main point. That's why it is mentioned over and over again in the 17 tantras, etc.

Further, in Buddhadharma, there is no idea of some entity traveling through dimensions, but there is an idea of serial continuity between this life and the next.

In fact, most Dzogchen practitioners attain their awakening in the bardo, after mind and body separate. It is for this reason such extensive teachings exist on the signs of death, and so on, and what the experience of the death and bardo process entails.

In fact, without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of "Ati lite (tm)" is just an empty lifestyle choice.

Dechen Norbu said:

But does someone here know EXACTLY what Yeshe said, in which context, etc.? Because I find extremely hard to believe him to be a nihilist or a realist.

Malcolm wrote:

I wasn't addressing Yeshe's reported remarks, just tiny locusts misconceptions.

The direct answer to your question is that several people here were party to the famous meeting. I was told that both meetings were quite extraordinary, to put it mildly.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:37 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

The Nyingmapas still keep Tögal quite secret, the Bönpos teach it to virtually everyone who wants to listen. Is this unfortunate?

Malcolm wrote:

ChNN thought it was very unfortunate that the Bonpos were so open with theses teachings because misunderstanding them blocks one's realization.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:29 PM

Title: Re: Yeshe's really back!

Content:

tinylocusta said:

[

Out of everything, it surprises me most that people got stuck with that particular statement. Even in the sutra system one of the most famous sutras conveys this meaning in a few succinct sentences (there is no path, no realization etc. - imagine the uproar here if Yeshe said that). Also some tantras end along the lines of "...but actually it never happened". And especially in Dzogchen, when you start your practice you need to discover something, and this something is beyond the concept of some entity traveling from one dimension to another assuming different bodies. It is not some secondary aspect, it is the very essence of practice. So it really surprises me that Dzogchen practitioners even start discussing that.

Malcolm wrote:

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In fact, without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of "Ati lite (tm)" is just an empty lifestyle choice.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:31 AM

Title: Re: Eating meat that is destined for the trash

Content:

Malcolm wrote:

Those with compassion eat meat,

Those with samaya drink alcohol.

— Hevajra Tantra

Author: Malcolm

Date: Thursday, January 19th, 2023 at 6:08 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

ThreeVows said:

Generally speaking, Nagarjuna for the most part focuses on the profound aspect which relates to emptiness, the singular nature of dharmata of all dharmas, etc, and Asanga/Maitreya primarily focus on the vast aspect, although these are not hard and fast rules.

Malcolm wrote:

Nāgārjuna focuses in Prajñāpāramitā as the basis; Maitreyanatha focuses on Prajñāpāramitā as the path and result.

ThreeVows said:

That's interesting, can you say any more about that?

Malcolm wrote:

Nāgārjuna focuses on suchness, which is the basis, and eliminating reification concerning it through properly understanding dependent origination. Maitreyanātha is mainly concerned with the structure of the path concealed in the PP sutras.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 4:36 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

ThreeVows said:

Generally speaking, Nagarjuna for the most part focuses on the profound aspect which relates to emptiness, the singular nature of dharmata of all dharmas, etc, and Asanga/Maitreya primarily focus on the vast aspect, although these are not hard and fast rules.

Malcolm wrote:

Nāgārjuna focuses in Prajñāpāramitā as the basis; Maitreyanatha focuses on Prajñāpāramitā as the path and result.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 11:13 PM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:
mahabuddha said:
Choose one and stick with it.

Astus said:
Not necessarily. Some examples:

https://en.wikipedia.org/wiki/Robert_Kennedy_%28Jesuit%29 (born June 20, 1933) is an American Jesuit priest, professor of theology, psychoanalyst and Zen rōshi in the White Plum lineage.

https://en.wikipedia.org/wiki/Ama_Samy (Arul Maria Arokiasamy), S.J., born in 1936, is an Indian Zen master and Jesuit priest.

https://en.wikipedia.org/wiki/James_Ishmael_Ford (Zeno Myoun, Roshi) is an American Zen Buddhist priest and a retired Unitarian Universalist minister.

Malcolm wrote:
Someone who really understands the meaning of Buddhadharma will not cherish a refuge in these theistic traditions, even if they maintain ties to them.

Author: Malcolm
Date: Wednesday, January 18th, 2023 at 9:52 PM
Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen
Content:

CuriousMonk said:
Does taking refuge in the 1st Jewel i.e. Buddha means taking refuge in our own primordial state or does it mean taking refuge in the highest beings who are called the Buddhas (e.g. Shakyamuni and Akshobhya)?

Also, if I continue my puja of the Hindu deities and keep following the Hindu rituals after taking refuge in the Buddha Dharma, which means I would still allocate a certain level of high respect to the Hindu Deities and system. So, would I consider the Hindu deities to be Bodhisattvas then? What would be the correct attitude to adopt towards the Hindu deities, scriptures, and rituals after the refuge?

Malcolm wrote:
As for your first question, ultimately, there is no Buddha apart from your mind. But there is also no contradiction between going for outer refuge to the Buddha and understanding that Buddha himself was pointing you to your state. So it us both.

You can continue to respect your ancestral tradition, as the Buddha recommended in Mahaparinbbaba sutta.

The correct attitude towards these traditions is that their ultimate view is mistaken, but many if their practices have mundane benefits.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 11:43 AM

Title: Re: Buddhism on laymen having two wives.

Content:

jet.uryen said:

Well, according to buddhadharma. is there an ethical problem in living with two women interested in dharma?

Malcolm wrote:

No. Buddhism has no position on polyamory.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 5:34 AM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

climb-up said:

I wonder if he was influenced by HHDL recommending against people converting to Buddhism. IDK, but HH is also (obviously) fine with people becoming Buddhist if they feel truly called too.

From a Dzogchen perspective, if you have the good karma to be interested in the teachings and the opportunity to receive them ...you should do that.

Malcolm wrote:

Nevertheless, maintaining refuge in an external creator, etc., as a Dzogchen practitioner is not correct. Ultimately, in Dzogchen we take refuge in our own primordial state, which is free from extremes and totally perfect, not some external being or a permanent state of existence.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 2:00 AM

Title: Re: Spoilt for choice!

Content:

mnuuu said:

I didn't think was worth starting a new thread for:

The Lama at the Dharma centre has agreed to give me the lung and some instruction to start practising Ngondro! I'll head over and stay at the centre at the end of Jan. The centre has a suggested donation per night but when I asked about making a donation beyond this for the teaching they said it is up to me. I would like to make a donation that is appropriate, however, as a grad student I'm not rolling in spare cash ahah. Is there a good amount I could give? Or is this a "how long is a piece of string" type question?

I'm not certain, but feel it may be just me receiving the lung. Up until now, bar from the refuge ceremony I attended, I have revived teachings solely via my PC monitor. Are there some simple guidelines I could follow in regards to behaviour and so on when meeting the Lama? Beyond good manners and being respectful!

Thanks again for any input!

Malcolm wrote:

\$108 and offer the lama a kata when you meet them.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 12:20 AM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

CuriousMonk said:

Being a deep-rooted Hindu I have read here, that higher Bodhisattvas defeated the Hindu deities like (Lord Siva); and Hindu deities like Rudra (an angry form of Siva) are actually considered hell beings in Vajrayana. So, if I take refuge in the Buddha Dharma, would the Hindu deities punish me, and will I be sent to hell?

Malcolm wrote:

This is not true, they are not considered hell beings in Buddhism.

Buddhism considers such entities to be worldly beings caught in samsara.

CuriousMonk said:

Secondly, I was once consulting a Sowa Rigpa doctor in Delhi for my mother, and I casually mentioned to him my interest in the Buddha Dharma; he strictly advised me not to leave my religion and convert to Buddhism because otherwise, I'll have trouble at the time of death. He said this multiple times on my subsequent visits too. I couldn't understand the basis of his warning but got scared.

Malcolm wrote:

That's a very strange statement, and it has no basis in fact.

CuriousMonk said:

So, how can a deep-rooted cultural Hindu resolve the above paradox and be in the good light of both the Hindu and Buddhist deities and still be able to take refuge in the Buddha Dharma?

Malcolm wrote:

There is no problem with doing pujas, and so on. The real difference is that one would be taking the Buddha as one's teacher and refuge, and not Shiva, Krishna, etc.

The real question is, do you want to seek refuge in the Three Jewels. If you do, there is no problem and no downside. As a Hindu, you can even continue to do the pujas you used to do. The only thing that has to change is your attitude towards these gods. But since they all have themselves taken refuge in the Buddha, there is no problem.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 10:51 AM

Title: Re: Jigme Rangdröl

Content:

Marenz said:

Hey,

Has anyone taking teachings from Jigme Rangdröl (Joe Evans) of the Rangdröl Foundation(<https://www.rangdrolfoundation.com/>)? Or, can anyone speak to his authorization to teach? I'm just trying to do my due diligence before attending any teaching with him. Thanks.

Malcolm wrote:

Joe Evans is my student and I vouch for him 100%.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 6:29 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

There's even a town nearby called Delhi which everyone here pronounces "Del-High," which is ridiculous.

Virgo said:

Same here. I used to leave close to this town (about 20 miles):

https://en.wikipedia.org/wiki/Delhi,_New_York

<https://www.youtube.com/watch?v=OgaJgUjfs9Q>

The solar panel project sounds like a great initiative.

Virgo

Malcolm wrote:

The problem with Americans is that if you pronounce it Delee, they will think you are talking a new place to get a pastrami on rye.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 4:17 AM

Title: Re: Self-Secrecy: Origins and Legitimacy

Content:

stong gzugs said:

We sometimes hear that vajrayana teachings are "self-secret"

Malcolm wrote:

It's mainly a Nyingma idea, criticized by Sapan.

However, it is legitimate and arises from the fact that unlike the meaning and practice of lower vehicles, the meaning and practice of Dzogchen teachings of the upadeśa class cannot be arrived at through words, analysis, or even through prajñā, but only through requesting the intimate instructions from a qualified guru. Thus, if you should pick up a Dzogchen text, without proper instruction you will not understand its meaning even if you think you understand the words and the meanings. This is what "self-secret" means.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 2:17 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Johnny Dangerous said:

what was the meaning of that anecdote?

Malcolm wrote:

He used to frequently contrast his feeling of strong sectarianism for Sakya with his post-Changchub Dorje POV.

But he also said many times that since his main education was in Sakya, when it came to Sutra and Tantra, he explained things according to the Sakya school. We used to chat a lot about his Sakya college professors.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 1:58 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

treehuggingoctopus said:

Elio Guarisco, who was also a student of HHST41, claimed that the Sakya education had actually shaped ChNN's approach to the Dharma -- that, apart from Dzogchen, obviously, it had been *the* crucial influence on ChNN.

Malcolm wrote:

For anyone raised in Sakya, like myself, that is pretty obvious. ChNN even mentions this many times in autobiographical remarks.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 1:18 AM

Title: Re: Self liberation

Content:

Konchog Thogme Jampa said:
'Know one thing all is liberated'

Does that mean knowing your own state all afflictions automatically liberate when resting in that state through the power of your own state

Malcolm wrote:

Yes, that is what it means.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 12:38 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Sādhaka said:

Even though many Sakyapas do practice Mahasandhi, I don't see how any Sakyapa monastery would particularly benefit in a worldly way from recognizing the Tulku of a Guru whose previous Incarnation was known for only wanting to teach Dzogchen and little to no Sakya or Kagyu practices, and also whose previous Tulkus were associated with the Kagyu of Bhutan. Therefore, if this report is true, perhaps Chögyal Namkhai Norbu did change his mind about not reincarnating here again....

Malcolm wrote:

ChNN was also recognized as the tulku of a Sakya Khenpo. Not only that, but Adzom Drukpa's main teacher was affiliated with Sakya. Not only this, but HHST and CHNN were quite close.

I don't think this has anything to do with ChNN changing his mind. If the tulku is real, it is because ChNN's transcendent state is manifesting that effortlessly.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 12:31 AM

Title: Re: dzogchen and its Chinese chan connection

Content:

Kai lord said:

And that also ends the possibility of two Vimalamitra.

How did the Tibetans lose the earlier accounts and how did they recover them?

Malcolm wrote:

The account I am referring is the Lamp for the Eye of Concentration by Nubchen. It was lost for nearly a thousand years before it was rediscovered by CR Lama. Dylan Esler recently published a translation of it, which apart from some lexicon choices, is very valuable.

Passing By said:

How did the paper on which it was printed survive that long?

Malcolm wrote:

Tibet is very dry.

Author: Malcolm

Date: Monday, January 16th, 2023 at 3:23 AM

Title: Re: A valid voice crying in the wilderness

Content:

Leo Rivers said:

I believe a non-Indian origin for 'authentic' Buddhist speech is acceptable.

Malcolm wrote:

Content is more important than provenance.

Author: Malcolm

Date: Monday, January 16th, 2023 at 2:40 AM

Title: Re: A valid voice crying in the wilderness

Content:

Malcolm wrote:

It's really not about his arguments...but even so, there are problems with his approach, for example, his willfully ignoring Wongchuk's reference to an earlier translation and so on.

Leo Rivers said:

Could you expand upon this please? Wongchuk's reference and the credibility of his reference as to confidence in it would be a start.

Thanks

Malcolm wrote:

Wongchuk mentions in a commentary that he has seen an earlier translation of the

Heart Sūtra. The paper I posted also pokes a lot holes in Nattier's theory.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 10:37 PM

Title: Re: Two Truths Doctrine

Content:

Ardha said:

It's part of why I'm hesitate to look further into this, because I don't want to give up my emotions or the things I like to do, even if it would mean I'm living a lie.

Malcolm wrote:

Realized people only experience positive emotions.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 10:32 PM

Title: Re: A valid voice crying in the wilderness

Content:

PeterC said:

Where I struggle is with why he thinks this really matters.

Malcolm wrote:

Boredom explains many pointless human endeavors.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 9:13 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

but for vimalamitra, it seems the location and history of the place where he supposed to dissolve his body is much more clear.

Malcolm wrote:

Apart from the fact that Nubchen Sangye Yeshe clearly states that Vimalamitra passed away in Tibet, and he is the earliest source for the life of Vimalamitra.

Kai lord said:

And that also ends the possibility of two Vimalamitra.

I am just saying that earlier accounts, lost to Tibetans for centuries, contradict some claims made in later, more legend-based accounts that are more widely known.

How did the Tibetans lose the earlier accounts and how did they recover them?

Malcolm wrote:

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Author: Malcolm

Date: Sunday, January 15th, 2023 at 1:27 AM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

but for vimalamitra, it seems the location and history of the place where he supposed to dissolve his body is much more clear.

Malcolm wrote:

Apart from the fact that Nubchen Sangye Yeshe clearly states that Vimalamitra passed away in Tibet, and he is the earliest source for the life of Vimalamitra. The account of Vimalamitra traveling to the five peaked mountain also comes from the lo rgyus chen mo.

Virgo said:

Searching for rhetoric in a system that relies on dialectic, and then rhetorically uses that fact to establish itself and an authority.

Virgo

Malcolm wrote:

Huh? I am just saying that earlier accounts, lost to Tibetans for centuries, contradict some claims made in later, more legend-based accounts that are more widely known.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 10:30 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

but for vimalamitra, it seems the location and history of the place where he supposed to dissolve his body is much more clear.

Malcolm wrote:

Apart from the fact that Nubchen Sangye Yeshe clearly states that Vimalamitra passed away in Tibet, and he is the earliest source for the life of Vimalamitra. The account of Vimalamitra traveling to the five peaked mountain also comes from the lo rgyus chen mo.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 10:05 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

thanks for the information. I read those from biographies in Chinese, which was translated from Tibetan. I guess the original Tibetan text was written in the 19th century. really late for sure.

Malcolm wrote:

As far as I know, the earliest account placing Shri Simha in Asia is the lo rgyus chen mo, which dates to the mid 12th century, though it is certainly based on an earlier tradition. However, the klong sde and sems sde accounts, which are closely aligned, are silent on this score, as is Manshrikirti in the late 10th century.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 8:41 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

Malcolm's says about two of Attwood's points (Heart Sutra probably being a back-translation, and prajnaparamita not being inseparably wedded to madhyamika) that they are non-controversial, which they should be, but in point of fact a very large number of academics still denies or ignores them.

Some of the reactions here show that what should be taken for granted by now is still surprising or unacceptable to both them and some lay Buddhists.

I am with Keith in thinking it doesn't make any difference where the Heart Sutra was composed, but there is an entire edifice built on "all authentic Buddhism came from India", which had and has supporters in both China and Tibet, and to which challenges are either ignored or suppressed. The historical reasons for that are tied into motivations of authenticity and so power politics, so it's not always a trivial question. Attwood is just frustrated by that, I think.

Malcolm wrote:

And, there are good counter arguments to Nattier's claims:

<https://academia.edu/resource/work/34979344>

Author: Malcolm

Date: Saturday, January 14th, 2023 at 11:29 AM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

another topic is about the identity of shri simha, a Chinese by ethic,

Malcolm wrote:

Probably not. This idea is quite late.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 4:44 AM

Title: The Southwest is doomed

Content:

Malcolm wrote:

<https://www.sapiens.org/archaeology/tree-rings-are-evidence-of-the-megadrought-and-our-doom/?fbclid=IwAR24GlielbKBHZAatnc8MOLHGQ9pcs4qIx69Gr0Cf42JSIcPxNPNvhsTmRI>

Unknown said:

It's important to note that nearly 100 years ago, on November 24, 1922, delegates from seven U.S. states gathered in Santa Fe, New Mexico, to sign the Colorado River Compact—and inadvertently set the region up for failure.

The delegates believed the average Colorado River stream flow was 16.5 million acre-feet per year. So, their agreement apportioned 7.5 million acre-feet of water annually to provide for growing cities, industrial applications, and irrigation for farming in what they hoped would be a sustainable way. This would allow the remaining 9 million acre-feet per year to maintain the Colorado River ecosystem. Or so they thought.

The instrumental stream-flow data they employed to inform the compact came from a 22-year period between 1900 and 1921. In an almost unbelievable twist of fate, the Colorado River enjoyed a significantly higher stream flow during that 22-year period than at any other period in the last 500 years! We now know this through tree-ring analyses.

Compact signatories therefore legally bound themselves to unrealistically large allocations because their input data, unbeknownst to them and by sheer chance, came from an anomalously wet period in the climatic history of the U.S. Southwest. People in the region have been dealing with the consequences of this ever since.

It seems highly unlikely that the compact will be renegotiated given the current political climate. Politics may supersede nature in the short run, but Mother Nature will rule in the long run.

Author: Malcolm

Date: Friday, January 13th, 2023 at 8:13 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Anders said:

Well, in most given cases, there is a transition from one's current human existence to an immortal existence. usually ascending into the heavens in some form.

Malcolm wrote:

Taoist rapture.

Sādhaka said:

Not quite though;

Malcolm wrote:

It was a joke.

Author: Malcolm

Date: Friday, January 13th, 2023 at 5:37 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Johnny Dangerous said:

Personally, I kind of let loose here in a way I don't around non-Buddhists. The religious people I interact with are so far from Dharma points of view that all you can really talk about is very general ideas of compassion, ethics, etc.

Author: Malcolm

Date: Friday, January 13th, 2023 at 3:00 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

PadmaVonSamba said:

Doesn't this just finally come down to meaning that ultimately there is only awareness occurring?

Malcolm wrote:

Yes, which is why it is a wrong view, explicitly rejected by 2500 years of Buddhist masters.

Author: Malcolm

Date: Friday, January 13th, 2023 at 2:28 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

On the other hand, other traditions simply do not develop the concept of "Sunyata" or "PratitiaSamutpada" for nothing has to do with a lack of comprehension or

understanding, it is only that they have a different approach ...

PeterC said:

OK, please supply textual references from any other tradition that show understanding of those two concepts. Just those, let's ignore everything else for now.

Bapho said:

Well, the concept of Advīya (ignorance), initial link and I would say that the principal of dependent origin (since if this does not originate), not only develops in Buddhism. Also in Advaita Vedānta is a central theme.

Malcolm wrote:

Well, no actually. Śaṅkara basically embraces the Sāṃkhya model (with qualifications):

Śaṅkara argues that prior to universe emergence, when all objects, time, and space, are unmanifest, only primordial undifferentiated existence exists (see ChUBh 6.2.1–2 for example). This existence is a single potential cause free of form; but even after the universe emerges, there is still just that single cause. It persists through all objects and causation, like the clay persists through its changing forms.

<https://plato.stanford.edu/entries/shankara/>

The idea that there is a single cause stands in direct contradiction to dependent origination. Further, this position of Advaita is also rejected by the Buddha:

Following his readings of the Upaniṣads, Śaṅkara identifies īśvara as both the material and intelligent causes of the universe (BrSūBh 1.1.2). Īśvara emanates the universe through a cosmic causal power (māyāśakti), and is the very process of becoming itself, a beginningless cycle of universe manifestation, sustenance, and dissolution. This process is an auto-cosmogony, making īśvara the material of the universe. As nothing but īśvara, the whole universe is sentient and self-aware. (See Ram-Prasad 2013; Comans 2000; Hacker 1995; and Warrier 1977 for further discussions of īśvara).

<https://plato.stanford.edu/entries/shankara/#IisvGod>

Bapho said:

For those who say that Advaita Vedānta speaks of an "eternal absolute self" or who believes in an "eternal absolute" is just one of those "annoying califications" to order things in the head.

Malcolm wrote:

As far as I can tell, not only do you understand nothing of Buddhism, you understand nothing of Advaita either.

Author: Malcolm

Date: Friday, January 13th, 2023 at 12:06 AM

Title: Re: Permanent/Static phenomena as unconditioned

Content:

newBee said:

What I can't understand is why they say "Static phenomena are unaffected by causes and conditions"...

Isn't this contrary to the Law of Dependent Arising? Is it because "MOMENTARILY" is always implied with these phenomena?

Malcolm wrote:

Classically, there are only three kinds of uncompounded phenomena: space and the two types of cessation. To this we can add emptiness, the nature of things, which is also uncompounded.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:34 PM

Title: Re: Pointing out instructions in Nepal

Content:

Malcolm wrote:

Then you have not been practicing Dzogchen.

Anders said:

He said that already.

Malcolm wrote:

There isn't such a thing as "Dzogchen-style" meditation.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:25 PM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

Internet drying up for Bodhicitta quotes they're all in this thread though

If anyone knows any good texts/pdf and so on feel free to message me

Malcolm wrote:

Vast as the Heavens, Deep as the Sea: Verses in Praise of Bodhicitta by Khunu Lama.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:19 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

How is immortality a "post-mortem" result?

Anders said:

Well, in most given cases, there is a transition from one's current human existence to an immortal existence. usually ascending into the heavens in some form.

Malcolm wrote:

Taoist rapture.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 9:45 PM

Title: Re: Pointing out instructions in Nepal

Content:

Redpanda123 said:

My background: I've been doing Dzogchen style meditations for a few years now on my own through online resources.

Malcolm wrote:

Then you have not been practicing Dzogchen.

Redpanda123 said:

Does anyone have any suggestions for where to go/who to seek out/how to move forward in Nepal (or elsewhere-regionally) ? thank you!!!

Malcolm wrote:

Since you are in Nepal, there is Chokyi Nyima Rinpoche, Migyur Rinpoche, Tsoknyi Rinpoche, and Phakchok Rinpoche and if you go to India, you can meet Dzongsar Rinpoche, and tons of Nyingmapa Khenpos who are quite expert in Dzogchen teachings.

But you have to abandon your idea of gradual vs sudden, and practice precisely according to their instructions.

You can also do the Bonpo thing, there is a Bonpo monastery in Nepal.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 9:31 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

The true end goal for Taoist is 天人合一, the perfect union between heaven and man.

Anders said:

I paused a bit on the Daoist bit, because I did consider that basically there are a number of goals in Daoism, since it is not nearly as homogenous in this regard as the others mentioned, so decided to just go with the one part where Daoism actually addresses a post-mortem result like the others do.

Malcolm wrote:

How is immortality a "post-mortem" result? Also, in Hinduism in general there is the notion of jivanmukti, liberation during life.

In any case, all these ideas of liberation are not commensurate with one another, let alone commensurate with liberation as defined in Buddhadharma. Indeed, Hindus who accept rebirth have a completely different understanding of karma and rebirth, so as to render their notions of samsara entirely dissimilar from that of the Buddha. Jews and Confucians don't really have an idea of an afterlife; we all know about Christianity and Islam and their notions. None of these ideas are compatible with dependent origination/emptiness.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 8:48 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

That's not where one starts however. And once one concludes that right view, etc., is found only in Buddhadharma, what is the use of pretending otherwise?

Anders said:

To promote a spirit of ecumenism? I am not advocating pretence, but clearly there is a wide latitude between your style of presentation and the Dalai Lama's.

Malcolm wrote:

I am not a retired head of state, nor am I interested in ecumenical dialogue. I don't discuss Dharma with nonBuddhists.

Anders said:

The world could use more softening of walls between us. The spirit in which we exchange such views are also opportunities grasped or missed for promoting maitri, mudita and so forth.

Malcolm wrote:

Which is why I don't discuss Dharma with nonBuddhists. Like HHDL said, "it's none of their business." Instead I agree with HHDL:

Today, however, any religion-based answer to the problem of our neglect of inner values

can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

— Beyond Religion

However, when people come here, I am inclined to be frank and honest in my assessment of the value of other paths.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 7:43 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Anders said:

Personally, being of a pragmatic orientation, I find the classical Buddhist analysis that only those who fill out the "right view" quiz correctly can go all the way altogether one-sided. The Buddha's word on what was the case in his day is not an adequate analysis of present-day paths, where many of these have inter-mingled and borrowed vehemently from each other for millennia (and of course, many Tibetan Buddhists fail to mention that they don't really hold this view themselves, since they incidentally acknowledge their own indigenous Bon tradition as the one exception).

Malcolm wrote:

Disagree. Apart from Buddhadharma, all the other spiritual and philosophical traditions are either eternalist, annihilationist, or fail to be concerned with liberation from the cycle of rebirth at all

(As for Bonpos, they just rewrote Buddhism to fit a nativist narrative without changing the essentials. Ironically, the Bonpos also claim a foreign origin for their tradition.)

Anders said:

And frankly, suffers in most places equally from a similar uninspired a priori standpoint "let us start with the assumption that only Buddhism has it right, and then proceed to make the case for it." The dull binary argumentation that tends to follow is perhaps a reflection of the unspirited motivation.

Malcolm wrote:

That's not where one starts however. And once one concludes that right view, etc., is found only in Buddhadharma, what is the use of pretending otherwise?

Aryadeva said famously, "Liberation proceeds from view."

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:28 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Johnny Dangerous said:

but claiming it's just Malcolm being closed minded here is just not accurate.

Malcolm wrote:

I am definitely closed-minded, but not without good reason.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:21 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

I keep hearing Led Zeppelin's "When the Levee Breaks" in my head.

<https://water.weather.gov/ahps2/hydrograph.php?wfo=hnx&gage=meec1>

Malcolm wrote:

IMG_4570.jpeg

KristenM said:

I was enjoying Led Zeppelin. Now I have Don McLean's Miss American Pie song stuck in my head, terrible.

Malcolm wrote:

There, fixed it for you.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:16 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

On the other hand, other traditions simply do not develop the concept of "Sunyata" or "PratitiaSamutpada" for nothing has to do with a lack of comprehension or understanding, it is only that they have a different approach ...

Malcolm wrote:

It just means they do not understand the actual state of things (yathabhuta) since they are incapable of articulating dependent origination or emptiness. It is outside their comprehension. Since they have a different approach, they have a different understanding of liberation, one that is not commensurate with what the Buddha taught.

The alternative is that liberation has nothing to do with view, and then one is left with a morass of confusion. In this case, what is the cause of liberation if one can find it in any tradition? Presumably then, one can find liberation in Marxism, Empiricism, Nihilism, Theism, Scientism, Capitalism, etc. If one cannot find liberation in these traditions, it is up to you to explain why.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 7:58 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

How are their studies conducted? What are the control groups? There are miles of issues with these types of studies. How do you quantify trekcho? etc.

stong gzugs said:

The literature is much wider than just mindfulness meditation. Just off the top of my head, there are studies of people <http://dx.plos.org/10.1371/journal.pone.0058244>, resting in the <https://mustangbonfoundation.org/wp-content/uploads/neuroawakening.pdf>, and even <https://www.frontiersin.org/articles/10.3389/fpsyg.2020.599190/full>. HHDL has approved of this line of inquiry.

The work on the contraindications is fairly new, and is focused on the most common practices like mindfulness meditation and other mindfulness modalities, but has good practical advice about pre-screening people and making relevant adjustments for them.

Malcolm wrote:

Sorry, but these studies are so poorly framed as to be useless, filled with subjective criteria that cannot possibly be measured empirically.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 6:18 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Lay meditation is a very new thing. So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

Our traditions and teachers aren't well prepared for the range of outcomes that can occur in this new context. Part of this is cultural.

Malcolm wrote:

That is not true, actually.

stong gzugs said:

If you're disputing lay meditation being new, this is fairly well-established. Check out Jordt's book "Burma's mass lay meditation movement: Buddhism and the cultural construction of power." It does a great job of explaining the forces that led to vipassana being popularized among the laity, and thus set the stage for the modern mindfulness movement.

If you're disputing preparation levels for dealing with novel issues that lay Westerners experience in meditation, I'd simply say there's always room for improvement here and I believe the science can help in this regard.

Malcolm wrote:

I am disagreeing with this:

So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

First, what do they mean by meditation? So far, they are only researching "mindfulness-based meditation."

How are their studies conducted? What are the control groups? There are miles of issues with these types of studies. How do you quantify trekcho? etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 6:08 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Siderits talks about this in his

https://www.google.com/books/edition/Buddhism_as_Philosophy/bK6O4Z7RyH8C?hl=en&gbpv=1&bsq=%22four%20sights%22.

Malcolm wrote:

Siderits isn't a Buddhist.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:58 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

It is clear what causes such things to occur—an absence of teachers who understand what they are doing.

stong gzugs said:

I don't disagree with anything you've said. We do have to be realistic, however, that huge amounts of people on various medications, with prior trauma, etc. and are turning to Buddhist or Buddhist-derived meditation for some relief from suffering.

Malcolm wrote:

Yes, I generally recommend that such people do other practices than long bouts of sitting meditation.

stong gzugs said:

Lay meditation is a very new thing. So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

Our traditions and teachers aren't well prepared for the range of outcomes that can occur in this new context. Part of this is cultural.

Malcolm wrote:

That is not true, actually.

Also the "science" really isn't well informed.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:41 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Yep, and plenty of techniques within valid lineages that promise liberation reliably lead to bad side effects. I'm talking about <https://harpers.org/archive/2021/04/lost-in-thought-psychological-risks-of-meditation/>. We need to understand why and that's what these researchers are doing.

Malcolm wrote:

It is clear what causes such things to occur—an absence of teachers who understand what they are doing.

It is not the "technique," it is the lack of adequate training and preparation, as well as an approach to meditation that view it as a technique. Since people often jump into "meditation" without sufficient grounding in the Buddhist psychosomatic model, which applies in all traditions from Hinayāna through Dzogchen, as well as being lead by "teachers" who are insufficiently grounded in this model, and not being informed that meditation itself is not a panacea, and in fact, has hazards (all described in traditional texts, mainly vata aggravation, BTW), it leads to problems.

Then there is the trivialization and commodification of "meditation," etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:20 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Thanks, fckw. Yeah, that was in line with what I was thinking, and I've definitely seen that set of symptoms. A group of researchers including Willoughby Britton are exploring it and other dangers of serious meditation now. There's a fine line between realizing non-self and depersonalization.

Malcolm wrote:

The point of dharma is liberation, freedom from afflictions that cause rebirth, not meditation.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:11 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

You can also read Harris' book here:

http://www.ahandfulofleaves.org/documents/Theravada%20Buddhism%20&%20British%20Encounter_Harris.pdf

stong gzugs said:

Thanks. Funny how the "Buddha was a nihilist" and "Buddha was a social reformer" narratives co-existed in the orientalist imagination...

Malcolm wrote:

Also:

https://www.academia.edu/81618482/Were_Buddhist_Brahmins_Buddhists_or_Brahmins?email_work_card=thumbnail

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:46 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

If I do not know several things, but I am sure, the "natural state" or the "nature of the mind" does not belong or of any tradition or guru or inside or outside Buddhism.

Malcolm wrote:

The natural state (bhutatā) of the mind is emptiness. Emptiness is taught only by the Buddha. The same is true of dependent origination. There is no possibility of liberation

for those who do not understand dependent origination and emptiness.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:25 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

No, it dates back to protestant orientalism of the 19th century.

stong gzugs said:

Are you alluding to Tweed's book on The American Encounter with Buddhism, or something else? If so, it's been awhile, but that's not exactly what I remember its message to be.

Malcolm wrote:

No, I am alluding to the attitude on the part of 19th century orientalist that Buddha was an egalitarian reformer, whom they made in their own image.

Though I did not derive my understanding from Olendski, his essay touches upon this point:

Protestant Buddhism' is a label that has been applied to certain progressive elements in the Theravāda tradition, first in Sri Lanka in the 19th century, and more recently to modernist Buddhism in this country and around the globe. It is sometimes used as a pejorative, to the extent the enterprise is regarded as tainted with orientalist and colonialist attitudes, along with the historical Euro-centrism that led the first western Buddhists to immediately begin the task of "improving upon" the traditional manifestations of Buddhism in Asia. Another point against it is its tendency to downplay or even marginalize the role of the ordained Sangha...

Let's look at some of the parallels. In ancient India the Brahmins held specialized sacred knowledge of the Vedic hymns, and were the only ones qualified to perform the rituals needed for the well being of the population. The entire Śramaṇa movement was a rebellion against this privileged information, and the Buddha, like other wandering ascetics, taught that anyone can gain direct access to spiritual understanding by practicing meditation and understanding the Dhamma for themselves. This is much like the Protestants in Europe by-passing the Church and empowering people to study the Bible for themselves and forge their own meaning from it directly.

<https://www.buddhistinquiry.org/article/a-protestant-buddhism/>

You can also read Harris' book here:

http://www.ahandfulofleaves.org/documents/Theravada%20Buddhism%20&%20British%20Encounter_Harris.pdf

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:12 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

tempting to sell Buddhism to boomers during their hippie phase, IMO.

Malcolm wrote:

No, it dates back to protestant orientalism of the 19th century.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:47 AM

Title: Re: Consideration on Proceeding

Content:

Ikkyu's_Son said:

Any thoughts on this, as I am ready to continue forward with practice after deliberating on this for quite some time.

Malcolm wrote:

There is no fault in remaining with this teacher. Innocent until proven guilty. Not a big fan of cancelling people without proof.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:41 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

fckw said:

Actually, if you study what Gautama Buddha said, there are some passages where he did not explicitly reject the idea of a self, but rather the question whether there is or is not a self based on the argument that the whole discussion around the topic is simply not helpful.

It is fascinating how many Buddhists heavily make use of the argument of no-self to demonstrate that they are "completely different" from Vedantins, hence ignoring those passages.

stong gzugs said:

We actually have

<http://academic.oup.com/jaar/article/doi/10.1093/jaarel/lfx024/4065446/When-Did-Buddhism-Become-AntiBrahmanical-The-Case> on this now. A professor did a statistical analyses of the Pāli suttas and found that anatta is only mentioned in 378 of these 5,126 discourses (about 7.4%), which can be compared with 368 for the Noble Eightfold Path, and 340 on the jhanas. So, it's not unreasonable to think that most of the Buddhists

alive during the time of Buddha never heard the notion of anatta.

Doing a further analysis, the doctrine of anatta was actually mentioned significantly less often when the Buddha had a Brahmin as an interlocutor (across lay Brahmins, wandering Brahmins, and ordained monks who were Brahmins). In 394 discourses that involve named monks who were Brahmin, only 10 monks are aware of the anatta doctrine, and only one sees anatta as being outside the pale of Buddhism. Instead, much of the teachings to Brahmins of all stripes was focused on jhana and the Eightfold path, which were portrayed as the fulfillment of the Vedic path, not a refutation of it.

There is a lot more richness in the analyses, but the author basically provides good reason to think that the Brahmin/Buddhist distinction wasn't originally at all what we pretend it was today and that there were basically distinct canons for distinct audiences. If you know anything about the debates in the Theravada world around concentration and insight, you can see how this dynamic still plays out to this day. Also, [url="https://www.amazon.com/Atman-Brahman-Ancient"]

fckw said:

Thanks for the pointer. It's actually worth reading the abstract of said paper (unfortunately, the article itself is behind a paywall):

Joseph Walser said:

When Did Buddhism Become Anti-Brahmanical? The Case of the Missing Soul

Many textbooks for Introduction to Buddhism or World Religions courses treat Buddhism as a competitor of either "Hinduism" or "Brahmanism" by asserting that Buddhism teaches that there is no eternal self or soul and Hinduism teaches that there is. I ask whether these assumptions hold up for one of the earliest sources about Buddhism, the Pali canon. Using statistical analysis of 5,126 suttas or "discourses," I argue that there is little evidence that the doctrine of soullessness was preached to "convert" representatives of the Brahmanical tradition to Buddhism. On the contrary, it would appear that Brahmin Buddhists had their own canon-within-a-canon that simply avoided the topic of soullessness. Rather than seeing the canon as "what the Buddha taught," the argument here will present canonicity itself as one of the stakes in a nexus of power where different communities strove to assert their version of Buddhism to be "what the Buddha taught."

Malcolm wrote:

It's questionable how much influence brahmins had on Buddhism as a whole:

https://www.academia.edu/78151345/Buddhism_in_the_Shadow_of_Brahmanism

https://www.academia.edu/3288088/Greater_Magadha_Studies_in_the_culture_of_early_India

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:34 AM

Title: Re: Migon Karpo

Content:

pemachophel said:

Thank you for your responses. Soma, I have already have received the solkha that is in scribd's. What I was hoping was some Palyul practitioner who knew something about Migon Karpo beyond this four-line offering prayer. Thank you, Loppon, your response was more what I was looking for, but I'd still like more -- something of Migon Karpo's history, who bound him under oath, etc.

Malcolm wrote:

Mi mgon dkar po is a Bon deity originally, so it seems, but there is only brief mention of this nāga in the Katen, where he is referred to most frequently as phywa rje.

His name does not appear in the Kenjur or Tenjur, other than in the collection of dhāraṇi, and does not appear in the rNying ma rgyud 'bum either. In the Rinchen Terzod, he mainly appear as a deity in the Namcho and every other reference to him in Nyingma seems to post date that.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 2:23 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

It seems to me that you misunderstand me in general but it doesn't matter. They really like to do a lot of emphasis on differences.

Malcolm wrote:

The Self-Arisen Vidyā Tantra lists 60 wrong views and their teachers, the vehicles of samsara, which can be included under the general headings of eternalism and annihilationism. It then goes on to critique the nine yānas of Buddhism, the vehicle of nirvana.

Why go into such extensive analysis? In order to remove concepts one may not be aware that one holds. From the beginning of the tradition, Dzogchen texts have detailed analysis of nonbuddhist and buddhist doctrines. The fact you are unaware of this indicates you have not idea about Dzogchen at all.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 1:09 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Give me examples of many religions that are firmly dualistic. !

Malcolm wrote:

Samkhya, Buddhism, Jainism, Islam, Judaism, Christianity, Dualist Śaivism, Vaiṣṇavism, Confucism, Shinto, etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 12:46 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

DNS said:

Rain in Vegas too, but not as much as California. Also tons of snow in Utah and Colorado, which is actually the largest source of water feeding Lake Mead, when it melts.

Currently Lake Mead is at about 1045 feet (elevation), over 5 feet higher from last summer when it looked like it was going to run dry and now it should only go higher with all the snow in the Rocky mountains.

Malcolm wrote:

Not necessarily, it depends on how long the snow pack lasts and how much evaporates.

<https://theconversation.com/snow-can-disappear-straight-into-the-atmosphere-in-hot-dry-weather-162910>

Author: Malcolm

Date: Thursday, January 12th, 2023 at 12:34 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

What has been doing tirelessly Dalai Lama?

Malcolm wrote:

Direct quote from HHDL, "When my Christian friends ask me about emptiness, I tell them it is none of their business."

-- HHDL, Tucson, 2005.

You might find this summary of interest:

https://hettingern.people.cofc.edu/Philosophy_of_Religion/The_Dalai_Lama_Buddhism_and_Christianity.htm

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 11:10 PM

Title: Re: Methods of learning Tibetan spelling

Content:

Punya said:

Any hints or comments would be appreciated.

Malcolm wrote:

Type in wylie.

Punya said:

Could you say a little more about how this would help Malcolm?

Malcolm wrote:

it forces you to memorize all the parts of a tibetan word, for example, grub (ཀུབ་པ་) as opposed to bsgrub (བསྐྱུབ་པ་). To our ears they sound the same, but they are spelled differently and have different meanings. Also learning how to spell out loud helps: for example "ga ra btag shabs kyu gru ba grub or ba'o sa mgo ga ra btag shabs kyu gru ba bsgrub.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:36 PM

Title: Re: Consideration on Proceeding

Content:

jet.uryen said:

you know that you can't reverse the relationship...

Malcolm wrote:

That depends on whether the teacher themselves maintains their samaya. Harming students is an immediate deal breaker, and unlike a student's samaya, a teachers samaya, once broken, cannot be repaired.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:33 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

I keep hearing Led Zeppelin's "When the Levee Breaks" in my head.

<https://water.weather.gov/ahps2/hydrograph.php?wfo=hnx&gage=meec1>

Malcolm wrote:

IMG_4570.jpeg (74.2 KiB) Viewed 136 times

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:28 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Xango said:

I've heard ChNN say, that there can be people with the knowledge of their state (dzogchen) everywhere, like some shaman in a forgotten place in the jungle. The only difference is, that this person doesn't have a "system", so he can't continue this knowledge properly for his followers.

Kai lord said:

So are those Shamans Pratyekabuddhas?

Malcolm wrote:

Yes, they would be. But ChNN also neglected to mention those are only possible when there is no supreme nirmāṇakāya's doctrine in the world.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:06 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Is it [Dzogchen] only accessible to teachers who keep a lineage alive and through a "direct introduction" of the disciple or the student?

Malcolm wrote:

Yes. Why? It is based on direct perception and not intellectual analysis. Anyone who does not have a teacher of Dzogchen will be absolutely unable to understand this point.

Xango said:

I've heard ChNN say, that there can be people with the knowledge of their state (dzogchen) everywhere, like some shaman in a forgotten place in the jungle. The only difference is, that this person doesn't have a "system", so he can't continue this knowledge properly for his followers.

Malcolm wrote:

Sure, he expressed that opinion, but never pointed to anyone of which it was true or verifiable. People are mostly confused about Advaita, Trika, and Ati because they have a superficial understanding of the term “nondual.”

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 9:18 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

detours.jpg

This is not actually a joke, unfortunately. There aren't many roads (or people, tbh) in the NW quarter of Australia and nearly all of them have been washed out.

Kim

KristenM said:

I've been thinking about the Australian floods a lot lately since we're getting major floods here. I'm two blocks from a mandatory evacuation area and the local creek is about 26-30 feet above its normal levels. It's really not a little creek but more a tributary of the Merced River that winds itself through Yosemite. And the storms keep coming.

We've packed up some things and our valuables in case we need to leave tonight or this weekend. Last night I came for home from work and was able to jump over the water in the street to get into the house. Thirty minutes later, the whole street was flooding and water starting to come up to our foundation. Luckily our 125 year old house is on a raised foundation so that should help.

Malcolm wrote:

Looks pretty bad where you are, are you both ok?

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 11:14 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

By this do you mean people who deny, even at the conventional level, the value of referring to individuals as distinct from each other?

Malcolm wrote:

See my sig.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:48 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Is it [Dzogchen] only accessible to teachers who keep a lineage alive and through a "direct introduction" of the disciple or the student?

Malcolm wrote:

Yes. Why? It is based on direct perception and not intellectual analysis. Anyone who does not have a teacher of Dzogchen will be absolutely unable to understand this point.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 8:54 AM

Title: Re: Practices for sick animals

Content:

drodul said:

Are there particular practices that are supposed to be good for particular illnesses of animals? Would they be the same as for people", e.g. Ta Chag Khyumg Sum against cancers and diseases of the blood? I have heard that Miyowa practice is good against "diisases of livestock?" Are cats and dogs "livestock?" Or best just to recite the Mani mantra for our sick cat?

Malcolm wrote:

They can be included among livestock.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 8:45 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

Samkhya, as presented in the Gita, is not a view of dependent origination. Why? Because it presents matter as a mere transformations of three gunas in one substance. So it does not compute.

stong gzugs said:

From the early suttas, I take the core import of dependent origination to be a series of links in a chain that show how ignorance and attachment produce rebirth and suffering, and thus how we can interrupt the chain (various forms of non-attachment and equanimity). In this sense, dependent origination and what the Gita describes have the same core import.

But, from a madhyamaka perspective, I take the core import of dependent origination to be inherent-emptiness. In this case, as the Gita is describing these links as fluctuations of prakriti's guna-qualities, the links don't reduce down to inherent-emptiness, because prakriti can still be taken as a substance that is not inherently empty. Hence dependent origination and what the Gita describes don't have the same core import here. Is this what you're getting at?

Malcolm wrote:

Samkhya and Buddhism begin with the same observation : suffering is produced by ignorance of how things are and liberation is produced by knowledge of how things are. Where they diverge is in understanding how things are. Samkhya predates the Buddha, and he was knowledgeable in it, according to the Buddhacarita. Samkhya supposes that effects exist in the cause, this can never be compatible with dependent origination, and indeed, the Sarvastivadin interpretation of “everything exists in the three times” was taken to task by the Sautrantikas because it veers dangerously close to Samkhya.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 6:34 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

The basic point is that Advaitans, and Hindus in general, reject dependent origination. No Buddhists reject dependent origination

stong gzugs said:

Not sure this is accurate. Although the exact links differ (and, indeed, there are multiple versions of dependent origination in the early suttas), the basic idea of dependent origination is presupposed in Vedanta. For instance, the Bhagavad Gita 2:62-62, traces the links from sense contact to a loss of buddhi and rebirth in samsara:

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

The difference is that vedantins believe there's a self that exists outside the field of "dependent origination" that is fundamentally untouched by it because it's the knower of the field, so we have to distinguish between the field and its knower (i.e., kṣhetra-kṣhetrajña-vibhāga). So, my revised take would be that, Hindus work on dependent origination from the outside (by resting in the atman and witnessing it from that vantage point), whereas early Buddhists describe cutting off its chains from within (and typically deny that there is an "outside").

Malcolm wrote:

Samkhya, as presented in the Gita, is not a view of dependent origination. Why? Because it presents matter as a mere transformations of three gunas in one substance. So it does not compute.

Dependent origination only exists in Buddhadharma.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 6:29 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

I only showed that Atman's description of the perpestive Advaita was similar to the metaphors used in Dzogchen, but they did not like at all. They offended. !!!

Malcolm wrote:

You assume we were not aware of such things. However, we are, and we also understand that these same metaphors are employed in different traditions to make vastly different and incompatible points.

Bapho said:

They seem to only want to defend their supposedly "Buddhist" point of view and dedicate themselves to belittling what it does not agree with his beliefs. They do not cause "ecumenic" exchange ...

Malcolm wrote:

Your mistake was assuming we are interested in ecumenical dialogue. Shankara is rejected by name in the Dzogchen Tantras, along with Kumaraila, Samkhya, and so on.

On the other hand, if you are interested in Dzogchen, then please ask. But don't come around lecturing us.

Bapho said:

I do not pretend to preach about Advaita. I was only looking for "meeting points" but they is not interested ...

Malcolm wrote:

There is no meeting point. Advaita is eternalist, and has a completely different model of, and assumptions about, liberation than Dzogchen teachings.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:48 AM

Title: Re: Migon Karpo

Content:

pemachophel said:

I've been trying to find out more about the Protector Migon Karpo, the naga king. Unfortunately, I don't have a way of communicating with the Lama from whom I received this Protector's solkha. Any background information would be appreciated. I haven't been able to find anything much on-line.

Thanks.

Malcolm wrote:

Tibetan spelling?

Toenail said:

Most likely mi gon skar po

Malcolm wrote:

Nah, it's mi mgon dkar po, "The White Protector of Humans." He is listed among the hostile nagas in the klu spang kong.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:30 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

The moon is beyond concepts (indicative, signs, metaphors, etc)

Malcolm wrote:

Fundamentally speaking, the Advaita view of the relative is defective, and therefore, their result is defective.

Bapho said:

If you say it ...

Buddhism is the only right path, right? Rather the guru and the sect to which I belong.

Obviously speaking always from a relative view...

You did not answer my question about the Atman indications of Advaita Vedanta (film screen, mirror, glass ball)

Malcolm wrote:

Yes, I did. And yes, Buddhism is the only path which leads to liberation. It's the only path with right view.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:27 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

The only and true enlightened are from Buddhism and the other spiritual currents and religions are false or incorrect. Not?

Malcolm wrote:

Yes and yes.

"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."

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:24 AM

Title: Re: Methods of learning Tibetan spelling

Content:

Punya said:

So I'm muddling along learning some Tibetan words in order to understand the prayers and liturgy chanted in my tradition a little better. But the spelling of Tibetan is not easy. It's not like Spanish where, if you hear the word, you can probably spell it.

I wondering what methods people use to remember the spelling - at least initially - because, after a while, you tend to know what a word looks like. Some words are easy, but for most I usually memorise a short phrase that prompts me as to the spelling. Perhaps it would be easier to just memorise the Wylie for each word, but that would seem to need prompts as well.

Any hints or comments would be appreciated.

Malcolm wrote:

Type in wylie.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 4:15 AM

Title: Re: Migon Karpo

Content:

pemachophel said:

I've been trying to find out more about the Protector Migon Karpo, the naga king. Unfortunately, I don't have a way of communicating with the Lama from whom I received this Protector's solkha. Any background information would be appreciated. I haven't been able to find anything much on-line.

Thanks.

Malcolm wrote:

Tibetan spelling?

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 2:05 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:
Bapho said:
The moon is beyond concepts (indicative, signs, metaphors, etc)

Malcolm wrote:
All kinds of things are beyond concepts. Being beyond concepts, by itself, is not profound.

Fundamentally speaking, the Advaita view of the relative is defective, and therefore, their result is defective.

Author: Malcolm
Date: Tuesday, January 10th, 2023 at 11:54 PM
Title: Re: Advaita Vedanta and Dzogchen
Content:
Bapho said:
In Advaita Vedanta, Atman is indicated as similar to a film screen where the movie that appears does not alter the screen at all.
The mirror metaphor and glass ball are also used.

Malcolm wrote:
Advaita also uses the rope snake example. So what?

Author: Malcolm
Date: Tuesday, January 10th, 2023 at 11:02 PM
Title: Re: Ngondro with or without empowerment???
Content:

Kai lord said:
You need full empowerment with direct introduction or the fourth empowerment to attain complete Buddhahood as stated in tantras.

Malcolm wrote:
Depends on the tantras. Since this is in the Dzogchen forum, I will simply point out that "direct introduction," a.k.a, the extremely unelaborate empowerment itself is sufficient for ripening.

Author: Malcolm
Date: Sunday, January 8th, 2023 at 8:14 AM
Title: Re: Do Nyingma and Bon Dzogchen share the same origin?
Content:
Terma said:
To this end, I really don't think they concern themselves with all these difference if

opinions.

Malcolm wrote:

Sure they do. I can list many instances where Bon teachers and students make absurd historical claims. For example, when I met Tenzin Wangyal, he insisted Vajrakiaya originated in Bon. Now personally, I can enjoy Bon narratives because of their cultural context and value as indigenous Tibetan literature. I appreciate ZZNG because of its take on certain aspects of Dzogchen teachings, but when it comes to historical claims, Bonpo historical claims can't be taken seriously.

Author: Malcolm

Date: Sunday, January 8th, 2023 at 7:38 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Sādhaka said:

Basically Bönpos (not to speak for all Bönpos of course) see Tonpa Shenrab Miwoche as the actual Uttamanirmanakaya; and say that the Buddha Shakyamuni—although a totally Enlightened being himself—was commissioned by Tonpa Shenrab Miwoche to appear in India and play the role of a Uttamanirmanakaya, as to spread Dharma in India. If I follow this correctly:

<https://yungdrungbon.co.uk/2022/05/03/tonpa-shenrab-miwo-and-buddha-shakyamuni-brief-discourse-by-yongdzin-rinpoche/>

In any case, even if the Buddha Shakyamuni was only pretending to be the Uttamanirmanakaya of this eon, it doesn't take away from him being a fully Enlightened Buddha and Dzogchen Master; nor does it take away from there having been Buddhas before Tonpa Shenrab Miwoche who taught Dzogchen.

As I'd posted earlier...^

I personally have no problem considering Tonpa Shenrab Miwoche as the Uttamanirmanakaya of the current eon;

Malcolm wrote:

It's a completely silly idea.

Author: Malcolm

Date: Sunday, January 8th, 2023 at 2:31 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

James Sealy said:

Nyingma has roots in Bön Dzogchen.

Malcolm wrote:

Historically speaking, this is a false statement. There is absolutely no evidence for this assertion. Nor is there any evidence that Bon is a sixteen thousand year old tradition, or even a sixteen hundred year old tradition. At best, it began in the 10th century as a systematic religion.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 10:12 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

James Sealy said:

Well everybody has so his/her Tsawe Lama and all Bönpos have as Dzogchen Yongdzin , Lopen Tenzin Namdak Rinpoche.

That are a lot of Bönpos, i would say so.

But everything, which is based on Tibetan "Buddhism" is valid here, and everything which smells suspicious is wrong.

That is what is going round here, isn't it ?

Yes, this is a Buddhist forum, and on a Bön forum we would have other valid statements, of course.....

Further, the Bön Yongdzin Rinpoche, has an excellent knowledge about Dharma matters and exceeds here, regarding quality, some prominent "Gurus" here. He is the highest authority, when i may state that. What Rinpoche states is for all Bönpos a fact, except for non-Bönpos like you are.

Maybe you should listen to your higher inherent Wisdom and do not make discriminations, with the backing of your friends here.

Malcolm wrote:

Matters of history do not depend on the opinions of this or that respected person, rather, they depend on empirical evidence.

James Sealy said:

For Bönpos, they are dependent on the view of the Bön Yongdzin Rinpoche, for non-Bönpos, on the views of their lineage and adherents, like for instance, your dominant view. Both are venerated by their adherents, a normal case in Tibetan "Buddhism".

Malcolm wrote:

You are entitled to your own opinions, you are not entitled to your own facts.

You keep making the same logical error, "arguing from authority." Buddhists also make this error when they do not distinguish myth from history. Bon myths, like Buddhist myths, are integral their identity as traditions, but this does not render these narratives "history."

Simply put, the weight of evidence suggests that Bonpos adopted Buddhist systems, wrote their own literature based on Buddhist models in order to compete with Buddhists.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 9:21 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

lelopa said:

...

Virgo said:

Ehem.. (clears throat).

James is only convinced by what he thinks is the biggest, holiest, most impressive, authority. That is why he is impressed by these things, and why he is impressed by his Guru, who is the head of Bon. This kind of discussion (the kind we have all been having with him) does not work for him. What he needs to do is hear these things from the mouth of the highest authority in his mind, and only then will he be convinced by this. And I hope he does that. Perhaps James should request some teachings? In his mind, he compares your words to what he perceives as the most magnificent authority, and if they don't appear to line up in his mind then you are by default wrong, because you do not have such authority and therefore must be wrong. This is why he also puts so much weight in the "deeper levels", and long histories, etc.

James may you find all that you need in this holy Dharma...

Virgo

Once again, this phenomena was pointed out by Aristotle 2.5 millennia ago.

People would do well to structure their responses in light of this, rather than endlessly waste their time.

Virgo

James Sealy said:

Well everybody has so his/her Tsawe Lama and all Bönpos have as Dzogchen Yongdzin , Lopen Tenzin Namdak Rinpoche.

That are a lot of Bönpos, i would say so.

But everything, which is based on Tibetan "Buddhism" is valid here, and everything which smells suspicious is wrong.

That is what is going round here, isn't it ?

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Further, the Bön Yongdzin Rinpoche, has an excellent knowledge about Dharma matters and exceeds here, regarding quality, some prominent "Guru ´s" here. He is the highest authority, when i may state that. What Rinpoche states is for all Bönpos a fact, except for non-Bönpos like you are.

Maybe you should listen to your higher inherent Wisdom and do not make discriminations, with the backing of your friends here.

Malcolm wrote:

Matters of history do not depend on the opinions of this or that respected person, rather, they depend on empirical evidence.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 11:47 AM

Title: Re: Back in the USA...

Content:

justsit said:

I was thinking of J.D. Vance, the newly-elected junior US Senator from Ohio and author of "Hillbilly Elegy: A Memoir of a Family and Culture in Crisis" (2016). He came from a dirt poor Appalachian background, made it to Yale, and is now a rabid R.

The book was very interesting to me, as I was exposed to that milieu for a number of years; it's a pretty accurate representation of the vicious nature of some families. Their blatant self-interest can be the overriding motivator right up until a threatening outsider appears, then they close ranks.

After reading the book I kind of hoped that Vance's exposure to a different culture might be a positive influence, but apparently he hasn't changed a bit.

https://en.wikipedia.org/wiki/J._D._Vance

https://en.wikipedia.org/wiki/Hillbilly_Elegy

conebeckham said:

If anything, he's moved farther to the right.

PeterC said:

He's an interesting character. He's not stupid. He has a better understanding of the issues of his people than anyone around him in politics. So there's a few possible interpretations of his political affiliation. One is that his emotions are motivating his reasoning. He feels betrayed by the democrats, because rather than stand up for the working class poor (many of whom are white) they seem to ally with a particular group of white elites and court the votes of the non-white poor. Another possible explanation is more cynical, that he recognizes that a career in politics begins and ends with gaining and maintaining power, and the republicans simply do that much better than the democrats. I suspect there's a bit of truth in both these explanations, but primarily the first one. The democrats are not the party of the working class white poor. Nobody is.

Malcolm wrote:

A third explanation is that he is a thrall of Peter Thiel.

Nancy Pelosi was voted speaker 9 times. Don't see how one can claim the GOP is better at staying in power.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 5:57 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Kai lord said:

Besides all the stated differences, other major difference is that Kalachakra's yoga practices eventually lead to an alchemist purification and transformation of the physical body while the Patanjali's methods only lead to mastery and control of the body.

stong gzugs said:

Yes, thank you, that's exactly what I was referencing to explain why these two "samadhis" are not the same thing, such that Kālacakra cannot reasonably be described as a "dressed up" version of Patanjali.

Natan said:

What does samadhi mean? Sama = same. Dhi = mind. That same mind and this same mind are different same minds?

Malcolm wrote:

samA = level, ting nge

dhi from dhr, holding, maintaining, 'dzin pa.

The Buddhist gloss then is "Maintaining the level," literally.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 3:26 AM

Title: Re: Ngondro with or without empowerment???

Content:

Lingpupa said:

While true, I think this rather misses the point if I may say so.

Indeed, anyone can do prostrations to any form of the Buddha they like, make offerings and so forth. One might even be tempted to say they should!

But if someone wants to "do a ngondro" for a particular lineage of practice as usually understood - the Karma Kamtsang, Dudjom Tersar, Longchen Nyingtig or any of the many alternatives - it is surely only proper, necessary even, for them to receive the permission and lung from a teacher of that lineage, isn't it?

Otherwise it's like walking around saying, for example, that Mandy Moore is your girlfriend when you only know her from the internet.

Malcolm wrote:

The Buddha said to no-one ever, "you must ask my permission before you prostrate to me."

Lingpupa said:

That answer, while obviously true, misses the point of the original question 8n EXACTLY the same way as your previous answer. I shall not, therefore, bother to repeat my comments.

Malcolm wrote:

And I was only addressing Ayu's comment.

Author: Malcolm

Date: Friday, January 6th, 2023 at 10:05 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Kai lord said:

Besides all the stated differences, other major difference is that Kalachakra's yoga practices eventually lead to an alchemist purification and transformation of the physical body while the Patanjali's methods only lead to mastery and control of the body.

Malcolm wrote:

This not true, actually. The purpose of the Yoga Sutra's method is purify tamas, then rajas, so the sattvic yogin can now realize that (inanimate) buddhi just reflects purusha, and enters Kaivaliya, resting directly as purusha. The Yoga Sutra faults those who merely try to refine Prakrit (I.e Buddhists, etc.).

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:28 PM

Title: Re: Ngondro with or without empowerment???

Content:

Malcolm wrote:

...

One does not need any transmission to do prostrations

Lingpupa said:

While true, I think this rather misses the point if I may say so.

Indeed, anyone can do prostrations to any form of the Buddha they like, make offerings and so forth. One might even be tempted to say they should!

But if someone wants to "do a ngondro" for a particular lineage of practice as usually understood - the Karma Kamtsang, Dudjom Tersar, Longchen Nyingtig or any of the many alternatives - it is surely only proper, necessary even, for them to receive the permission and lung from a teacher of that lineage, isn't it?

Otherwise it's like walking around saying, for example, that Mandy Moore is your girlfriend when you only know her from the internet.

Malcolm wrote:

The Buddha said to no-one ever, "you must ask my permission before you prostrate to me."

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:23 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

But more interestingly, if you're saying that Patanjali's samadhi and Kālacakra samadhi .l

Malcolm wrote:

Samadhi is incapable of producing awakening. Awakening is produced by view.

Sādhaka said:

Interest, diligence, meditation, samadhi, and prajna.

Malcolm wrote:

You left out mindfulness: should be faith, diligence, mindfulness, samadhi, and prajna.

"All realization proceeds from view."

—Aryadeva, 400 Verses.

Without right view, the five faculties you mention above are rudderless.

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:19 PM

Title: Re: Samten Migdron translation due soon

Content:

Malcolm wrote:

That said, still looking forward to his translation, even if it lacks evidence based equivalents.

not_z said:

What do you mean by “evidence based” translation Malcolm? What is the “evidence” here?

Malcolm wrote:

Justified on the basis of commentarial exegesis.

For example, it is well known that sems nyid is a contraction of sems kyi chos nyid, cittadharmata. Dharmata is a well known term, not sure how one derives “beingness.” Even if one were to take sems nyid as cittata, still essence (ta) of mind, or mind essence, seems more apt. But all this is unimportant, provided people know the underlying Tibetan term and can read through the glosses without getting hung up on the English.

Author: Malcolm

Date: Friday, January 6th, 2023 at 10:02 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Norwegian said:

What other original translation choices has Esler gone for in this publication?

kunsel said:

There are many for which there could be alternatives, bdag nyid chen po (integral being), rigpa (awareness), sems nyid (mind's beingness)

Malcolm wrote:

“Beingness” is just wrong altogether. “Being” is an extreme view in Buddha dharma. Plus, there is no doubt that Dzogchen is antifoundationalist.

That said, still looking forward to his translation, even if it lacks evidence based equivalents.

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:37 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

But more interestingly, if you're saying that Patanjali's samadhi and Kālacakra samadhi .l

Malcolm wrote:

Samadhi is incapable of producing awakening. Awakening is produced by view.

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:56 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

If you don't see a difference between Patanjali's samadhi of stilling citta-vritti (thought fluctuations) and Kālacakra samadhi's of inner fire melting white drops, I don't know what to say.

Malcolm wrote:

The purpose of candali yoga is precisely the cessation of the transformations/movements of citta ((cittavrttinirodha), that is the cessation of the eighty coarse concepts

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:52 AM

Title: Re: Samten Migdron translation due soon

Content:

Malcolm wrote:

Especially since Mipham glasses it simply as vishuddha, and how is alpha even a remote calque for “ka nas”?

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Norwegian said:

What other original translation choices has Esler gone for in this publication?

Malcolm wrote:

Original, primordial, etc., the usual choices. Alpha pure is a Trungpaism.

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:39 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I once used Tony Duff's ka dag translation 'alpha-purity' as Dylan does here in this text as it seemed to fit the term literally,

Malcolm wrote:

Especially since Mipham glosses it simply as vishuddha, and how is alpha even a remote calque for "ka nas"?

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Malcolm wrote:

The Xian reference is enough to cancel it permanently, in my book. As for vi, normally, vi = rnam par. I don't see any evidence for a vi- / whence connection.

Anyway, as I often remark it will be 100:years before there is a standardized lexicon for dzogchen in English. I have hopes it will be evidence-based, but I don't see a lot of movement in this direction yet, but baby steps.

Author: Malcolm

Date: Friday, January 6th, 2023 at 5:46 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I once used Tony Duff's ka dag translation 'alpha-purity' as Dylan does here in this text as it seemed to fit the term literally,

Malcolm wrote:

Especially since Mipham glosses it simply as vishuddha, and how is alpha even a remote calque for "ka nas"?

Author: Malcolm

Date: Friday, January 6th, 2023 at 4:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Definitely pre-Kalacakra, as it was translated Shraddhakavarmin and Rinchen Zangpo.

stong gzugs said:

Thank you!

When you mentioned earlier the sadangayoga of the Sakyapas is that Kālacakra/Jordruk?

Malcolm wrote:

No, it is from Go Khugpa Lhatse, connected with Guhyasamaja, AFAIK.

stong gzugs said:

And is there any information on Rongzom's view of the sadangayoga that you know of, outside of his Entering the Way of the Great Vehicle?

Malcolm wrote:

Not as far as I know.

stong gzugs said:

So the Guhyasamāja would then seem to be the earliest Buddhist version of the sadangayoga,

Malcolm wrote:

Yes. But it would be going too far to say it owed nothing to the Yoga Sutras, just as it would be going too far to say the Yoga Sutras owed nothing to Buddhism.

Author: Malcolm

Date: Friday, January 6th, 2023 at 3:42 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

The six-limb yoga is also in the Buddhist Guhyasamāja Uttara-Tantra. (I don't know its most reliable dating, as it's clearly an addition beyond the root tantra, and whether it was influenced by the Kālacakra or the other way around.

Malcolm wrote:

Definitely pre-Kalacakra, as it was translated Shraddhakavarmin and Rinchen Zangpo.

<https://buddhanature.tsadra.org/index.php/People/%C5%9Araddh%C4%81karavarmann>

Author: Malcolm

Date: Friday, January 6th, 2023 at 2:30 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

KM lost round seven...

Author: Malcolm

Date: Friday, January 6th, 2023 at 1:45 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

Some of Dylan's terminology is very much his own style - the auditors translation of nyan thos is very much an accurate translation of 'those who hear, especially an audience' - not my choice but there it is. Other terminology is either to one's taste or not e.g. bdag nyid chen po as 'integral being' etc.

Malcolm wrote:

Personally, I am very much looking forward to this translation. Many people will surprised to discover that, according to Nubchen, Vimalamitra passed away in Tibet.

Everyone has their preferred lexicon, and while nyan thos is “evidence-based,” it sounds funny to Americans, because here “auditors” are people who examine financial records looking for fraud, etc.

I am surprised you received the lung, since ChNN said there wasn't one. But lungs can be revived.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:06 PM

Title: Re: Ngondro with or without empowerment???

Content:

Ayu said:

I have no idea how strictly or individually different this question is being handled in Dzogchen.

I just can tell, that I started e. g. prostrations without lung or any instructions. This was like testing the practice. I tried to understand what's it all about.

But after I received instructions and a kind of blessing, the whole project recieved much better motivation, power and protection. I developed a kind of stubbornness for just

doing it, no matter what.

Malcolm wrote:

One does not need any transmission to do prostrations

Author: Malcolm

Date: Thursday, January 5th, 2023 at 9:48 PM

Title: Re: Natural State and the individual state

Content:

haha said:

Nagarjuna was focused on union of appearance and emptiness aspect whereas Chandrakirti was focused on emptiness aspect.

Malcolm wrote:

That's a misunderstanding, whoever made that assertion did not read Madhyamaka-avatara.

haha said:

I am out of opinion on somebody's assertion but can provide some references.

One reference:

There is a slight difference in the prasangika madhyamaka taught by Nagarjuna and that taught by Chandrakirti. What is this difference? Glorious Chandrakirti stressed mainly the emptiness aspect, teaching the view of dharmadhatu in which everything is realized to be of the nature of emptiness.

Further in same passage,

Chandrakirti's emphasis on emptiness and Nagarjuna's emphasis on appearance, taken together, are the inseparability of appearance and emptiness.

Khyentse, Dilgo; Jinpa Palmo, Ani, (1999), Primordial Purity, pp 28-29

Malcolm wrote:

Sorry, I can't agree with this opinion at all.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:57 AM

Title: Re: Back in the USA...

Content:

Genjo Conan said:

...Everyone knew this Congress wasn't going to do shit, but this Congress really isn't

going to do shit. It's all very funny, in a "the country is so broken you've gotta laugh" kind of way.

Kim O'Hara said:

That's more or less what it looks like from this distance, too, and it's pretty sad.

As soon as there's a system, someone will start working out how to game it. Is it possible that the US political system has been in place long enough for the gamers to make it completely dysfunctional? If so, I'm going to worry about our own system, which is just a bit younger than yours.

The other possibility is that it was put together in such a way that eventual gridlock was almost inevitable. In that case I don't need to worry so much, because a lot of your trouble comes from the executive power of the President and our head of state is an almost purely ceremonial role.

Kim

Malcolm wrote:

In 1856, it took Congress 133 votes and two months to elect a speaker, we are only on day two...

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:30 AM

Title: Re: Natural State and the individual state

Content:

haha said:

Even Nyingma master said that Nagarjuna emptiness and Chandrakirti emptiness are different (i.e. their focus aspect).

Malcolm wrote:

If they did, they were mistaken. There is nowhere in Nagarjuna or Aryadeva where they use formal syllogisms to prove emptiness. Candra's main project is defending Buddhapalita from Bhavya's assertion that the latter did not adequately flesh out his refutation of Samkhya, in addition to taking Bhavya to task for poor exegesis of pratityasamutpada, etc.

haha said:

Nagarjuna was focused on union of appearance and emptiness aspect whereas Chandrakirti was focused on emptiness aspect.

Malcolm wrote:

That's a misunderstanding, whoever made that assertion did not read Madhyamaka-avatara.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:46 AM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

The USA seems to be stuck in a *new* kind of gridlock -
GOP's Kevin McCarthy fails to secure majority in US House – again

...Without a speaker, new lawmakers – elected in the midterms in November – cannot be sworn in; they still hold the title of representative-elect. ...

“The Republican Party in the House is deeply divided, and they have a number of members who not only don't like their party's nominee for speaker, but are willing to block that nominee on the floor – and in doing so, break a norm that has been followed for a century,” said Matthew Green, a professor of politics at Catholic University in Washington, DC.

Many Democrats have argued that the early crisis for the new House majority shows Republicans' inability to lead.

“The problem is...this isn't just today. This is going to be everyday in the House Republican majority,” Democratic Senator Chris Murphy wrote on Twitter on Tuesday.

“It's not just that they won't be able to govern. It's that they are going to be an embarrassing public train wreck while they refuse to govern.”

That's from Al Jazeera - <https://www.aljazeera.com/news/2023/1/4/us-house-impasse-biden-urges-republicans-to-get-act-together>. What's the local view?

Kim

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:20 AM

Title: Re: Ethics of Launching an OnlyFans

Content:

MiphamFan said:

What do you think are the ethics of launching and running an OnlyFans business?

Basically it would involve posting nudes, interacting with the fans.

These kind of parasocial relationships are not that healthy for the fans, especially if they are using it as a substitute for real relationships. But maybe some people are really lonely in this modern world and it helps them feel connected.

What do you think?

Malcolm wrote:

It creates incels with unrealistic expectations of women, but whatever...

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

stong gzugs said:

Does anyone have a copy or know how to get a copy of Huifeng's "Old School Emptiness: Hermeneutics, Criticism, and Tradition in the Narrative of Śūnyatā" which is cited positively many times in this letter? I can't seem to find any real traces of it online.

Malcolm wrote:

<https://www.cambridge.org/core/journals/bulletin-of-the-school-of-oriental-and-african-studies/article/abs/shi-huifeng-old-school-emptiness-hermeneutics-criticism-and-tradition-in-the-narrative-of-sunyata-xviii-326-pp-kaohsiung-fo-guang-cultural-enterprise-2016-isbn-978-957-457-399-8/D3CC7D8505E9A377DD14B3933C18FB8E>

Author: Malcolm

Date: Thursday, January 5th, 2023 at 4:17 AM

Title: Re: Natural State and the individual state

Content:

haha said:

Even Nyingma master said that Nagarjuna emptiness and Chandrakirti emptiness are different (i.e. their focus aspect).

Malcolm wrote:

If they did, they were mistaken. There is nowhere in Nagarjuna or Aryadeva where they use formal syllogisms to prove emptiness. Candra's main project is defending Buddhapalita from Bhavya's assertion that the latter did not adequately flesh out his refutation of Samkhya, in addition to taking Bhavya to task for poor exegesis of prātītyasamutpada, etc.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 4:05 AM

Title: Re: Samten Migdron translation due soon

Content:

Pero said:

Is "auditors" for shravakas a common translation? I thought it wasn't the first time I saw it (Wilkinson) but maybe it's because I don't read enough.

Malcolm wrote:

It's an overly literal translation of snyan thos, i.e shravakas.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 2:43 AM

Title: Re: Samten Migdron translation due soon

Content:

jet.uryen said:

Does require oral transmission?

Malcolm wrote:

It doesn't exist.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 11:44 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Passing By said:

Yes, I am aware of Bon Dzogchen termas which clearly incorporate their Nyingma cousins also, but I am more interested in the older ZZNG. The history of early Mengagde is just pretty ill defined in general.

Malcolm wrote:

It's pretty well defined, but the dates are the issue.

The snyan brgyud is supposed to provide the bridge between Nyang Tingzin Zangpo and Dangma Lhungyal.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:21 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Nalanda said:

Do they share the same Scriptures?

Are the teachings similar/same?

Malcolm wrote:

The Bonpo Dzogchen tradition demonstrably depends on the Buddhist tradition. That said, Bon Dzogchen has its own tantras, traditions, and so on, and rightfully deserves to be considered an independent tradition.

Passing By said:

What do you think is the relationship between the Zhang Zhung Nyengyud and the 17 Tantras? You mentioned in your intro to the Blazing Lamp Tantra that Longchenpa likely received the Six Lamps and that he incorporated it into his writings for example. I am wondering whether the 17 Tantras were derived from the ZZNG, or vice versa, or they both developed in tandem as a result of a contemporary revolution of ideas in the Tibetan yogic community at that time.

Malcolm wrote:

I didn't say it was a fact, I said it was a possibility. There is an snyan brgyud in Man ngag sde which also uses a scheme of six lamps, and has similar terminology. Then there is the fact that the tantras this snyan brgyud are related to, such as the thig le kun gsal, describe the smooth white nadi, and so on., terminology absent in the 17. The snyan brgyud lineage splits from the 17 tantra lineage with Chetsun, who gave the snyan brgyud to Shongpa Repa, while he passed the 17 on to Chegom Nagpo. These two lineages were reunited in Kumaraja, who passed them onto Longchenpa, who systematized them in the Lama Yangtik and the Zabmo Yangtik. My present belief is that the six lamps system was borrowed into ZZNG after Chetsun.

Also ZZNG uses once the Indian term, brighatu, which is found in the 17 several times.

Dating dzogchen adeherents between the 9th and 11th century is a chore, since dzogchen was suppressed by decrees of such people as Yeshe 'od, etc.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:03 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Passing By said:

So, the basis is a blank canvas that karma plays out on to give rise to everything, in conjunction with said blank canvas' ability to cognize and perceive stuff. Can it be said like that?

Then my question would be, is it possible in dzogchen, for practitioners, this illusory self that is now the current manifestation of the day, to control how the next display that arises will be? For example, if I am dreaming one night and I decide I would like to continue the story of that dream the next night, a skilled lucid dreamer can do so. Can a dzogchen practitioner do the same for their subsequent life? Such as if they decide they have unfinished business with people whom they have connection with in this life and would like to continue to see that story through.

Malcolm wrote:

Yes, this is true for any Buddhist, actually. The Buddha discusses this in the Pali canon.

Passing By said:

So you don't actually need to be a highly realized person in order to dictate to a certain extent how your future life and the connections to people in said life will be?

Malcolm wrote:

Correct. You just have to cultivate virtue.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:00 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Harimoo said:

Dzogchen is a tibetan thing.

Malcolm wrote:

No, this is false.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 10:49 PM

Title: Re: Is this a Shentong explanation ?

Content:

Malcolm wrote:

The two truths are not different isolates. They are different cognitions of any given object.

stong gzugs said:

I'm unsure whether you're (1) disagreeing with Hopkins' language, (2) disagreeing that Hopkins has correctly portrayed Tsongkhapa's opinion, or (3) giving your own opinion on the proper relation between the two truths. If it's either of the first two options, I'd be curious to hear more. Hopkins is (accurately, as far as I can tell) describing Tsongkhapa's view as saying the two truths are the same thing ontologically (ngo bo gcig) but different conceptually (ldog pa tha dad), where "ldog pa tha dad" is what he translates as "different isolates." Dölpopa views the relation of the two truths instead as different in terms of negating an identity (gcig pa bkag pa'i tha dad). It's not straightforward or unanimous among various schools how to understand the relation of the two truths, and Gorampa takes the same view as Dölpopa (gcig pa bkag pa'i tha dad) as he sees them in terms of two different modes of cognition. So if your comment is the third option, I'll bow out of further debate on this point, as I don't think we'll sort out here the "one right way" of understanding the relation between the two truths.

Malcolm wrote:

All entities have two natures, according to Candrakirti, one relative, the other ultimate. These two natures are the objects of veridical and nonveridical cognitions. So for example a given phenomena can be perceived nonveridically as arising, abiding, and ceasing; or veridically as nonarising, nonabiding, and nonceasing. All the faults of samsara are effortlessly produced through the former cognition, all the qualities of

nirvana are effortlessly produced through the latter cognition. The polemical opinions of Tibetan scholars on this point don't really matter very much. The above statement is the irrefutable position of great Madhyamaka. In this way the two truths are absolutely inseparable.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 11:45 AM

Title: Re: Is this a Shentong explanation ?

Content:

Malcolm wrote:

The two truths are not entities in and of themselves, rather, they are objects of cognition, veridical or nonveridical cognitions respectively.

stong gzugs said:

Yes, yes, Dölpopa is aware of this, as am I.

Malcolm wrote:

The two truths are not different isolates. They are different cognitions of any given object.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 7:26 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

Yes. If one decides to simply accept the traditional views of either Nyingmapa or Bonpo lineages, it is pointless to get into historical arguments. If one wants to get into historical arguments with people who have different ideas, one must thoroughly study the matter from an unbiased perspective, and not just repeat from "authoritative" sources.

Malcolm wrote:

The fact is that earliest literary mention of Shenrab we have is a Bon ritual text, where he appears among other ritualists.

Other than that, the first bio of him, the mdo 'dus, was revealed by Shenchen Luga in the early 11th century. The other two bios, zer mig and gzi brjid, are much later termas. While they certainly frame a narrative of a prehistorical, mythological Shenrab, the idea that these tell the story of an actual historical person is absurd, with no more credibility than the exaggerated narratives concerning Garab Dorje, Manjushrimitra, Shri Simha, and Vimalamitra. The difference however, is that we have firm historical evidence for three of these four persons.

Of course we have no evidence for the Buddhas prior to Shakyamuni other than mentions of them in the Pali Canon, etc., datable, as we know to around 100 BCE. So, while I am happy to concede that historical evidence apparently has no impact on

tendencies of Bonpos to make ahistorical claims, just as we do, when it comes to history, we need to rely on empirical evidence, and that is entirely lacking for most Bon historical claims, unlike Buddhist claims.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 6:03 AM

Title: Re: Is this a Shentong explanation ?

Content:

James Sealy said:

Is this a Shentong explanation ?

"The genuine ultimate is not self empty. If it is self empty, it is not the genuine ultimate. The ultimate Buddha is not self empty. If it is self empty, it is not the ultimate Buddha. The ultimate Dharma is not self empty. If it is self empty, it is not the ultimate Dharma. The ultimate Sangha is not self empty. If it is self empty, it is not the ultimate Sangha. The ultimate refuge is not self empty. If it is self empty, it is not the ultimate refuge. Ultimate pristine awareness is not self empty. If it is self empty, it is not the ultimate pristine awareness."

stong gzugs said:

Yes, it is a gzhanstong statement. Dölpopa offers plenty such statements throughout his writing.

James Sealy said:

Explanation by: Acharya Pema Tsewang

Shentong views the two truths doctrine as distinguishing between relative and absolute reality,

Agreeing that relative reality is empty of self-nature, but stating that absolute reality is "empty" only of "other" relative phenomena, but is itself not empty.

This absolute reality is the "ground or substratum" which is "uncreated and indestructible, non-composite and beyond the chain of dependent origination."

Dolpopa identifies this absolute reality, with the Buddha nature.

Then Buddha Nature has an "Identity" and never a boring "self".

stong gzugs said:

I was generally with this until the line about "identity." I'm not sure what that means.

Dölpopa uses the term "self" at times in ways that are entirely consistent with the buddha nature sutras (like the Mahaparinirvana Sutra), but I don't know what it means for buddha nature to have an "identity." It does have positive qualities, but that isn't an identity.

The view quoted above is an extreme view and is seriously flawed. The two truths are inseparable.

The relationship of the two truths is a bit more complex for Dölpopa. It's wrong to say

that you can't differentiate between the ultimate and conventional, as there clearly is some difference between the two, such that they are not the same entity.

Malcolm wrote:

The two truths are not entities in and of themselves, rather, they are objects of cognition, veridical or nonveridical cognitions respectively.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 11:07 PM

Title: Re: Natural State and the individual state

Content:

James Sealy said:

Conclusion:

We change then that boring "SELF" with IDENTITY

Malcolm wrote:

That also doesn't work.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 9:34 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Malcolm wrote:

Your list of names is quite late in its composition.

Like Taoists, bonpos will always make these claims trying to prove their tradition is older, but when examined, there were many buddhas who lived prior to Shenrab, who also taught ati yoga, Kashyapa Buddha being one of them.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 9:24 PM

Title: Re: Is this a Shentong explanation ?

Content:

James Sealy said:

Is this a Shentong explanation ?

"The genuine ultimate is not self empty. If it is self empty, it is not the genuine ultimate. The ultimate Buddha is not self empty. If it is self empty, it is not the ultimate Buddha. The ultimate Dharma is not self empty. If it is self empty, it is not the ultimate Dharma. The ultimate Sangha is not self empty. If it is self empty, it is not the ultimate Sangha. The ultimate refuge is not self empty. If it is self empty, it is not the ultimate refuge.

Ultimate pristine awareness is not self empty. If it is self empty, it is not the ultimate pristine awareness."

=====

Explanation by: Acharya Pema Tsewang

Yeah, I think that the above stanza try to explain the view of the Shentong or the other-emptiness. Shentong views the two truths doctrine as distinguishing between relative and absolute reality,

Agreeing that relative reality is empty of self-nature, but stating that absolute reality is "empty" only of "other" relative phenomena, but is itself not empty.

This absolute reality is the "ground or substratum" which is "uncreated and indestructible, non-composite and beyond the chain of dependent origination."

Dolpopa identifies this absolute reality, with the Buddha nature.

Then Buddha Nature has an "Identity" and never a boring "self".

Malcolm wrote:

The view quoted above is an extreme view and is seriously flawed. The two truths are inseparable.

Author: Malcolm

Date: Sunday, January 1st, 2023 at 3:07 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

I never made the claims you are attributing to me. Please do not go off half-cocked.

Malcolm wrote:

I never said you made this claim. Others have, however.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:27 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

This is not a question that can be answered briefly or simply.

Malcolm wrote:

There is a simple answer, which I provided above.

The rest is details about the conversation about Dzogchen amongst its various adherents, from the 11th century onward.

tingdzin said:

be aware that any simple answer that you get is likely to reflect a partial view.

Malcolm wrote:

Anyone who does not acknowledge that there was no Bon school at all before Buddhism arrived in Tibet is simply hanging on to sectarian anachronisms. The historical record is pretty clear. The Bon tradition has its unique traditions and texts, it has value and deserves respect, as I said before, but apart from the Nyan bum, and some other texts, virtually nothing in yundrung Bon represents an indigenous tradition which evolved independently of subcontinental Buddhism's arrival in Tibet, including Dzogchen.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:48 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

This is not a question that can be answered briefly or simply.

Malcolm wrote:

There is a simple answer, which I provided above.

The rest is details about the conversation about Dzogchen amongst its various adherents, from the 11th century onward.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:11 AM

Title: Re: Prajnaparamita and Bodhisattva career in Bon?

Content:

Malcolm wrote:

They were not texts, they were orally transmitted verses.

Sādhaka said:

Of course, I knew that the ZhangZhung Nyengyud started as a Kama tradition. I just didn't really put it to thought as I was typing my post. Nevertheless, they were eventually written.

Perhaps we can deduce then that the Twelve Small Tantras and the ZhangZhung Nyengyud, had a complete Path from the very beginning; and that when the Twelve Small Tantras were first written down, there was much more to Bönpo Dzogchen than that, and, for whatever reason, the one(s) who first wrote the Twelve Small Tantras did not yet want to unveil any more than that at the time....

Malcolm wrote:

ChNN asserted that most of ZZNG is quite late. It's origins, however, are far less

interesting than its content. Most Bonpo teachings, 95 percent, are post 1000 CE.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 8:52 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Nalanda said:

Do they share the same Scriptures?

Are the teachings similar/same?

Malcolm wrote:

The Bonpo Dzogchen tradition demonstrably depends on the Buddhist tradition. That said, Bon Dzogchen has its own tantras, traditions, and so on, and rightfully deserves to be considered an independent tradition.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 4:43 AM

Title: Re: Asa Hershoff's Vajrayana "Inside Scoop"

Content:

treehuggingoctopus said:

His Lama Jinpa business is still very much functioning. He keeps posting there, as Lama Jinpa, on TB matters: <https://www.tibetanchod.com/blog/>

If he does that despite him no longer identifying as Buddhist, despite him being explicit in his rejection of some core Vajrayana tenets -- seriously, why do any of us pay any attention to his claims?

I mean, there are many possible changes of heart. And then there is dishonesty.

Malcolm wrote:

His light body series is a hilarious series of misconceptions.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 4:13 AM

Title: Re: Prajnaparamita and Bodhisattva career in Bon?

Content:

Sādhaka said:

yet with only one set of texts that explains the correct Dzogchen View, yet no path to actualize it....

Malcolm wrote:

They were not texts, they were orally transmitted verses.

Author: Malcolm

Date: Friday, December 30th, 2022 at 11:12 PM

Title: Re: Asa HershoffS Vajrayana "Inside Scoop"

Content:

Malcolm wrote:

Other than Asa's questionable comments, why are we wasting bandwidth on a worldly path?

Author: Malcolm

Date: Friday, December 30th, 2022 at 9:23 AM

Title: Re: Asa HershoffS Vajrayana "Inside Scoop"

Content:

climb-up said:

Ian Baker has said that Tulku Urgyen Rinpoche encouraged him to learn Hindu hatha yoga if that was his interest, because that was a more developed system.

Malcolm wrote:

Of course, we now know that Hatha yoga began as a Buddhist system.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 10:44 PM

Title: Re: Nature of Mind

Content:

Malcolm wrote:

In Dzogchen teaching, the alaya is the knowledge obscuration, and it's nature is ignorance. It's only completely eliminated at full buddhahood.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 9:03 PM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

Does Indic even matter? Academics probably paint a more complicated picture of the history of Buddhism in India anyway. Its not as if Indic can be used as shorthand for "coming from the historical Buddha" anymore (from an academic pov).

Malcolm wrote:

Subcontinental.

Not even Indians necessarily claimed everything came from the historical Buddha , for example, Cakrasamvara.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 10:43 AM

Title: Re: A valid voice crying in the wilderness

Content:

Malcolm wrote:

All authentic Buddhism is demonstrably rooted in India,

tingdzin said:

This is almost a tautology; since Buddha was born there, almost anything in the Buddhist tradition ultimately goes back to India..

Would you not consider the Huayan philosophers real Buddhists, since they expressed themselves in language which is neither Indic nor easily back-translated into Indic, and their ideas are completely new to the Buddhist tradition?

Or Dzogchen man ngag scriptures, which clearly contain language which cannot be back-translated?

Or Dogen's work?

Malcolm wrote:

All of their ideas can be reasonably predicated on Indic sources.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 9:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

I am with Keith in thinking it doesn't make any difference where the Heart Sutra was composed, but there is an entire edifice built on "all authentic Buddhism came from India", which had and has supporters in both China and Tibet, and to which challenges are either ignored or suppressed.

Malcolm wrote:

All authentic Buddhism is demonstrably rooted in India, this is also noncontroversial, Osborne's paper shows admirably how the Heart Sutra is rooted in Indic sources, despite on ostensible "Chinese" origin.

tingdzin said:

The historical reasons for that are tied into motivations of authenticity and so power politics, so it's not always a trivial question.

Malcolm wrote:

I can understand this point, but this isn't about Dharma. Atwood is playing the same power/authenticity game, in reality, but with far less sincerity.

tingdzin said:

Atwood is just frustrated by that, I think.

Malcolm wrote:

All the guy has ever done is just ride on the work of others, kind of like a lamprey. He hasn't done a bit of original work in his life, nor a translation of any significance at all.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 4:20 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

So having read the whole thing, it seems to me that the more interesting and controversial idea is that prajñāpāramitā in general has nothing to do with madhyamaka.

Malcolm wrote:

This is also noncontroversial, considering that the PP sutras have both Madhyamaka and Yogacara interpretations.

akuppa said:

I presume that the Yogacara interpretation doesn't involve cessation of sensory experience though?

Malcolm wrote:

It also involves cessation of sensory experience.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 3:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

So having read the whole thing, it seems to me that the more interesting and controversial idea is that prajñāpāramitā in general has nothing to do with madhyamaka.

Malcolm wrote:

This is also noncontroversial, considering that the PP sutras have both Madhyamaka and Yogacara interpretations.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 12:52 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

Do posters here think there is any validity to his claim of essentially being ignored? Or the reasons for it?

Malcolm wrote:

His work isn't ignored, it's just not very original or interesting.

Given that Osborne plausibly fleshes out Nattier's contention that the original text is an extract of a Chinese translation of the PP in 25k Lines, and was back translated into Sanskrit, we have an example of a text that was extracted from a reliable source. Such an extract would be called in Tibetan a "lung."

Osborn's paper:

<https://academia.edu/resource/work/8275423>

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 11:40 PM

Title: Re: A valid voice crying in the wilderness

Content:

KeithA said:

I found it interesting, up to this point, then it all goes south, for me:

If the Heart Sutra was composed in China, then a lot of powerful and influential Buddhist figures—including the Dalai Lama and the late Thich Nhat Hanh—are potentially exposed as fallible.

Does the author really think this would turn Buddhism on it's head?

Maybe in Asia. Or, maybe in the world of academia. But, it wouldn't matter a bit to me if I found out the Heart Sutra was mostly, or even entirely, composed in China. Why would it matter?

Keith

Malcolm wrote:

It doesn't.

Indians accepted it as authentic, there are numerous Indian commentaries, beginning with Kamalashila's and concluding with Atisha's.

The idea that Buddhist leaders ought to be infallible is facially ridiculous. We are not Catholics and HHDL is not the pope.

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 10:37 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

Well, until I see some concrete responses to his arguments, I'm going to give him the benefit of the doubt. There's a willful ignorance about a lot of things that goes on even among respected academics.

Malcolm wrote:

It's really not about his arguments...but even so, there are problems with his approach, for example, his willfully ignoring Wongchuk's reference to an earlier translation and so on.

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 9:31 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

He has posted here several times, but usually with the response he describes.[An_Open_Letter_to_Buddhist_Studies_Acade.pdf](#)

Malcolm wrote:

It's understandable.

Author: Malcolm

Date: Monday, December 26th, 2022 at 9:42 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Think i just got an aha moment because of this. When i first got in touch with spirituality i got the books from Eckhart Tolle and afterwards some books on advaita vedanta and following satsangs on youtube. The i or ego is very stigmatized by ET and AV. It is the biggest culprit according to them and must be banished. So i got "brainwashed" and i unconsciously mix/projected it on dzogchen. If i think about it i cannot really recall dzogchen to be so talkative about the ego, it just says to not grasp or reject any phenomena. So probably this also goes with the ego, to let things be as it is, no grasping or aversion/not accepting or rejecting. If this is correct what i say, than it is a

fundamental difference in practice between contemporary non duality circles and dzogchen.

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Passing By said:

So, the basis is a blank canvas that karma plays out on to give rise to everything, in conjunction with said blank canvas' ability to cognize and perceive stuff. Can it be said like that?

Then my question would be, is it possible in dzogchen, for practitioners, this illusory self that is now the current manifestation of the day, to control how the next display that arises will be? For example, if I am dreaming one night and I decide I would like to continue the story of that dream the next night, a skilled lucid dreamer can do so. Can a dzogchen practitioner do the same for their subsequent life? Such as if they decide they have unfinished business with people whom they have connection with in this life and would like to continue to see that story through.

Malcolm wrote:

Yes, this is true for any Buddhist, actually. The Buddha discusses this in the Pali canon.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 5:31 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Täpa said:

Thanks for all your input. I have to study and make a new start from today in practice because of the things that came up in this topic.

Jules 09 said:

You might find it interesting to read stanza's 1.59, 1.60 and 1.61 of the above mentioned sutra.

<https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

Malcolm wrote:

Yes, this is why I advised him/her to read the whole sūtra. It quite short, and very clear.

No one is in bondage, and yet there is bondage. No one is liberated, and yet there is liberation. No one has a basis, and yet there is a basis. No one has a path, and yet there is a path. No one has a result, and yet there is a result.

The self is an entity which is designated dependent on parts. Just like the term "basis," "path," "result." These things are all conventions, which is why we can say the basis is personal, because these are conventional terms. Conventions function. There is no point in discussing such a thing as the basis unless there is some function being described.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 5:24 AM

Title: Re: Yeshe's back

Content:

Tata1 said:

gratuitous hearsay.

Malcolm wrote:

Merigar was going to lose their nonprofit status as a religious entity if they did not appoint a spiritual head. This is a fact, and not hearsay.

I personally know nothing beyond what I stated. There is little point in guessing at motives, meaning, and so on.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 3:49 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Uh huh. A contemporary of Dangma Lungyal.

Unsupportable claim, there is no textual evidence for this.

stong gzugs said:

Yes, Yumo Mikyo Dorje and Dangma Lungyal were contemporaries. The difference is that the former's teachings can be traced back several generations to earlier known historical figures like Somanatha, whereas the latter was a treasure revealer, so there's no historical sources to backtrack where his teachings come from, aside from the mythical lineage.

Malcolm wrote:

Weak argument, which assumes all Dzogchen texts are treasures. They are not. And below you make a critical error of dating. We will get to that.

Mañjuśrīmitra, Śrī Simha, Vimalmītra, Padmasambhava, and Vairocana are all historical figures. Nubchen Sangye Yeshe (844-95?) certainly did not invent the Dzogchen texts he cites in his *Lamp for the Eye of Samādhi*. Here is a summary of his life and works:

https://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_29_01.pdf

Also Padmasambhava certainly commented on the nine yānas as modes, *nayas*, in his commentary on the 13th chapter of the *Guhyagarbha Tantra*, which is an Indian text.

<https://tibetanclassics.org/wp-content/uploads/2020/09/Garland-of-Views.pdf>

<https://earlytibet.com/2007/08/21/the-nine-vehicles-of-the-nyingma-new-sources/>

Such texts as the *Cuckoo of Vidyā*, *Great Space of Vajrasattva*, the *Contemplation of Bodhicitta*, all can be traced to the 8th century and Bagor Vairocana.

And you keep on ignoring *klong sde*. This is also a system in which postures and gazes are used, that are not at all like the positions used in *tögal*. It is an oral lineage, not a *terma* system, which also has historical masters like

<https://treasuryoflives.org/biographies/view/Dzeng-Dharmabodhi/6962> (1052-1168), also a contemporary of Mikyo Dorje, etc., texts, and a long history, and also goes back to Śrī Simha. Dharmabodhi received *klong de* when he was 35, so in the year 1087.

stong gzugs said:

To that end, I'm not well-versed on the latest research, but as far as I know from Germano's work, there is no clear evidence that any independent tradition called Dzogchen or Atiyoga existed outside of Tibet, and there is certainly no evidence that *tögal* (or its postures) were ever practiced in India.

Malcolm wrote:

There was no independent system in India called lam 'bras, nor was there an independent system called na ro chos drug. There were several versions of saḍaṅgayoga, however. But that is really irrelevant. There was also not system in India called prasanga either.

But there is 1) a controversy over a master named Śrī Siṃha views about the creation raised by Manjūśrīkīrti in India; 2) proof of the existence of two of his students, Vimalamitra and Vairocana, plus works authored by him in the bstan 'gyur, for example, a commentary on the Heart Sūtra ,among many other texts, such as the nyāyasiddhāloka. Further, there is no doubt his teacher and Garab Dorje actually lived.

stong gzugs said:

The oral tradition of Yumo Mikyo Dorje described by Tāranātha thus provides the best evidence we have, to my knowledge, that these "tögal postures" can even be traced back to India, even if they are originally Kālacakra postures. Now you're correct that we don't have texts from Yumo that mention the postures. But Yumo, like his intellectual successor Dölpopa, wasn't a big fan of dzogchen. So the idea that he'd borrow the practices from there seems unlikely.

Malcolm wrote:

You are excluding the possibility post Dolpopa borrowing. Why? That's quite arbitrary, especially when we have a text of certain mid 11th century provenance (roughly 1040) which explicitly names these postures. How can you justify that as being anything other than pure bias? The old, "My father's cup is the best"?

stong gzugs said:

But there's more. The only time Yumo even mentions dzogchen, is in his Brilliant Lamp of Mahāmudrā, and he attributes to it an inanimate emptiness, which might imply that the visual practices of the instruction series weren't established at that point, as clearly the instruction series isn't an inanimate emptiness.

Malcolm wrote:

Or he was never exposed to any Dzogchen teachings and just relied on early gsar ma misrepresentations

From Yumo's Brilliant Lamp of Mahāmudrā said:

There are also some who maintain, Mahāmudrā is the Svātantrika Madhyamaka's clearing away of appearances or the Prāsaṅgika's Collection of Reasoning, or the vacuous view of emptiness of the Dzogchen, which is a view of inanimate emptiness, or the emptiness of annihilation. They think these approaches are more profound than the tantra vehicles that teach mahāmudrā as luminosity. If you think mahāmudrā is like that, it is not.

Malcolm wrote:

You do realize that you just placed Yumo squarely in the late-eleventh-early 12th century, right? Hatchell dates his birth as 1038

(<https://www.thlib.org/encyclopedias/literary/pdf/hatchell-yumo-mikyo-dorje.pdf>). But this is unlikely. Why? The person who introduced the terms prasanga and svatantra as Madhyamaka categories was Patshab Nyima Drag (b. 1055). Patsab returned to Tibet in 1101.(https://www.academia.edu/87233424/Introductory_Remarks_on_Pa_Tshab_Nyi_Ma_Grags_S_Commentary_of_the_M%C5%ABlamadhyamakak%C4%81rik%C4%81). This terminology that he introduced will absolutely date any text written that mentions these terms after 1101, considerably later.

If we accept Hatchell's dates, Yumo passed away in 1118. It seems unlikely he would have been aware of the new fangled Madhyamaka. There is also considerable doubt about Somanatha's dates. Kalacakra itself was not completed until the period between 1025-1040. Newman points out that Somanātha and Dro were principally active in the third quarter of the eleventh century; 1050-1075. This is well after Dangma came into possession of the 17 tantras, etc. So, basically, your chronology does not add up.

From Yumo's Brilliant Lamp of Mahāmudrā said:

So Yumo was obsessed with visual experience in meditation, was familiar with Dzogchen, and doesn't see Dzogchen as having a visual practice, but an inanimate emptiness. All this is evidence that Kālacakra visual practices predate those of Dzogchen, likely including the tögal postures.

Malcolm wrote:

No, as above, this is a nothing burger. Yumo appears to be familiar with the word "dzogchen," and that's about it.

From Yumo's Brilliant Lamp of Mahāmudrā said:

When I get a chance, I'll go through the earliest Kālacakra sadangayoga commentaries more closely see if I find references to the postures there. (That is, unless you've already looked through them and can say that they're not there.

Malcolm wrote:

I looked in Lama Dampa, not there.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Further, given that Tāranātha is the closest thing Tibet has ever had to a serious historian, I therefore wouldn't take that possibility too seriously.

Malcolm wrote:

Nonsense. You are totally ignoring Jamgon Amyezhab.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Plus, as you were so kind to look into, he is correct about their presence in Kunpang Thukje Tsondu's practice manual, so he's 1 for 1 in terms of things we can historically validate. I don't know why he'd be mistaken about Yumo's teaching. The teaching has been passed on continuously within Jonang.

Malcolm wrote:

Not present the manual I looked at. But I do not have access to dbu chen versions of Kunpang's other texts.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Kongtrul does not see these as mind, but as ye shes.

Malcolm wrote:

ok. Generally, this is rejected in the Nyingma tradition.

Kongrul said:

The ten signs (rtags bcu), specifically related to the sixfold yoga of the Kalachakra tantra, are empty images (stong gzugs) to be meditated upon for the actualization of the vajra body. These empty images are not produced by thoughts and are extremely clear. They are the manifestation of pristine awareness, free from subject-object dualism. They resemble space in that they are devoid of mental constructs, beyond existent and non-existent phenomena. They are the luminous clarity nature of one's own mind and also the totality of the dimensions of awakening.

Malcolm wrote:

These ten signs occur also in Lamdre, and are specifically mentioned by Sachen: The arising of the visual appearance categorized under heat has five signs, and there are also secondary signs, for a total of ten. First, under the influence of the right nostril, there is smoke, mirage, fireflies, butter lamps, and cloudless space. The signs categorized by the left nostril are darkness, rainbow, lightning, moonbeams, and sunbeams.

They are also mentioned by Rongzom in his presentation of the six yogas in connection with vase retention, in the section on how people who need to approach Dzogchen indirectly can practice.

Kongrul said:

So it seems like we can set some provisional correspondences between the dzogchen visions and the six yoga limbs? If I'm reading this correctly, there is some correspondence between the dzogchen first vision and the first/second yogas of Kālacakra (where the initial visions of smoke)

Malcolm wrote:

No, these are signs of mind. Not pristine consciousness. They are signs which come from controlling the karma vāyus through prāṇāyama, from a Dzogchen point of view. The direct perception of dharmatā does not depend on controlling the vāyu at all.

Kongrul said:

Can you offer any some clarity on how the fourth vision of Dzogchen links up with Kālacakra? I've often heard of it as the dissolution of all visions into darkness

Malcolm wrote:

The fourth vision is the exhaustion only of all obscurations. From a Dzogchen point of

view, the appearance of five lights is a result of the contamination of the potential of vidyā with karmavāyus. But one does not have to do thogal to exhaust those. Trekcho does the visions in reverse.

Kongrul said:

Tāranātha's point is that tögal is about lhundrup and trekchö is about kadak; this is attempting to fuse together two different principles.

Malcolm wrote:

They are not two different principles. Trekcho concerns the basis. Thogal concerns the path. Thogal isn't necessary, and most people practice it primarily to become familiar with the experience of the bardo of dharmatā. There is no practice for attaining buddhahood in the bardo in Kalacakra, as far as I know. There is no practice for avoiding the bardo of the six realms if one misses the luminosity at the moment of death, as far as I know. Dzogchen has methods for buddhahood in this life, the moment of death, the bardo of dharmatā (where most Dzogchen practitioners attain awakening), and through shutting the door of the womb by attaining birth in the natural nirmāṇakāya buddhafiels.

If people become attached to lhun grub through thinking the visions are real or ultimate, they will block their practice. But it also because gzhan stong falls into the error of asserting the basis is only lhun grub, not the union of ka dag and lhun grup, aka, ka dag chen po.

I think this is getting to the crux of the difference! "Purity" in dzogchen is, in essence if I understand it correctly, just inherent emptiness as a non-affirming negation. Emptiness, in Dzogchen, is freedom from all extremes. The Sound Tantra commentary states:

As such, this Great Perfection is superior to other vehicles. It is not incomplete, and since there is no other vehicle higher than this, it is called great. That has never arisen from the beginning. Since it has never arisen, it does not persist in a present arising. Since it does not persist, cannot possibly perish in the end, thus it is called a. As such, it is impossible to shift out of the Great Perfection. Since one has already been liberated, there is no reason for liberation to be repeated. {310} Since that is self-liberation, there is no antidote. Since that is liberation merely by being seen, the present consciousness vanishes by merely seeing liberation through recognition. Since one is liberated by resting on that, one is beyond effort. When one is liberated, one is like a garuda chick hatching from the egg. Since there is nothing to transform because one is liberated through key points, it is called ti. Completely perfect and inclusive, one attains buddhahood without being lost in the universe and beings because of depending on the intimate instruction which reverses the direction of samsāra and nirvāṇa. Since samsāra and nirvāṇa are reversed, all phenomena arise as dharmatā.

As such, total perfection free from extremes is even superior to the Great Perfection, called "freedom from the four proliferations." Free from the extreme of existing, emptiness transcends identification. Free from the extreme of not existing, the circle of the luminosity of one's vidyā transcends the extreme of annihilation. Freedom from

both [existing and not existing] transcends grasping the extremes of permanence and annihilation. Freedom from neither [existing nor not existing] lacks bias and falling into extremes. Likewise, because of being free from all extremes, such as appearance, nonappearance, both, and neither, clarity, obscuration, and both of those extremes, being, nonbeing, and so on, no extreme at all is fallen into, and further, there is freedom in total perfection without abandoning the principle of freedom [from the four proliferations]. Because of being free as self-originated, no effort is required. Because of being free as intrinsically perfect there is nothing to negate or prove. Because of being free in self-liberation there is no antidote, and because of purity in intrinsic purity, there is original purity. Because of being free in a self-appearance there is no need to search for dharmatā. Because of being free in self-arising, activities are transcended.

As such, because of having always been free, there is no reason for a repeated liberation. Because of being free by nature, do not look at the extreme of before and the extreme of after. {311} Because of being totally perfect, there is no need to abandon anything. All [dualities] such as appearance and emptiness, permanence and annihilation, samsāra and nirvāṇa, and so on, do not transcend dharmatā. That being the case, directly perceived dharmatā manifesting to directly to oneself through the key point of total perfection is called “liberating samsāra and nirvāṇa at the same time.”

Given that I don't know any other historical teachers who have really put into words how the world appears upon enlightenment
Longchenpa's commentary to chapter 12 and 13 of the Chos dbyings mdzod.

BTW, I won't responding to this thread. It is too time consuming.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 11:22 PM

Title: Re: Yeshe's back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit status without a formal spiritual guide.

Tata1 said:

You mean by italian law?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 10:28 PM

Title: Re: Yeshe's back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit profit status without a formal spiritual guide.

jet.uryen said:

You mean this ain't genuine?

Malcolm wrote:

I mean just what I said. It remains to be seen if this is simply administrative or something else.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 9:29 PM

Title: Re: Yeshi's back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit profit status without a formal spiritual guide.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 3:57 AM

Title: Re: Depreciating Christmas

Content:

Ayu said:

All this fuss over Chistmas is just stupid.

Malcolm wrote:

Yup. Strongly agree.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 10:18 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Jules 09 said:

The statement that the basis is personal seems dependent on the belief that there is a person...

Malcolm wrote:

Ah, the anatman fetish rears its head, yet again.

Things are never what they seem:

“Likewise, that there is nobody at all who transmigrates from here after death and is

born elsewhere, and yet, because there is no deficiency of requisite causes and conditions, the result of karma nonetheless manifests, is like how a fire ignites from the assemblage of its requisite causes and conditions, and not when deficient of its requisite causes and conditions.

1.-53

“In the same way, although things are devoid of owner, devoid of ownership, ungraspable, space-like, and their nature is the mark of illusion, because there is no deficiency of requisite causes and conditions, the seed of consciousness born of karma and afflictions will nonetheless produce the sprout of name and form within whichever mother’s womb one will take rebirth through.

<https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

Author: Malcolm

Date: Friday, December 23rd, 2022 at 7:41 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

It doesn't seem very easy to receive/ have the correct experience with the correct understanding.

Malcolm wrote:

ChNN is absolutely clear on this point, as are the texts, the basis is personal. The “I” thing is just a red herring.

Täpa said:

Think i just got an aha moment because of this. When i first got in touch with spirituality i got the books from Eckhart Tolle and afterwards some books on advaita vedanta and following satsangs on youtube. The i or ego is very stigmatized by ET and AV. It is the biggest culprit according to them and must be banished. So i got " brainwashed" and i unconsciously mix/projected it on dzogchen. If i think about it i cannot really recall dzogchen to be so talkative about the ego, it just says to not grasp or reject any phenomena. So probably this also goes with the ego, to let things be as it is, no grasping or aversion/not accepting or rejecting. If this is correct what i say, than it is a fundamental difference in practice between contemporary non duality circles and dzogchen.

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 8:52 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

It doesn't seem very easy to receive/ have the correct experience with the correct understanding.

Malcolm wrote:

ChNN is absolutely clear on this point, as are the texts, the basis is personal. The "I" thing is just a red herring.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 6:54 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

is that lhun grub is said it can manifest anything whatsoever, so why can't it manifest "something" which is not recognizable as kadag lhungrub and thus buddhahood ends. For some unclear reason(s) "something" has already happened, why can't that happen again? I can think about an analogy from a scientific viewpoint wherein the physical universe is ending in the big freeze and thus the start of a new big bang. Couldn't something similar happen when the last sentient being reaches buddhahood?

Malcolm wrote:

This touches on one of the difficult points of Dzogchen, but basically, Longchenpa says there is no end to sentient beings because there are always latent sentient beings to populate a new universe.

Lhun grub, natural perfection, like dependent origination, is not external. It is a generic quality only of one's mind. Lhun grub is not a field like space/time. Unfortunately, this point is not well understood by most western translators of Dzogchen texts who continue to treat the term "basis" as if it were a transpersonal field.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 6:49 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Thank you for your answer. I watched your short movie on advaita/dzogchen at wisdom publications long time ago and rewatched it now. I understood/remembered it wrong. In the end you say something about dependent origination and afterwards state: but in dzogchen we say lhungrub. Somehow i misinterpreted it for dependent origination not being present in dzogchen. Very happy about getting wrong views dispelled, thanks.

Kai lord said:

In dzogchen, the dependent origination is directly linked to the three types of ignorance and birth or body forming process. If you read about them, you will see how the dependent arising is being applied.

Täpa said:

Do you recommend any literature?

Malcolm wrote:

This is briefly covered in topic two of Buddhahood in this Life, and also the same topic in the Treasury of the Genuine Meaning.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 5:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Even the tögal postures come from the Kālacakra.

Malcolm wrote:

No they don't.

stong gzugs said:

specifically from Yumo Mikyo Dorje's oral instruction...

Malcolm wrote:

Uh huh. A contemporary of Dangma Lungyal.

There is no textual evidence for this claim.

However, the three postures are mentioned in the sgra thal 'gyur. It is quite unlikely something passed down as an oral lineage would show up in a contemporary text in another unrelated lineage. Occam's razor suggests the opposite, that the Jonang lineage absorbed the three postures after the 17 tantras became more widespread in the 12th century, since Chegom Nagpo had many disciples.

stong gzugs said:

That these postures can be attested to the historical person of Yumo Mikyo Dorje

Malcolm wrote:

Unsupportable claim, there is no textual evidence for this.

stong gzugs said:

Does this change your perspective at all?

Malcolm wrote:

No. I see no evidence of such postures in Lama Dampa's commentaries on the six yogas, and he was in the line of people who received the six limb yoga tradition in the lineage of Thuje Tsonдру. He discusses both the yoga of the night and the day in his Tsembupa Avalokiteśvara dmar khrid.

stong gzugs said:

To really resolve this, more evidence will be needed. I believe Kunpang Thukje Tsonдру's Kālacakra practice manual may be out there somewhere, but I don't know much about it. Perhaps it has additional information on the origins of the postures? If you do manage to track it down, I'd be highly appreciative to know what you find.

Malcolm wrote:

Yes, it is in dbu med (<https://legacy.tbrc.org/#!/rid=W1CZ1300>), but in reality, this is also not conclusive since he is a 13th century master, who very likely himself received Dzogchen teachings since he taught both Nyingma and Sarma tantras. You would have to have them transposed into dbu chen.

There is no evidence of these three postures in the short six yoga text Kongtrul includes in the gdams ngag mdzod. Also the ten signs of the day and night practice, from a Dzogchen point of view, are mind and not ye shes. So there is that as well.

And the point Dudjom makes is that after one experiences a multicolored thigle, then one drops this, and moves on to the limbs of dhyāna, prāṇāyama, and so forth. And finally, it is only when one gets to the full development of the black pattern in the limb of samādhi after the vāyus have been forced into the central channel and so on, that one perceives the six realms and so on and various buddhaforms. I would agree however, that this stage is basically the same as rig pa tshad phebs, since it is in the limb of samādhi that, according to Kunpang, one attains the path of seeing. The third vision similarly is where one attains the path of seeing in Dzogchen, if one is a rim gyi pa, and not a cig car ba.

I never stated that Kalacakra was not an effective path which leads to the same result. It just takes more effort since it is a path based on mind and not ye shes, as the progress through the ten signs and so on clearly indicate.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 2:07 AM

Title: Re: Meditation belt

Content:

Johnny Dangerous said:

Where can I buy one that I can be sure will fit me? Do people just use yoga straps at times?

Malcolm wrote:

Usually they are adjustable and should measure double the distance between the elbow and the tip of the middle finger. You might try the DC. It is better to have a wide one, since a belt will put a lot of pressure your kidneys, and not in a good way.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 2:00 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

On the other hand, unlike Kālacakra, the practice of the path, thogal, begins to eliminate the two coarse obscurations immediately, even though one is still below the path of seeing. This is a unique, uncommon feature of the Great Perfection.

Kai lord said:

Did that occur on the first or second vision?

Malcolm wrote:

In reality, all the visions are the direct perception of dharmatā, but to answer your question, it begins in the first and continues through the second. This is mentioned by Khenpo Ngachung.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 12:58 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Fascinating! So the Dzogchen critique of Kālacakra is basically the same as the Kālacakra critique of Dzogchen (as offered by Tāranatha). That each of the respective practices don't get to the actual, most subtle nāḍīs, vāyus, and bindus.

Does this summary sound correct to you:

Dzogchen and Kālacakra both agree that wisdom engaged with emptiness gives rise to visions, but disagree on (a) how this is best done and (b) what to do with the visions.

Malcolm wrote:

In Dzogchen teachings, the distinction isn't ye shes, the distinction is what is termed the

cakṣutattva, which is defined as the undeluded aspect of the eye sense organ.

stong gzugs said:

In terms of (a), Dzogchen would say Kālacakra is limited because we need to have the nature of mind pointed out to us first, otherwise we aren't starting from a place of wisdom,

Malcolm wrote:

Not really. It is just that practically speaking, since even commoners can experience the direct perception dharmatā, it is best they train in the view of the basis, trekcho, for a long while so their grasping dissolves. On the other hand, unlike Kālacakra, the practice of the path, thogal, begins to eliminate the two coarse obscurations immediately, even though one is still below the path of seeing. This is a unique, uncommon feature of the Great Perfection.

stong gzugs said:

Dölpopa's claim is that recognition alone won't do the trick,

Malcolm wrote:

That's because he lived in the generation after Sakya Paṇḍita and was educated at Sakya, and has conservative views about path abhisamaya.

stong gzugs said:

Kālacakra saḍaṅgayoga, he says, is superior because there are no fabricated combinations: after practicing the unique preliminaries (i.e., Kālacakra wen-sum), you allow the empty forms to manifest, and then successively mix them with mind, prāṇa, bindus, etc. to de-materialize the body and attain buddhahood in one single, coherent, sequential, process.

This is basically no different than how Sachen describes attaining the wisdom body in his Cakrasamvara commentaries.

Malcolm wrote:

Interesting. In what text? The dematerialization due to mixing with empty forms is fairly unique to Kālacakra as far as I know. Is he perhaps relying on the Vajrapani-stotratika, which interprets the Cakrasamvara in light of the Kālacakra?

No, he is relying on the oral tradition of the so-called gsang mtha' tradition which comes through Mal Lotsawa from Naropa. He discusses this in his rims bzhi gyi gdams ngag, vol. kha, 163 line 1-2, where he states, "Since the entire body up to the crown is filled with ultimate bodhicitta, there is the nonconceptual connate joy, and since all phenomena are seen as empty, an immaculate bliss arises simultaneously. The path mahāsukhakāya arises on one's continuum, the bindu of the mother's blood travels to the solar maṇḍala below the feet, and the body becomes like a rainbow. The bindu of the father's śūkra becomes a crescent moon on the crown, and the physical body (lus) transforms into a body of gnosis."

stong gzugs said:

Plus, although the origins of the practice are murky, it's probably the case that tögal derives from Kālacakra anyways, according to Germano and others.

Malcolm wrote:

There really isn't enough time between the introduction of Kalacakra in 1027 and time of Dzeng Dharmabodhi (1052-1168) and Chetsun Senge Wangchuk (circa 1040-1120), the two main promulgators of klong sde and man ngag sde respectively, for it to have had any influence on Dzogchen at all, especially considering the likely date of revelation of 17 tantras and ancillary material, circa 1030-1040.

stong gzugs said:

I get your timeline arguments and think there's a lot of value in this approach. What is the earliest reliably dated text that explicitly mentions the tögal visions?

Malcolm wrote:

The terms trekcho and thogal get used in the seventeen tantras. They can't be dated earlier their appearance with Dangma, and we do not know exactly when he handed them over the Senge Wangchuk, all we know is that it was in the decade after Atisha passed in 1054. They also get used in the klong gsal rab 'byams rgyud, which is considered by some to be the root tantra of klong sde.

Still not enough time to create the elaborate system of Dzogchen teachings present in the seventeen tantras.

However, tradition maintains that Dangma also transmitted a an unwritten snyan brgyud to Senge Wangchuk which the former received from Drom Rinchenbar, who in turn received it from Be Lodo Wangchuk, who received from Nyang Tinzin Zangpo. This aural lineage is much simplified compared to the "dpe" or "bshad", text or explanatory lineage. It does not mention the four visions, nor the postures, and has a presentation of six lamps and it does mention the key point of the channel of luminosity connecting the heart center to the eyes, and the resultant experiential unfolding of awakening in this life, the bardo of dharmatā and so on, and thus is considered to be equivalent with Dzogchen Nyingthik by Longchenpa. It's textual basis is the Thig le kun gsal and Thig le kun 'dus tantras found in the secret cycle. Senge Wangchuk split the lineage, and gave the aural lineage to a person named Shongpa Repa, and the text lineage to Che Gom Nagpo. They were reunited in Kumaraja, and the latter passed them both on to Longchenpa. The second volume of the Zabmo Yangthig is entirely devoted to this aural lineage, and three texts devoted to it form the concluding instructional texts in the Lama Yangthig.

Plus, as above there is klong sde, which has an entirely seperate lineage

stong gzugs said:

Even the tögal postures come from the Kālacakra.

Malcolm wrote:
No they don't.

stong gzugs said:

My hunch (and I think Germano's as well) is that the notion of dzogchen originated as an experience during completion stage deity practice but then gradually became its own sort of standalone radical "no-need-to-practice" practice (per Van Shaik), but eventually started taking on practices

Malcolm wrote:

No. Manjuśrīkīrti, in the Śrīsarvaguhyaavidhigarbhaḥkāra, late 10th century, explicitly identifies Śrī Simha among other figures later associated with Padmasambhava (Bhikṣuṇi Nandi, etc.) as belonging to a faction that rejected the need for the creation stage altogether. So, on this point, Germano and others are completely wrong. And when one examines the so-called five early sems sde texts, their (qualified) rejection of creation stage ritualism, etc., bears witness to Manjuśrīkīrti's polemic. Also, when looking at Nubchen, we find the same trend. So no, Germano and co. are wrong. Tsongkhapa even goes so far as to identify this passage in his Stages of Mantra when he argues the need for a balanced approach of the two stages, but Yarnell was too tentative to declare that dpal gyi seng ge was actually Śrī Simha.

one of which was the first two yogas from Kālacakra, dropped all the sexual yogas and imagery (which was already being questioned for its appropriateness for monastics), didn't do any of the "mixing" yogas with the empty forms, but stayed with observing them, and found different experiences emerged when the visions are observed but not mixed with mind, prana, bindus, etc. and this became tögal. This isn't even necessarily all that discrepant from the Kālacakra perspective, because as Kālacakrapada the Elder said in his sadangayoga instruction, the most advanced practitioners can realize mahamudra through the first two yogas alone, and don't need the rest. But, in the tradition, I don't know of any claims of people who practiced on the first two.

I did some searching on this forum to make sure I'm not rehashing old conversations and found <https://www.dharmawheel.net/viewtopic.php?p=210269&hilit=entopic#p210269> where you seem to agree. I'd be curious about whether your perspective has changed since then?

thigle said:

Another point is "thögal", which you can not find in mahamudra...

Not so fast, Kimosabe. My recent studies of Kalacakra and sadangayoga have caused me to revise my opinion about this.

...

Of course there are differences in the two systems, but it is my present opinion (which could change tomorrow based on some reliably datable text) that it is unlikely that thogal developed until after the Kalacakra was introduced to Tibet (1027). My speculation is that these entopic visions were given a context by the elaborate internal anatomy presented in Kalacakra, and this was further developed by yogis in Dzogchen circles.

Malcolm wrote:

I've since changed my mind based on further research. Also, it is unclear that Kālacakra was actually introduced to Tibet in 1027, dates ranges from 1027-1040.

I said that they exist as potential, but not fully formed, just in the same way there is a potential in a seed to produce a huge tree, but without the right conditions, that potential will never manifest. You are basically claiming the tree, with its leaves, branches, fruit, and so on, exist already that tiny seed. That is a confusion between the basis and the result. The Dzogchen critique of the basis being lhun grub, the first of the six incorrect positions of basis, exactly addresses this Saṃkhya error. You can read what Longchenpa says about this in the Tshig don mdzod, or in Buddhahood in this Life. So it depends on what buddha nature metaphors we prefer. You prefer the seed that is developed by the path, I prefer the buried treasure that is revealed by the path. Dölpopa has his explanations for why the path is still needed, even if the basis and the fruit are the same, and I have pointed others to the relevant sections if they'd like to read more. No need to delve further into this (and the related points about whether jnana is self- vs. other-empty), it's well-trodden territory by now.

The Dzogchen tantras, as well as the commentaries attributed to Vimalmitra, Nyibum, and Longchenpa all reject the idea that basis and the result are the same.

PS: Lochen Dharmaśrī in his dpag bsam snye ma says that Longchenpa only embraces prasangika for study and reflection, but is actually a gzhanstongpa in his practice. In Candrakīrti's definition of the two truths, ultimate truth is the object of a veridical cognition. It is defined from the subject's side, not the object. This is a large point of contention between the classical Madhyamakas and the Geluk position, which tries to define the two truths from the side of the object.

There is no evidence to support Dharmaśrī's contention, actually. Albion Butter's monograph on the grub mtha' mdzod addresses this issue at length.

But do you know of any texts or sources (whether source texts, commentaries, or even academic) that note how our views nonetheless subtly shape our practice? Since Dzogchen is based on direct perception from the start, analytical views really are not necessary, other than to eliminate doubt.

Also, if the view doesn't matter so much, why all this emphasis on what you don't like about gzhanstong and how it's incompatible with dzogchen? If people become attached to lhun grub through thinking the visions are real or ultimate, they will block their practice. But it also because gzhan stong falls into the error of asserting the basis is only lhun grub, not the union of ka dag and lhun grup, aka, ka dag

chen po. One locus classicus for this is the Six Dimensions Tantra

Dharmatā free from proliferation is originally pure;
it is the basis of an intrinsically pure nature;
it is free from words and syllables;
it cannot be confirmed through expression;
it is free from all conventional reification;
it is without concepts of apprehended objects and apprehending subjects;
it is without buddhas and without sentient beings;
it is without phenomena and without perception of phenomena;
no one, no thing, nothing at all.
When the essence of such nonexistence
is confirmed with some words:
the essence is original purity
and the nature is natural perfection.

--Six Dimensions Tantra

And:

All phenomena of the basis must be recognized as essence, nature,
and compassion. All phenomena of the essence must be recognized
as empty. All phenomena of the nature must be recognized as clarity.
All phenomena of compassion must be recognized as all-pervasive.
--The Mind Mirror of Vajrasattva Tantra

So, gzhan stong is not compatible with Dzogchen, though many have tried to reconcile
the two.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 11:07 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quite easy to check if loss of shukras decrease inner fire. After emission, go
perform tumo in the cold and see for yourself.

Malcolm wrote:

Never had any problem.

rai said:

Malcolm, I understood you are a Dzogchen practitioner, why would you practice Tummo,
is it mainly for longevity?

Malcolm wrote:

I was in a long Lamdre retreat between 1993-1997, where it was very cold in the winter. Often, when I woke up in the morning, there was a film of ice on my offering bowls.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 7:17 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Just out of curiosity: If i understand it well, dzogchen does not rejects anything in particular, but from the teaching/philosophical side there is no dependent origination present in dzogchen, but lhundrup instead. If dependent origination is not present within dzogchen, why would it be a basic point that advaitins reject it?

Malcolm wrote:

Dependent origination is present within Dzogchen. In Dzogchen teachings, the origination of the world and sentient beings is still explained in terms of dependent origination, karma, and affliction. Lhun grub is the condition for ignorance, just as ka dag is the cause. The cosmology of Dzogchen is really no different than that of the Abhidharmakośa.

Täpa said:

Thank you for your answer. I watched your short movie on advaita/dzogchen at wisdom publications long time ago and rewatched it now. I understood/remembered it wrong. In the end you say something about dependent origination and afterwards state: but in dzogchen we say lhungrub. Somehow i misinterpreted it for dependent origination not being present in dzogchen. Very happy about getting wrong views dispelled, thanks.

Malcolm wrote:

Lhun grub, as a Tibetan word, is defined in Tibetan as “sus ma byas pa”, literally meaning “not made by anyone,” likewise, dependent origination was not made by anyone. One cannot claim lhun grub exists, because it is empty, ka dag. The same is the case with dependent origination; one cannot say lhun grub does not exist, because it appears, likewise, so does dependent origination. When when one does not recognize the lhun group aspect of the basis as the basis, this kicks off the chain of personal dependent origination as a samsarin.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 4:53 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Just out of curiosity: If i understand it well, dzogchen does not rejects anything in particular, but from the teaching/philosophical side there is no dependent origination present in dzogchen, but lhundrup instead. If dependent origination is not present within dzogchen, why would it be a basic point that advaitins reject it?

Malcolm wrote:

Dependent origination is present within Dzogchen. In Dzogchen teachings, the origination of the world and sentient beings is still explained in terms of dependent origination, karma, and affliction. Lhun grub is the condition for ignorance, just as ka dag is the cause. The cosmology of Dzogchen is really no different than that of the Abhidharmakośa.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 2:45 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

fckw said:

It is unfortunately very common among both vedantins and buddhists to first misrepresent each others' views, then criticize the misrepresented views, and ultimately "refute" them. Whereas they just "refuted" a strawman representation of the others' viewpoint. (Same is also not too uncommon even among buddhists, by the way.)

Malcolm wrote:

The basic point is that Advaitans, and Hindus in general, reject dependent origination. No Buddhists reject dependent origination, the four noble truths, and so on.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:15 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

escargotmycargo said:

Malcolm,

Is "strong heat" the heat generated by Tummo practice?

Thank you!

Malcolm wrote:

It means using the two stages, so it is included there, but it is not necessarily gtum mo. For example, vajra recitation was Virupa's main completion stage practice, not caṇḍalī yoga.

escargotmycargo said:

Got it! So what is it exactly, then? Is it producing inner heat through some form? Or does it have another meaning?

Thank you!

Malcolm wrote:

It is related to the idea of heat on the Mahāyāna path of application, where one's samadhi becomes increasingly strong. In this case, in Secret Mantra particularly, weak heat is where you wear your tantric gear only in your house; middling is where you wear it in your yard, and strong is where you wear it to the mall, to test your stability. This what the practice of vratacārya, the conduct of strict observance, involves. Strong heat is also the time when you are to go find your mudra.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 9:52 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Natan said:

I have it on good authority Bon Dzogchen is really from Vairotsana, and is really Vairo Nyingthig dressed in Bon lore to protect it at a time of when there was persecution of Buddhadharma.

Malcolm wrote:

Yes, the fact that the Bonpo's call classify Dzogchen sems phyogs, which is an older name for sems sde lends credibility to that idea. But it also has its own outstanding features. The explanation of sound, light, and rays in the ZZNG in particular is much more detailed than the treatment of the topic in the 17 tantras and commentaries. There is also clear examples of borrowing from the 17 tantras, terms such as bhrigatu, etc.

Natan said:

Is this where ChNN got the details on dang, rolpa and tsal? I've never heard Nyingmapa lamas teach it the way he did like in Crystal and the Way of Light.

Malcolm wrote:

No, this explanation is ChNN's own synthesis.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:09 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Appropriation isn't imitation. It's a power play.

Virgo said:

But one based on deeper philosophical understanding, right? I don't think Reindeer Milk will understand the context here.

Virgo

Reindeer Milk said:

The point you miss is that there is no deeper philosophical understanding. The philosophy of the Vajrayana IS Mahayana philosophy. The differences are merely in the externalities, as Malcolm put it. Vajrayana practitioners are essentially Mahayana Buddhists engaged in Shakta-Shaiva ascetic practices, imbuing elements of these practices with Mahayana meaning.

Malcolm wrote:

Vajrayana practitioners are Mahayanis using body-based methods, which don't exist in sutra, for a more rapid result, based on an understanding of the body largely derived from Ayurveda, an understanding that Shaivas largely ignore.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:06 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

Vajrayana practitioners are essentially Mahayana Buddhists engaged in Shakta-Shaiva ascetic practices, imbuing elements of these practices with Mahayana meaning.

Malcolm wrote:

That's a short shrift. As I demonstrated, that is a simplistic reductionism which cannot be applied monolithically.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 7:02 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

So I'm curious what exactly this statement that "Mantrayana is superior" is resting on. Put another way: how can imitation as a reaction to a religious rival be a superior form of practice in the wider Buddhist tradition?

Malcolm wrote:

Appropriation isn't imitation. It's a power play. However, you are focused solely on externalities. Even within Buddhist circles, mahasiddhas like Saraha, Virupa, and Sri Simha express deep skepticism concerning such methods. For example, Shri Virupa

writes:

Some are 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 nāḍīs and vāyu, but all are deluded.

You can find similar sentiments in Saraha's dohas.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 5:50 AM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

I guess it comes down to the individual motivation with these cultural issues we come up against with the Dharma

Have a nice New Year and an auspicious 2023 for your teaching and projects

Malcolm wrote:

Thanks, and you too.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 5:41 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

"As such, also those become causes for falling into evil destinies since [such practices] are not connected with the two kinds of selflessness and the special skill in means of great compassion, etc. As such, since it is necessary to have practices agreeable for them to follow, anuttarayogatantra is taught to convert them.

Reindeer Milk said:

How does this square with the the notion that the vajrayana is the highest of the vehicles for attainment? Because this appears to me to be justifying this path as an alternative method of Buddhist practice specifically for that time period, not a higher revelation.

Malcolm wrote:

This is merely part of a long argument, the suitability for conversion of the four varnas with the four tantras divisions comes after he sets out the superiority of mantra. He also set out the four tenet systems, etc. in relation the four divisions of tantra.

He begins his section on the superiority of Mantra with the following citation:

Tripitikamala's Nayatrayapradīpa states:

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

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 4:59 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

Thanks for coming around. Now out of the details and back to the big picture, are you attempting to claim that mandalas, mantras, initiations, goddesses, consorts, subtle anatomy (relevant to the OP such as utkranti/phowa, candali, etc.) are indigenous developments of buddhism that happen to coincidentally find parallels in saiva cults? Scholarship of the last few decades show that is certainly not the case. All of these are borrowings from saiva scriptures and cults into buddhism.

Malcolm wrote:

Well, in fact abhiṣekas are mentioned in sūtras such as the Lanka, Avatamska, etc., for example, the Abhiṣeka of a bodhisattva on the verge of the eleventh bhumi. Abhiṣeka is a vedic rite, as other common Buddhist practices such as homa vidhi, etc., from where they are certainly derived. Mantras are part and parcel of Indian culture, also found in the Vedas and the Buddha mentions the Gayatri in the Pali Canon, so not Śaivaite. The anatomy of the body in the Buddhist tantras depends on Ayurveda. Also descriptions of nāḍīs are found in the Upanishads, the Candogya to be specific, as are also the idea of vāyus. Prāṇayāma was common practice amongst everyone, etc.

I had a discussion with Shaman Hatley (a specialist in Śaiva tantras, you should read his thesis, you will find it interesting:

https://media.proquest.com/media/hms/ORIG/2/kmBHH?_s=C5LUzKB4%2F3sb51AlqrC2CffGooY%3D), about this, and one key difference between the Buddhist and Śaiva approach to nāḍīs, vāyus, and bindus, is the complete disregard in the Śaiva literature to the formation of the body.

But in such sūtras as the Garbhavikranti sūtras, and so on, there are vāyus for every stage of gestation, as well as detailed presentations of the development of the human body in mother tantras, etc., all of which are based on such texts as the Carakasamhita, and the later Aṣṭaṅgahridayasamhita by the Buddhist author, Vagbhata.

Moreover, the concept of "bindu" in the Guhyasamāja tantras is not the same at all as the concept of bindu in the mother tantras.

Frankly, the usual Buddhist comparison for caṇḍalī yoga, etc., and conduct appealing to those who follow Śiva is not drawn from Śaiva scriptures, but rather a famous passage

found in the Upanishad, Brihadāraṇyaka 6:2:13:

Additionally, Gautama, women is the fire,
her private place is the fire pit
her pubic hair is the smoke,
entering into that is fuel.
her sexual fluids are the spark;
in such a fire as that,
a man burns the seed of the gods—
from that a man emerges.

Sonam Tsemo cites this passage in his 12th century General Presentation of Tantras. He states:

"As such, also those become causes for falling into evil destinies since [such practices] are not connected with the two kinds of selflessness and the special skill in means of great compassion, etc. As such, since it is necessary to have practices agreeable for them to follow, anuttarayogatantra is taught to convert them.

Thus, I think it is a complete overstatement to insist that all these Buddhist yogas necessarily come from Śaivism, especially, as Mallinson recently proved, Hatha Yoga is based on a Buddhist text called the Amṛtasiddhi attributed to a Virupa, likely the student of Lakṣminkāra, not Śrī Virupa of Lamdre fame.

The sources of the development of Vajrayāna are heterogeneous and complex, a far more complicated issue than Sanderson's simplistic reductionism would have one believe.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 4:33 AM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

We're addicted to these arguments, conflicts, cancelling each other out let's be honest

Malcolm wrote:

That depends upon one's motivation. If someone is arguing to benefit someone, protect the Dharma from misinterpretation, sharpen their understanding, and so on, then it is fine. If their purpose is merely to increase their own egos, etc., then it is not fine and is negative.

Kindness doesn't always look kind. Sometimes it looks a little harsh.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 3:13 AM

Title: Re: Explain Pure Lands and the differing views on them?

Content:

James84 said:

What exactly are Pure Lands and how are they viewed in different schools? Coming from a Theravada background I am a bit confused by them and it seems kinda "too good to be true".

Malcolm wrote:

The nearest śravaka equivalent is the five pure abodes where never-returners take birth. It's basically the same idea.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:47 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

escargotmycargo said:

Malcolm,

Is "strong heat" the heat generated by Tummo practice?

Thank you!

Malcolm wrote:

It means using the two stages, so it is included there, but it is not necessarily gtum mo. For example, vajra recitation was Virupa's main completion stage practice, not caṇḍalī yoga.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:09 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

A lot of misunderstanding could have been avoided if this thread is renamed to "Advaita Vedanta and Bon Dzogchen "

Since Buddhist Dzogchen is nowhere compatible to Advaita Vedanta and someone says that his knowledge of Bon Dzogchen shows otherwise. Then good..... as it can be easily deduced from there that Bon Dzogchen is not the same as Buddhist Dzogchen and should be treated separately and given different treatment Instead of having groups of people talking past each other because they think both Dzogchen is the same deal.

Natan said:

I have it on good authority Bon Dzogchen is really from Vairotsana, and is really Vairo

Nyingthig dressed in Bon lore to protect it at a time of when there was persecution of Buddhadharma.

Malcolm wrote:

Yes, the fact that the Bonpo's call classify Dzogchen sems phyogs, which is an older name for sems sde lends credibility to that idea. But it also has its own outstanding features. The explanation of sound, light, and rays in the ZZNG in particular is much more detailed than the treatment of the topic in the 17 tantras and commentaries. There is also clear examples of borrowing from the 17 tantras, terms such as bhrigatu, etc.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:01 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

The Dzogchen critique of śūnyatābimba is that these are never developed. They are dharmatā but they are never developed beyond their initial appearance. Dudjom discusses this in his big red book.

stong gzugs said:

This is interesting. I have a few responses here:

Clarifying Dudjom. Thanks for pointing out this quote. The footnote to this critique points us to the following. As I noted above, the rainbow body isn't the goal of Kālacakra, but I'd still be curious to know more. But Volume 4 of the Treasury is the history volume, isn't it? Do you know what's being pointed to here?

Malcolm wrote:

See pg. 315, iv of the section of dhāraṇa in Esoteric Instructions, which is book 8, part four.

Big Red Book said:

The black outline (re-kha nag-po) is the form assumed by the central channel as a mark of success in the practices of vital energy according to the Kālacakra Tantra. Although all the pure appearances of the deities are reflected within it, the body of rainbow light cannot be obtained. Refer to Jamgon Kongtrul, shes-bya kun-khyab mdzod, Vol. 4, p. 185.

Also, this seems to be talking about the empty forms in the first yoga

Malcolm wrote:

It's talking about dhāraṇa.

Big Red Book said:

Mipham vs. Dudjom. Mipham says Kālacakra and Dzogchen both lead to the same outcome. Dudjom seems to be saying something different based on your interpretation? So how do Nyimgapas reconcile these contradicting views?

Malcolm wrote:

Result is same, path of lower tantras like Kālacakra, etc., slower.

Big Red Book said:

Tāranatha's Critique of Dzogchen. What you state (that the empty forms aren't developed in Kālacakra) is basically the inverse of why Tāranatha says that Mahāmudrā and Dzogchen (while superior to other practices, like conceptual meditations) are nonetheless limited practices. In fact, he says they should be described as a "nominal" completion stage rather than the actual completion stage, in part, because they are fabricated combinations of two different causes, each having a (1) non-conceptual meditation combined with (2) tummo, karmamudra, tögal, etc. He compares it to how a single solid beam can better support a home than a bunch of plant stalks tied together.

Malcolm wrote:

The Dzogchen critique is that the mahāyoga tantras, including Kālacakra, rely on relative nāḍīs, vāyus, and bindus.

Big Red Book said:

Kālacakra saḍaṅgayoga, he says, is superior because there are no fabricated combinations: after practicing the unique preliminaries (i.e., Kālacakra wen-sum), you allow the empty forms to manifest, and then successively mix them with mind, prāna, bindus, etc. to de-materialize the body and attain buddhahood in one single, coherent, sequential, process.

Malcolm wrote:

This is basically no different than how Sachen describes attaining the wisdom body in his Cakrasamvara commentaries.

Big Red Book said:

Plus, although the origins of the practice are murky, it's probably the case that tögal derives from Kālacakra anyways, according to Germano and others.

Malcolm wrote:

No, I don't think so. Why? Because there is also klong sde and yang ti. These have very separate lineages, they also deal with dharmatā pratyakṣa. It is more likely that, in the case of man ngag sde that the basis of the man ngag sde tantras is an aural lineage connected with Vimalamitra, just as kpong sde is the aural lineage connected with Vairocana, and both of them were disciples of Śrī Simha.

There really isn't enough time between the introduction of Kalacakra in 1027 and time of Dzung Dharmabodhi (1052-1168) and Chetsun Senge Wangchuk (circa 1040-1120), the two main promulgators of klong sde and man ngag sde respectively, for it to have had any influence on Dzogchen at all, especially considering the likely date of revelation of

17 tantras and ancillary material, circa 1030-1040. Dangma Lungyal gave the 17 tantras to Senge Wangchuk in the decade after Atisha's passing, and had held onto them for 30 years, meaning he had them by 1034 at the latest, by my estimate. Tashi Dorje's dates, which are a bit inaccurate, would push the date of Senge Wangchuk's rainbow body back to 1030, but since it is clear in the accounts that he met Dangma after Atisha's passing in 1054, this isn't possible.

stong gzugs said:

This is supported by the analogies of buddha-nature of the treasure buried in the backyard of a poor person, the statue with rags covering it, etc. All the buddha qualities are fully formed.

Malcolm wrote:

And thus, as Chogyal Namkhai Norbu explained repeatedly, gzhan stong and Dzogchen are incompatible.

stong gzugs said:

Mipham says exactly the same thing as Dölpopa here, is his view also incompatible with Dzogchen?

The primordial endowment of qualities such as the powers are spontaneously present by nature from the beginning [like] the quality of a functional knife to cut, the quality of a clear mirror to shine reflected forms, and the quality of a gem to be luminous and bestow desires; however, they are like the knife in a sheath, the mirror put in the box, and the gem covered with mud. When the obscurations are cleared, the qualities do not newly arise, but appear manifest as if newly arisen.

Malcolm wrote:

The removal of taints is a condition for the appearance of naturally perfected qualities. Lhun grub does not really mean "spontaneously present." Lhun grup is a translation of anabhoga/nirabhoga, which means "effortless," which is attested in Mipham's Sanskrit glossary in the Vajrayāna section. In other words, when taints are removed, qualities manifest naturally, without effort. The example given is like a crystal-- normally, it is clear, but when held in the light, it projects a spectrum. We can say that the potential to project a spectrum exists as a potential, but only manifests under certain conditions. Also Drakpa Gyaltsen points out with respect to qualities being naturally perfected, natural perfection and transformation are non-contradictory. According to your view, the crystal will always be project a spectrum whether there is light or not.

stong gzugs said:

But I wouldn't deny someone like you who thinks they're created.

Malcolm wrote:

I didn't say they were created. I said that they exist as potential, but not fully formed, just in the same way there is a potential in a seed to produce a huge tree, but without the right conditions, that potential will never manifest. You are basically claiming the tree, with its leaves, branches, fruit, and so on, exist already that tiny seed. That is a

confusion between the basis and the result. The Dzogchen critique of the basis being lhun grub, the first of the six incorrect positions of basis, exactly addresses this Saṃkhya error. You can read what Longchenpa says about this in the Tshig don mdzod, or in Buddhahood in this Life.

stong gzugs said:

I especially see a contradiction here where you simultaneously claim that the view doesn't matter for tantra, but then try to suggest that gzhan stong as a view disqualifies one from practicing certain tantras. Maybe I'm missing something.

Malcolm wrote:

Yes, I am saying that it only matters if one is a sutra practitioner. For Vajrayāna people, the view is not a result of intellectual analysis. It's experiential.

stong gzugs said:

Related to the above, I'd just call readers to read for themselves Mathes' 2001 <https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/download/9175/3033> and I think most would come to the same conclusion I did: that Taranatha's reading is logically consistent and one valid reading of many. I agree with Mathes that his argument wouldn't work without the Ratnagotravibhāga clearly supporting the gzhanstong view:

There is nothing to be removed from it / And nothing to be added.

The real should be seen as real / And seeing the real / You become liberated.

The [buddha] element is empty of the adventitious / Which are by definition separable.

But, it is not empty of the unsurpassable qualities / Which are by definition not separable.

Ratnagotravibhāga 1.154–55

Malcolm wrote:

If someone realizes the emptiness of all things, then of course, one will also naturally produce all qualities of realization, just as when the sunlight hits water vapor it projects a spectrum, a rainbow. You can't say that water vapor's potential to project a spectrum is alienable. You also can't say that the water vapor will always produce a spectrum when there is no light, or the light is not shining in the correct way, or one is not standing in the correct place.

stong gzugs said:

I don't, I think that's how the Geluk interpret Prajñāpāramita: as a non-affirming negation. And Kālacakra explicitly denies that its emptiness is that type of non-affirming negation (e.g., as arrived at by analyzing things into their parts and finding nothing). Tāranatha, in his commentary on the Heart Sutra, interprets prajñāpāramita differently as the wisdom that realizes the emptiness of the skandas, but which is not itself that emptiness. Hence, gzhanstong.

Malcolm wrote:

If the jñāna that realizes the emptiness of the skandhas isn't also empty, it cannot function as jñāna, because uncompounded entities cannot function at all:

For those whom emptiness is possible, for them everything is possible.
For those whom emptiness is not possible, for them nothing is possible.
MMK

But that does not mean one's consciousness (shes pa, jñā) does not have the possibility to realize emptiness of itself and everything. That is part of its potential. That potential is inalienable to consciousness, but if it isn't empty itself, free from all extremes, it cannot ever realize that potential. A mirror always has the ability to reflect, that potential is inalienable to a mirror, but that does not mean the mirror is not also empty.

If there were something subtle that was not empty, there would be something subtle to be empty;
but as there is nothing that is not empty, where is there something to be empty?
MMK

This is why the actual view of Dzogchen is "free from extremes, totally complete" (mtha' dang bral ba yongs du rdzogs pa).

stong gzugs said:

Also, the Jonang didn't invent the three turnings heuristic. The Jonang heuristic is that of the four yugas that emphasize the Three Cycles of Bodhisattva Commentaries as the golden age dharma.

Malcolm wrote:

Also just a gimmick. Our gimmick is that Dzogchen is the first Dharma that was ever taught in this mahākalpa by the nirmāṇakāya Khye'u Nangwa Dampa during the first eon of the mahākalpa, arising from the dharmakāya of the last buddha of the previous mahākalpa.

And, there is no Indian gzhan stong at all.

I prefer Brunnhölzl's <https://www.tsadra.org/2011/03/24/prajnaparamita-indian-gzhan-stong-pas-and-the-beginning-of-tibetan-gzhan-stong/> that there is plenty of evidence that Dölpopa's gzhan stong views existed in India to your assertion. (This is a summary article of a much longer book that provides further proof).

Brunnhölzl said:

Among modern scholars, it seems to be generally accepted that Dol po pa was the first one to use the terms rang stong and gzhan stong in a systematic and extensive way and widely propagated the gzhan stong system ... However, as shown above, at least in terms of the contents, if not the name, there clearly were Indian and Tibetan precursors who discussed crucial elements of what came to be called the gzhan stong view, though they did not use that term and did not necessarily give full-fledged or systematic presentations of gzhan stong as found in later Tibetan works. Therefore, it seems to be justified to refer to the authors of the Bṛhaṭṭikā and the Āmnāyānusāriṇī, Sajjana, and Ratnākaraśānti as Indian forerunners of “Great Madhyamaka” as an equivalent of the

gzhan stong view. The same applies to Btsan kha bo che and Smon lam tshul khriims as early Tibetan examples of this view before Dol po pa.

Malcolm wrote:

He also identifies Jagaddalanivāsin (and his Āmnāyānusāriṇī) and Skyo ston Smon lam tshul khriims are mentioned as precursors of the gzhan stong view that Tibetan proponents hadn't mentioned before.

Correct, Indian "gzhan stong" is just the false aspectarian yogacāra of Ratnakāraśanti, as Rongton and Gorampa point out, which I mentioned above. Which means the gzhan stong is Tibet is just a riff on false aspectarian yogacāra.

By the way, everyone calls their own madhyamaka "great." The first to use the term in Tibet was Kawa Paltseg, Vimalamitra's student.

Author: Malcolm

Date: Monday, December 19th, 2022 at 11:39 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Sorry, but this is just not present in the Tibetan text at all. And I frankly I trust Krishna Pandita's understanding of the text above Sanderson's.

Reindeer Milk said:

In these last few pages of the discussion you brought up these tantras claiming you "discern" no Saiva influence on them

Malcolm wrote:

Appropriation is not "influence," it's a deliberate seizure.

And Guhyasamāja lacks the subjugtion of Maheśvara myth, which is central the Laghusamvara tradition, and the subjugation of the worldly gods central to the Hevajra myth.

Guhyasamāja does not rest on a corpse of anyone, and has more in common with the yoga tantras than the yogini tantras. As for antinomian practices, these are also found in lower tantras, but they are not specifically Śaivaite in form, and have more in common Mimamsa ritualism.

Padmavajra's text is written after the yogini tantras were widespread, since he quotes several of them.

Aveśa is not possession. It is used in every initiation after the guru has instructed the students how to generate themselves as a given deity. He then instructs the students to visualize the jñānasattva of the deity entering their generation as samayasattvas. This is not "possession." This is a yoga.

Reindeer Milk said:

...The passage contains a set of instructions in which a Buddhist sādḥaka is essentially told to disguise himself as a Śaiva ascetic in order to deceive a community of outcastes into giving him one of their daughters as tribute in exchange for a fake Śaiva maṇḍala initiation. It would seem logical to pause and examine the reasons that a Vajrayāna Buddhist ascetic performing the caryā and vrata might be told to disguise himself as one of any number of Śaiva ascetic orders, particularly given the fact that the later, standardized versions of these practices in the yoginītantras are widely hypothesized as Buddhist appropriations of forms of Śaiva asceticism.

Malcolm wrote:

I still don't buy Sanderson's reading of the passage, for example, he alters dharma and siddhanta, when the Sanskrit and the Tibetan are clear. It reads more clearly as a conversion method than a method of defrauding poor people of their daughter.

Sanderson's claim is that this wandering guy, who dresses up with the accouterments of Heruka, is just trying to trick these poor folks by acting as a Śaiva guru. I agree one could read it this way, but I remain unconvinced this is actually what is happening in this passage. The problem is that there is no commentary on this text, and as is often the case in these texts, what one thinks is happening when read literally, is not what is intended at all.

Incidentally, one cannot engage in this vratacārya until one has generated strong heat on the path of application. One of the key points of the tale of Kṛṣṇācārya is that he is keen to enter into vratacārya before he is ready, disobeys Jalandrapāda, and so he experiences many obstacles.

I also never disputed the idea that the Yogini tantras appropriated Śaiva forms, that was not the point of my objection. I mentioned that Buddhists deliberately taught the various classes of tantras in order to convert various casts to Buddhism.

As to Krug's point, Virupa passed as a sadhu, and often in those days one could not distinguish whether a yogi was Buddhist or Hindu, as illustrated by Virupa's encounter with the King of Varanasi. Later, Virupa was appointed the head pandita by another king because his superb knowledge of Sanskrit, until people figured out that he was paying homage to the PP in 8000 lines, and not the Śiva linga. Later in the tale, Śiva becomes a disciple of Virupa, in order to prevent the latter from destroying the Somanātha linga. One could argue, following Krug, that Virupa used deception and dissimulation to gain access to elites in order to convert them through feats of magic.

What's missing in all these accounts of the Yogini tantras is that this was a deliberate, self-conscious method of conversion employed by Buddhists, a deliberate program for appropriation and conversion. From a sociological POV, that's obvious.

Author: Malcolm

Date: Monday, December 19th, 2022 at 10:32 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

they think both Dzogchen is the same deal.

Malcolm wrote:

It is, so this is why there is a problem.

Author: Malcolm

Date: Monday, December 19th, 2022 at 8:44 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Garuda209 said:

@malcolm when we met in Dzamlingar a while ago you briefly mentioned that there was a reference to Özer Chenma in the Dra Thalgyur tantra, is this correct? Could you say more?

Malcolm wrote:

Yes, there is. There are five yidams mentioned in the sgra thal gyur: Vajrayogini, Marici, Candika, Yamantaka, and Acala.

The commentary has details about these sadhanas, but the sadhanas themselves have not survived, so far as I am aware.

Author: Malcolm

Date: Monday, December 19th, 2022 at 10:38 AM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Malcolm wrote:

The point is that it is not actually important to retain semen itself. Women do not retain their reproductive tissue, why should men? This inconsistency is rarely noted.

haha said:

Semen itself is not the point but one will not get those points without retaining the semen.

First, these types of narratives are not written from female prospective. Those texts are mostly composed by male or in male dominated society.

“Women do not retain their reproductive tissue” is really a different argument. Not in Buddhism but at least in Hinduism or in Daoism, they talk about stopping of female monthly cycle as a first sign when they engaged in these types of practices. And, it is

inappropriate to practice if they want to live the household life.

Malcolm wrote:

You do understand that this unconvincing bullshit, right?

Author: Malcolm

Date: Monday, December 19th, 2022 at 9:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

BTW, I thought I had corrected a hasty error I made, but I seem to have failed. The Guhyasiddhi indeed mentions the Guhyasamaja, but the Śaivaite ritual Sanderson imagines is nowhere to be found in the text.

Reindeer Milk said:

Maybe check the footnotes on page 144. The location and sanskrit is reproduced there. Here's the link: <https://academia.edu/resource/work/3621440>

Pages 144-145 give the English:

He should wander in other lands, in which he is known nowhere. With firm resolve the Sadhaka should enter among untouchables who are devotees of Siva and recognize no other deity as absolute, who are inspired by the Siddhanta, always attached to [the rituals of] bathing and deity-worship, and dedicated to the doctrines of its scriptures through some slight degree of literacy. After entering among them in the guise of an untouchable votary(candalaganah), he should, while cultivating insight into the highest wisdom, instruct them in the religion of the Siddhanta established in such scriptures as the Kalottara, or the Nisvasa;³³⁴ and in order to win their trust he should take as his disciples all those who are enjoined by the Tantra after [initiating them before] the Initiation Mandala [of Siva].Then he should give back to them all the goods and money that they will previously have gathered and given him as their offering to their Guru and take [instead] a girl of theirs with a beautiful face and eyes. After acquainting her with the essence of the Mantras and making her adhere to the rules of an initiate that wise one should practice the Vidya observance [with her], after resolving to become a Buddha.³³⁵

Malcolm wrote:

Sorry, but this is just not present in the Tibetan text at all. AndI frankly I trust Krishna Pandita's understanding of the text above Sanderson's.

Author: Malcolm

Date: Monday, December 19th, 2022 at 6:00 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

One can see it as symbolic, but from my discernment avesa enters the picture in

Buddhists practice in term and concept as was said, and for one last reference before I move on:

<https://eprints.soas.ac.uk/28567/1/10672726.pdf>

According to Anandagarbha, when the Lord Vajrasattva enters (the pupil) and pervades him,

the excellent knowledge such as the five supernatural knowledges will be generated within

him. (Tattvaloka, TTP. Vol. 71, No. 3333, p. 191-3-1-3).

Malcolm wrote:

Then I think you don't really understand the point, since you are relying on someone who does not understand the point.

BTW, I thought I had corrected a hasty error I made, but I seem to have failed. The Guhyasiddhi indeed mentions the Guhyasamaja, but the Śaivaite ritual Sanderson imagines is nowhere to be found in the text.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:59 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

From: <https://brill.com/display/book/9789004508446/BP000021.xml>

Vajrasattva in the form of the sattvavajrīmudrā thus enters into the student as he drinks the water. “In order for the jñāna to enter, [...]” concludes Śākyamitra in his commentary, “[...] the sattvavajrīmudrā is positioned in the student’s heart, and the heart[-mantra] is recited.”⁷ As Śākyamitra, explains, this is the crucial moment of entry (Skt. āveśa), when the buddhas’ jñāna enters inside the disciple for the first time.

Malcolm wrote:

It is not a "possession." There is no external Vajrasattva that enters someone. It's purely symbolic, it is a kind of introduction to one's own nature. Sanderson is not a practitioner, he is not even a Hindu or a Buddhist.

Let’s look at avesā in the Kapalikas. From: <https://hal.archives-ouvertes.fr/hal-00710898/document>

Reindeer Milk said:

Near the end of the passage cited below, it is also stated that the practitioner will thus possess all the qualities that Bhairava has

Malcolm wrote:

Some Hindus have an externalist view, some Saivas may believe that some external being called Bhairava enters them. But we Buddhists don't. For us, the word *aveśa* simply means "to enter." In some literary context it certain can mean possession, but not in a Buddhist context in a Buddhist rite. I doubt whether he really understand the Hindu context either. He just reads Sanskrit. He's never received any instruction on these things.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:27 AM

Title: Re: Direct perception of interdependent origination

Content:

sun-and-moon said:

What are traditional mahayana meditation instructions for a practitioner to cultivate direct perception of interdependent origination of momentarily arising dharmas in the mind?

Malcolm wrote:

In *Mahāyāna*, we are trained to see emptiness. Once emptiness is seen, the forward dependent origination is broken. We don't really care about observing mind moments. We cultivate *śamatha* in order to have a stable basis for insight into emptiness.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:00 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

I doubt if you have received these ZZNG teachings...

Malcolm wrote:

I received teachings on ZZNG from Chogyal Namkhai Norbu, as well having received the entire cycle from Chapur Rinpoche in person. I have it next to me at my desk, I consult it often.

For example, in the Commentary on the Six Lamps, Ornament of Sunlight, it states:

Since the essence of the basis of all (*kun gzhi*) is empty and lacks identity (*bdag med*), it is called "The dimension (*klong*) of great emptiness." Because there are no phenomena (*bon*) such as *samsara*, *nirvana*, and so on, that do not arise from that dimension, "everything arises."

Or,

"The trio of mother, child, and potential (rtsal)" means that in the dharmatādhātu (bon nyid kyi dbying), the mother, the basis of all (kun gzhi), is empty and lacks identity; in the pristine consciousness of the mind essence (sems nyid), the child, cognizance (rig pa), is intrinsically clear and without grasping; the nonduality of the mother and child in the mind (blo) is called "potential."

There are many such statements in the Tibetan text of the ZZNG, which I read in Tibetan.

Just accept that you don't understand these teachings as well as you claim, keep studying, and practicing. You will get it eventually. Even better, learn Tibetan.

I am not saying this to be mean, but frankly, the Bonpo Geshes are not teaching their tenet systems in detail. I have the entire curriculum of Bonpo teachings from Abhidharma to ZZNG and everything in between. What non-Tibetan students receive from them is ZZNG, and other Dzogchen cycles, and useful rituals, but no education in Bonpo Madhyamaka, Perfection of Wisdom, Abhidharma, etc. All of these are completely present in the Bon school and are very interesting. But sadly, they are not being taught.

Author: Malcolm

Date: Monday, December 19th, 2022 at 12:03 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

I think the earliest saiva tantra, as a surviving text, is from around the mid-5th century CE.

Malcolm wrote:

When considering Vajrayāna, I think this focus on Saiva ritualism is excessively myopic.

For example, the Guhyasamāja, Mahāvairocana-abhisambodhi, Susiddhikara, Sarvatatathāgatatattvasamgraha, Vajraśikara, etc. owe nothing to the Saiva tradition at all, as far as I can discern.

Reindeer Milk said:

They certainly do. Sanderson touches on Guhyasamaja in this excerpt from his Saiva Age:

The Guhyasamaja: copulating deities, sexual initiation rites, and the sacralization of impurity said:

A further borrowing from the Vidyapīṭha is evident in the introduction of a crucial element of what that tradition calls 'non-dualistic practice' (advaitacārah) and both traditions call 'practice free of inhibition' (nīhśaṅkacārah), namely the offering to the deities of such 'impure' substances as urine, faeces, semen, and blood, and their sacramental consumption.

That Tantric Buddhists possessed the specialized knowledge of the Saiva Mantramarga that would enable them to draw at will on the Saiva Tantras in this period is placed beyond doubt by an early exegetical work in the tradition of the Guhyasamāja. For this, the Guhyasiddhi of Padmavajra, written in all probability in the eighth century, assumes that any initiate in the practice of this Tantra is not only familiar with the Saiva scriptures but is able to enact their rituals by assuming the role of a Saiva Guru, implying thereby that such initiates were typically converts from the Mantramarga with experience both of its texts and of its practices. For it tells the adept of this tradition that in order to acquire the female consort required for his post-initiatory observance he should enter the home of a family of untouchables who are observant devotees of Śiva, reveal to them one of the Saiddhāntika scriptures—the text specifically mentions the Kalottara and the Nisvasa—give them Maṇḍala initiation [following this scripture], and then return to them the daksina that they will give him, taking a girl from them in its place.

Malcolm wrote:

Ok, this is an error. First, the text makes no such mention of such a procedure. It can't possibly be from the 7th century, since Padmavajra cites the Hevajra Tantra, the Yoginisamcārya, and other ninth century texts. It also does not cite the Guhyasamāja.

The Sarvatathagatatattvasaṃgraha and the First Inroads of Sakta Śaivism: Possession, Goddesses, and the Sacralization of Sex said:

Here we find for the first time the requirement that candidates enter a state of possession (avesah) at the time of their initiation...

...The second is the incorporation of sexual intercourse...

Malcolm wrote:

Again, this is just Sanderson's complete lack of understanding of Vajrayāna. It is clear he does not understand what he is reading.

"Avesa" is not possession, it's a summoning of the jñānasattva. There is no sexual union in the text at all.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:35 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

What Rinpoche said is very correct and his presentation emphasizes in the rigpa. The clear light mind has different methods on which those texts are focused on. Even though they (clear light mind and rigpa) are essentially the same, but they have different approach of the path (i.e. how to proceed).

Then, one may have impression of my words that this clear light is depended on the outer bodhicitta (semen). That is not what I am presenting. It is the skillful method of harnessing such and such things. Both systems have different approach. For example, one focused on cessation of dualistic thoughts/concepts by using certain channels. In another, one tries to recognize it while there are thoughts.

The great fool, who seeks for worldly impermanent bliss, still does not find it. But the wise will cast away even the attainment of bliss of empire for liberation. So, it is the different approach.

There are some research papers about what happens during the ejaculation (i.e. Neurons for Ejaculation). It is not just mere casting away the wastage product; there are whole physiological processes.

It is suggested that one should stop practicing for few days if one is fulfilling household duty in Chinese energetic practice or esoteric martial art. Otherwise, you tear down those tendons related to these practices. People do not understand, to whom it is suggested, why it is suggested, when it is suggested, etc. They come with all kinds of label.

Malcolm wrote:

The point is that it is not actually important to retain semen itself. Women do not retain their reproductive tissue, why should men? This inconsistency is rarely noted.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:30 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

The Zerbu explains, that the wisdom of innate awareness is without boundary, (rig pa'i ye shes gang gi mthas ma reg pa). Therefore it is the limitless wisdom of the self-arising Dharmakaya (bon gyi sku rang shar). That means it is the Dharmakaya existent within ourselves and also as identity in someone else.

Malcolm wrote:

That is just a view of an existent self, not different than mu stegs pa ideas. Sad.

James Sealy said:

Sorry to disappoint you, not everything is in tune with your views. My postings are in line with Bön Dzogchen and so it has for me validity.

Your view regarding a self and non-self etc. has sure its roots somewhere, but seems to differ here and there from Bön Dzogchen, very sad.

Malcolm wrote:

I don't think this is the case. I've received ZZNG, and studied Bon tenet curriculums, mdzod Phuk, etc. the Bonpo view of emptiness, absence of identity, is no different than the Buddhist one. There are slight differences in terminology, but the essence is the same. You've just taken up an eternalist interpretation, sooner or later you will understand this point. Longchenpa, Jigme Lingpa etc., are not wrong when they assert the view of Dzogchen and Madhyamaka are the same with respect to view of emptiness. If Bonpo view really was different, it would be a wrong view and would not lead buddhahood.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:20 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Zhen Li said:

In Nepal today, for instance, there are plenty of non-Buddhist rituals which continue to be adopted by Buddhists, but then need reinterpretation to make sense within a Buddhist framework. Mock-marriage to the Bilba fruit is one example, where Hindus see the fruit as Viṣṇu, Buddhists say it is Bodhicitta—this does not have historical textual precedent, but if composition of religious literature was as active as it was a thousand years ago, one might imagine Sanskrit ritual texts being composed on the matter. Cāryā dance is also something which has sub-continental non Buddhist-Tantric precedents, but has taken on great importance in Tantric Buddhism in Nepal, starting with Buddhist refugees from Bengal. It is known, and indeed there might be some evidence, that this practice, along with dāphā song, can be extremely powerful, and it is this perception of power that makes the practice so attractive for anyone. There is trans-sectarian perception of power, and so we do see Buddhists continuing to go to non-Buddhist teachers to receive teachings for particular purposes or because they are reputed to be powerful. When these are transmitted to one's own students, one of course must frame it within a consistent framework of what one has taught before, which still balancing faithfulness to the original transmission one received from one's non-Buddhist guru.

I think this is not really an issue for a well-practiced Buddhist āchārya, who can easily activate visions of yantras and buddhas, but for the average western practitioner, who may also be well-read, it might be hard to wrap one's mind around these issues in a way that makes sense.

Virgo said:

Tantra started somewhere. But peoples bodies and minds are similar no matter what their religion is. Those people apply yogas. Based on different views, levels of understanding, and merit, they see different things. That's all. Buddhists, from our standpoint, have a greater understanding. And perhaps there is also some textual borrowing.

Virgo

Malcolm wrote:

The first book titled a tantra, as far as we know, is an Ayurvedic text.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 6:33 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

I think the earliest saiva tantra, as a surviving text, is from around the mid-5th century CE.

Malcolm wrote:

When considering Vajrayāna, I think this focus on Saiva ritualism is excessively myopic.

For example, the Guhyasamāja, Mahāvairocana-abhisambodhi, Susiddhikara, Sarvatatathāgatatattvasamgraha, Vajraśikara, etc. owe nothing to the Saiva tradition at all, as far as I can discern.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 3:51 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Reason would be the acceptance, that everybody has that certain inherent dwelling Tatagathagarbha / Tsön gang.

Malcolm wrote:

Does this thumb sized ye shes move from one body to the next? When does it form in the body?

James Sealy said:

The Zerbu explains, that the wisdom of innate awareness is without boundary, (rig pa'i ye shes gang gi mthas ma reg pa). Therefore it is the limitless wisdom of the self-arising

Dharmakaya (bon gyi sku rang shar). That means it is the Dharmakaya existent within ourselves and also as identity in someone else.

Malcolm wrote:

That is just a view of an existent self, not different than mu stegs pa ideas. Sad.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 2:44 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Natan said:

It seems to me, based on a commentary by a Kashmiri Kalachakra pandit is that the importance of empty forms is that they are nonmaterial. I think Mipham talks about it too.

Malcolm wrote:

The Dzogchen critique of śūnyatābimba is that these are never developed. They are dharmatā but they are never developed beyond their initial appearance. Dudjom discusses this in his big red book.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:30 PM

Title: Re: Can a Bodhisattva retrogress to becoming an Arhat?

Content:

Nalanda said:

or asked a different way, are there Arhats who were Bodhisattvas?

Malcolm wrote:

Yes, it is possible for bodhisattvas to switch gotras, families, but it is considered a grave error.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:26 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Reason would be the acceptance, that everybody has that certain inherent dwelling Tatagathagarbha / Tsön gang.

Malcolm wrote:

Does this thumb sized ye shes move from one body to the next? When does it form in the body?

Author: Malcolm
Date: Saturday, December 17th, 2022 at 10:23 PM
Title: Re: Advaita Vedanta and Dzogchen
Content:

Jules 09 said:
Just as there is no independent self, there is no independent gender.

Malcolm wrote:
Finally, we agree on something.

There is only an imputed self, which functions, just like imputed cars function.

Author: Malcolm
Date: Saturday, December 17th, 2022 at 10:19 PM
Title: Re: Advaita Vedanta and Dzogchen
Content:

James Sealy said:
We never can discuss Dzogchen emptiness with Madyamika adherents, that is very clear.

Malcolm wrote:
Emptiness, in Dzogchen, is exactly the same emptiness presented in Madhyamaka. The difference between Dzogchen and Madhyamaka is not emptiness, but rather, the treatment of the two truths, and the mode of realizing emptiness, based on differences in the path.

Author: Malcolm
Date: Saturday, December 17th, 2022 at 6:34 AM
Title: Re: Advaita Vedanta and Dzogchen
Content:

fckw said:
But you keep on debating and thus ignoring Gautama Buddha's own advise? Here's what - not a random American bloke but - Gautama Buddha said about having such debates: <https://suttacentral.net/snp4.8/en/mills?reference=none&highlight=false>

It's fascinating to just think about what it means to apply this same sutra to the debate training applied in Tibetan monasteries too.

heart said:

Laurence Khantipalo Mills is your guru? I am not debating, you are! Anatman is fine for me.

fckw said:

Stop acting silly, I referenced the Sutta Nipata. It's part of the Theravadin Pali Canon, so it deserves some respect even from Tibetan Buddhists.

Malcolm wrote:

The Sutta Nipatta record many discourses from early in the Buddha's career. His critique of polemic was aimed at those outside his path. The Buddha strongly encouraged his senior students to confront and debate those of other schools. You can find evidence of this in the Majjhima Nikāya, etc.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 6:30 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

heart said:

Not at all convinced by one American Bhikkhu's idea, anatman is fine for me. Good luck with your soul journey.

fckw said:

But you keep on debating and thus ignoring Gautama Buddha's own advise? Here's what - not a random American bloke but - Gautama Buddha said about having such debates: <https://suttacentral.net/snp4.8/en/mills?reference=none&highlight=false>

Malcolm wrote:

He was talking about those who were not his students. For his students he said:

And the Blessed One spoke, saying: "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. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 5:21 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

What they say in fact is that vijñāna transforms into jñāna. They don't say that vijñāna is absolute. The problem they have is an inner contradiction in explaining how something compounded becomes uncompounded. Dolbupa tries to escape this issue by declaring at the outset that vijñāna and jñāna are different entirely. That leads to a whole other set of problems, none of which are satisfactorily addressed by repurposing Shantipa's scheme of mapping the three natures to the two truths.

For example, if this jñāna is uncompounded, it must exist fully formed in a person from the beginning, which means they ought to have access to the dual omniscience of the result, and so on ... In any case, if these mantras, deities, and mandala are without a cause, then there is no need for a path, much less a result.

stong gzugs said:

Jnana does exist, fully formed, in a person's continuum from the beginning.

Malcolm wrote:

So it is the same as or different than vijñāna? And if it is different, how does this escape the contradiction that in one sentient beings there are two kinds of consciousness? If is the same, then what is the point of trying to prove it is permanent, etc., and going down the atmavādin rabbit hole?

stong gzugs said:

This is supported by the analogies of buddha-nature of the treasure buried in the backyard of a poor person, the statue with rags covering it, etc. All the buddha qualities are fully formed.

Malcolm wrote:

And thus, as Chogyal Namkhai Norbu explained repeatedly, gzhan stong and Dzogchen are incompatible.

stong gzugs said:

There's the natural lineage (which is the collection of pristine wisdom, accomplished through non-conceptual meditative equipoise). This removes the defilements covering the primordially abiding dharmakaya. The collection of wisdom only appears to "cause" separative effects (bral ba'i 'bras bu), because all the buddha qualities already existed fully-formed in the dharmakaya and their attainment is due to the removal of defilements, not the production of anything new.

Malcolm wrote:

Again, this is the difference between Dzogchen and gzhan stong. For Dzogchen, Lamdre, etc., the "qualities" exist only as a potential, to say they exist fully formed is contradicts the fact that afflicted sentient beings do not experience the eighteen unshared qualities of a buddha, etc.

stong gzugs said:

Buddhahood is taught to be the enlightened body of primordial awareness, and the incidental impurities are taught to be the groups of consciousness.

Malcolm wrote:

You don't need to quote all this stuff. I have Dolbupa's texts in English and Tibetan.

stong gzugs said:

It is not consistent with the foundational Yogacāra commentaries on the text, that is the commentaries by Vasubandhu and Sthiramati...

I think Mathes soundly supports my original claim that "Taranatha's reading of the Madhyāntavibhāga is logically consistent. I'm not claiming it's the only valid reading, just that it is a valid reading." I recognize that it's a novel interpretation. I'm just claiming that it's logically sound. But I'll leave that for the other readers to decide:

Mathes, K.-D. (2001). Tāranātha's presentation of trisvabhāva in the gZan ston sñin po. *Journal of the International Association of Buddhist Studies*, 23(2), 195–223.

Malcolm wrote:

It is not consistent with how the Yogacāra founders and their followers understood it. Their understanding should be taken as authoritative. Not this made-up understanding which is never found in all of Asanga's credible works, and so on. That's just an academic game Mathes, Lusthause, and so on, play to keep themselves busy.

The gshan stong mapping of the three natures to the two truths, following Shantipa, is exactly why Tsongkhapa, Rongton, and Gorampa take them to task on this point, is exactly why Rongton asserts they are a variant of false aspectarian yogacāra, and is exactly why Longchenpa avoids making the same mistake that Dolbupa and other gzhan stong pas get sucked into, and is why Longchenpa is emphatically not a gzhan stong pa. He is a mtha' bral pa in the grand tradition of classical Madhyamaka, and avoided the novelties of Tibetans such as the gzhan stong system and the Geluk/Kadampa system, which actually predates Tsongkhapa by some centuries. One can find what would become caricatured as Tsongkhapa's position rebutted in Rongzom.

The tathāgatagarbha doctrine is perfectly acceptable to Madhyamaka, but not if one divides the two truths from each other, as it is done in gzhan stong. In this respect (dividing the two truths), Geluk and gzhan stong are just mirror images of each other, hence Khenpo Appey said that Geluk was just upside down gzhan stong. Also, for this reason, Longchenpa declares the view of Candrakīrti to be the definitive Mahāyāna view, while at same time declaring the ten tathāgatagarbha sūtras to be the definitive Mahāyāna sūtras (though even he got sucked into the dumb hermeneutic).

All the contradictions the dumb hermeneutic creates are pointed out by Sonam Tsemo in his General Presentation of the Tantras. He quotes the remedy for them from the Explication of the Intent Tantra (Sandhivāyākaraṇanāmatantra. Dgongs pa lung bstan pa zhes bya ba'i rgyud. Dg.K, rgyud, ca (Toh.444), "The single pleasing vajra word turns into many different [words] through the distinct inclinations of migrating beings."

stong gzugs said:

the type of second-turning emptiness emphasized by the Geluk

Malcolm wrote:

Again, the dumb hermeneutic of the three turnings. Not sure why you think the Prajñāpāramita is merely an emptiness of negation. That is an incorrect reading of Prajñāpāramita.

stong gzugs said:

I think Dölpopa would say that the whole point of the third turning is that it allows you to make fine distinctions during post-meditation that improve your capacity to benefit others. To that extent, I think the view should matter.

Malcolm wrote:

The view in Vajrayāna is derived from the third and fourth empowerments, not post-equipoise intellectual analysis. That's why Gorampa says one's post-equipoise view irrelevant. It's experiential, not analytical. No amount of post-equipoise analysis can enter one into freedom from proliferation because it is all just a bunch of proliferation. That's why when I read that by Gorampa, I lost all interest in further study of Madhyamaka debates by Tibetans. And, there is no Indian gzhan stong at all.

And again, the dumb hermeneutic.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 3:02 AM

Title: Re: Is there an eternal hell in Buddhism?

Content:

oaktree said:

My Seon nun who has been a nun for 20 or so years said that if one kills his mother or kills his father, or sheds the blood of the Buddha, one goes to hell forever.

Malcolm wrote:

No, just immediately upon dying. But hell isn't a real place. Hell is other people, as someone once quipped.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 2:57 AM

Title: Re: Lives After Initial Awakening

Content:

ThreeVows said:

This may be difficult to express perfectly, but hopefully the intent comes through clearly enough.

Whether from a Mahayana or Theravada perspective, does anyone know what is formally said in either scriptures or valid commentaries about lifetimes after initial awakening in terms of what that looks like?

What I mean is, say that one realizes the first bhumi or stream entry, and then that individual dies and takes birth as, say, a chakravartin, or as just an ordinary person.

Malcolm wrote:

It takes two incalculable eons to reach the eighth bhumi. One more to reach Buddhahood, according to common Mahāyāna.

In all the śrāvaka schools, once one has attained stream entry, one will attain nirvana within 7 lifetimes.

ThreeVows said:

Is it said that such a person does not remember their previous lifetime immediately as a first bhumi bodhisattva/stream enterer, and they do not consciously have the cognitive structure in place that says "I am a Buddhist who has realized the nature of mind", but rather they just have a certain tendency towards renunciation of samsara and towards virtue, which may lead to re-recognition of dharmata in that particular bodymind?

Malcolm wrote:

This is why the bodhisattva path is so arduous and long. Until one reaches the pure bhumis one has to reascend the bhumis by meeting the dharma again, etc.

ThreeVows said:

Is it possible that such an individual will not, in the course of their entire lifetime, consciously encounter formal Buddhist teachings at all, or realize the nature of mind? Or would they automatically realize the nature of mind at some point?

Malcolm wrote:

They may not, for many lifetimes, realize the Mahāyāna path of seeing until they meet the Dharma again, etc.

ThreeVows said:

If such an individual were born in a culture where there were no formal, extant Buddhist teachings present, would/could they realize the nature of mind in such a situation?

Malcolm wrote:

Probably not, IMO.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 2:34 AM

Title: Re: POTUS 2024

Content:

DNS said:
Old Joe

<https://thehill.com/homenews/state-watch/3773627-dont-run-joe-campaign-launches-first-tv-ad-in-new-hampshire-urging-biden-not-to-seek-reelection/>

<https://dontrunjoe.org/new-hampshire-video-ad>

TLDR; USA is doomed.

Malcolm wrote:
Idiots. They don't know a good thing when they see it.

Author: Malcolm
Date: Saturday, December 17th, 2022 at 1:11 AM
Title: Re: Does Phowa practice have an Indian Buddhism root?
Content:
Zhen Li said:

The argument is not so much that there are Śaiva "versions" of Buddhist tantras, but that there are influences and borrowings. Anyone practicing Buddhist tantra has to steel themselves against the possibility that they are not practicing something purely Buddhist

Malcolm wrote:
This is not the case. The four classes of tanta were taught specifically to attract people of the four varnas to Buddhadharma based on the behavior they enjoyed, thus lowest tantra, kriya, as taught for bramins, etc.

Further, Buddhists are permitted to, and always have engaged in forms of religious practice not specifically prescribed by the Buddha, even in the Buddha's life time:

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?"

"I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

The reworking of myths such as the conflict between the devas and asuras (the story of downfall of Tripura), the Ramayāna, the churning of the milky ocean, are to be expected and were common fodder for all Indians in north and central India, spreading to

Indonesia, etc.

Author: Malcolm

Date: Friday, December 16th, 2022 at 11:41 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quiet easy to check if loss of shukras decrease inner fire. After emission, go perform tumo in the cold and see for yourself.

rai said:

i am just curious. let's say yogi met a girl he couldn't resist and lost the shurkas, how long will it take to rebuild so the fire or bliss is back?

Malcolm wrote:

A day, because we eat food every day. It takes 28 days to refine ojas. It takes 7 days to refine śukra. When we talk about bodhicitta in the body, this is really the substance we are referring, not khu ba or śukra.

Basically, there are three types of bindu in the body according Chogyal Namkhai Norbu: there is the indestructible bindu in the heart center. If we lose this, we die immediately. There is mdangs or ojas, if we lose too much of this, we will die slowly. Then there is semen, if we don't lose this, we turn into pieces of wood, and eventually, become impotent.

The main cause of losing ojas is stress. Vegan diets are also not healthy. The reasons why so many vegans have that pasty, grey skin tone is that they do not eat enough food rich in dietary fats and sugars.

Author: Malcolm

Date: Friday, December 16th, 2022 at 9:18 AM

Title: Re: Necro posting (deserves a rethink)

Content:

curtstein said:

Referring to how "all the other forums" do things is not a very good argument. Internet discussion forums do not provide very good role models as a general rule.

Malcolm wrote:

You can revive an old conversation by citing it in a new thread with a link. Problem solved.

Author: Malcolm

Date: Friday, December 16th, 2022 at 8:40 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:
Täpa said:
non duality.

Malcolm wrote:
Dzogchen is not a nondualist system. This is the #1 biggest misunderstanding of Dzogchen. Dzogchen talks about nondual experience without asserting nonduality as a state of being.

Author: Malcolm
Date: Friday, December 16th, 2022 at 5:24 AM
Title: Re: Rtog pa - subtle cognition?
Content:

Jules 09 said:
Especially when someone gives a lecture because they believe in their mental projections about someone they know nothing about and have never met.

Malcolm wrote:
Mentally project much? You might find a mirror of some use.

Author: Malcolm
Date: Friday, December 16th, 2022 at 3:35 AM
Title: Re: Rtog pa - subtle cognition?
Content:

Johnny Dangerous said:
So it's not just some abstract philosophical debate, Dzogchen meditation can't function for thought-swatters beyond the preliminary level of Shine.

Malcolm wrote:
This was a big problem in Tibet, people who thought Dzogchen was resting a state free of thoughts. They didn't realize this leads to birth either as unconscious devas or animals.

Author: Malcolm
Date: Friday, December 16th, 2022 at 1:35 AM
Title: Re: Rtog pa - subtle cognition?
Content:

haha said:
If that is the case, then mosquito to elephant all will be liberated without entering into the path. One will lead to Buddhahood, whereas another will lead to samsara which is nothing but the dualistic tendency.

I do not know what type of impression is given by above description. If you said so, then you are correct. Probably, I had given an example, too. I did not say that space is inside the cloud, nor suggested that space is just a quality of cloud. I have not studied that much so I have no idea about what Jigme Lingpa's criticism is about.

Malcolm wrote:

Rig pa, vidyā is defined in the commentaries of the 17 tantras as knowledge of one's core potential (cittatilaka). When one has this knowledge, then there is possibility of buddhahood. Without it, buddhahood is not possible.

It is also defined as pratyātmavedanajñāna.

Here are a couple of other useful aspects to consider from the Vima snying thig:

(1) The vidyā that apprehends characteristics: “the vidyā that imputes phenomena as universals and as mere personal names”, is one’s mere non-conceptual self-cognizant consciousness defiled by many cognitions.

(2) 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.”

(3) The vidyā present as the basis is the reality of the essence, original purity, that exists possessing the three pristine consciousnesses. The vidyā which is not covered by partiality is present as the essence of omniscient pristine consciousness. Further, that pristine consciousness is present as a subtle pristine consciousness. If that pristine consciousness did not exist, there would be no liberation from emptiness. Further, there would be no liberation from the inert. However, if vidyā exists as pristine consciousness, it would be no different than the substantial nirmanakāya.

(4) The vidyā of insight is those vivid appearances when the instruction is demonstrated. It is called “the essence of the self-appearing tilaka”. As there are many unmixed appearances, the Teacher stated:

Everything arose from non-arising,
showing the great miraculous display in every way.

(5) 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 pristine consciousness, 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.

All of these are subsumed under the term rig pa, and all have but a single nature.

Is avidyā different than vidyā? The latter is the cause of the former and becomes the former:

As such, from not recognizing that knowledge (vidyā, rig pa) and ignorance (avidyā, ma rig pa) have the same cause, like the front and back of one's hand, the ignorance of the same identical cause arises from not arriving at ultimate nonduality. The connate ignorance (arising from the preceding) is a term of duality, meaning as soon as the conceit "this is originally pure" occurs, it is inseparable from that ignorance. Thus, ignorance depends on knowledge and delusion depends on nondelusion. As such, knowledge itself becomes ignorance and nondelusion becomes delusion.

-- Buddhahood in This Life, pg. 77.

Because people do not spend enough time studying the first two of the eleven topics of the Great Perfection, they really do not understand the view of the Great Perfection, as is clearly evident in many of the postings in this thread.

Author: Malcolm

Date: Friday, December 16th, 2022 at 12:11 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

The way to Dharmakaya happens in a certain dualistic way, like explaining it in words etc., that is quite different than to be present in the Dharmakaya of course. That state goes beyond explanations based on dualisms , that would be clear to me.

Although we may speak of Rang-rig as the subject side of the Natural State, it is not something which originates among the 8 consciousnesses, as in the case of the Chittamatra view. To that we also can agree.

Malcolm wrote:

Rang rig is a short hand for "so sor rang gyis rig pa'i ye shes," meaning "one's personally intuited gnosis." It is not rang rig (reflexive cognition a.k.a self-awareness) of the Yogacāra school .

James Sealy said:

Well accordingly the subject side, is there a non-dual awareness at the moment, which differs from the awareness experience from another person.

Malcolm wrote:

"Nondual" in this context simply means that the display of consciousness (shes pa) is recognized to be one's own state; it is not an assertion that all phenomena in the universe are one nondual state (which is the assertion of Advaita).

Archie2009 said:

Doesn't the final རྩ་ in rang require either gi (genitive) or gis (instrumental) instead of gyi (genitive) or gyis (instrumental)? In addition, shouldn't it be gi instead (going by what you said elsewhere)?

Malcolm wrote:

Yes, of course, but I was typing hastily.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 11:09 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

The way to Dharmakaya happens in a certain dualistic way, like explaining it in words etc., that is quite different than to be present in the Dharmakaya of course. That state goes beyond explanations based on dualisms , that would be clear to me.

Although we may speak of Rang-rig as the subject side of the Natural State, it is not something which originates among the 8 consciousnesses, as in the case of the Chittamatra view. To that we also can agree.

Malcolm wrote:

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Malcolm wrote:

"Nondual" in this context simply means that the display of consciousness (shes pa) is recognized to be one's own state; it is not an assertion that all phenomena in the universe are one nondual state (which is the assertion of Advaita).

Author: Malcolm

Date: Thursday, December 15th, 2022 at 10:27 PM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

If you hit the wood, then it says “ouch”. Then it is like wood.

Malcolm wrote:

So, rig pa feels pain, meaning it has sensations, correct?

haha said:

You know how to pull someone's leg. Lol

It is not someone who feels pain. It is simply the clarity aspect of mind. Great sensation, then great clarity; if one has recognition. Otherwise, it is just the pain because of somebody or because of something.

Malcolm wrote:

So, it follow then that rig pa and mind are not utterly different. In fact, based in your description, rig pa is just a quality (dharmatā) of the mind (dharmin). Of course this does not escape Jigme Lingpa's criticism of conflating rig pa as a mental factor with rig as the recognition of self-originated gnosis.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 8:37 PM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

Indeed, there is no thought in Rigpa.

Malcolm wrote:

So rig pa is inert? Like wood?

haha said:

If you hit the wood, then it says "ouch". Then it is like wood.

Malcolm wrote:

So, rig pa feels pain, meaning it has sensations, correct?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 10:58 AM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

Indeed, there is no thought in Rigpa.

Malcolm wrote:

So rig pa is inert? Like wood?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 9:15 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Rigpa, Buddha-nature, tries to recognize itself in a manner that accords with the different needs of individual sentient beings.

I guess we can agree on that.

Malcolm wrote:

You mean it can fail? But wouldn't that be ma rig pa?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 5:36 AM

Title: Re: Five Elements

Content:

Kai lord said:

Chinese medicine does not deal with brain and mind directly....that's the most critical difference.

And five elements in Chinese system are fire, water, earth, metal and wood

While the Tibetans following the Indians, have the five elements as fire, water, earth, wind and space.

Malcolm wrote:

Tibetans use both schemes: wood, fire, earth, metal, and water (Chinese); and earth, water, fire, air, and space (Indian).

The equivalencies are that wood = air; metal (meteorites) = space.

Kai lord said:

I am snatching my head over how wood = air though.

Malcolm wrote:

It is obvious, leaves are green.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 5:22 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

You are not reading that teaching very well..

Malcolm wrote:

It's a waste of time, Magnus.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 3:57 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Concerning that, because relative and incidental entities are completely nonexistent in their true mode of existence, they are empty of own-essence. That is being empty of self-nature.

Because the original absolute, that is empty of those relative phenomena, is never non-existent, it is empty of other.

Malcolm wrote:

This is completely inconsistent with the view of Dzogchen. The view of Dzogchen is that there is no basis or foundation at all. Also the doctrine of the two truths is absent in Dzogchen. Further, the view of Dzogchen is that everything, including buddhahood is completely equivalent to an illusion and therefore, uniform.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 3:23 AM

Title: Re: Five Elements

Content:

Kai lord said:

Chinese medicine does not deal with brain and mind directly....thats the most critical difference.

And five elements in Chinese system are fire, water, earth, metal and wood

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Malcolm wrote:

Tibetans use both schemes: wood, fire, earth, metal, and water (Chinese); and earth, water, fire, air, and space (Indian).

The equivalencies are that wood = air; metal (meteorites) = space.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 2:10 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

So many thoughts can mean a lot of self-liberation. So the more thoughts the more self-liberation. The thoughts are only a distraction when you actually get distracted by them. But they will self-liberate if you don't get distracted.

Malcolm wrote:

At this point this whole conversation has become this:

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 11:16 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

He was just following Shantipa. As Rongton says, gzhan stong is just a riff on false aspectarian yogacara.

Malcolm wrote:

This is an incredibly silly idea...It takes a willfully ignorant misreading of Dölpopa's Mountain Dharma to think that gzhan stong has anything to do with any form of false aspectarian cittamatra/yogacara. [/quote]

I doubt Rongton wilfully misread Dolbupa. His take is that gzhan stong is an intermediate view between false aspectarian yogacāra and proper madyamaka—as I said, a riff.

As far as Tsongkhapa goes, his main arguments against gzhan stong are found in his legs bshad snying po, and mainly have to do with how gzhan stong pas incorrectly distort both the two truths doctrine and the three natures doctrine.

stong gzugs said:

False aspectarians say vijnana is absolute, gzhanstongpas say jnana is absolute.

Malcolm wrote:

What they say in fact is that vijñāna transforms into jñāna. They don't say that vijñāna is absolute. The problem they have is an inner contradiction in explaining how something compounded becomes uncompounded. Dolbupa tries to escape this issue by declaring at the outset that vijñāna and jñāna are different entirely. That leads to a whole other set of problems, none of which are satisfactorily addressed by repurposing Shantipa's scheme of mapping the three natures to the two truths.

stong gzugs said:

To confuse the two means an inability to distinguish between the alaya vijñāna (kunzhi namshe) and the alaya jñāna (kunzhi yeshe). You're a Dzogchen practitioner, would you take seriously the critiques of somebody who can't tell the difference between sems and yeshe?

Malcolm wrote:

In Dzogchen ye she is the basis of sems; sems is the potential (rtsal) of ye shes. They are not absolutely different in kind and substance, as proposed by Dolbupa. The <https://read.84000.co/translation/toh106.html#UT22084-049-001-chapter-3> chapter in the Saṃdhinirmocana Sūtra is useful for reviewing how dharmin and dharmatā are neither the same nor different.

For example, if this jñāna is uncompounded, it must exist fully formed in a person from the beginning, which means they ought to have access to the dual omniscience of the result, and so on. It means some permanent entity moves from one body to another, etc.

stong gzugs said:

He refutes cittamātra on the basis of the Kālacakra, which argues that mantras, deities, and mandalas are self-arisen pristine wisdom beyond consciousness.

Malcolm wrote:

How one understands this very much depends on how one understands the grammar of the Sanskrit term "svayambhu." Some commentaries gloss it as arising without a cause; most commentaries gloss it as "arising from oneself."

In any case, if these mantras, deities, and mandala are without a cause, then there is no need for a path, much less a result. If they are beyond consciousness, they cannot be cognized by anyone since there is no faculty by which they could be perceived, unless what is being proposed is a seventh faculty outside the eighteen dhātus, never taught by the Buddha, called jñānendriya. And if this is so, just how does this faculty of jñāna arise, being uncompounded?

This is why Sakya Chogden, who bumps up against this, asserts that the jñāna which perceives the ultimate is actually relative, compounded, and so on, with an ultimate object. Yes, I am aware of Taranatha's dogmatic objections to this. The point is, that this claim of Dolbupa is exactly what causes Rendawa to assign to Dolbupa the charge that he is outside the pale of Buddhadharma. Rongton and Gorampa are nicer, with the latter finding only that bzhan stong is mildly eternalist, while Tsongkhapa is mildly annihilationist.

stong gzugs said:

I'm not at all sure why you think the three turning model is the heart of the disagreement between the Geluk and Jonang as it pertains to the Kālacakra view of emptiness.

Malcolm wrote:

The heart of the disagreement between Geluk and Jonang is just what I said it is. The tantric issue is a side issue for Geluks. Perhaps it is not a side issue for Jonangpas.

stong gzugs said:

Taranatha's reading of the Madhyāntavibhāga is logically consistent. I'm not claiming it's the only valid reading, just that it is a valid reading.

Malcolm wrote:

It is not consistent with the foundational Yogacāra commentaries on the text, that is the commentaries by Vasubandhu and Sthiramati. Look, Mipham tries to pull a fast one by claiming that if one merely substitutes rnam par snang ba for rnam par rig pa (vijñāpti), this renders the text compatible with madhyamaka. However, this works only as a Tibetan word play, as there is no comparable Sanskrit term for rnam par snang ba. And as far as Vasubandhu goes, Ārya Vimuktisena scolds him precisely for having a consciousness-only view. So, Tsongkhapa is correct in rejecting the attribution of the Brhaṭṭikā to Vasubandhu.

There are other reasons why Dolbupa's arguments might have been found wanting in this respect by Tsongkhapa as well. For example, I don't know how Dolbupa reconciles this statement from the Brhaṭṭikā with his view that the perfected nature is empty of the imagined nature:

ཆོས་ཀྱི་དབྱིངས་ཞེས་བྱ་བ་ནི། ཡོངས་སུ་གྲུབ་པའི་ཆོས་དེ་དོན་དམ་པར་ཀླན་བཏགས་པ་དང་། ཡོངས་སུ་གྲུབ་པ་གཞིས་ཀྱི་སྒྲིབ་པའི་ངོ་བོ་ཉིད་དུ་རྩོག་ཅིག་སྟེ།
ཐ་དང་དུ་དབྱེར་མེད་པས་གཞིག་གིས་གཞིག་མི་མཐོང་ངོ་ཞེས་བསྟན་པའོ།

The "dharmadhātu" is the perfected dharma. In the ultimate, both the imputed and the perfected are one taste in the intrinsic nature of emptiness. Since they cannot be differentiated, it is explained "one does not see the other."

f. 88a, Dg.T, sher phyin, ni (Toh. 3907).

The text goes on to explain how the dharmadhātu is the nature of the rūpadhātu (domain of matter), etc., and so on. When we read this text carefully, it does not actually appear to support the idea that the ultimate is empty of the relative. In fact, it consistently affirms that the ultimate and relative cannot be differentiated. It even goes so far as to say that holding onto pairs such as permanent/impermanent, compounded/uncompounded, empty/not empty and so on are the imputed nature. So what does this mean for Dolbupa's splitting the two truths?

The fact is that Chandrakīrti also makes use of the three natures, as does the Bodhicittavivaraṇa Nāgārjuna (II? III?)

This is a late text. Admittedly, by the 12th century alternate interpretations of the svabhava theory were emerging, but to claim this interpretation is consistent with the Yogacara founders is anachronistic at best.

I mean, in light of modern scholarship, lots of texts our lineage founders assumed were authentic or from a certain date/time/place may no longer be seen as such, so I don't know how to reconcile that.

One cannot, therefore one must stop using such texts as proof texts. If the Dharmadhātustava is not by Nāgārjuna I, one cannot use it as a proof text that Nāgārjuna I upheld some version of dhātuvāda. All one can say is that such and such a text was held by so and so to be valid. But continuing to argue that historical figures held positions they absolutely did not is just poor scholarship. Pre-modern Tibetans can be excused for not having a critical view of history. We cannot.

(For instance, pretty much the entire Pali cannon came centuries after the historical Buddha; also, are we really required to believe in texts hidden under rocks or with nagas, or do we accept academic arguments that termas were ways for Nyigmas to justify the legitimacy of new texts being introduced by the "old ones"?). But we can always go back to Tsen Khawoche or Yumo Mikyo Dorje or even the earliest commentaries on the Kālacakra to find that the weight of the Jordruk lineage is with Dölpopa, not Tsongkhapa. So the Jonang continue to hold the definitive meaning of the Kālacakra. There are many versions of sadāṅgayoga, for example, the Sakyapas had a version. Rongzom presents a version. Further, you are just expressing sectarian preference. Jonang feels it has the definitive take on the Kalacakra sadāṅgayoga because it specialized in these yogas—but yoga and philosophy are not the same thing. According to Gorampa, when one is practicing Vajrayāna it does not matter much what kind of view one holds in post-equipose. Everyone agrees—from Dolbupa to Gorampa to Tsongkhapa—that the view in equipose must be free from proliferation, spros pa dang bral ba, nisprapañca.

I don't worry too much about what academics say. But when we have clear dates or epochs for the revelation of this or that text, it is impossible to say it has any influence on an earlier time.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 9:18 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Zhen Li said:

It's been years since I read him, but one issue is about the idea of rigid religious identities. It's one thing to say something appears in another text, but another to say that when Buddhists practice utkrānti they are practicing a Śaiva practice. These kinds of dichotomies and divisions aren't relevant to practitioners' lived experiences and emic understandings.

stong gzugs said:

Yeah, I agree. It's pretty clear that the rigid sectarian identities were only imposed later onto something that was much more fluid. I don't believe Sanderson's emphasis was on who "owns" certain practices, but on establishing through more sophisticated textual critical analysis that the direction of influence in texts (rather than practices per se) was more from Shaiva to Buddhist tantras than the opposite. But I also read The Saiva Age years ago, so my recollection is hazy. (Plus, if we dropped all Vajrayana practices with Shaiva precedent, we'd be in a tough spot.)

Malcolm wrote:

The Samkhya of Shambhala is pretty transparent. However, the notion of the three gunas is also present in the Samputa Tantra., etc.

stong gzugs said:

It's not just the sāmkhya, but Rendawa also mentioned the emergence of the four varnas from Kālacakra's mouth (Vedic), classification of plants as animals (Jaina), the cosmology from the Mahābharata (rather than Abhidharma), use of Vishnu's daśāvatāra from the Hindu Puranas (used to explain gestation), and more. I mean, the whole mythical narrative of Shambhala and Kalkī are taken from the Puranas. Point being, there's plenty in the Kālacakra that would (and did) make people worry about syncretism and the key reason people accepted it is because the syncretism might help attract people across various Indian traditions into the Kālacakra mandala, which is the unity you need when you're being invaded by outsiders.

Malcolm wrote:

Um no. Tsongkhapa's aim was to show that the way the bzhan stong pa use the three svābhavas was completely inconsistent with how they are used in the Yogācāra texts, and he is correct in doing so.

stong gzugs said:

That's a common, but mistaken, belief. The gzhan stong interpretation is distinctive, but does not lack precedent. Dölpopa shows that the three natures doctrine is not purely Yogācāra but also exists in the Prajñāpāramitā, which is why it appears in Vasubandhu's Brhattika as a way to understand the relation between form and emptiness.

Malcolm wrote:

This is a late text. Admittedly, by the 12th century alternate interpretations of the svabhava theory were emerging, but to claim this interpretation is consistent with the Yogacāra founders is anachronistic at best.

stong gzugs said:

The Brhattika is as clear as day that the pariniṣpanna is empty of parikalpita and paratantra: "

Malcolm wrote:

Again, this is anachronistic.

stong gzugs said:

Tsongkhapa's retort was to attribute this work to Damstrasena, but few bought this argument (including Buton, who was not exactly a gzhan stong pa). Along with many other texts that Dölpopa cites in his Autocommentary to the Fourth Council, this linking

of the three natures with the two truths is why he describes Vasubandhu and Asanga as Mahamadhyamaka rather than Cittamatra. Kongtrul agrees in this assessment, that the Brhattika and other texts, show Vasubandhu speaking in terms of Madhyamaka. Nobody is forcing anyone to agree with his terminologies or classifications, but Dölpopa always brought receipts for his claims. There's a reason he was known as the omniscient one.

Malcolm wrote:

Anachronism. This is like claiming Nagarjuna I wrote praise to the Dharmadhatu or the Bodhicittavivarana.

stong gzugs said:

Also, moving to Yogācāra texts, although there are many plausible readings of the Madhyāntavibhāga, any fair minded reader of Taranatha's gzhan stong snying po must admit that the gzhan stong view of the three natures he offers is one of those plausible readings.

Malcolm wrote:

I don't agree. Neither does Brunnholzl.

stong gzugs said:

I don't want to send this interesting thread off in a random direction, so I'll just end by coming full circle to note that Dölpopa's purpose in linking the two truths and three natures wasn't merely to explain the sutras, it was to depict the experiential realization of emptiness produced by the Kālacakra six-branch yoga, which is what Tsongkhapa didn't quite seem to grok.

Malcolm wrote:

He was just following Shantipa. As Rongton says, gzhan stong is just a riff on false aspectarian yogacara.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:33 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Out of curiosity, what are the complications? I haven't seen any serious counter-arguments to Sanderson's work showing the origins of Utkrānti in Shaivism (as well as much of the Cakrasamvara), except of course for Ruegg's rather unconvincing "common substratum" argument and the recognition that there are tons of untranslated texts from all traditions, so something could come out that changes our timelines. Is there more recent stuff out there that I may not be familiar with?

Zhen Li said:

It's been years since I read him, but one issue is about the idea of rigid religious identities. It's one thing to say something appears in another text, but another to say that when Buddhists practice utkrānti they are practicing a Śaiva practice. These kinds of dichotomies and divisions aren't relevant to practitioners' lived experiences and emic understandings.

Malcolm wrote:

In any case, Indians and Tibetans alike were quite aware of common practices between Hindu tantras and Buddhist tantras, and such eminent persons as Sakya Pandita put the main difference down to view.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:30 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Out of curiosity, what are the complications? I haven't seen any serious counter-arguments to Sanderson's work showing the origins of Utkrānti in Shaivism (as well as much of the Cakrasaṃvara), except of course for Ruegg's rather unconvincing "common substratum" argument and the recognition that there are tons of untranslated texts from all traditions, so something could come out that changes our timelines. Is there more recent stuff out there that I may not be familiar with?

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It's been years since I read him, but one issue is about the idea of rigid religious identities. It's one thing to say something appears in another text, but another to say that when Buddhists practice utkrānti they are practicing a Śaiva practice. These kinds of dichotomies and divisions aren't relevant to practitioners' lived experiences and emic understandings.

Malcolm wrote:

In any case, Indians and Tibetans alike were quite aware of common practices between Hindu tantras and Buddhist tantras, and such eminent persons as Sakya Pandita put the main difference down to view.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:21 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

You have arrived at "the exhaustion of all concepts and phenomena" then how can thoughts be a problem for you?

Malcolm wrote:

Jalupa Jules, he's gone rainbow. Good for him. We'll miss him.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 4:17 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Funny enough, the use of so much non-Buddhist content was one of the reasons Rendawa critiqued the Kālacakra

Malcolm wrote:

The Samkhya of Shambhala is pretty transparent. However, the notion of the three gunas is also present in the Samputa Tantra., etc.

stong gzugs said:

and part of what set Tsongkhapa out on his mission to discredit the Jonang view and attempt to show that the Kālacakra view of emptiness fits squarely within the second turning. So, the strategy of re-packaging may work in retrospect, but a small minority of lamas were definitely uncomfortable with it at first.

Malcolm wrote:

Um no. Tsongkhas aim was to show that the way the bzhan stong pas use the three svābhavas was completely inconsistent with how they are used in the Yogācāra texts, and he is correct in doing so.

The three turnings is a very weak hermeneutic model, one entirely ignored in India. The extent to which Tibetans took it up is unfortunate.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 12:08 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Nalanda said:

Yes they are from Tibetans.

But are there records (outside Tibetan sources) of this practice originating from India?

Malcolm wrote:

Yes, many, such as this text by Śrīdhara, the Intimate Instruction of Transferring One's Mind Upwards and its Blessing (rang gi sems gong du 'pho ba'i man ngag byin brlab dang bcas pa, no Sanskrit title), translated in the 12th century by Abhijñā and 'Gos

Khug-pa Lhas-btsas.

The practice has its origins in the Caturpitha Tantra, where it is explicitly described, as well as its commentaries.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 10:18 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

MaitreyaBuddha said:

meaning that one simply observes every last detail of one's world, and what one is doing, with 'loving Awareness' termed in Tibetan tradition - 'trek chod'.

Malcolm wrote:

Just no. This is completely wrong, all of it.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 3:08 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Well i can have no objection to this state of non-duality. If this would be absolute, i do not know at the moment if Advaita maintains that.

Malcolm wrote:

This is an eternalist point of view. If you have this point of view, you are very far away from the meaning of Dzogchen.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 1:41 AM

Title: Re: Rtog pa - subtle cognition?

Content:

conebeckham said:

From Mila's song to the Lady Paldarboom-

Ah, Lady Paldarboom,
Listen, fortunate and devoted student,

If you are happy practicing with the sky,
Clouds are the sky's magical creations.
Be the sky itself.

If you are happy practicing with the sun and moon,
Planets and stars are their magical creations.
Be the sun and moon.

If you are happy practicing with the mountain,
Grass and trees are the mountain's magical creations.
Be the mountain itself.

If you are happy practicing with the ocean,
Waves are the ocean's magical creations.
Be the ocean itself.

If you are happy practicing with mind,
Thoughts are the mind's magical creations.
Be mind itself.

Malcolm wrote:
Yes but, the only two books I read say...

Author: Malcolm
Date: Tuesday, December 13th, 2022 at 1:35 AM
Title: Re: Advaita Vedanta and Dzogchen
Content:

James Sealy said:
But before my acquaintance with this person, i have heard many times that Dzogchen and Advaita would share some similarities, but then also differences.

Malcolm wrote:
In Dzogchen, we reject the idea of absolute nondualism. The refutation of absolute nondualism may be found in chapter 69 of the Rig pa rang shar.

Author: Malcolm
Date: Tuesday, December 13th, 2022 at 12:17 AM
Title: Re: Advaita Vedanta and Dzogchen
Content:
James Sealy said:
Advaita Vedanta

Malcolm wrote:
Advaita is explicitly rejected in the Rig pa Rang shar tantra, as it's founder, Shankara, is listed under the 360 teachers of samsaric vehicles.

Author: Malcolm

Date: Monday, December 12th, 2022 at 8:51 PM

Title: Re: Where on the body is the "Tewar"?

Content:

Konchog1 said:

The Tewar or navel. Is it exactly the belly button or a bit below like the Chinese Dantian?

Thank you.

Malcolm wrote:

It's the navel region.

Author: Malcolm

Date: Monday, December 12th, 2022 at 8:34 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

can't stop thoughts from arising but you can allow them to self-liberate.

/magnus

Author: Malcolm

Date: Monday, December 12th, 2022 at 7:02 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stoneinfofocus said:

Yes, they are present in the various Six Yogas schema (Naropa, Niguma, Sukhasiddhi).

Malcolm wrote:

And Sakya, Kadampa teachings, Nyingma etc.

Author: Malcolm

Date: Monday, December 12th, 2022 at 2:55 AM

Title: Re: Sanskrit for gDon

Content:

pemachophel said:

Thank you, Loppon, for your response. So do you use the translation "provocations" as in nad gdon ནད་གདོན་, disease and ...? I've never been really comfortable with

"provocations." I've tried "provoking spirits," but I'm not totally satisfied with that either.

Malcolm wrote:

One Tibetan Medical dictionary I use defines gdon by itself as "a name for the power of

nonhumans to inflict harm, who arise from the reification of benefit and harm through deluded concepts of not recognizing one's own state."

It defines gdon nad as a name for diseases of mind and body inflicted by nonhumans such as gods, nagas, tsan, etc.

The root of all gdon are false imputations.

Author: Malcolm

Date: Monday, December 12th, 2022 at 2:20 AM

Title: Re: Sanskrit for gDon

Content:

pemachophel said:

Is there a Sanskrit equivalent for the Tibetan gDon གདོན ?

Malcolm wrote:

Not as a kind of non-human being that causes problems.

Otherwise it corresponds to terms that mean doubt and being dominated.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 10:48 AM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

Several vajrayana texts, which were composed in India, always mention of not throwing away the sukra (semen). (

Malcolm wrote:

The point is pleasure, not semen. We all know what happens when you cum.

haha said:

If somebody has received Kalacakra, then it is regarded as samaya.

Malcolm wrote:

Jetsun Drakpa Gyaltsen disputes this interpretation.

haha said:

At least, you agree for specific practitioners and function of sukra with inner heat in some degree.

Malcolm wrote:

Once again, it has nothing to do with semen per se, which is a waste product. In this

case it has to do with controlling the apana vayu, not semen itself.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 5:00 AM

Title: Re: Troma Nagmo empowerment online?

Content:

Lingpupa said:

But perhaps you could explain a bit about how it works.

Malcolm wrote:

Depends on the empowerment, meaning empowerments that don't use substances are not an issue.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 4:31 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

So the empty nature of mind is introduced, then all, thoughts... = Nondual. = No grasping.

Dzogchen Masters are guiding now.

Please listen to the Masters.

Malcolm wrote:

Books don't teach.

muni said:

Right. Therefore there are living masters.

Malcolm wrote:

Not many, and those who are, well, not easy to meet.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 3:03 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

"The Nature of Mind, the face of Rigpa, is introduced upon the very dissolution of conceptual mind." Patrul Rinpoche.

So the empty nature of mind is introduced, then all, thoughts... = Nondual. = No grasping.

Dzogchen Masters are guiding now.

Please listen to the Masters.

Malcolm wrote:
Books don't teach.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 2:00 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Matt J said:

The notion that one must develop and maintain a thought free state is an error in this context.

Malcolm wrote:

Yup. It's the classic Hashang strawman view.

Author: Malcolm

Date: Friday, December 9th, 2022 at 11:29 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

To be fair - he does admit when he is wrong or "unskillful". A quote from his Facebook page:

Malcolm wrote:

Only because he got a shit ton of very angry pushback over his consent form.

Mostly, everyone knows his shtick, and are fans, indifferent, or in the case of some, really don't like him at all.

The best thing he does is 84000.

His political positions seem to reflect the opinions of the Indian media pundit class more than anything else.

Author: Malcolm

Date: Friday, December 9th, 2022 at 10:32 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

And so his solution appears to be an attempt to appeal to a Fascist Chinese government? How does that make any sense.

Malcolm wrote:

He has this strange fantasy about the moral and cultural superiority of "Asians." It is all over his facebook feed. He is an Asian Chauvinist, and many self-hating westerners go along with it.

Author: Malcolm

Date: Friday, December 9th, 2022 at 9:55 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

Is he:

- 1) being serious?
- 2) being sarcastic/facetious?
- 3) pointing out some general bias?

Malcolm wrote:

- 4) Skeptical about the western liberal order.

Author: Malcolm

Date: Friday, December 9th, 2022 at 8:49 PM

Title: Re: The tsön gang

Content:

James Sealy said:

So, the wisdom tsön gang is situated within one's physical human heart.

Malcolm wrote:

This is an error of interpretation. The sgron ma gdrug gi gdams pa clearly explains the difference between the tsi ta and the heart, lungs, and so on in section nya, the lamp of the soft white channel, where it explains the anatomy and formation of the channels and cakras. It's a brief section, and it is really quite clear in disambiguating the tsi ta from the heart, etc.

James Sealy said:

Well in all the Bön texts i have in my library, is mentioned that the Tsitta is similar to the flesh heart, and then it would be for Bönpos a fact.

=====

6 Lamps of the Bön tradition

The teachings associated with each Lamp form a key point (gnad) in themselves, dealing with specific themes. Here, the teachings associated with the Lamp of the Flesh-Heart (tsitta sha'i sgron ma) actually make up what is known as the "key point of

the inner arising of natural Awareness.” The Lamp of the Flesh-Heart is thus to be understood as a Base (gzhi) from which Awareness naturally arises.

Malcolm wrote:

We already resolved this above.

Author: Malcolm

Date: Friday, December 9th, 2022 at 7:39 AM

Title: Re: Dakini detection system?

Content:

Sādhaka said:

Oh I've got a worldly-Dakini detection system alright

In all seriousness, I think that Malcolm once posted here that there's no such thing as a 'worldly Dakini', not in the sense that most would think anyway.

But for argument's sake, perhaps a female who has received Empowerment yet hasn't yet had some level of realization could be considered a 'worldly Dakini', and any female who hasn't at least received Empowerment, could not be considered a Dakini at all, from a relative perspective...?

Malcolm wrote:

What I said was that the Rigpa Rangshar eliminates the possibility of so called wisdom dakinis in this world. So here, there are only mundane dakinis.

Author: Malcolm

Date: Friday, December 9th, 2022 at 5:09 AM

Title: Re: The tsön gang

Content:

James Sealy said:

At the middle of the heart is the tsön gang residing.

Malcolm wrote:

Yes, the place in the body where all the channels meet.

James Sealy said:

According the heart, related to the tsön gang , we know in Bön the following:

Malcolm wrote:

It's the same in the Buddhist presentations.

Author: Malcolm
Date: Friday, December 9th, 2022 at 3:25 AM
Title: Re: The tsön gang
Content:

James Sealy said:
At the middle of the heart is the tsön gang residing.

Malcolm wrote:
Yes, the place in the body where all the channels meet.

Author: Malcolm
Date: Friday, December 9th, 2022 at 2:22 AM
Title: Re: The tsön gang
Content:
James Sealy said:
the middle of the os sternum.

Malcolm wrote:
It's actually a bit lower, just above the xyphoid process of the sternum, about twelve finger widths from the throat cakra, just as the throat cakra measures about the same distance from the crown cakra.

Author: Malcolm
Date: Friday, December 9th, 2022 at 1:33 AM
Title: Re: The tsön gang
Content:
James Sealy said:
So, the wisdom tsön gang is situated within one's physical human heart.

Malcolm wrote:
This is an error of interpretation. The sgron ma gdrug gi gdams pa clearly explains the difference between the tsi ta and the heart, lungs, and so on in section nya, the lamp of the soft white channel, where it explains the anatomy and formation of the channels and cakras. It's a brief section, and it is really quite clear in disambiguating the tsi ta from the heart, etc.

Author: Malcolm
Date: Friday, December 9th, 2022 at 12:04 AM
Title: Re: Keith Dowman's translations (continued)
Content:
Zoey85 said:
for a dzogchenpa the practice of recognizing rigpa occurs in all situations, whether

while doing formal dharma practice or at a football match or a bar, etc., which is true.

tingdzin said:

It's so easy to fall into the attitude that "everything I do is Dzogchen". Most people who think this way are deluding themselves.

Tata1 said:

Its not an attitude. Its an instruction.

Malcolm wrote:

If one is still under the power of the three afflictions, and when one is under their power, not everything one does is Dzogchen.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

PadmaVonSamba said:

Anybody else dealing with this kind of thing?

Malcolm wrote:

War is an open wound in humanity, right now it is gushing blood.

On a more positive note, I think the Russian Federation will suffer an administrative breakup as a result of their defeat by Ukraine. The Russian Empire is over.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:20 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

It's all fabrication.

Malcolm wrote:

Since, according to you, it is all fabrication, there is no reason at all that concepts cannot be present when resting in rig pa, since even "rig pa" is a fabrication, and not something established as real. So once again, you hoist yourself on your own pitard.

"For one whom emptiness is possible, everything is possible."

-- Nāgārjuna

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:15 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

What a visitor - you or anyone else - sees is inevitably limited and unbalanced.

Malcolm wrote:

With all due respect, in this case you really don't understand how things are, nor do you understand where I was, what I saw, and how long I was there, nor do you seem to understand the depth of corruption in Chinese society, which render local metrics unreliable.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 9:35 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

Malcolm wrote:

And while you are it, totally gaslight yourself.

jmlee369 said:

His Holiness the Dalai Lama has unwavering faith and respect in Pabongkha Rinpoche and Trijang Rinpoche. He also maintains faith and respect to Reting Rinpoche and Tadak Rinpoche, despite the political intrigues between the two including assassination attempts. If it works for His Holiness, it's good enough for me.

Malcolm wrote:

As I said...

Author: Malcolm

Date: Thursday, December 8th, 2022 at 9:24 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

That's unfair and completely untrue. China has changed far more in your lifetime (and mine) than the USA (or Australia) and is still changing much faster than we are.

They are changing lots of things, all at once. Some of their changes are bad for the environment and some are good, but they are doing the best they can to stay afloat while averting, or at least mitigating, future catastrophes.

This longish article gives a pretty good overview of the challenges they face -

<https://www.abc.net.au/news/2020-10-23/china-climate-change-security-water-renewables-carbon-neutrality/12772034>.

Kim

Malcolm wrote:

Have you actually been there?

M

Kim O'Hara said:

No. What difference might that make?

Kim

Malcolm wrote:

Then you don't really know how it is on the ground in China. I've been there. I've seen how things are with my own eyes. Don't believe the hype. The Chinese are ecologically engineering themselves into a nightmare.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 8:53 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm not quite sure what your point is, Malcolm.

That the Chinese are still buying lots of cars? (True, but they are still way behind the West on cars per capita.) (And what kind of cars?)

That China is electrifying its vehicle fleet faster than most of the rest of the world? (True.) Or something else?

Kim

Malcolm wrote:

The point is that despite their rhetoric, they are not really changing anything.

Kim O'Hara said:

That's unfair and completely untrue. China has changed far more in your lifetime (and mine) than the USA (or Australia) and is still changing much faster than we are.

They are changing lots of things, all at once. Some of their changes are bad for the

environment and some are good, but they are doing the best they can to stay afloat while averting, or at least mitigating, future catastrophes.
This longish article gives a pretty good overview of the challenges they face - <https://www.abc.net.au/news/2020-10-23/china-climate-change-security-water-renewables-carbon-neutrality/12772034>.

Kim

Malcolm wrote:
Have you actually been there?

M

Author: Malcolm
Date: Thursday, December 8th, 2022 at 8:43 AM
Title: Re: Rtog pa - subtle cognition?
Content:

Jules 09 said:
If explaining it to yourself in that way works for you in practice, then that is fine.

Malcolm wrote:
I explain things according to the Dharma, not my own fabrications.

Author: Malcolm
Date: Thursday, December 8th, 2022 at 6:09 AM
Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen
Content:

Natan said:
Seems Rongzompa is doing more than refuting. He's also establishing appearances are Dharmadhatu, the unestablishable. Sort of a koan there.

Malcolm wrote:
Rongzom belongs to the rab tu mi gnas pa, or anti-foundationalist, division of Madhyamaka, like every good Dzogchenpa.

Author: Malcolm
Date: Thursday, December 8th, 2022 at 6:01 AM
Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm pretty sure the Chinese leadership is very well aware of the impending environmental disaster and has been working as quickly as possible towards a more sustainable economy. (Beijing's air quality was a big hint. So is the desertification of the West of the country.) Their difficulty is that the sheer size of the country means that "as quickly as possible" is not very quickly, in spite of the advantages (in this context!!) of centralised power.

Malcolm wrote:

A better indicator is car sales:

<https://www.statista.com/statistics/276899/automobile-sales-in-china-by-month/>

<https://www.statista.com/statistics/233743/vehicle-sales-in-china/>

<https://www.factorywarrantylist.com/car-sales-by-country.html>

https://en.wikipedia.org/wiki/Electric_car_use_by_country

Kim O'Hara said:

I'm not quite sure what your point is, Malcolm.

That the Chinese are still buying lots of cars? (True, but they are still way behind the West on cars per capita.) (And what kind of cars?)

That China is electrifying its vehicle fleet faster than most of the rest of the world? (True.) Or something else?

Kim

Malcolm wrote:

The point is that despite their rhetoric, they are not really changing anything.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:28 AM

Title: Re: The tsön gang

Content:

lelopa said:

"tshon gang" is sometimes used by Bon lamas to refer to the primordial wisdoms or lights within one's physical heart.

Malcolm wrote:

It means what it means. It is a term from Tibetan medicine that is ultimately derived from Chinese. The same term is used in Buddhist Dzogchen teachings in the identical

manner. For example, in the Ever-Present Tilaka (Thig le kun gsal):

The maṇḍala of light, which is the size of a thumb...

The citta, heart (snying), is not the heart muscle, per se (don snying), but rather is a term used to describe the central point where all the channels meet in the body.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:11 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, that sounds about right.

The 'practice' is to just let the display unwind: habitual tendencies, karma (karma vayu) - all that stuff (phenomena) that gets labelled; without grasping or rejecting.

Malcolm wrote:

Really? You are "labelling" in a state of rigpa? But that means you are engaging in conceptual proliferation. So you are contradicting yourself (again).

Jules 09 said:

You are "labelling" in a state of rigpa?

No, you have misinterpreted and misrepresented what I wrote.

Malcolm wrote:

No, I didn't. Write more clearly or get an editor. For example, had you written this, it would have been more clear.

The 'practice' is to just let the display unwind—all that stuff (phenomena) that gets labelled, such as habitual tendencies, karma (karma vayu), and so on—without grasping or rejecting.

The thing is that traces don't get labeled, nor does karma, etc. They do not appear to mind as objects of cognition, since they belong to the ālayavijñāna, which itself is not a cognizing consciousness. What gets labelled is second order impressions, the objects of the manovijñānadhātu. The five sense consciousness are nonconceptual by nature.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:08 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm pretty sure the Chinese leadership is very well aware of the impending environmental disaster and has been working as quickly as possible towards a more sustainable economy. (Beijing's air quality was a big hint. So is the desertification of the West of the country.) Their difficulty is that the sheer size of the country means that "as quickly as possible" is not very quickly, in spite of the advantages (in this context!!) of centralised power.

Malcolm wrote:

A better indicator is car sales:

<https://www.statista.com/statistics/276899/automobile-sales-in-china-by-month/>

<https://www.statista.com/statistics/233743/vehicle-sales-in-china/>

<https://www.factorywarrantylist.com/car-sales-by-country.html>

https://en.wikipedia.org/wiki/Electric_car_use_by_country

Author: Malcolm

Date: Thursday, December 8th, 2022 at 3:36 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

How matter I try to see, there is no way to form concepts without grasping and so believing thoughts as being me, mine...

Tao said:

It can. But after recognition of own nature or rigpa (Mahamudra or Dzogchen).

But "you" dont form them, they just form and are seen as not constructed by a "me".
they just form and are seen as not constructed by a "me".

Jules 09 said:

Yes, that sounds about right.

The 'practice' is to just let the display unwind: habitual tendencies, karma (karma vayu) - all that stuff (phenomena) that gets labelled; without grasping or rejecting.

Malcolm wrote:

Really? You are "labelling" in a state of rigpa? But that means you are engaging in conceptual proliferation. So you are contradicting yourself (again).

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:49 AM

Title: Re: The tsön gang

Content:

James Sealy said:

The luminous wisdom tshon gang

Malcolm wrote:

This just means the luminous wisdom that is the size of a thumb joint. Tshon gang is a measurement, not a thing. Tshon gang is the length of the thumb from the first joint to the tip of the finger nail.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 11:46 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

I believe Rongzom meant his short texts as manuals as much as exposition...

Malcolm wrote:

Primordial purity means nothing is established at all. Still, our minds keep on establishing and refuting all day long.

Rongzom's text is a polemic aimed at Sarma interpretations of the path of transformation. He begins his text by raising a Kadampa opponent's qualm.

But as you noted above, it is off topic here.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 11:34 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, sems nyid is just a contraction of sems kyi chos nyid.

Jules 09 said:

Sure they do, since they arise from there, they return there.
Concepts arise due to ma rig pa.

Malcolm wrote:

The Ever Present Tilaka (Thig le kun gsal) states:

Mind and pristine consciousness,
are neither the same nor different.
They are phenomena that are difficult to differentiate.
The mind is the potential of pristine consciousness.
The basis of the mind is pristine consciousness.
Therefore, since mind and pristine consciousness
are both the same and different,
there is so-called liberation and nonliberation.

Longchenpa comments:

Since the radiance of vidyā in the heart center is moved by the horse of the karma vāyu, its potential arises as concepts, arising as the path of deluded samsāra because of ignorance.

Checkmate.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 9:42 PM

Title: Re: Liberation in Your Hand: The better translation

Content:

Tsewang88 said:

Hi

There are two existing translations of this text. One by Wisdom Publications and one by Mahayana Sutra and Tantra Press. In your opinion, which is the better translation and why? Thanks.

Malcolm wrote:

The Wisdom translation. It's edited more carefully and is peer reviewed.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 8:46 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

One wonders what illustration you imagined you made.

Malcolm wrote:

Your statement could be read that it was not possible to remove ignorance:

untenable:

(especially of a position or view) not able to be maintained or defended against attack or objection.

Natan said:

Oh well. I guess we're pulling short hairs... I think it is not possible to remove the non-existent. This is the point of the reflection of the black snake in the water. Stomping on it can't kill anything. It just make a splashy mess. Primordial purity means impurity is impossible. Like a pure clear diamond that looks dim in dim light. You are removing dimness from the diamond. Dimness is just not enough light.

So what's the light?

Malcolm wrote:

Primordial purity is also not established

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 4:14 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, sems nyid is just a contraction of sems kyi chos nyid.

Jules 09 said:

Sure they do, since they arise from there, they return there.
Concepts arise due to ma rig pa.

Malcolm wrote:

It's the same consciousness, whether it's under the influence of rig pa or ma rig pa.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 6:51 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Malcolm wrote:

Correct, which is why concepts are not a problem once one has identified the dharmatā of the mind.

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, sems nyid is just a contraction of sems kyi chos nyid.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 5:42 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Informed by Rigpa, you find that you are not in Kansas anymore and everything is the same but different. There is nothing to say.

When recognized, everything would change. There is no way one can do normal samatha after recognition. Even one is trying to do normal samatha, one's recognition would not go away while mind having fixation on single object or many objects or no object.

Malcolm wrote:

Correct, which is why concepts are not a problem once one has identified the dharmatā of the mind.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 1:30 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

...ignorance is untenable as something to purify.

Malcolm wrote:

...there is nothing to purify because ignorance is not something substantial or real that needs to be removed.

Natan said:

One wonders what illustration you imagined you made.

Malcolm wrote:

Your statement could be read that it was not possible to remove ignorance:

untenable:

(especially of a position or view) not able to be maintained or defended against attack or objection.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 11:12 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quite easy to check if loss of shukras decrease inner fire. After emission, go perform tumo in the cold and see for yourself.

Malcolm wrote:

Never had any problem.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 10:39 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

By the way, other dhatus also produce ojas.

Malcolm wrote:

It depends on how you understand the seven fold process of digestion.

haha said:

If somebody says that the bija can be expelled without harm, then one can argue that it will lead anomalies in the vata system.

Malcolm wrote:

Not in the winter, when one is using a nutritionally rich diet. And in the West, our diets are nutritionally rich all year long. BTW, the ratio that I explained earlier comes from

Vagbhata, Aṣṭaṅghridayasamhita. It's also found in the explanatory tantra.

haha said:

I already said that the depletion of sukra dhatu or bija will decrease the inner fire.

Malcolm wrote:

Depletion means overuse. According to the Ayurveda and Tibetan Medicine, there is an excess of mdangs/ojas in the winter, so there is no danger of depletion. The reason we have this idea of seasons is because the premodern system of food production did not allow people to eat steak, all year long, food stores ran out by early spring, people start to eat bitter greens, and so on. For this reason, ojas could be depleted by excess sexual activity in early spring and summer. In any case, both in the ancient and modern context, the main source of ojas depletion is stress/vata vitiation all by itself, regardless of secondary cause.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 7:02 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

It is major error to say sukra is waste product in term of Ayurveda. It is a main dhatu of the body (i.e. one of the seven), whereas ojas is upadhatu. One cannot increase bliss and heat without this (sukra) because of dependently arising. Even in term of Tibetan Buddhism, they practice “inner heat”, which is not different than any other non-buddhist traditions. Sukra is an indirect fuel for inner heat.

Celibacy is another thing. Vajrayana utilizes anything; it utilizes non-celibacy as well as celibacy. Meaning of celibacy for monk/nun or lay people is quite different.

Malcolm wrote:

As someone who is a doctor of Tibetan Medicine, and who studied Ayurveda in India, you are right about sukra being one of the seven main tissues of the body, but the waste product of sutra is bija, and the pure part is ojas. Ojas cultivation is the entire point of rasayana. The bija can be expelled without harm, but not the ojas.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 7:21 AM

Title: Re: World Cup 2022

Content:

Malcolm wrote:

I find the best approach is complete indifference to sports of all kinds...ok, maybe slightly interested in tennis...barely

reiun said:

For me, teammate connections were a precursor to sangha relations.
I don't compete against teams anymore, just personal goals swimming or lifting weights.
Not fitting into sports is, to me, a missed opportunity for physical and mental health.

Malcolm wrote:

Getting the shit kicked out of you daily by jocks for being a “hippy” in 7th grade (1974) tends to severely attenuate one’s enthusiasm for team sports. I did play soccer at camp though, and that was fun.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 6:06 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I explained it in the post, the way I see many people (yes you included I guess, but I see lots of DC people talk this way too) post about Dzogchen

Malcolm wrote:

Most people who post about Dzogchen are fairly ignorant of the subject, and tend to rely on a few books and a few teachings they've received in week-long teachings they attended occasionally.

Some others have been in the game longer, have practiced and studied a lot, but since they don't know Tibetan, etc., their knowledge and understanding remains rather limited as well.

As ChNN said over and over again, in Dzogchen, understanding is more important than meditating. YMMV.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 4:45 AM

Title: Functions of ejaculation in Tibetan medicine

Content:

Malcolm wrote:

Split from science and celibacy thread:

<https://www.dharmawheel.net/viewtopic.php?t=41491>

Injrabodi said:

I have never seen a Buddhist tradition that advocates the spilling of seed for pleasure.

Malcolm wrote:

You haven't seen every Buddhist tradition.

Semen, sukra is a waste product. Ojas is the point, not sukra.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 4:16 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

As stated before.

<https://www.dharmawheel.net/viewtopic.php?p=648096#p648096>

Of course knowledge of Dzogchen is also communicated by words and symbols, and precise practice instructions - communicated in words.

But this is a non-sequitor to the idea that knowledge of tsel, dang and rolpa, is nice but not necessary.

Malcolm wrote:

Only people of the very highest intellectual caliber, like you bob, are able to discover instant presence without the need for post-equipoise ascertainment.

The rest of us shmoes need words and symbols so we can figure it all out until we can be awesome fully hatched garudas like yourself. That's why we need the knowledge of rtsal, rol pa, and gdangs.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 1:28 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

This is nice to know but not necessary to know information.

Malcolm wrote:

Yes, actually it is. Why? Knowledge of the state of Dzogchen is communicated through words and symbols:

<https://www.dharmawheel.net/viewtopic.php?p=648744#p648744>

Otherwise, might as well just follow Ekhardt Tolle:

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 12:50 AM

Title: Re: World Cup 2022

Content:

Malcolm wrote:

I find the best approach is complete indifference to sports of all kinds...ok, maybe slightly interested in tennis...barely

Author: Malcolm

Date: Monday, December 5th, 2022 at 11:34 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

We have, for example, a text attributed to Vimalamitra on a nongradual approach, the The Meaning of the Sudden Entrants Nonconceptual Cultivation [cig car 'jug pa rnam par mi rtog pa'i bsgom don], is preserved in the Tenjur. Does this really represent an Indian sutra-based simultaneous entry? Hard to say.

Natan said:

Rongzompa sites the Prajnaparamita Sutra and the Gandarvyuhasutra for the propositions of primordial purity and that ordinary sentient beings are pure by nature. He then goes on to reason in Establishing Appearances... that because of this nature ignorance is untenable as something to purify.

Malcolm wrote:

At the base of all Rongzom's reasonings is that everything is completely unreal, therefore, there is nothing to purify because ignorance is not something substantial or real that needs to be removed.

Author: Malcolm

Date: Monday, December 5th, 2022 at 9:52 PM

Title: Re: Keith Dowman's translations (continued)

Content:

PeterC said:

The objective when translating Dharma texts is not to be expressive but to be accurate, and with Dzogchen that means consistency in rendering of the core terminology. If you find that disappointing and want something more expressive, then there's plenty of bad but superficially poetic translations of Dzogchen texts out there - not Dowman's, but there is no shortage of inferior translators working in this field.

Zhen Li said:

Another thing to consider in translation is capacity to inspire a practitioner to practice, or to insight. Some of the best translators translate verse as verse, and do it quite well—this, inherently, means that accuracy is going to be lost with a few rare exceptions where grammar and vocabulary of one line can be transposed into the grammar and vocabulary of English. E.g. Erik Pema Kunsang, sometimes Paul Harrison, most of the original PTS series, 100% of verse translated into Chinese (ever?). Translation is not just to provide someone with a map of what the original says—for someone in need of that kind of accuracy, they should just learn the source language—but to guide someone to the right action that suits their temperament.

PeterC said:

True, there are different objectives in doing a translation. You might be attempting a poetic translation to try to capture your sense of the original. But I think that depends on the genre a bit. Dzogchen texts tend to have a significant didactic/technical bias even when it sounds like nice poetic language. You see this when a lama takes what looks like a poem and explains the (at times, quite extraordinary) level of detail contained in it. Chan/Zen poetry is a little different - I think poetic translations there are ok - but then you run into a different problem, that the original language is extremely concise, so it's hard to match meter.

Translation is really about making choices, ultimately you can't keep everyone happy (though it is entirely possible to get it totally wrong). So you have to choose based on what you consider the most important function of the original text is. I prefer translations that prioritize explaining the instructional content of a text, and that leads you down one particular path.

Malcolm wrote:

And a third problem arises when translators don't explain their translations and why they chose this term over that term using some semblance of evidence-based reasoning.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 11:31 PM

Title: Re: (science) on celibacy

Content:

Injrabodi said:

I have to say it's very odd to encounter a Buddhist arguing against celibacy given the fact that the Buddha was celibate and there's a very wide plethora of Buddhist texts from all traditions advocating celibacy.

Malcolm wrote:

Buddha did not advocate celibacy for upasakas, ever.

The Buddha was very sexually active according every account until he was 29 or so. Then he left home. But he never expected all his followers to become renunciants. If they did, who would support the renunciant Sangha?

In any case, according to Ayurveda and Tibetan Medicine, there are times of the year when men can engage in more or less unrestricted sexual activity with their proper partners (five times a day in winter) and times of the year when they should refrain from sexual activity beyond twice a month (summer) and ratios in between (spring and fall). The reason why is that sukra is a waste product (kita) left over from the final refinement of the pure portion our food (rasa) into ojas. In the summer one is likely to lose this ojas with sukra because in the summer we tend to eat less nutritionally dense food.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 11:52 AM

Title: Re: Yoga of the Crown Dzogchen

Content:

Passing By said:

Him and Guru Chowang seemed to have the most direct and straightforward approaches to Dzogchen.

Malcolm wrote:

This just isn't true, and is a fiction spun by western scholars.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 7:25 AM

Title: Re: World Cup 2022

Content:

Archie2009 said:

Just not obsessed with race like your society.

Malcolm wrote:

You don't have a history of systematic genocide and slavery in your country. The Dutch outsourced that to the Dutch colonies.

<https://www.oxfordbibliographies.com/view/document/obo-9780199730414/obo-9780199730414-0230.xml>

It's different when you live in a country with people whom your ancestors tried to wipe out (Native people) and people whom your ancestors imported like domestic animals (Africans). Failing that, you then systematically oppressed them through the legal, educational, and legislative systems for a 100 years+. If this was the history of your country, you might have a slightly different attitude.

We are not obsessed, we are just trying to deal with the trauma of 5 centuries of

oppression and its fall out. Some Americans are in denial (Republicans who wish it would all go away) and others experience guilt (many progressives).

America remains a a great place, however. I wouldn't really want to live anywhere else, because I am not high value enough to be a global nomad. Far from it. As demented as US politics are right now, it is still a good place to live.

Also, a lot of the obsession you see is actually coming from the right (suppressed guilt, aka denial). They are the ones freaking out about obscure shit like CRT, which they deliberately misrepresent. College students are eternally freaking out and always have.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 7:13 AM

Title: Re: World Cup 2022

Content:

Queequeg said:

We can probably readily see this in the ways we dance.

Malcolm wrote:

Indeed, white people generally suffer from a deficit in this area. Too much clogging, not enough twerking...

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 6:30 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Its a pleasant surprise to learn that Thogal can be practiced indirectly as well...

Malcolm wrote:

I didn't say that or mean to imply that.

Kai lord said:

Ok my bad.....Jamyang Loter Wangpo wrote down his experiences for the first two visions of Thogal but too bad it wasn't translated yet.

Malcolm wrote:

Yes it has. But I am not prepared to share it at this point. But frankly, it's no different than any other such texts.

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 2:32 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Its a pleasant surprise to learn that Thogal can be practiced indirectly as well...

Malcolm wrote:

I didn't say that or mean to imply that.

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 12:31 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

This thread is not about ChNN view but thank you for sharing your opinion for those who care about it.

Malcolm wrote:

INdeed, I tried to move the conversation to another thread...this is not really about Garchen Rinpoche per se.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 10:18 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

How did ChNN get his empowerment and from Changchub Dorje. Who remembers the story? ChNN went and pleaded with him for an empowerment and CD talked around it and gave some explanations. Finally when ChNN had enough of that game he demanded an empowerment and CD said he already gave him one in his dream. ChNN was still not satisfied and said that cannot be, because it was guru's dream not ChNN's and finally CD broke down and did some rudimentary empowerment just to shut him up.

Malcolm wrote:

ChNN was unaware of this and would have continued to be unaware of this had he not pestered Chanchub Dorje. Susequent to the Shitro empowerment he requested, Chanchub Dorje gave ChNN the legendary direct introduction that was life changing for him. So, you left out the crucial point of the story.

But in any case, a dream is live, not memorex. And ChNN explicitly rejected the idea that transmissions of any kind could be received from recordings many, many times.

Natan said:

Folks over here act like they have some important knowledge, but it's bullshit

Malcolm wrote:
Yes they do, and it is. Caveat emptor.

Author: Malcolm
Date: Friday, December 2nd, 2022 at 11:11 AM
Title: Re: Rtog pa - subtle cognition?
Content:
Passing By said:
Thogal can be equated with shamatha and vipassana also like how the Two Stages can?
That's very interesting and a clearer way to present it

Malcolm wrote:
Yup.

Author: Malcolm
Date: Friday, December 2nd, 2022 at 10:04 AM
Title: Re: Garchen Rinpoche's empowerments
Content:
conebeckham said:
Of course we Vajrayana practitioners recognize the primacy of the Guru.

Malcolm wrote:
There are four interrelated authorities. This is a very useful teaching as it is found in Lamdre, which is common teaching shared between Sakya and the Kagyu traditions that stem from Phagmodru Dorje Gyalpo. This is the four authorities, which teachers I know as varied as HH Dalai Lama and ChNN have mentioned as very important.

Author: Malcolm
Date: Friday, December 2nd, 2022 at 9:03 AM
Title: Re: Garchen Rinpoche's empowerments
Content:

Montoya said:
I don't find this to be particularly convincing. The whole premise of the fallacy is that saying "So and so says it's true, so it is" is not a very strong argument. However, throughout this thread you merely swap a human authority for a scriptural one. "Because the tantras say it is so, it is." I understand your point about falling into relativism if you don't draw a line in the sand somewhere, but that is also the whole notion behind the fallacy to begin with.

Malcolm wrote:

No, I actually gave reasonings based on the procedures of how empowerments are carried out. I supported my argument with reasoning and did not cite a single scripture. How could I? There is no mention of receiving empowerments from recordings in any classical text. How could there be? However, if, as has been reasoned, a recorded empowerment does not ripen a student for the reasons I stated above, the clear consequence is that the student has not received a ripening empowerment and therefore, in the case of a total beginner, is not eligible to practice any Vajrayāna teaching, let alone hear them. In this case, there are a number of scriptural authorities that come into play about the necessity of receiving empowerments. Claiming the opposite, without providing any other reasons than what amounts to "He said so" is purely argumentum ab auctoritate.

tobes said:

But here you must admit that one could draw other kinds of inferences (from other kinds of places) that contradict this particular one. They may not be about procedure; they may be about intent or bodhicitta or samaya or some other kind of precedent. i.e. we are no longer in the sphere of what a text says, but rather, what we choose to draw out of it on the basis of our knowledge, intent and understanding.

Malcolm wrote:
Ockham's razor.

tobes said:

For example, I heard HHDL make such an argument for a student who badly wanted a Kalachakra wang, but got held up and couldn't attend. He used the scriptural precedent of Shakyamuni giving refuge to a person who was similarly stuck afar as the basis for his inference that she could enter the mandala from afar. One might respond: oh, wow, he's using to sutra to justify tantra?? But, well, this HHDL. Authority, when it is well grounded, clearly matters here.

Malcolm wrote:

This was in reference to attending the preliminary day of the empowerment. And, it was live. Not from a recording. My entire point has to do with live vs. memorex.

image.jpeg (29.95 KiB) Viewed 761 times

I am not basing my argument on specious claims about supernormal powers, etc. My argument is based simply on the dependent origination of the process of empowerment. So far, apart from mystical interpretations which depend on another fallacy, special pleading, which Seeker and Soma are prone to, the only objections to my points are arguments from authority, which I have already dispensed with summarily.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 7:24 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Are you saying that direct perception (rigpa), of the nature of mind (mind essence, chos nyid), corresponds with an intellectual understanding that is established prior to that direct perception?

Malcolm wrote:

Yes, necessarily so:

In Dzogchen we have three main methods of transmission: oral, symbolic, and direct transmission. The first, oral transmission, implies that the teacher transmits by explaining what is the base and what is knowledge (rig pa), and how one can have that knowledge. The student listens and follows, and he or she can have at least an idea of what Dzogchen means. The oral transmission is also linked with the symbolic transmission in that in the latter some symbolic objects are used to make that knowledge understood...The third method, direct transmission, implies one already has knowledge of the oral and symbolic transmission. Through these two, one has an idea of how to enter into the real nature; then by using different experiences together and entering in that real nature at the same moment with one's teacher, there is a possibility that one receives the direct transmission. So direct transmission implies the possibility of receiving knowledge, when the student already knows how to work while the teacher transmits that knowledge."

Chogyal Namkahi Norbu, Song of the Vajra, pp.3-5. Dzogchen Community of American, 1992.

It is also explained in this way in the Dzogchen tantras and all the commentaries that touch on the subject of introduction.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 7:10 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

With texts alone you are stuck with the letters.

With the guru you reach the essence of the text.

The guru which is more than a person, which is a principle, is way above texts. They allow us to really perceive the essence of the text and integrate its wisdom.

Texts can make us fundamentalist, more especially if the letter is grasped. Guru awaken wisdom within so that the texts become a door to wisdom.

Guru is also inner wisdom, that shines as boddicitta reveals its presence.

Without the help of the guru principle, the texts are just letters.

It is easy to delude oneself with over-intellectualism on text. Gurus prevent this danger.

Malcolm wrote:

There is no "guru principle" which is like Krishna consciousness.

Gurus are not omnipotent magical beings. They are human beings, some of them might actually be realized. Most of them are not.

The tantras described their qualities in human terms because they are humans.

The only person who awakens the wisdom within is oneself. The guru merely aids this process, as the Hevajra Tantra points out:

Here there is no method and wisdom,
the appearance of true reality
can't be described by another,
the connate cannot be found anywhere,
but one can understand it in dependence on the Guru,
time, method, and from one's merit.

So, not even a guru is sufficient, there is more to it than that, which is why the question of empowerment is so crucial.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 6:43 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

ZopaChotso said:

He says recorded empowerments are fine, therefore they are fine.

Malcolm wrote:

Argument from authority: a formal fallacy in which it is argued that because a perceived authority figure (or figures) believes a proposition (relevant to their authority) to be true, that proposition must therefore be true. This is also known as an appeal to authority.

We don't accept arguments from authority in Buddhism, not even in Vajrayāna.

Montoya said:

I don't find this to be particularly convincing. The whole premise of the fallacy is that saying "So and so says it's true, so it is" is not a very strong argument. However, throughout this thread you merely swap a human authority for a scriptural one. "Because the tantras say it is so, it is." I understand your point about falling into relativism if you don't draw a line in the sand somewhere, but that is also the whole notion behind the fallacy to begin with.

Malcolm wrote:

No, I actually gave reasonings based on the procedures of how empowerments are carried out. I supported my argument with reasoning and did not cite a single scripture. How could I? There is no mention of receiving empowerments from recordings in any classical text. How could there be? However, if, as has been reasoned, a recorded empowerment does not ripen a student for the reasons I stated above, the clear consequence is that the student has not received a ripening empowerment and therefore, in the case of a total beginner, is not eligible to practice any Vajrayāna teaching, let alone hear them. In this case, there are a number of scriptural authorities that come into play about the necessity of receiving empowerments. Claiming the opposite, without providing any other reasons than what amounts to "He said so" is purely argumentum ab auctoritate.

To clarify, this really isn't about Garchen Rinpoche and his opinions specifically. This is about preventing a general collapse of the tradition. If one can receive an empowerment from a recording, then it would be simple to just record a nice version of one, complete with animated visualizations, a virtual guru, a digitized voice, etc., just as long as the text is rendered in full and it is authorized by some authority.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 5:15 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

ZopaChotso said:

He says recorded empowerments are fine, therefore they are fine.

Malcolm wrote:

Argument from authority: a formal fallacy in which it is argued that because a perceived authority figure (or figures) believes a proposition (relevant to their authority) to be true, that proposition must therefore be true. This is also known as an appeal to authority.

We don't accept arguments from authority in Buddhism, not even in Vajrayāna.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 4:56 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

So, it's not what is pointed out by a guru.

Malcolm wrote:

Yes, it is what is pointed out by the guru, but there are rim gyi pas, gradual trainees, who are unable to be in that state for whatever reason, purification, merit, training and so on. But as long as they can understand Dzogchen intellectually, they can still train.

Jules 09 said:

Common shamatha or mantra practice combined with an intellectual comprehension of Dzogchen view.

Malcolm wrote:

He states, "Now the path sought with effort is explained in connection with the view of the Great Perfection for those who are unable to abide in suchness in the manner of the Great Perfection. Why? The great bliss of bodhicitta, pure perfect mind, is the root of the Dharma."

He then goes on to describe how to indirectly approach the great perfection through common śamatha and vipaśyanā as well as the six limb yoga (ṣaḍaṅgayoga) system of secret mantra: pratyāhāra, dhyāna, prāṇāyama, dhāraṇa, smṛti, and samādhi. However, the way he explains these is quite different from the way they are explained in Kalacakra, where pratyāhāra is explained first to be a practice in the dark, and then a practice in the light, and so on.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

Jules 09 said:

He states, "Now the path sought with effort is explained

"He" = Rongzom?

But as long as they can understand Dzogchen intellectually, they can still train.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

So, this "view of Atiyoga" that you talk of here, "which is pointed out during the rig pa'i rtsal dbang";

it seems as though you are saying that it is something that can be comprehended by the intellect?

Malcolm wrote:

Of course it is something which can be comprehended intellectually, however, the actual view is a direct perception, the meaning pristine consciousness, as exemplified in this passage by Candrakīrti, "The cessation of the mind is directly perceived by the kāya."

However, on the indirect path, for example, similar to the idea the famed Khenpo Ngachung states that in the cultivation of thögal, a) the first two visions are equivalent

to śamatha as concepts do arise toward the object, the visions of the pristine consciousness of one's vidyā, and that b) during this phase of the practice, it is sufficient to merely have a good intellectual grasp of emptiness. Khenpo Ngachung also notes:

Since the pristine consciousness of the equipoise of those with sharp capacity is very sharp, there is no need to rely on the ascertainment of post-equipoise. [40/b] The pristine consciousness of the equipoise of those of dull capacity needs to rely on the ascertainment of post-equipoise and by the difference of whether one needs or does not need to settle in such ascertainment, one's path is swift or slow. But there is no good or bad in the type of realization.

Those who do not need to ascertain pristine consciousness in post-equipoise are cig car was. But there are very few of those. As Zhigpo Dudtsi, a famous thirteenth century Dzogchen master stated, "I have searched high and low among the siddhas of India and Tibet, and while I cannot rule out the possibility of others, the only cig car was I know of are Saraha and Lingje Repa (founder of the Drukpa Kagyu)."

Most of us are people who have a need to confirm their experience with concepts in post-equipoise, just like ārya bodhisattvas.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 3:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. So, it's not what is pointed out by a guru.

Malcolm wrote:

Yes, it is what is pointed out by the guru.

Just to clarify, i made a slight error, he describes of Dzogchen equipoise as follows:

In brief, comprehending all phenomena to be completely equivalent with mirages and illusions is the comprehension of the meaning of Great Perfection, called "view". Abiding without being separate from such a comprehending mind is called "being connected with the vessel of total awareness." (shes bzhin chen po) Under its influence, not using any effort at all is "abiding in the state of total equanimity" (gtan snyoms chen po), i.e. "meditation". [111/b] Those three sentences complete the view and meditation of the Great Perfection in its entirety.

The indirect method is for those who cannot be in this state: gradual trainees, who are unable to be in that state for whatever reason, purification, merit, training and so on. But as long as they can understand Dzogchen intellectually, they can still train.

He states, "Now the path sought with effort is explained in connection with the view of the Great Perfection for those who are unable to abide in suchness in the manner of the Great Perfection. Why? The great bliss of bodhicitta, pure perfect mind, is the root of the Dharma."

He then goes on to describe how to indirectly approach the great perfection through common śamatha and vipaśyanā as well as the six limb yoga (ṣaḍaṅgayoga) system of secret mantra: sense isolation (pratyāhāra), concentration (dhyāna), prāṇāyama, sustaining (dhāraṇa), mindfulness (smṛti), and samādhi. However, the way he explains these is quite different from the way they are explained in Kalacakra, where pratyāhāra is explained first to be a practice in the dark, and then a practice in the light, and so on.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

He closes his text by remarking that any practice connected with Dzogchen view will be skillful, but if it is not connected with Dzogchen view, it will not be skillful.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 2:01 AM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

Basically, I have a good idea who Musk is without needing the media to be a certain way, and he's gross.

Malcolm wrote:

Strangely, he is the guy who developed Skylink, which is poised to become Skynet:

image.png (65.99 KiB) Viewed 983 times

Author: Malcolm

Date: Friday, December 2nd, 2022 at 12:17 AM

Title: Re: Musk, guns and a vajra

Content:

dharmafirststeps said:

It's not possible to form a reasonable opinion on the tech industry based on the media anymore.

Malcolm wrote:

???

You understand that this undermines anything you might say?

Author: Malcolm

Date: Thursday, December 1st, 2022 at 11:51 PM

Title: Re: Musk, guns and a vajra

Content:

dharmafirststeps said:

More Musk fodder, monkeys typing on a computer "telepathically" using Neuralink.

Neuralink, the company that Elon Musk founded in 2016 with the vision of implanting a chip in people's brains, is getting close to an important milestone: a human clinical trial of its technology.

But behind the scenes, the company has been plagued by dysfunctional management, Musk's inconsistent involvement, and the lack of a clear chain of command, according to a half-dozen former Neuralink employees Fortune interviewed for a recent feature. That turmoil, the former employees say, has contributed to the departures of several key figures at the startup, including its day-to-day operational leader.

Malcolm wrote:

<https://fortune.com/2022/01/31/neuralink-elon-musk-brain-implant-startup-leadership-turmoil-max-hodak/>

Sound familiar???

Author: Malcolm

Date: Thursday, December 1st, 2022 at 11:44 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Passing By said:

Do semde and menngagde differ much in view, path and fruit?

Malcolm wrote:

You should consult the Chos dbying mdzod commentary on this. But briefly put, sems sde mainly concerns the basis and man ngag sde mainly concerns the path and result. Klong sde links sems sde and man ngag sde.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:55 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Passing By said:

In short then, can it be said that Dzogchen samadhi is simply being as alert and present as possible in all cases? (the usual instructions of "without reference point, don't reject, don't follow, be in the presence of awareness, don't contrive" etc)

How does it differ from shamatha in other vehicles?

Malcolm wrote:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. Common shamatha or mantra practice combined with an intellectual comprehension of Dzogchen view.

Passing By said:

And how does this shamatha used for this indirect method differ from the shamatha in say, kyerim practice or Theravada?

Malcolm wrote:

It doesn't, it's exactly the same, other than it is done from the point with the Dzogchen view. You should read chapter 6 in Rongzom's Intro to Mahāyāna Systems, where he describes this in detail. It follows chapter 5, which is a detailed presentation of Dzogchen view based in the sems sde texts.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:47 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Passing By said:

BTW, everyone talks about lung and wang, but what about recorded instructions and teachings? For example, someone gives teaching on some Dzogchen text. You are there live online or in person when pointing out / guru yoga is given. Then what about the rest of the teaching where the teacher is explaining the text etc....Does that have to be live also?

Malcolm wrote:

Not necessarily. But if one wants a lung of the text, then one needs to participate live. To this end some teachers give the lung of the text before hand or after, so that people can participate through recordings of the explanation.

Passing By said:

I don't see lamas having much qualms giving recorded Dzogchen instructions provided one has had transmission but I do recall you saying also that in Dzogchen, as long as the teacher is intending to transmit trekcho/thogal instructions etc then the teachings themselves count as direct introduction so what is the jury on recorded teachings?

Malcolm wrote:

This assumes you have received empowerment, understand and have experience with the example pristine consciousness, the meaning pristine consciousness, and the "proof" or "sign" pristine consciousness. Then it is fine. It's like reading a text whose contents you already understand.

But its always better to participate live.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:01 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Why is calm abiding insufficient? And Wouldn't the bliss one experience in first jhana interfere with the cultivation of dzogchen view?

Malcolm wrote:

The goal here, as Rongzom says, is absolute mindfulness (dran pa) encompassed by total awareness (shes bzhin).

No, vitarka and vicara are still present, therefor, one can switch objects and so on.

Passing By said:

In short then, can it be said that Dzogchen samadhi is simply being as alert and present as possible in all cases? (the usual instructions of "without reference point, don't reject, don't follow, be in the presence of awareness, don't contrive" etc)

How does it differ from shamatha in other vehicles?

Malcolm wrote:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. Common shamatha or mantra practice combined with an intellectual comprehension of Dzogchen view.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 9:58 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Shaiksha said:

But, in theory, it is possible to prove the efficacy of the method. No?

Malcolm wrote:

Some online empowerments are possible. Others are not. Recorded empowerments cannot ripen anyone for the reasons described above.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 2:41 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Kai lord said:

bardo....

Malcolm wrote:

Which is easier, because we will have seven times more clarity.

Kai lord said:

Yes agreed but why seven? Why that number?

Malcolm wrote:

Its the number we find in the Lama Yantik, Gongpa Zangthal, and so on. As for why, I have not seen a reason given.

I can speculate however that it may have to do with the fact that our bodies in the bardo lack the seven tissues, rasa to sukra.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 1:12 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Kai lord said:

bardo....

Malcolm wrote:

Which is easier, because we will have seven times more clarity.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 12:13 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

Yes, outer objects are not a self appearance of the mind.

It means being able to be in the presence of the sambhogakaya directly; the sambhogakaya is a rupakaya.

Pietrepa said:

Thus, bodhisattvas on pure bhumis can hang out with actual buddhas in their sambhogakaya form, while those on impure bhumis only have visions of their own potentiality similar to the famous visions of a certain too-often-discussed practice here on the forum that merely resembles the buddhas, i.e. visionary forms of buddhas, yabyums, etc.?

Malcolm wrote:

Correct.

The difference is that it takes common Mahāyāna bodhisattvas two incalculable eons to reach the pure bhumis. For example, bodhisattvas on the first bhumi can visit an hundred buddhafiels, see one hundred nirmāṇakāyas and so on, but the amount of time they have to spend on the paths of accumulation, application, and cultivation is daunting.

For this reason, we have Vajrayāna for those of sharper capacity. Tripitikamala states:

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.

As Dzogchen teachings is the pinnacle of secret mantra, buddhahood may take only a few years at most if one is especially diligent. If not, then it is certain to occur in the bardo or in the next life without entering samsara again.

But in general, the purpose of secret mantra is buddhahood in this life, so it does not matter much which approach one takes. However, if one is not properly ripened, then there is no hope and one's desire for liberation will not be met. If one attempts to practice the liberating instructions without the basis of the ripening empowerment from a qualified teacher given properly, one's effort will be no better than trying to get oil from grinding stones.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 10:02 PM

Title: Re: Musk, guns and a vajra

Content:

Archie2009 said:

Aren't his vertically landing rockets a success, though?

Malcolm wrote:

Not financially. Musk secured another round of funding for SpaceX in July. Tesla survives

on subsidies from the US Gvt.

dharmafirststeps said:

What does grifter mean in this context?

Malcolm wrote:

The same thing it means in general. Just take a look at all the failed businesses he was bailed out of.

dharmafirststeps said:

Grifter would imply to me that he's fleecing people for money, but that doesn't appear to be his aim.

Malcolm wrote:

He is, he is very good at it.

dharmafirststeps said:

He's multiple times bet his whole companies, including his own money, on advancing technologies where a grifter or pure capitalist would have never done so.

Malcolm wrote:

His mentality is like that of other grifters, which is that he has a gambler, and likes the excitement of risk. Trump is the same.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 9:46 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

The first Dudjom from 150 years ago. Are you sure? And Jigmed Lingpa? Had no human guru. KDL told the story from his lips. Ok? He met human gurus later. But initially it was him and Guru Rinpoche no one else. Period. Punto over. Complete

Malcolm wrote:

Jigme Lingpa had a human guru, of course:

https://treasuryoflives.org/biographies/view/Jigme-Lingpa/TBRC_P314

Kunzang Dechen Lingpa was my master, with whom I spent a great deal of time. He never failed to place a picture of Dudjom Rinpoche on shrines at teachings. Orphaned at a very young age, he left the household where he was living because he wanted to

practice the Dharma. And he went to central Tibet and found teachers who taught him. Frankly, I know his outer, inner, and secret bio better than anyone here.

The record is very clear in Dudjom Lingpa's own autobiography.

Natan said:

That's the story he told and the reason he told it was to say devotion is the best. But you know everything better than everyone because ChNN was your toot guru

Malcolm wrote:

The story he told is in his autobiography. There is no denying that his devotion to Padmasambhava was absolute. But your claim that initially it was him and Guru Rinpoche simply false. He was considered an emanation of Guru Rinpoche because he asserted that his conception was a result of a red ball of light from the union of Guru Rinpoche and Yeshe Tsogyal that travelled from Zangdok Palri and entered his mother while his parents were in union.

You can read elements of his largely autobiographical account here:

https://ora.ox.ac.uk/objects/uuid:87c510cd-7fec-4366-b9d3-27561eb8317d/download_file?file_format=application%2Fpdf&safe_filename=THESIS01&type_of_work=Thesis

You won't find any accounts of him receiving empowerments from Guru Rinpoche. You will find an account of him searching everywhere high and low for a teacher, however.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 8:01 PM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

If you look at the situation surrounding his purchase of Twitter, it also seems to call into question his basic business acumen, and shows just how juvenile and rose colored his notions of free speech are.

Malcolm wrote:

He's a tech grifter who has managed to keep his grift going for nearly a quarter of a century. He's never led a company to genuine profitability, not one.

His cars are shit. He just keeps adding investors to keep his enterprises solvent.

His character is irrelevant.

Archie2009 said:

Aren't his vertically landing rockets a success, though?

Malcolm wrote:

Not financially. Musk secured another round of funding for SpaceX in July. Tesla survives on subsidies from the US Gvt.

dharmafirststeps said:

What does grifter mean in this context?

Malcolm wrote:

The same thing it means in general. Just take a look at all the failed businesses he was bailed out of.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:54 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

It's all very messy and inconsistent by it's very nature.

Malcolm wrote:

Humans are inconsistent and messy. The sūtras and tantras themselves, not at all, unless you think they are human compositions, in which case, there are no reliable authorities apart from one's personal opinions. It follows then, there is no validity at all to anyone's point of view about anything that has to do with Buddhadharma. Buddhadharma becomes Twitter, which sadly, here is often the case.

As far as epistemic authority goes, first the scriptures, then the Indian siddhas and paṇḍitas, etc.

tobes said:

I'm not suggesting we descend to some 'anything goes' subjective relativism.

But I think it is plainly the case with respect to sutras, that there is enormous inconsistency - and that is resolved to some degree by discerning provisional from ultimate meanings....and then we basically rely on logic to define the latter. But even then, so many Madhyamikas....so much disagreement!

As far as tantra goes, do you think we can justly situate Garchen Rinpoche outside the epistemic context of scriptures, mahasiddhas and panditas? That context is pretty darn pluralistic and diverse. There's room for a lot of different approaches, some which some find acceptable and others don't.

Malcolm wrote:

Indian Madhyamikas differed only on pedagogy, not on view.

Indian Vajrayanists differed only on the relative importance of the two stages to one another, but not on the need for proper ripening through empowerments conducted correctly.

I don't have much of an opinion about Garchen Rinpoche, per se, other than that he is a very nice person. He's doing the best he can.

But for reasons already stated, recorded empowerments lack the ability to ripen anyone, and I am happy to disagree with anyone who claims the opposite. If someone wants to view one of these things and imagine they've actually received an empowerment or lung from a recording, all I can do is shake my head and explain why they are mistaken.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:41 PM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

If you look at the situation surrounding his purchase of Twitter, it also seems to call into question his basic business acumen, and shows just how juvenile and rose colored his notions of free speech are.

Malcolm wrote:

He's a tech grifter who has managed to keep his grift going for nearly a quarter of a century. He's never led a company to genuine profitability, not one.

His cars are shit. He just keeps adding investors to keep his enterprises solvent.

His character is irrelevant.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:25 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

When it says these are self-appearances, this means these bodhisattvas are only

perceiving simulacrum of the sambhogakāya, a reflection, which arises as a self-appearance out of their own minds. Only bodhisattvas on the pure bhumis can perceive the sambhogakāya directly, as the earlier passage from the same text which I provide above clearly states.

Passing By said:

Are there even kayas or anything else which is not a self-appearance of one's mind?
What does "perceiving the sambhogakaya directly" actually entail?

Malcolm wrote:

Yes, outer objects are not a self appearance of the mind.

It means being able to be in the presence of the sambhogakaya directly; the sambhogakaya is a rupakaya.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:08 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death.

Kai lord said:

Sorry for a slight but shouldn't these two be swap?

At the time of death, our mental activities and consciousnesses are reduced to most basic state, alaya and highly practitioners are able to recognize objective clear light which is the manifestation of Dharmakaya and stay in that state of absorption for hours if not days.

Malcolm wrote:

In Dzogchen lingo, the kun gzhi is the most subtle knowledge obscuration of ignorance. So same term, different meaning, different system.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 12:08 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

It's all very messy and inconsistent by it's very nature.

Malcolm wrote:

Humans are inconsistent and messy. The sūtras and tantras themselves, not at all, unless you think they are human compositions, in which case, there are no reliable authorities apart from one's personal opinions. It follows then, there is no validity at all to anyone's point of view about anything that has to do with Buddhадharma. Buddhадharma becomes Twitter, which sadly, here is often the case.

As far as epistemic authority goes, first the scriptures, then the Indian siddhas and paṇḍitas, etc.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 10:09 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

The more general question seems to be: where is does the epistemic authority for Vajrayana - in general - lie?

If we say: what is written in the Tantras, then we are privileging text ahead of guru...

Malcolm wrote:

We accept, axiomatically, that the tantras arise from an nonerroneous source. But it's clear gurus can be in error. There is no tantra, anywhere, that asserts gurus are axiomatically faultless.

The point of the Dzogchen Tantras I cited make this point. There are many other tantras, both sarma and Nyingma that reinforce my points.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 9:32 AM

Title: Re: Rev. Cirlea's books - good or not?

Content:

KiwiNFLFan said:

I know Rev. Adrian Cirlea has started his own breakaway Jodo Shinshu group and has split from Hongwanji-ha. I personally do not agree with his political views. However, he has written a lot of books in English on Jodo Shinshu, and they are available for free on his website.

Have any of you read any of his books? If so, is what he is teaching in line with Hongwanji and are there any deviances from orthodox Shin teaching that one should be aware of?

I'd like to read his books but I also want to learn what the Hongwanji teaches and not just one guy's own view of Shinran Shōnin's teachings.

Malcolm wrote:

He's a fascist nut job. Avoid.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:25 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

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I'm not inclined to comment line by line on that one, to be honest, as it's kind of a mess

Malcolm wrote:

The only mess here is the febrile stew of your misquotes and misconceptions.

Seeker12 said:

Generally with authentic realization, indeed one can receive transmission from rocks or trees or whatever as essentially all form is realized to be indivisible from the body of Vairochana, to put it a certain way.

Malcolm wrote:

I see, so first you have to be realized...and how do you get that way?

And if you are realized, what transmissions are you lacking?

Its amazing you cannot see the contradictions in your statements.

So to bring it back around, if you are realized, you can receive an empowerment from a recording of an empowerment? Is that it? But what if you are not realized? How does that work. Can some guru just hand you liberation through the power of their samādhi? You're talking nonsense and you know it.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:21 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

One other point is that when one authentically realizes pointing out, this is basically the master empowerment,

Malcolm wrote:

No, this is the fourth empowerment. The vajra master empowerment is part of the vase empowerment.

Seeker12 said:

and it could be compared to light - if one realizes clear light, then inherent in the clear light are all potential colors. If one authentically realizes emptiness,

Malcolm wrote:

No, because the 'od gsal in sūtra, even if one argues it is the same as in Dzogchen, there are no methods taught in sūtra to work with it, because the notion of lhun grub and practices that work with lhun grub are missing in all of the nine yāna, let alone sūtra.

Seeker12 said:

At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhātu wisdom. Attaining the first bhumi, "supremely joyful," we see Vairochana.

This discussion is not only about the pure bhumis.

Malcolm wrote:

You have not grasped the essential point here, because you have not understood the text.

When it says these are self-appearances, this means these bodhisattvas are only perceiving simulacrum of the sambhogakāya, a reflection, which arises as a self-appearance out of their own minds. Only bodhisattvas on the pure bhumis can perceive the sambhogakāya directly, as the earlier passage from the same text which I provide above clearly states.

Seeker12 said:

Here, depending on the need, for instance one may receive empowerment from the wisdom body of Longchenpa. As Jigme Lingpa did.

Malcolm wrote:

In the middle of his second three year retreat, after he had been practicing Vajrayāna for two decades.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 6:25 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

Then we should throw Jigmed Lingpa, Dudjom Lingpa and Kunzang Dechen Lingpa in the garbage right?

stoneinfoocus said:

All of these tertons had human lamas. Dudjom Lingpa is commonly used as an example of someone who didn't, but he mentions his human lamas multiple times in his own

autobiography. And KDL was a student of Dudjom Rinpoche, so not sure where that's coming from...

Natan said:

The first Dudjom from 150 years ago. Are you sure? And Jigmed Lingpa? Had no human guru. KDL told the story from his lips. Ok? He met human gurus later. But initially it was him and Guru Rinpoche no one else. Period. Punto over. Complete

Malcolm wrote:

Jigme Lingpa had a human guru, of course:

https://treasuryoflives.org/biographies/view/Jigme-Lingpa/TBRC_P314

Kunzang Dechen Lingpa was my master, with whom I spent a great deal of time. He never failed to place a picture of Dudjom Rinpoche on shrines at teachings. Orphaned at a very young age, he left the household where he was living because he wanted to practice the Dharma. And he went to central Tibet and found teachers who taught him. Frankly, I know his outer, inner, and secret bio better than anyone here.

The record is very clear in Dudjom Lingpa's own autobiography.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 5:24 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

As quoted by Dudjom Rinpoche in his big red book,
[/quote]

This does not mean that you have the fortune to hear Vajrayāna or Dzogchen teachings as a bodhisattva on the stages.

Seeker12 said:

Also, as has been mentioned elsewhere on this thread, according to Longchenpa, Bodhisattvas on the 10 Bhumis can/will perceive the half-nirmanakayas. It's not just on the pure bhumis, this is specified as on the 10 Bhumis.

Malcolm wrote:

Which again you've failed to read correctly or carefully, as Longchenpa states in the Great Chariot

Seeker12 said:

The pure bodhisattvas also are made to attain the five kayas and five wisdoms. Depending on their having purified the five kleshas, the teachers of the five families, the fields, the Dharma, and the retinue and so forth appear to them :

Malcolm wrote:

<https://www.wisdomlib.org/buddhism/book/the-great-chariot/d/doc213072.html>

You also have not understood the meaning pf half-kāya.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:53 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

stoneinfofocus said:

Dudjom Lingpa is commonly used as an example of someone who didn't,

Malcolm wrote:

Alan Wallace is chiefly responsible for this misapprehension and he repeats it to his students over and over again.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:15 AM

Title: Re: World Cup 2022

Content:

Natan said:

Dude.. imagine a world where you can't find any valid information about the world....

Malcolm wrote:

Yes, that is what it is like for viewers of Fox News

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:04 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 3:03 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death. The pure and impure elements can be differentiated only by someone who has attained full buddhahood in the bardo of dharmatā. Samsara and nirvana can be differentiated only by someone who has attained full buddhahood in one of the natural nirmāṇakāya buddhafiels. Vimalamitra writes about this with clarity and detail in the commentary on the Blazing Lamp Tantra.

Pietrepa said:

Weird. I thought that each of these realizations meant that the previous ones took place. That is, someone who has realized the separation of alaya from dharmakaya has realized all the subsequent separations mentioned in your statement during his lifetime?

Malcolm wrote:

These differentiations are what cause liberation in these four bardos.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 2:59 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Is it possible to receive empowerments in other forms. Of course. Can we delude oneself and imagine all kind of things ? True also. Does that mean we should not try to come in contact with masters ? Not at all. We should come in contact with true masters

Seeker12 said:

Indeed, I did not mean to imply otherwise, in general.

In general, the main reason for expressing the perspective that I have expressed is basically twofold - first, it doesn't get expressed very often it seems, and second, and more importantly perhaps, I think there are many people who - without knowing it - basically denigrate noble sangha because said noble sangha do not have the obvious 'credentials' that they think are necessary.

Malcolm wrote:

This is basically nonsense, just something you made up.

Your citation about variegated nirmaṇākāyas does not mean you can receive an empowerment from a nirmaṇākāya bridge, rock, tree, etc.

Continuing to repeat your statement about "mind and wisdom mind" is just a mantra you have charmed yourself with.

If you have no outer guru (ripening empowerment and liberating instructions), you wont have an inner guru (your practice), so you can realize the secret guru (wisdom).

Claiming that people are slandering the noble sangha because they don't agree with your bizarre and incorrect interpretations is frankly silly and childish.

Encouraging people to think they can receive empowerments from magical rocks and trees is downright irresponsible.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 1:03 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

There is not « one » buddhism, but multiple approach. You have the complete right to not be in alignment with some dogmas are follow uour inner guidance and the wisdom transmitted with real guru, who do not make you full of concepts, but simplify yourself so you can hear wisdom inside.

Malcolm wrote:

You can do whatever you want, but don't call it Vajrayāna if does not correspond to the tantras of secret mantra. There are a thousand new age trips out there, like the one you two are on, just don't call it Buddhadharma, because it does not correspond to Buddhadharma. These opinions of yours are just personal fabricationsyou are pulling out of your asses.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 12:39 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Terma said:

But it is a sticky situation, as if a teacher is your guru you should (hopefully) have supreme faith in them, and follow what they prescribe.

Malcolm wrote:

The Tantra Without Syllables has this to say on that score:

There are no errors in the scriptures, but errors can arise in the intimate instructions.

Vimalamitra comments:

However, since the explanation of the instructions of the guru can be explained with or without error, it seems that errors can arise

Tantra without Syllables, pg. 148.

Since this is the case, one cannot just blindly accept anything one guru says, especially if it contradicts the sutras and tantras.

As for the reason why human beings need human gurus, and not rocks, books, and trees:

Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions.

As such, the nature of vidyā pervades all migrating beings, [90a] but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception. Vidyā cannot be found through an intellectual analysis of the body that is searched from head to foot. On the one hand, if it is asked whether vidyā exists in the body or not, it definitely exists in the body. On the other hand, [vidyā] is not nonexistent merely because it cannot be found through being sought with intellectual analysis. You are unable to find it because you lack the intimate instructions of the guru. Similarly, gold can be shaped by anyone who knows how to work with it, but the person who does not know how to shape it, nor how to refine it, nor how to smelt it and heat it, will not be able to work with gold, no matter how much intellectual analysis they perform. On the other hand, it is not the case that the gold itself is unworkable. Since there is an intimate instruction for refining it and so on, one can work with gold. The one who lacks the intimate instructions of the guru has no hope of buddhahood.

Tantra without Syllables, pg. 202.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:54 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

Your understanding is coarse.

Malcolm wrote:

Your understanding is defective, that's why I point out your errors. You should consider it a kindness that I do so.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:33 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

There is no empowerment if there is no guru.

Seeker12 said:

This is true, and yet it can be understood on various levels, basically speaking.

There may, for instance, be a bodhisattva who is on the lower bhumis who is born and does not consciously know that they are a bodhisattva on the bhumis. They may live their life to a certain point and then they may, for instance, come across a picture of Tara in a book, or a mantra written on a rock, or whatever, and it may strike them with a certain force and ignite a certain disposition. They may then look into it and start meditating on Tara, saying her mantra, and they may have an experience where Tara's wisdom body reveals itself to them and they receive transmission in this manner.

Malcolm wrote:

Sorry, but this is a fantasy, and there is no "arya bodhisattva" exception. This is why those common Mahāyāna bodhisattvas, who lack the fortune of meeting a qualified Vajrayāna guru, need to traverse all ten stages over three incalculable eons until at the end of the tenth stage they receive abhiśeka from all the buddhas in the ten directions, as described in the Avatamsaka Sutra, the Lanka, etc. Tenth stage bodhisattvas still retain a very evanescent knowledge obscuration. If one wishes to bypass this three incalculable eon requirement, one must meet a qualified Vajrayāna guru, then it is possible but not otherwise.

Seeker12 said:

Indeed, this is a manifestation of the Guru - the Guru can manifest in myriad ways. The Guru may manifest as a mantra on a rock, or a wind blown into one's face - these are types of nirmanakaya manifestations.

Malcolm wrote:

You have to have a guru first. And that does not happen absent a ripening empowerment.

Seeker12 said:

In essence, a sentient being is basically a conjured being who conceives of him or herself as a separate thing secondary to fundamental ignorance, and in essence, the guru is wisdom itself. It is indeed the case that all sentient beings need the guru, but the guru may manifest in many ways, depending on the merit, inclinations, etc of the sentient beings.

Malcolm wrote:

Sorry, but rocks and trees are not gurus, as they cannot impart ripening empowerments, they are not sentient.

Seeker12 said:

As Dudjom Lingpa writes,

"Ultimately, simply by identifying the dharmakāya, pristine awareness that is present in the ground...

Malcolm wrote:

That won't happen even for a common Mahāyāna 10th stage bodhisattva, since in reality only buddhas can see the actual dharmakāya.

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death. The pure and impure elements can be differentiated only by someone who has attained full buddhahood in the bardo of dharmatā. Samsara and nirvana can be differentiated only by someone who has attained full buddhahood in one of the natural nirmāṇakāya buddhafi elds. Vimalamitra writes about this with clarity and detail in the commentary on the Blazing Lamp Tantra.

All of this moot for someone who has not entered Vajrayāna, let alone Dzogchen teachings.

The appearance of Vajrayāna is as rare as stars in the daytime. It's sad when I see people who consider themselves Vajrayāna practitioners indulging in fantasies which actually serve only to hasten the decline of the Dharma.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 8:46 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

florin said:

Does this imply Rinpoche left a letter with instructions?

Malcolm wrote:

I imagine, just my guess, that this recognition happened in Tibet, by Tibetans, for Tibetan reasons, which have nothing to do with the DC, Longsal, or even Dzogchen.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:04 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Sādhaka said:

Well there are Body, Speech, Mind, Qualities, and Activities Incarnations (i.e. there can

be at least five) of any given Tulku.

Malcolm wrote:

This is a somewhat modern Tibetan system, that really has no precedent prior the 18th century of which I am aware. And even the earlier system has no basis outside of Tibet.

Moreover, actual Tulkus, nirmanakays, have no such limitations.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:56 AM

Title: Re: Buddhism before Gautama Buddha

Content:

Jokingfish said:

Is it true that in history (earth's civilization) there was no one on any stage of enlightenment (at least stream entrance) before Gautama? No buddha, no sangha, no dharma, so how can stream entrance come?

Malcolm wrote:

There were pratyekabuddhas.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:49 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

...when the jñānasattvas are dismissed. One must do this before dismantling the mandala...

Sādhaka said:

Then how is it that some Deity Mandalas are said to be eternally open; whereas others are said to be closed, after some time...?

Malcolm wrote:

You are confusing the fact that Cakrasamvara is considered to be the most effective practice (by its practitioners) because the Heruka nirmanakaya continues to be present in the 24 countries, with the process of granting empowerments. These two things are not equivalent.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:45 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

...when the jñānasattvas are dismissed...

Sādhaka said:

Perhaps it is not compulsory, that the Jñānasattvas always have to be dismissed

Malcolm wrote:

Yes, it's compulsory, and I already explained why. But to restate it, destroying a physical mandala prior to dismissing the jñānasattva is no different than destroying a consecrated statue of the Nuddha.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 7:19 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Sādhaka said:

The implication of Garchen Rinpoche's recorded Empowerments being valid, would be that his Samadhi is higher level than most other Lamas; or, alternatively, that some other Lamas have the same level of Samadhi, yet choose to not allow recorded Empowerments to be considered valid for their own good reasons.

Malcolm wrote:

The problem with the idea of recorded empowerments is that every physical mandala created by a vajramaster to give an empowerment is dissolved at the end of the rite, when the jñānasattvas are dismissed. One must do this before dismantling the mandala, whether it is a simple one heap rice mandala, or a complicated Kalacakra empowerment. If one does not, it is akin to killing a buddha.

Simply put, the mandala used to give the empowerment no longer exists in a recording of an empowerment. Therefore, there can be no empowerment from a recording. It simply isn't possible.

Even in a meaning empowerment, where there is no need to dismiss the jñānasattva, since rite is not happening live, no jñānasattva is summoned by the master since he is not present, thus no samadhi generated, to conduct the descent of the jñānasattva into the student wishing to receive the empowerment.

It really has nothing to do with "levels of samadhi," but rather the ritual mechanics of giving empowerments. And frankly, these issues are not trivial.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:57 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Domingo said:

Malcolm, if you write "ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat", does that mean that this Khenpo was only authorized to transmit Longsal to ChNN's tulku, but not to other people?

Malcolm wrote:

The post you mention is 7 years old. There would be no reason for this person to give these transmission while ChNN was alive. That changed in 2018.

As far as your other question goes, I have no answer for it.

Domingo said:

I'm sorry, probably my english is too poor, but I'm just not sure what "to the extent of the former giving the latter a hat" means. Does that mean, this Khenpo is only authorized to transmit Longsal to the tulku of ChNN?

Malcolm wrote:

I have no idea.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:46 AM

Title: Re: Khenpo Drimed Dawa

Content:

lelopa said:

I've read (parts of) his highly hotpotched "Innate Happiness" and I don't want to have anything to do with this guy!

Very strange practices and mingling bonpo-sadhanas with buddhist practices in a very strange style, etc., etc..

Malcolm wrote:

Pretty strange indeed. Another western "mind" treasure.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:32 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Kai lord said:

Yeah He wasn't. Dangma Lhundrup should be one of the earliest tertons if not the first.

Seeker12 said:

To be clear, there are tertons in the sense of those that reveal treasures specifically from Guru Rinpoche, Yeshe Tsogyal, Vimalamitra, etc, which is basically specifically a Nyingma thing.

Malcolm wrote:

It is also a Bonpo thing.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 5:58 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Kai lord said:

Dangma Lhundrup was the holder of Vima Nytingtik in the 10th to 11th century. But we don't know much about his life other than He got a famous disciple called Chetsun Sengge Wangchuk.

Malcolm wrote:

Only for about 15-30 years in the mid 11th, since he met Chetsun after Atisha passed away, according to the earliest text where he is mentioned, the Great Chronicle from the Vima Nyingthik.

Shenchen Luga (Bonpo), Trapa Nönshe, and Sonam Lama were definitely earlier.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 5:26 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Natan said:

300 years or less is that certain? Was Rongzompa not a tertön? Can we say with any confidence he received Vimalamitra dharma? Hmmmmmmm.

In terms of the Nyingma tradition, he received several systems that traditionally claimed Indian roots: Guhyagarbha, Vajrakīla/Vajrakīlāya, Semde or "Mind Class" traditions stemming from Vairocana and Yudra Nyingpo (g.yu sgra snying po); the Kham system of Dzogchen transmitted via Vimalamitra and his chief disciples Nyangben Tingdzin Zangpo (myang ban ting 'dzin bzang po), Ma Rinchen Chok (rma rin chen mchog) and Nyak Jñānakumāra (gnyags dz+nyA na ku mA ra).

Malcolm wrote:

<https://treasuryoflives.org/biographies/view/Rongzom-Chokyi-Zangpo/6194>

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 1:12 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Domingo said:

Malcolm, if you write "ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat", does that mean that this

Khenpo was only authorized to transmit Longsal to ChNN's tulku, but not to other people?

Malcolm wrote:

The post you mention is 7 years old. There would be no reason for this person to give these transmission while ChNN was alive. That changed in 2018.

As far as your other question goes, I have no answer for it.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 1:09 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Thanks Seeker. This is interesting.

Many people can access, not totally, but partially, or some glimpse, to the sambogakaya.

Malcolm wrote:

Sure, if they are 8th stage bodhisayttvas on up. Otherwise, it is impossible because the afflictive obscuration prevents it.

Toenail said:

If one receives teachings in a dream from the Buddhas or deities... How is it classified? If it is not a provocation but genuine. Would that be 'perceiving the sambhogakaya'?

Malcolm wrote:

No. The sambhogakāya is not something any being who has afflictive obscurations can perceive at all, whether awake or in a dream. If one has afflictive obscurations, one can perceive only a nirmāṇakāya. This is not something open to interpretation or one's feelings. This is just how these things are defined.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 12:42 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Thanks Seeker. This is interesting.

Many people can access, not totally, but partially, or some glimpse, to the sambogakaya.

Malcolm wrote:

Sure, if they are 8th stage bodhisayttvas on up. Otherwise, it is impossible because the afflictive obscuration prevents it.

Author: Malcolm

Date: Monday, November 28th, 2022 at 11:28 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

"Disciples may attain the result - namely, accomplishment - on the basis of any one of these empowerments.

Malcolm wrote:

With respect to receiving empowerment from a yidam, one must have already received that empowerment. Because without an empowerment, one does not have a yidam to speak of. But if one receives empowerment from a yidam after one has received a yidam from one's guru, after that, it is proper and correct. But running around claiming that one has received an empowerment from Tara without ever having received her empowerment from a human master is just a source of laughter.

Claiming to have a prophetic declaration from the *ḍākinīs* is also quite unlikely to be believed. And the *rig pa'i rsal dbang* is not something one gives oneself, and this is explicitly stated in the Dzogchen tantras and commentaries.

Seeker12 said:

I don't expect I will respond again here.

Malcolm wrote:

There is no empowerment if there is no guru. And ordinary human beings cannot perceive the *sambhogakāya* at all. Actually, neither can bodhisattvas on the stages until the eighth *bhūmi*.

Author: Malcolm

Date: Monday, November 28th, 2022 at 11:20 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

heart said:

I have many friends whose master died and then had a reincarnation recognised but it hasn't really matter for them so much. Tulkus are mainly important for Tibetan monasteries not for individuals. I personally doubt they will save Western organisations like Rigpa or DC. But who knows.

/magnus

Shaiksha said:

But, isn't this case unique? Currently, there is no one who is authorized to transmit the Longsal cycle discovered by CNNR? Or, at least, no one who are authorized and are teaching/passing down the cycle.

Malcolm wrote:

The same highly placed source confirmed that ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat.

Author: Malcolm

Date: Monday, November 28th, 2022 at 8:45 PM

Title: Re: Ultimate emptiness of matter

Content:

Aemilius said:

There is a real objective length, that is based on the size of atoms, quarks (or strings).

Malcolm wrote:

Maybe, it's not completely settled, and this may just represent a current limit to empirical analysis.

Author: Malcolm

Date: Monday, November 28th, 2022 at 8:38 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

heart said:

I have many friends who's master died and then had a reincarnation recognised but it haven't really matter for them so much. Tulkus are mainly important for Tibetan monasteries not for individuals. I personally doubt they will save Western organisations like Rigpa or DC. But who knows.

/magnus

Malcolm wrote:

100% agree.

Author: Malcolm

Date: Monday, November 28th, 2022 at 9:52 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

Meaning empowerments don't use any substances, so they can definitely be given on line.

Astus said:

'With regard to receiving the empowerment Lord Jigten Sumgon had said that when you understand the meaning of the empowerment, when the meaning of the empowerment arises in your mind stream, that is when you have received the empowerment. So receiving the empowerment is not only receiving the vase on your crown. The vase is also just a symbol. But what's important is to understand the meaning and to gain some experience. So this is how what actually receives the empowerment.'

(Drupon Rinchen Dorje Rinpoche, 11.07.2020, [https://youtu.be/4FtkBvOxuGc?t=1240 - 21:19](https://youtu.be/4FtkBvOxuGc?t=1240-21:19))

Seeker12 said:

There are also stories about some master for example having a dream about Khyentse Wangpo or Vimalamitra or whatever who might put a text on their head and confer the transmission of all termas, or of the full Kangyur, or things like this.

Malcolm wrote:

You can be certain they all first received everything in the normal conventional way.

Author: Malcolm

Date: Monday, November 28th, 2022 at 3:47 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 8:13 PM

Title: Re: Ultimate emptiness of matter

Content:

Aemilius said:

The existence of Planck's length takes away some of the arguments of Madhyamaka.

The long and short -argument is not absolutely valid anymore, as there is a limit at the short end of the scale. The short and long can now be defined on the basis of Planck's length, which takes away the absolute relativity of "long and short".

Malcolm wrote:

https://www.fnal.gov/pub/today/archive/archive_2013/today13-11-01_NutshellReadMore.html

Aemilius said:

So why is the Planck length thought to be the smallest possible length? The simple summary of Mead's answer is that it is impossible, using the known laws of quantum mechanics and the known behavior of gravity, to determine a position to a precision smaller than the Planck length. Pay attention to that repeated word "known." If it turns out that at very small lengths, some other version of quantum mechanics manifests itself or the law of gravity differs from our current theory, the argument falls apart. Since our understanding of subatomic gravity is incomplete, we know that the statement that the Planck length is the smallest possible length is on shaky ground. Still, until a better theory of quantum gravity is devised, the Planck length is the best estimate we have for a minimum length.

Malcolm wrote:

So, Madhyamaka arguments remain valid. Length is relative. Further, even were there an absolute smallest length, long would exist relative to it, and vice versa.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 12:35 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

Meaning empowerments don't use any substances, so they can definitely be given on line.

Astus said:

'With regard to receiving the empowerment Lord Jigten Sumgon had said that when you understand the meaning of the empowerment, when the meaning of the empowerment arises in your mind stream, that is when you have received the empowerment. So receiving the empowerment is not only receiving the vase on your crown. The vase is also just a symbol. But what's important is to understand the meaning and to gain some experience. So this is how what actually receives the empowerment.'

(Drupon Rinchen Dorje Rinpoche, 11.07.2020, <https://youtu.be/4FtkBvOxuGc?t=1240-21:19>)

Malcolm wrote:

That's not really what we are talking about here. You ought to stay in your lane.

Vajrayana is not your speciality.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 8:42 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

Dzogchen is unconstructed - not dependent on anything.

Malcolm wrote:

That's true of the basis; but that is not true of the person who is trying to realize the meaning of the basis, a.k.a, the primordial state.

A person needs a path, and they need to understand that path concretely. Your error is in engaging in inflated, grandiose bullshit about Dzogchen, where JD asked a simple question about a mental factor and its role in meditation. Maybe it's better you and Jules quit while you are behind.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 7:41 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Devotion

Malcolm wrote:

That's not what dad pa, śraddhā, means here. Here, dad pa means "a clear mind with respect to the object."

It helps to know what technical terms mean in their context, even if one is an aspiring Dzogchen practitioner.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 3:50 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I posted this thread based on Dzogchen instructions and experiences...

Malcolm wrote:

Bob's afraid that if anyone thought they might have to learn anything new, they'd be frightened away from Dzogchen teachings.

Might as well throw away Longchenpa, whom ChNN described as the ultimate Tibetan authority in Dzogchen teachings.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 3:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

There are several other 5 capacities - but this is the one from ChNN on how we train in Dzogchen which includes and is based on the 5 capacities in Sutra.

Malcolm wrote:

In other words, you know they are found in sutra (and also tantra) but you didn't recall (since I am certain you've learned this somewhere) that these five are part of what are termed "the thirty-seven adjuncts of awakening."

https://www.rigpawiki.org/index.php?title=Thirty-seven_factors_of_enlightenment

These things are useful to know, since the Dzogchen tantras describe the path in these general terms as well, though they typically use a more abbreviated form of path description.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 12:53 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

ChNN did not.

Malcolm wrote:

ChNN wanted to set up a Shedra for the five sciences. Of course, one can study Dzogchen without learning Abhidharma, etc., but one will certainly understand its textual systems better by studying their foundation, which include Abhidharma, and so on, since Dzogchen tantras spend a great deal of time analyzing and discussing various tenet systems for their faults and qualities. So in order to improve people's knowledge so they could understand Dzogchen teachings better, he wanted a place where they could learn these things. He and I discussed this several times.

Those who claim that their knowledge and understanding of Dzogchen won't be improved by studying lower yānas don't really understand Dzogchen very well.

For example, he always began every introductory teaching with the "five capacities." Pop quiz: where do the five capacities come from?

Author: Malcolm

Date: Saturday, November 26th, 2022 at 6:05 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

heart said:

I am completely fine with online live, but it has to be live. No recordings. But it seems Garchen Rinpoche don't agree strangely enough.

/magnus

Malcolm wrote:

Agreed. The only reason I replied is that you left out the "online" part.

Author: Malcolm

Date: Saturday, November 26th, 2022 at 5:17 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

heart said:

I don't want to do this discussion again but all my lamas think that if it isn't live it isn't.

Malcolm wrote:

Not exactly. Khenchen Namdrol went through a list of empowerments in a major empowerment, and specified which could be given online, and which would not. In the end, the lower vase initiation cannot be given on line, since it uses substances. The three higher initiations, he reasoned, could be given online, because even the substances they use are symbolic.

Meaning empowerments don't use any substances, so they can definitely be given on line.

Author: Malcolm

Date: Saturday, November 26th, 2022 at 1:25 AM

Title: Re: World Cup 2022

Content:

Giovanni said:

Can I make a suggestion?

Next time you are watching a football match and a striker is running towards goal, switch your attention away from her/him and focus on the defence players particularly the goalkeeper. Watch their skill in impeding the striker without incurring a penalty and the saves made by the goalie.

It's like switching from the breath in the nasal passages to the abdomen! It's involves the entire body/ team.

DNS said:

NBA basketball game

Malcolm wrote:

Completely different animal than European football.

Author: Malcolm

Date: Thursday, November 24th, 2022 at 11:06 PM

Title: Re: World Cup 2022

Content:

Norwegian said:

Trying to give an analysis of the perceived quality of football through probability theory is definitely peak STEM behavior. Do you use probability theory to determine how good a movie is also? What about music? Or literature? Or do you draw the line somewhere?

As for the suggestions shared here on how football can be changed "for the better", they're like someone who talks about how they really enjoys sushi, except sushi could be so much better if only you replaced the seafood with burger meat and buns, and the rice with cheese and onions.

Malcolm wrote:

This is some good Dharmawheel...

Author: Malcolm

Date: Thursday, November 24th, 2022 at 9:23 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I've seen/experienced a few different presentations it seems like where there are pointing out via Shamatha prior to anything that looks like DI ala ChNN. For instance in A Tri the only thing that resembles DI to me comes later. Maybe I'm missing some subtle

thing about types of transmission.

Malcolm wrote:

One uses experiences as a basis for DI. The experience they are using here is gnas pa, the calm state.

Author: Malcolm

Date: Thursday, November 24th, 2022 at 9:20 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Malcolm wrote:

he descrined it in chapter 5, that one has to use an indirect method. He states, either though using a mantra or regular śamatha, one must enter the first dhyāna, aka perfect śamatha, with its five characteristics: vitarka, vicara, pr̥ti, sukha, and ekagraha (initial attention, sustained attention, physical ease, mental ease, and one pointedness) and do this in the context of having intellectually cultivated Dzogchen view as described in chapter 5. Obviously, one defect is a lot of people mistake the access mental factor, vitarka (rtog pa) for full śamatha.

Kai lord said:

Why is calm abiding insufficient? And Wouldn't the bliss one experience in first jhana interfere with the cultivation of dzogchen view?

Malcolm wrote:

The goal here, as Rongzom says, is absolute mindfulness (dran pa) encompassed by total awareness (shes bzhin).

No, vitarka and vicara are still present, therefor, one can switch objects and so on.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 11:53 PM

Title: Re: Nagarjuna's Argument Against Motion

Content:

Subcontrary said:

Where does motion begin?

Malcolm wrote:

It doesn't begin, since one can only ascertain [present] motion in relation to something has either moved or not moved. Nāgārjuna is refuting agents and actions in this section, the idea that there are moving movers, and so forth. It's a constant theme in the MMK.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 10:19 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

Does this method correspond to the sem de and Mahamudra presentations that develop shamatha to a certain point prior to pointing out/introduction?

Malcolm wrote:

This is one of the sems sde methods, but it occurs after receiving Dzogchen transmission. There are no sems sde methods to develop anything prior to Dzogchen transmission. There is no such thing as "sūtra Dzogchen."

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 9:44 PM

Title: Re: Looking for Bell & Dorje

Content:

Kjigme said:

Where can I find a good quality Bell and Dorje? I don't want to pay anything over 120 US.

There are some many options online, but how do I know their qualities are good?!

I've heard that the best bells come from Dehradun, India.

Does anyone know a trust worthy site?

Thanks

Malcolm wrote:

Then you won't find a vajra and bell worth owning.

Kjigme said:

Is it the price? What's a good price range than?

Malcolm wrote:

https://tibetanspirit.com/products/bell-vajra-dehradun-highest-quality-9?variant=42149214880001¤cy=USD&utm_medium=product_sync&utm_source=google&utm_content=sag_organic&utm_campaign=sag_organic&utm_campaign=gs-2018-11-09&utm_source=google&utm_medium=smart_campaign&gclid=CjwKCAiApvebBhAvEiwAe7mHSH3O2CrU0cl1Y6Hhb1f3K4a17p6ptN8odNRB53qVp_rcRqYerSSpCxoCRVgQAvD_BwE

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 11:32 AM

Title: Re: Looking for Bell & Dorje

Content:

Kjigme said:

Where can I find a good quality Bell and Dorje? I don't want to pay anything over 120 US.
There are some many options online, but how do I know their qualities are good?!
I've heard that the best bells come from Dehradun, India.
Does anyone know a trust worthy site?

Thanks

Malcolm wrote:

Then you won't find a vajra and bell worth owning.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 7:33 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

To put it another way: Whatever one thinks about Rigpa, is not Rigpa.

Johnny Dangerous said:

That goes without saying, but that is not the issue and never was. If it were we could all just read about Dzogchen, and would never need introduction, ancillary practice, etc.

Instead we have to receive introduction/pointing out and preferably also instructions on clarification and dispelling doubt, etc. from a teacher.

The point is that consigning oneself to ignorance of ones own cognitions is actually, according to some presentations, basically a form of Marigpa.
we have to receive introduction/pointing out and preferably also instructions on clarification and dispelling doubt, etc. from a teacher.

Jules 09 said:

- Yes indeed. That is probably the best way to find answers to your questions.

Malcolm wrote:

Yes, and you are not a teacher.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 5:59 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

This is actually not correct, as far as I know. I can supply quotes later, but for instance Tasha Nyamgel cites the ability to recognize subtle cognition as vital to recognition of Rigpa. That is, to truly recognize and stabilize Rigpa, one cannot be ignorant of rtog pa,

in fact one has to have precise ability to notice the stream of continuous rtog pa moments and ignoring it or blocking them gets one stuck at an earlier part of the process related to only having awareness of “coarse cognition.” In fact, ones ability to not even notice them keeps practice at the level of shamatha, I think.

Malcolm wrote:

Better to use the term vitarka here. Vitarka is the operative mental factor in access concentration. Rongzom states in the chapter 6 of his Intro to Mahāyāna Systems that if one cannot directly discover and be in knowledge of Dzogchen as he described it in chapter 5, that one has to use an indirect method. He states, either though using a mantra or regular śamatha, one must enter the first dhyāna, aka perfect śamatha, with its five characteristics: vitarka, vicara, prīti, sukha, and ekagraha (initial attention, sustained attention, physical ease, mental ease, and one pointedness) and do this in the context of having intellectually cultivated Dzogchen view as described in chapter 5. Obviously, one defect is a lot of people mistake the access mental factor, vitarka (rtog pa) for full śamatha.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 5:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

- Which means that, during Rigpa, Rtog pa is absent.

Malcolm wrote:

Which mean you have mistaken kalpana (rtog pa), concepts, which we are not talking about here; for vitarka (rtog pa), initial attention, which is what we are talking about here, because you are clearly unfamiliar with the presentation of mind and its mental factors (citta and caittas) and how terms like vitarka and tarka are translated into Tibetan (rtog pa).

The only time rtog pa/vitarka is absent in a sentient being who belongs to the desire realm is when their minds are in equipoise in second dhyāna on up. But since all eight dhyānas are actually conceptually-driven with an object of concentration, dhyāna and rig pa are not alike. Since there is no object in trekcho, it doesn't matter that in this state there exist neutral mental factors such as the mahābhūmikas—samadhi, cetana, and so on—as well as vitarka (rtog pa), vicara, and so on, or positive mental factors, like faith, etc., or even afflicted and negative mental factors. Where there is citta, a mind, there are caittas, mental factors.

In trekcho one is just resting in the direct perception of the sense organs with no particular object to focus upon, that is why any concepts (rtog pa, kalpana) that arise in rig pa automatically vanish without needing to apply an antidote, because sense cognitions are nonconceptual by nature, and mind (manas) isn't chasing any mental factors, concepts, or even uncompounded phenomena as its object in the

dharmāyatana. But to claim concepts can never arise while in rig pa's equipoise, this is a very mistaken idea.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 1:50 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

Been reading a few things and this is becoming relevant practice wise. Is this a good definition of rtog pa or am I getting confused?

If you have to be specific, what is the real difference between “coarse” and “subtle” cognition , is it just how it is experienced by the meditator?

This also connects with some of the discussions we have on thought vs. Rigpa, as in some presentations it seems that working with subtle cognition is absolutely vital.

Malcolm wrote:

You are discussing vitarka (rtog) and vicara (dpyod). These are two mental factors that accompany all desire realm minds. Vitarka, for example, is used to enter dhyāna; vicara sustains it. Some people translate as coarse and subtle, but really it refers to mental factor that allows us to switch objects and then one to sustain our attention on an object.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 10:47 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Sādhaka said:

I mean yeah I'm aware that there are and were many Sakyapa Dzogchen practitioners....

Although:

https://en.m.wikipedia.org/wiki/Sakya_Monastery

Sakya Monastery houses a huge library of as many as 84,000 books on traditional stacks 60 metres long and 10 metres high. Most of them are Buddhist scriptures, although they also include works of literature, history, philosophy, astronomy, mathematics, agriculture and art. One scripture weighs more than 500 kg, the heaviest in the world. The collection also includes many volumes of palm-leaf manuscripts, which are well-preserved due to the region's arid climate. In 2003, the library was examined by the Tibetan Academy of Social Sciences. The monastery started to digitize the library in 2011. As of 2022, all books have been indexed, and more than 20% have been fully digitized. Monks now maintain a digital library for all scanned books and

documents.

...if any of the remaining eleven commentaries, that ManiThePainter referred to, were to be found there, they probably would have turned up by now...?

Malcolm wrote:

Not necessarily. The volumes have been indexed, not the contents.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 8:06 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Sādhaka said:

Not sure why that^ didn't show up in my previous post; but to try again....

Anyhow, it turns out that that^ is something from 2011 afterall, and is seeming to be made into something that it's not on some social media websites. Therefore probably no Dzogchen Tantra commentaries to be found there.

Malcolm wrote:

At Sakya? There most certainly will be.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 5:11 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

That luminosity is a unique, individual continuum. It's not transpersonal.

muni said:

That is dharmata.

There is the dharmadatu as the quote and there is dharmata. As I made it not clear, it is written in the post by Jules., a teaching by Namkai Norbu Rinpoche.

Malcolm wrote:

A teaching that apparently neither you nor Jules understand correctly.

You forget, Namkhai Norbu is my teacher.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 4:51 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

But you got the written certification from Changchub Dorje, didn't you?

And the proof of realization?

That's great.

Can I see it?

Malcolm wrote:

Chogyal Namkhai Norbu was asked in the mid-70's to teach the Italian members of a Karma Kagyu center by the 16th Karmapa after their teacher died. Before that, he was teaching on his own. He never claimed to be authorized by anyone to do anything. When the Karmapa asked him, he told the Karmapa, fine, but he was only interested in teaching them Dzogchen. The rest is history.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 4:41 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

Just to clarify: LS didn't do the retreats under another Lama's direction. He asked NN what he should do.

Malcolm wrote:

Well, this then leads to the next question. What retreat? How long? What fire puja text, etc.? When did Lama Sherab meet ChNN? Etc., etc.

Generally speaking, announcements by people who are previously unknown like this are suspicious, that's why people are suspicious. They are suspicious because you two are seeking to gather students through a website that possesses a sensationalist name, using the name of a deceased, famous master and claiming to be authorized lineage holders of said master; and advertising that you are all about training people to become siddhas. Are you both siddhas? Really? How can those who are not siddhas train siddhas?

So you should not be at all surprised when people begin to demand proof of endorsement, and even when something is provided, demand more proof, and still continue to be doubtful, even when you consider proof is provided.

It's better not to make such claims, and merely say, this person studied with x gurus, and did these retreats, studied here, there, received this and that, etc., etc. That is my constructive advice to you as a vajra sibling.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 2:01 AM

Title: Re: Did Namkhair Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

Hello, Malcom, Jason and everyone here at Dharma Wheel.

This is Lama Fede. It's been ages since I've been on this forum. Last time I was here, I was in the Sakya. How things have changed for us. I'm writing this since Lama Sherab is in mourning for Lho Ontul Rimpoche, another of his teachers and a close friend of Namkhair Norbu.

Malcolm wrote:

Hi Fede:

Ok. The issue here is a question of language. Chogyal Namkhair Norbu did not authorize your friend to teach. Authorizing your friend to "teach" would mean being part of SMS. The only person, apart from his children, that ChNN explicitly authorized to give empowerment, and so on, is the Chinese Khenpo, Yeshe Wangpo. So, there is no evidence for your friend's claim. Agreeing that he was qualified to teach and give empowerments outside Dzogchen community is not "blessed."

All ChNN said was that your friend had satisfied the traditional requirements of doing the approach and accomplishment of a major Yidam and the fire puja. They don't do fire pujas after the three roots in the DC. It's not part of the three roots requirements in SMS.

This might be seen as an endorsement by some. But it's clear from this email that ChNN is just making an observation. There are, at this point, some thousands of westerners with the same qualifications, of whom ChNN would make the same observation.

It's clear that this your friend cannot teach in the DC, because he did not participate in the SMS teacher training. That means he was not authorized at all. I am also not authorized at all by Chogyal Namkhair Norbu to teach. I never sought to be an SMS teacher for a number of reasons.

Is your friend qualified to teach? That's between his students and he. I don't have an opinion about that one way or another.

Using dead gurus as endorsements on websites can be problematical, as this thread shows.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 1:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

That luminosity is a unique, individual continuum. It's not transpersonal.

Pietrepa said:

If I recall correctly sometimes you have been mentioning that the partless moments of consciousness are "immune" to madhyamaka analysis.

So is that luminosity understood as an individual continuum also merely dependently designated upon its parts i.e. the successive moments?

Malcolm wrote:

Yes, of course. Everything is conventional, even the three kāyas.

Author: Malcolm

Date: Monday, November 21st, 2022 at 10:30 PM

Title: Re: Self-Ordained Monks (split)

Content:

Seeker12 said:

That is sort of the external, exoteric understanding, but there is also an inner, esoteric understanding which can be understood by those who have appropriate merit, basically speaking. FWIW.

Malcolm wrote:

Special pleading is a fallacy.

"Special pleading is an informal fallacy wherein one cites something as an exception to a general or universal principle, without justifying the special exception."

Author: Malcolm

Date: Monday, November 21st, 2022 at 7:54 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

muni said:

Emptiness is the base: it is like space, in which all things can manifest and exist. All sentient beings and their sensory fields exist in and by that space.

Thank you all for yours conversation. Then there is no trace of division.

Since no thing/being is out of emptiness, the base. All inclusive all embracing, by the grace of emptiness all is possible.

"The view is like the bright sky:
Free from all that is high or low, divided or partial,
Neither wide nor narrow, it is beyond attempts to verbalize it—
Apply the tool of insightful understanding straight away." Longchenpa.

"Dodurupchen says that all phenomena/beings are quite definitely such that they arise as rigpa energy or rigpa display. From the point of view of the new schools of tantra (sarma), everything that appears arises as the display of great bliss, and the display of emptiness. In the terminology of Dzogchen whatever manifests arises as the display of rigpa, and that is certain. So the agent responsible for all of this as well as the space and ground for it all, is the single state of Clear Light. Everything, in fact, is the display or array of Clear Light." Dalai Lama

As gratitude for clarification of Dharmata and Dharmadhatu*!

Malcolm wrote:
That luminosity is a unique, individual continuum. It's not transpersonal.

Author: Malcolm
Date: Sunday, November 20th, 2022 at 11:44 AM
Title: Lho Ontul Rinpoche has passed
Content:
Malcolm wrote:
Just a quick note. Many of us took teachings from Lho Ontul Rinpoche. he passed today at 1am Indian time in Dhera Dun. I first met him in 1998. He was a really good person. A real Dzogchenpa.

Author: Malcolm
Date: Sunday, November 20th, 2022 at 5:50 AM
Title: Re: This odd quote by Master Hsuan Hua
Content:
ShantiM said:
If anyone might have an explanation for this?

Malcolm wrote:
Mistaken opinion. It's as simple as that.

Author: Malcolm
Date: Sunday, November 20th, 2022 at 3:47 AM
Title: Re: Rendering 'Atman' as 'Self' is misleading
Content:

Injrabodi said:

Anyways I do agree with you that "self" is a terrible translation for atman.

Malcolm wrote:

Technically, it's root meaning is closest to pneuma, i.e. spirit:

atman (n.)

in Hindu philosophy, the self or soul, 1785, from Sanskrit atma "essence, breath, soul," from PIE *etmen "breath" (a root found in Sanskrit and Germanic; source also of Old English æðm, Dutch adem, Old High German atum "breath," Old English epian, Dutch ademen "to breathe").

<https://www.etymonline.com/search?q=atman>

However, the term has the connotation in Sanskrit texts of essence, identity, and so. In Buddhist texts, it pejoratively refers to the mistaken sense of an integral identity that results from I-making (ahamkāra).

Author: Malcolm

Date: Sunday, November 20th, 2022 at 2:26 AM

Title: Re: Arrow (dadar) twirled clockwise or counterclockwise?

Content:

Dharmaswede said:

(Due to long covid I forget the most basic things, and Googling has oddly not been successful).

I assume clockwise... but want to be sure.

Thank you.

Malcolm wrote:

Both ways actually. Clockwise when sending messengers out to gather life force, counterclockwise when gathering it in.

Author: Malcolm

Date: Sunday, November 20th, 2022 at 2:19 AM

Title: Re: ftx

Content:

Norwegian said:

Trusting crypto is beyond stupid.

Malcolm wrote:

Perfect example of Keynes's Great Fool Theory. Non-state backed currencies are just

gambling.

Author: Malcolm

Date: Saturday, November 19th, 2022 at 10:56 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

Is this then a translation issue in regards to The Six Lamps? The second lamp is titled "The Lamp of the Flesh Heart." I could understand translation discrepancies, but surely these teachings come down in an oral lineage as well?

I am not disputing what you say in regards to longchenpa, etc., as I always understood it this way as well.

Malcolm wrote:

Tsi ta sha means "fleshy heart", the same term is used in Nyinthig aural lineage. But it does not refer to, the heart that pumps blood. Citta is translated in these texts as "snying," where it refers to center of the torso, not the heart that is responsible for circulation. The reason is that the heart is responsible for its circulation of blood is the site of the karma vayus.

Passing By said:

The 21-Nails and Gyalwa Chaktri also go on to say that the material heart concerned in this Lamp (".....sha'i tsi-ta ni...." to give the transliteration provided in my copy of those texts) is maroon colored like a cornelian pavilion with white projections. Doesn't that sound like the circulatory system's heart?

Malcolm wrote:

It's tempting to identify it as the so-called don snying, the heart muscle, but there is another explanation. The Sound Tantra states:

In the celestial mansion of the precious heart (tsi tta),
the precious gathering has eight doors.

This is explained by Vimalamitra as follows:

"The so-called citta means that since the elements gather, the body forms. Since the body gathers, the nāḍīs form. Since the nāḍīs gather, the bindus form. Since the bindus gather, lights and colors form. Since the colors gather, the vāyus form. Since the vāyus gather, pristine consciousnesses (ye shes) form. As such, the gathering point of all the nāḍīs is the citta. Since that is the basis for the arising of qualities, the pristine consciousness of vidyā is located in the precious celestial mansion. "Precious" refers to the gathering of all the nāḍīs, termed "the life of samsara and nirvana." There are four nāḍīs that are the native place of the elements, there are two nāḍīs in which two

elements each are combined, adding up to six. There are two more nāḍīs that of male and female combined four elements, totaling eight. These are in the main and intermediate directions."

And:

Pristine consciousness is located in the heart, the so-called "citta", the center of the body where all the nāḍīs gather.

The heart muscle is not in the center of the body, and Tibetans were quite aware of this. Thus, the reason why the citta is called the citta is because it is the center point of all the nāḍīs, as explained above.

Author: Malcolm

Date: Saturday, November 19th, 2022 at 12:05 PM

Title: Re: White wolf symbolism

Content:

Kjigme said:

Thanks guys

Malcolm wrote:

FYI, an albino wolf, in the Tibetan world, would most likely be regarded as an inauspicious sign, largely as a result of albinism being regarded as inauspicious in Buddhism. For example, originally albinos could not ordain, and so on. It's not like NA culture, where albinism in buffalos is regarded as sacralizing.

jet.urgyen said:

white lions are symbol of perfect courage, and white goats of perfect perseverance; this aren't inauspicious. perhaps albino and white aren't the same thing?

Malcolm wrote:

I've never seen, in all the thousands of texts i have read in Tibetan, any reference to white wolves. Tibetan wolves have the same range of colors as other wolves, predominantly gray, with black, yellow, and whitish color. But a white wolf would be albino.

A snow lion is not a real creature, and I've never heard of a white goat of perfect perseverance, not saying the term does not exist somewhere, but I have not run across such an idea in my reading.

Author: Malcolm

Date: Saturday, November 19th, 2022 at 12:12 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

Astus said:

I deemed it a necessary point to make, just to see what might qualify as 'sudden enlightenment' as found in Chan.

Malcolm wrote:

You'd have been better off with the Manjuśrīnamasāṃgīti, etc.:

Differentiated in a single instant,
in one instant, perfect buddhahood.

Granted, this is quite a late text, appearing in the 8th century. But it is contemporary with the Samye "debate" and more importantly, has an Indian provenance.

Astus said:

The fundamentally important Treatise on Awakening Mahayana Faith is quite explicit:

Malcolm wrote:

Chinese apocrypha.

Astus said:

And the Surangama Sutra states:

Malcolm wrote:

Chinese apocrypha.

Astus said:

(<https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225469.html>)

Malcolm wrote:

Maybe not a Chinese apocrypha, but unclear in origin.

Author: Malcolm

Date: Friday, November 18th, 2022 at 10:55 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

We have, for example, a text attributed to Vimalamitra on a nongradual approach, the The Meaning of the Sudden Entrants Nonconceptual Cultivation [cig car 'jug pa rnam par mi rtog pa'i bsgom don], is preserved in the Tenjur. Does this really represent an

Indian sutra-based simultaneous entry? Hard to say.

Author: Malcolm

Date: Friday, November 18th, 2022 at 9:49 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Thank you very much!

So, to check whether I understood that correctly in terms of actual meditation, the three aspects of essence, nature, compassion would be essence = the empty aspect of consciousness, nature = the aspect of consciousness that allows representations of the world to arise (ie the conscious aspect of consciousness. The reflective aspect of the mirror.) and compassion = the awareness aspect of consciousness that apprehends all these representations. These three are inseparable from each other...

Malcolm wrote:

The compassion is conscious aspect. The nature is the representations, otherwise, correct.

Passing By said:

Also, is it accurate to say that the five lights and five wisdoms are equivalent?

Malcolm wrote:

The five lights are the radiance of the five pristine consciousnesses.

The progression of the five kāyas, pristine consciousnesses, lights, elements, and so on, is explained pretty well in the Self-Arisen Vidyā Tantra.

Author: Malcolm

Date: Friday, November 18th, 2022 at 2:31 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Right, imputed because of ignorance. But nevertheless, whether as the five lights or the five elements, they still require the consciousness of the basis to be apprehended, so in that case, why are they not considered mental factors, especially since they are appearances and not the objects themselves?

Malcolm wrote:

Because they do not arise from traces, as in the Yogacāra system. The five elements of the universe have their own causes and conditions. If we impute them to our own state, then we become dependent on them, etc.

Passing By said:

Ok, so can it be said like this?

The five lights are aspects of consciousness but appear as the five elements of relative appearances due to imputing ignorance. These relative appearances, their manner of appearance and mode of arising etc are not dependent on our own state but nevertheless, in actuality, they stem from our own five lights. Stuff happens around you independently of your own mental state but it is all still ultimately representations generated by your consciousness

Malcolm wrote:

Not generated by your consciousness, reflected in your consciousness with distortion. This is the important distinction between Dzogchen and Yogacara.

Author: Malcolm

Date: Friday, November 18th, 2022 at 1:17 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Relative appearances are the play of the five lights manifesting as the five elements, this process of which stems from the cognitive potentiality of the basis, is this correct?

Malcolm wrote:

Imputed as the five elements.

Passing By said:

Right, imputed because of ignorance. But nevertheless, whether as the five lights or the five elements, they still require the consciousness of the basis to be apprehended, so in that case, why are they not considered mental factors, especially since they are appearances and not the objects themselves?

Malcolm wrote:

Because they do not arise from traces, as in the Yogacāra system. The five elements of the universe have their own causes and conditions. If we impute them to our own state, then we become dependent on them, etc.

Author: Malcolm

Date: Friday, November 18th, 2022 at 1:02 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Relative appearances are the play of the five lights manifesting as the five elements, this process of which stems from the cognitive potentiality of the basis, is this correct?

Malcolm wrote:

Imputed as the five elements.

Passing By said:

"Emptiness needs something to be empty. There is no emptiness without there being something to be empty."

^ But why does emptiness necessarily have to be confined to an individual mindstream on the ultimate level? To use the example of space as a symbol of emptiness, how can space be confined?

Malcolm wrote:

There are sixteen or eighteen emptinesses.

That space is a symbol of emptiness because space here is uncompounded space, which is a nonexistent. So, there is also the emptiness of the uncompounded.

Emptiness is always the emptiness of something. There is no universal "emptiness of everything." This is why one only has to realize the emptiness of one thing to know the emptiness of all things. On the other hand, there is no emptiness to even speak of without something to be empty. This is why emptiness is also empty. While I don't specifically think the list below is perfectly translated, you can get the general idea.

emptiness of the outer (Tib. ཕྱི་སྟངས་པ་ཉིད་, chi tongpa nyi, Wyl. phyi stong pa nyid)

emptiness of the inner (Tib. རྒྱ་སྟངས་པ་ཉིད་, nang tongpa nyi, Wyl. nang stong pa nyid)

emptiness of the outer and inner (Tib. ཕྱི་རྒྱ་སྟངས་པ་ཉིད་, chi nang tongpa nyi, Wyl. phyi nang stong pa nyid)

great emptiness (Tib. ཆེན་པོ་སྟངས་པ་ཉིད་, chenpo tongpa nyi, Wyl. chen po stong pa nyid)

emptiness of the beginningless and endless (Tib. ཐོག་མ་དང་མཐའ་མ་མེད་པའི་སྟངས་པ་ཉིད་, tokma dang tama mepe tongpa nyi, Wyl. thog ma dang mtha' ma med pa'i stong pa nyid)

emptiness of the conditioned (Tib. དུས་བྱས་སྟངས་པ་ཉིད་, dü je tongpa nyi, Wyl. 'dus byas stong pa nyid)

emptiness of the unconditioned (Tib. དུས་མ་བྱས་སྟངས་པ་ཉིད་, dü mache tongpa nyi, Wyl. 'dus ma byas stong pa nyid)

emptiness of emptiness (Tib. སྟངས་པ་ཉིད་སྟངས་པ་ཉིད་, tongpa nyi tongpa nyi, Wyl. stong pa nyid stong pa nyid)

emptiness beyond extremes (Tib. མཐའ་ལས་འདས་པའི་སྟངས་པ་ཉིད་, tale depe tongpa nyi, Wyl. mtha' las 'das pa'i stong pa nyid)

natural emptiness (Tib. རང་བཞིན་སྟངས་པ་ཉིད་, rangshin tongpa nyi, Wyl. rang bzhin stong pa nyid)

emptiness of the unobserved (Tib. མཚན་ཉིད་མེད་པའི་སྟངས་པ་ཉིད་, tsennyi mepe tongpa nyi, Wyl.

mtshan nyid med pa'i stong pa nyid)

ultimate emptiness (Tib. རྫོགས་པ་ཉིད་སྟོང་པ་ཉིད་, ngowo nyi tongpa nyi, Wyl. ngo bo nyid stong pa nyid)

emptiness of the indispensable (Tib. དོར་བ་མེད་པའི་སྟོང་པ་ཉིད་, dorwa mepe tongpa nyi, Wyl. dor ba med pa'i stong pa nyid)

emptiness of the essential nature of non-entities (Tib. དངོས་པོ་མེད་པའི་དོར་བ་ཉིད་སྟོང་པ་ཉིད་, ngöpo mepe ngowo nyi tongpa nyi, Wyl. dngos po med pa'i ngo bo nyid stong pa nyid)

emptiness of all phenomena (Tib. མཚན་ཐམས་ཅད་སྟོང་པ་ཉིད་, chö tamche tongpa nyi, Wyl. chos thams cad stong pa nyid)

emptiness of specific characteristics (Tib. མཚན་ཉིད་སྟོང་པ་ཉིད་, tsen nyi tongpa nyi, Wyl. mtshan nyid stong pa nyid)

https://www.rigpawiki.org/index.php?title=Sixteen_kinds_of_emptiness

Author: Malcolm

Date: Thursday, November 17th, 2022 at 11:54 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

SilverFantasy said:

I'm a Dzogchen practitioner, but have been really fascinated by the potential Chan influence on the practices, and of the origin of the belief in "Sudden Enlightenment" (compared to gradual). I was wondering if anyone knew anything about the history of this practice in India? Obviously things like the Heart Sutra point to it, and I'm familiar w/ the idea of Bodhidharma bringing it into China. But were there schools that had "Chan" like practices in India, before Chan? Or was Chan really the originators of this idea?

Thanks

Malcolm wrote:

The source of the idea of sudden awakening is in the Lankāvatāra Sūtra, which was the sūtra Bodhidharma brought with him to China. There is a comment by Śrī Siṃha in one of his commentaries in the Bairo Gyud Bum, where he discusses the Chinese approach to the two truths as "simultaneous entry."

Author: Malcolm

Date: Thursday, November 17th, 2022 at 10:55 PM

Title: Re: Significance of blue lotus flower

Content:

Pårl said:

Hi all

I found this definition via Google Search:

"The Blue Lotus in Buddhism is the symbol of the victory of the spirit over the senses, of intelligence and wisdom, of knowledge. It is generally represented as a partially opened

bud, whose center is unseen, the embodiment of the “perfection of wisdom”.”

Malcolm wrote:

Generally, there is a blue poppy, called utpala in Sanskrit (which is not a lotus), held by some deities, which has a blossom, a semi open blossom, and a bud, representing the three kāyas.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 10:27 PM

Title: Re: a poll about fifth precept

Content:

dawn of peace said:

but in Mahayana sects, you can take refuge and five precepts separately.

Malcolm wrote:

This is not correct at all for the Tibetan tradition. When one participates in a refuge ceremony, all five disciplines are explained, along with the commitments of refuge. One receives all five disciplines, but can elect to follow, one, two, three, or all five. But it is not the case that one can go for refuge with at least adopting the discipline of refraining from taking life and the commitments of refuge.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 8:57 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

That is also compatible with the HYT teaching about a very subtle indestructible wind being present since beginningless time.

Malcolm wrote:

Consciousness and vayu are inseparable. All movements of consciousness are movements of vayu. Nama and rupa are likewise inseparable.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 5:40 AM

Title: Re: White wolf symbolism

Content:

Kjigme said:

Thanks guys

Malcolm wrote:

FYI, an albino wolf, in the Tibetan world, would most likely be regarded as an

inauspicious sign, largely as a result of albinism being regarded as inauspicious in Buddhism. For example, originally albinos could not ordain, and so on. It's not like NA culture, where albinism in buffalos is regarded as sacralizing.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 5:37 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

The karmic winds that disturb the lights, came from karmic traces left over by sentinel beings from the previous eon?

Previously I thought the five elements including wind, etc, are a result of imputing ignorance that apprehends the five lights as objects.

Malcolm wrote:

The perception of the five lights as five elements comes about from that imputing ignorance, correct. But in the Dzogchen scheme of things, there has to be color which is not correctly ascertained as the light of one's own state in order for there to be error/delusion.

Kai lord said:

Seems like very subtle winds already present before that.

Malcolm wrote:

Yes, since there is a neutral consciousness, which is an aspect of the basis.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 3:38 AM

Title: Re: How exactly do you "practice" the outer preliminaries?

Content:

tobes said:

Echoing JD's point (to some degree): turn this practice into a guru yoga.

i.e. one could repeatedly bring to mind a supplication requesting realisations of impermanence etc. These are common to many formal guru yogas, as well as Lam Rim prayers etc.

This way, the repeated contemplation becomes infused with blessings - it is the easy and swift way to accomplish the four thoughts.

Malcolm wrote:

A simpler and faster way is to apply them to your own life through your own experience,

rather than base them on stock imagery found in traditional texts. If one needs help through supplication, one isn't really taking them to heart.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 3:33 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Without the five colours, five elements can't arise?

Malcolm wrote:

Without the five lights, the five elements cannot be experienced.

Remember, also the Dzogchen tantras use the example of the six different perceptions of a liquid substance in the six realms.

Kai lord said:

So disturbance of the five light occurs before the Coemergent ignorance?

Malcolm wrote:

No, it is simultaneous with the connate ignorance. (Coemergent is not a proper English word, it's not in the dictionary).

Natan said:

So a Nirmanakaya experiences five elements?

Malcolm wrote:

In so far as a *nirmāṇakāya* possesses two-fold omniscience, sure. It is not as if a *nirmāṇakāya* is inert, like a piece of wood. When we talk about *ye shes*, pristine consciousness or gnosis, there are ten: the three of the basis, essence, etc., related to the *dharmakāya*; the five of the path, mirror-like, etc., related to the *sambhogakāya*; and two of the result, the two-fold omniscience, related to the *nirmāṇakāya*.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 1:09 AM

Title: Re: White wolf symbolism

Content:

pemachophel said:

Wolf as messenger (not necessarily white): 21 wolves help lead Gotsangpa to find the circumambulation path around Kailash.

Malcolm wrote:

Yes, and crows too. All black since they are messengers of the guardians.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 12:41 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Without the five colours, five elements can't arise?

Malcolm wrote:

Without the five lights, the five elements cannot be experienced.

Remember, also the Dzogchen tantras use the example of the six different perceptions of a liquid substance in the six realms.

Kai lord said:

So disturbance of the five light occurs before the Coemergent ignorance?

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No, it is simultaneous with the connate ignorance. (Coemergent is not a proper English word, it's not in the dictionary).

Author: Malcolm

Date: Thursday, November 17th, 2022 at 12:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Otherwise the only light that would be pristine would be a colorless one.

Malcolm wrote:

Yes, it is colorless itself. The color is derived from it being disturbed by the elemental karma vāyus. This is all described in some detail in the commentaries and root tantras.

For example, when you stir a glass of pure water with a glass stick, one sees the water shimmer because of the distortion of light through the water. The motion does not make the water impure, but water has a different aspect because it is in motion.

Buddhahood, pg. 76-77:

The trio of the essence, nature, and compassion of the original basis becomes the three ignorances. Since the essence is made the cause delusion, it is designated "the ignorance of the same identity" and becomes so. Once the nature is made the condition of delusion, since the vāyu of the impelling karma manifests as color, it is designated "connate ignorance" and becomes so...

Of course, we all know that the impelling karma is the karma that projects one from this

life to the next and so on.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 11:23 PM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dharmafirststeps said:

"If you're interested in receiving teachings from someone like this, the best way is probably to go slowly and carefully check him out yourself. Trying to get crowd verification via the internet or even via official bodies of the DC is unlikely to work well."

paljorgyatso said:

This is a tough situation. Here we are with a tradition that places maximum importance on the Guru and lineage, yet there is no way to verify someone's claims?

Malcolm wrote:

In the old days, before the internet, there never was any way to validate anyone's claims unless they were attached to a large institution. And further, a person's qualifications to teach are not really dependent on institutional endorsement, as we have discovered through a number of scandals in various schools since the 1970's. Even beyond this, even a good, institutionally-endorsed guru might not be a good fit.

paljorgyatso said:

Asking if anyone has witnessed this this blessing to give empowerments, or finding someone in the organization that Namkhai Norbu founded to give a thumbs up seems like the very smallest and easiest thing.

Malcolm wrote:

If you ask the DC, I guarantee you that they will tell you they have no record of this, nor any knowledge of it. Draw your own conclusion.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 9:30 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

the way of the free said:

'The mind (sems, a catch-all term for the ālaya +), according to the unsurpassed secret cycle, is a product of the karma vāyus mingling with the potential/energy (rtsal) or radiance (mdangs) of vidyā in the heart cakra, which gives rise to the eight consciousnesses, and so forth, when the karma vāyus move through the eight nāḍīs of the heart cakra. '

Malcolm, could you explain this in greater detail? If not recommended a book or teaching that does? Thank you.

Malcolm wrote:

That's really all there is to it. But for more detail you should consult the formation of the body chapter in the Tshig Don Mdzod, etc.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 10:12 AM

Title: Re: Ukraine News

Content:

Norwegian said:

<https://apnews.com/article/russia-ukraine-war-zelenskyy-kherson-9202c032cf3a5c22761ee71b52ff9d52>

Russian missiles have landed in Poland.

KristenM said:

You have to give credit to NATO and Poland for not overreacting. The silence is deafening.

Malcolm wrote:

Time and place of their choosing.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 4:18 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

Malcolm wrote:

It does however mean, "Caveat Emptor."

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 2:30 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

ManiThePainter said:

Do we have "enough" material in the existing commentaries to gain a proper understanding of most of the 17? Do you think we might recover the remaining 11 commentaries?

Malcolm wrote:

Yes.

It is possible, there is always new material being recovered in libraries.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 1:06 AM

Title: Re: Did Namkhair Norbu authorize Tantric Sorcery Teachers?

Content:

paljorgyatso said:

Malcolm, I am glad you chimed in. I was hoping you would. This is the kind of thing that there should be evidence for in terms of witnesses or

I want to give the benefit of the doubt where I can, but you were close to Rinpoche: did he often give this kind of blessing?

Malcolm wrote:

Never, as far as I know. That does not mean he is lying, however.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 12:08 AM

Title: Re: Did Namkhair Norbu authorize Tantric Sorcery Teachers?

Content:

heart said:

He doesn't say that on the webpage, did he tell you that?

Malcolm wrote:

Yes he does:

Under Namkhair Norbu He completed a retreat of the three roots, and after approach and accomplishment, as well as the homa ritual, was given blessings by him to teach and give empowerments. From him Lama Sherab also had extensive training and empowerments in Anuyoga, and in the three series of Atiyoga.

And there is zero evidence for his claim.

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 10:20 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

reader said:

Some chapters here

https://www.academia.edu/43208880/Longchenpas_Theg_mchog_mdzod_Chapter_1_The_Triple_Homeland

stoneinfofocus said:

Well that's...certainly a very novel way to translate trikaya....

Also, "splendid career", "basic career"...these are some really baffling translation choices lol

Malcolm wrote:

My favorite:

Rockstar Illusion Continuum (Mayavajra Tantra)

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 9:53 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

reader said:

Some chapters here

https://www.academia.edu/43208880/Longchenpas_Theg_mchog_mdzod_Chapter_1_The_Triple_Homeland

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 9:49 PM

Title: Re: White wolf symbolism

Content:

Kjigme said:

Would anyone have an idea if the white wolf has any kind of significance in Tibetan culture?

Malcolm wrote:

Zero.

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 1:25 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

Tulsa City. Hilarious.

<https://deadline.com/2022/11/tulsa-king-premiere-sylvester-stallone-terence-winter-drama-origin-1235170845/>

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 12:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

BTW, I just want to add, again, most these qualms will be settled by reviewing the six

faulty positions about the basis and the one correct position.

The six faulty positions are:

1. The basis is naturally perfected (lhun grub)
2. The basis is undefined (ma nges pa)
3. The basis is defined (nges pa)
4. The basis is totally mutable.
5. The basis can be accepted as anything at all
6. The basis is polychromatic or diverse.

The one correct position:

7. The basis is originally pure.

The Six Dimensions Tantra States:

The basis that is naturally perfect at the beginning is nothing other than one thing. However, if it is confirmed with authoritative understanding through the positions of deluded appearances, there is an appearance of seven stages appearing in this way because oneness was not recognized in the mode of the appearance of a single entity.

Now then, the meaning of this is as follows:

- (1) the basis is present as naturally perfect, appearing as the essence that subsumes the diversity.
 - (2) It is present as unfixed, appearing as an aspect of mental movement.
 - (3) It is present as fixed in its own state, appearing without change in recollection.
 - (4) It is present as transformable, appearing as an aspect of mind because of effort.
 - (5) It is present as any sort of entity, whatever appears, appears as its own essence.
 - (6) It is present as polychromatic, appearing in the form of each individual element of diversity.
 - (7) It is present as pure from the beginning, having always appeared as immaculate.
- Among all of these stages of intellect, the essence is pure from the beginning.

Thus seven is presented as the definitive definition.

It is fair to say that each of these six faulty positions are partial, in that they indicate aspects of the basis. However to take any of the six as defining features of the basis is

erroneous. For example, taking the first position, the basis is naturally perfected/spontaneously presence, or whatever term you like, leads to the holding the non-Buddhist Samkhya position because when "appearing as the essence that subsumes the diversity" it is assumed that this one thing is "a substantial one thing." This is why Vimala in many different commentaries criticizes this position, for example, in the Commentary on the String of Pearls he says:

Since the position that the basis is naturally perfected is flawed, the basis is impossible. If the cause is asserted to be naturally perfected, the basis will be ineffective. Since the basis is given the name "cause," the expression itself is defective. In that case, if it is deemed established, is the result established in that cause or not? If it is deemed established, one will not be able to avoid the fault that the result will possess a contradiction.

What if sometimes [the basis] is a cause in which the result is also established? Since the cause is established from the result, there is (1) the fault of an infinite regress and (2) the unavoidable fault that the cause and the result are the same.

If it is asserted [that the cause and the result] are the same, the expression, "the cause and result of karma," will be defective.

If it is asserted that the cause and result are different, the assertion that the cause is naturally perfected is defective.

If that cause is established in the result, one cannot reject the consequence that the result is the cause. Therefore, since the result cannot be designated as the cause, the connection of the cause and the result should be understood from investigating them—causes generate results, but causes are not generated from results.

Alternatively, if it is asserted that everything is naturally perfected from everything, since one will not be able to refute what has not been asserted, one will not be able to prove one's own assertion. Therefore, there is no purpose in [asserting the basis is] naturally perfected.

Since proving a favorable position and disproving an unfavorable position makes a naturally perfected basis one-sided, the assertion of a naturally perfected basis is defective. Suppose that the naturally perfected basis is stated to be nondual. If the cause, result, and so on are nondual, the assertion of a naturally perfected basis is defective. Saṃsāra and Saṃsāra and nirvāṇa are also rendered false. Further, reasoning negates the absence of a result at the time of a naturally perfected cause and so on. There are more reasonings to be elaborated with respect to that, but they will not be elaborated here.

--Self-Liberated Vidyā Tantra, Appendix II, pp.97-98.

All of these arguments are precisely the same arguments used by Madhyamaka authors to refute Samkhya's prakṛti.

Author: Malcolm

Date: Monday, November 14th, 2022 at 11:27 PM

Title: Re: Link between Dzogchen and dream yoga practices

Content:

Passing By said:

I'm wondering if dream yoga is mentioned in the Seventeen Tantras

Malcolm wrote:

Yes, there is an extensive teaching on it in the Sound Tantra and its commentary.

Author: Malcolm

Date: Monday, November 14th, 2022 at 11:21 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

What is the relation between these two meditative experiences? What determines whether a person has one vs. the other experience? Is it that some instructions are more oriented toward the former and other instructions are more oriented to the latter? Are both necessary for enlightenment? Thanks again.

Malcolm wrote:

They are not actually different, the dhātu and vidyā. One might say that the dhātu and vidyā are the union of the two truths, which is the basis as described as described in Mahāyāna.

There are various methods which may emphasize one or the other of these two, but the complete realization of one is the complete realization of the other since they are not separate.

If we were to talk about this in common Mahāyāna terms, we would say that gnosis apprehends emptiness in such a way that the subject, gnosis, takes on the aspect of the object, ultimate emptiness free from extremes, in yogic direct perception. This apprehension however isn't an apprehension since there are no signs that can be apprehended. Thus it is free from limitations or extremes (mtha' dang bral ba) and inexpressible.

The general problem that most people have in understanding this point is that when one is asked to differentiate the mind and vidyā, they are led to believe somehow that the mind and vidyā are actually two substantially different things. But they are not. The mind (sems, a catch-all term for the ālaya +), according to the unsurpassed secret cycle, is a product of the karma vāyus mingling with the potential/energy (rtsal) or radiance (mdangs) of vidyā in the heart cakra, which gives rise to the eight consciousnesses, and so forth, when the karma vāyus move through the eight nāḍīs of the heart cakra.

This is why Dzogchen teachings are included in Secret Mantra, first and foremost, because the understanding of liberation is grounded in an understanding of the formation of the body, and so on.

Author: Malcolm

Date: Monday, November 14th, 2022 at 10:58 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I would like to try one last time to make sure I understand. Consider the statement:

Objects and subjects are not found under analysis. They are empty. This emptiness is not a transcendental object but a universal principle or condition of everything. Nevertheless, there is an awareness or intelligence that knows this. This capacity to cognize is not a transcendental subject, but a manifestation of the dynamic radiance of emptiness or original purity itself, to the extent that it is substantiated in an individual. These things can only occur together because they are dependently arisen. Therefore, this realisation as a lived experience can only take place in the context of an individual continuum. Therefore, the individual continuum, an unfabricated mindstream, is the basis, since there could be no other kind of basis in which realisation or non-realisation could occur.

Conventionally speaking, is this fairly accurate as a basic summary?

Malcolm wrote:

Correct. Thus, the point of Longchenpa critiquing some sems sde adherents, who fall into the extreme of asserting everything is nothing other than one's mind.

While nothing is established in bodhicitta, emptiness, there is a distinction between appearances and apparent objects in dualistic vision (play), which appear in one's mind (rtsal), like a mirror. The apparent objects do not exist in rtsal, they externally exist by way of eight examples of illusion. Thus is why Dzogchen is not the same as Yogacara. Appearances are not mental factors.

Passing By said:

Appearances appear in one's mind like a mirror.....but are not mental factors (ie, not part of the mind)? I don't understand this.

Also is it explained anywhere why emptiness can be substantiated in an individual when emptiness is signless? Or is this meant on the relative level and not ultimately?

Malcolm wrote:

In Dzogchen teachings, relative appearances are not mental factors like in Yogacāra. Longchenpa explain this point in depth in his commentary on the Treasury the Dharmadhātu and elsewhere.

Emptiness needs something to be empty. There is no emptiness without there being something to be empty.

Author: Malcolm

Date: Monday, November 14th, 2022 at 9:40 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

If the colors which are so called pure appearances and in fact colored to due karma, then they are colored due to bias not some bleaching agent like an imagined pure vayu.

Malcolm wrote:

They are colored due to the movement of karmavāyus in one's body, not due to some bias; they are called "appearances of pristine consciousness" because they do not arise from traces karma, like the outer appearances of mountains, and so on.

This is why there are so many instructions written in Dzogchen literature about the importance of allowing the vāyus to become still. When we are exhausting the five elements, what we are actually exhausting is the karma vāyus. The doctrine of elements in Dzogchen is very complicated, much more complicated than in Mahāmudra and other teachings.

Kai lord said:

So appearances of external objects originated from karmic traces while apparent objects are results of wind movements?

Malcolm wrote:

No. Not at all. Apparent objects are the results of their own causes and conditions, by virtue of the eight examples of illusion.

The appearance of apparent objects is a result of traces: for example, the liquid substance in the six realms, an example that we find in the Dzogchen tantras.

The appearance of the five lights, which is an internal appearance with no corresponding outer object, has colors because of the karma vayus.

Author: Malcolm

Date: Monday, November 14th, 2022 at 3:46 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

I see the logic. But it is interesting that it is not understood that way in other traditions, Mahayana or Theravada, afaik.

Malcolm wrote:

It's how it is understood in the Tibetan tradition.

Author: Malcolm

Date: Monday, November 14th, 2022 at 3:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

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Author: Malcolm

Date: Monday, November 14th, 2022 at 1:44 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

Interesting, perhaps you could point me towards where I might find more discussion of this? Or is it solely based in the Vinaya? In the discussion of the precepts and unwholesome actions that I've seen only killing a living being is mentioned, it doesn't make the distinction between animal and human life found in the Vinaya.

e.g pg. 218 of the Lam Rim Chenmo trans. Guy Newland etc

Peter Harvey Buddhist Ethics pg. 69

Ornament of Abhidharma trans. Coghlan pg. 622

Malcolm wrote:

Taking the life of a human being is a defeat for a monastic. Taking the life of an animal, like drinking alcohol, damaging plant life and so on, is a minor transgression which involves

only confession, and no censure.

But the four root disciplines are shared among all buddhists. It is unreasonable to think that the discipline of not taking life is more stringent for lay people than monastics, it certainly isn't when it comes to sexual misconduct. The reason the discipline of refraining from being intoxicated/drinking alcohol is included is that the discipline of refraining from sexual misconduct depends on the discipline of refraining intoxicated/drinking alcohol. Without accepting latter, one cannot follow the former. In the Mūlasarvāstivāda tradition we have a choice of following, one, two, three, or all five disciplines, but not four.

Moreover, in the Kośabhaṣyam, the only example where the implications of taking life is drawn, the discussion solely applies to taking the life of humans beings.

Author: Malcolm

Date: Monday, November 14th, 2022 at 1:28 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I would like to try one last time to make sure I understand. Consider the statement:

Objects and subjects are not found under analysis. They are empty. This emptiness is not a transcendental object but a universal principle or condition of everything. Nevertheless, there is an awareness or intelligence that knows this. This capacity to cognize is not a transcendental subject, but a manifestation of the dynamic radiance of emptiness or original purity itself, to the extent that it is substantiated in an individual. These things can only occur together because they are dependently arisen. Therefore, this realisation as a lived experience can only take place in the context of an individual continuum. Therefore, the individual continuum, an unfabricated mindstream, is the basis, since there could be no other kind of basis in which realisation or non-realisation could occur.

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Author: Malcolm

Date: Sunday, November 13th, 2022 at 10:18 PM

Title: Re: Killing an animal doesn't break the first precept?

Content:

Malcolm wrote:

He is correct.

akuppa said:

Maybe I'm confusing the lay precepts for the monastic ones. For a lay person taking the five precepts, killing an animal surely breaks the precept?

Malcolm wrote:

No. Killing an animal is equivalent with damaging plant life. The prohibition is really aimed at avoiding killing humans. Of course, the commitment of refuge in the Dharma is ahimsa. But that is not a vow, per se.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 11:18 AM

Title: Re: How exactly do you "practice" the outer preliminaries?

Content:

Boomerang said:

I understand how to practice a prostration. You clasp your hands, kneel, etc. But what does it mean to "practice" the outer preliminaries? Reading a text about the 4 thoughts like Words of My Perfect Teacher 100,000 times?

Malcolm wrote:

You reflect on them repeatedly until they become second nature.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 9:51 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

Hi all,

I've been listening to a series of lectures on the abhidharmakosha found on YouTube, Foundations In Abhidharma by Khenpo David Karma Choephel

<https://www.youtube.com/watch?v=z26fjrZpcNE&t=2149s>

He mentions in one episode that killing an animal isn't strong enough to break the first precept, at least as understood in his Karma Kagyu tradition. I think he mentions that

certain forms of lying also don't break the precept.

Anyhow, I've never heard this before, does anyone here have any more information? Is this the case in other Mahayana traditions?

Malcolm wrote:

He is correct.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 8:30 AM

Title: Re: Rigpa is conditioned?

Content:

tingdzin said:

It was inevitable that once Dzogchen and "rigpa" became public property, they would be treated as commodities and used to advance hucksters' agendas.

Malcolm wrote:

It's been that way for centuries.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 5:16 AM

Title: Re: Thomas Merton

Content:

laic said:

I have a few others on Dogen in my Library, including the quite new "Treasury of the True Dharma Eye". I find his writings, including his poetry, helpful in my own attempts to understand this rather strange world we live in.

Malcolm wrote:

Dogen was not troubled by Mahāyāna in the slightest. He was a committed Mahāyāni his entire life. There is an excellent biography of Dogen published in Shambhala's lives of the Master Series written by Steve Heine. I recommend it. It is fascinating.

laic said:

I will try finding the passage you refer to another day.

Malcolm wrote:

It's in the Shambhala Edition, which you mention above is in your possession. It's short, three pages.

laic said:

Malcolm, as I have explained to Johnny D, I did not claim that Dogen was troubled by Mahayana doctrine as such, I was referencing the specific Mahayana teaching of Original Enlightenment.

Maybe you could go back and read what I actually posted in context.

Sorry mate, but I really am tired if all this.

All the best.

Malcolm wrote:

This is what you said before you replied to JD, and is what I replied to:

Dogen was troubled by the Mahayana doctrine, and wondered what was the point of practice, why the masters of old poured over the sutras and practiced so assiduously. He had to find his own answer, as maybe we all need to do. Dogen eventually found his own path, time and place. We must find ours. They are, paradoxically, the same yet different.

In this post, there was no such qualification. That's what I was responding to. I agree that Dogen took issue with the Tendai doctrine of original awakening.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 5:00 AM

Title: Re: Thomas Merton

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laic said:

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Author: Malcolm

Date: Sunday, November 13th, 2022 at 4:25 AM

Title: Re: Thomas Merton

Content:

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Dogen was troubled by the Mahayana doctrine, and wondered what was the point of practice, why the masters of old poured over the sutras and practiced so assiduously. He had to find his own answer, as maybe we all need to do. Dogen eventually found his own path, time and place. We must find ours. They are, paradoxically, the same yet different.

Malcolm wrote:

Tell me you've never read Dogen without telling me you've never read Dogen.

Please see Heart of the Way, Tanahashi translation, pp. 887-888.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 1:29 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

This sort of conversation is the result of people who don't study the six faulty positions about the the basis and the one valid position about the basis.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 8:04 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

T@sh! said:

Hi everyone,

So I'm new to Dharma Wheel and was drawn here because I have a question. It's a bit sensitive. I will not mention anything that is banned by this forum. Basically, I took an empowerment from a Lama whose views go against His Holiness the Dalai Lama with regards to a certain practice, I don't need to say more. I have since receiving the empowerment experienced intense anxiety and obstacles and realised my mistake. My question is, can I abandon my commitment vows that I made during the empowerment and break my connection to this Lama? Or what would you advise? The empowerment is a Highest Yoga Tantra practice. I don't want to be associated with this Lama at all and I don't want to do any practice that I took from him.

I wish and hope and pray that more people listen to His Holiness and heed his warnings! I certainly will from now on.

I appreciate your advice.

Thank you

jmlee369 said:

Hi Tashi(?),

I hope you don't mind me giving a more 'conservative' answer from the Gelug establishment, but it's an issue that we're constantly dealing with, and the fallout will continue for a few more generations yet. If Gelugpas abandoned all our lineages coming through gurus who practiced Shugden, the entire tradition would be dead by now.

Generally, abandoning any and all Shugden practices you have received is fine, and if you are worried about breaking any of those commitments, His Holiness the Dalai Lama has said to rely on migtsema recitation for protection.

Regarding how to view this vajra master and the other transmissions you received from them, it is a given that you should continue to view them with respect, and uphold the commitments you received, even if you no longer maintain a personal relationship with them. Just walk away but continue the practice, with the view of relying on the dharma and not the person. And view their continued involvement with Shugden as a mistake arising from their manifestation of ordinariness, just like how all our gurus make mistakes or have limitations. If you can, try to receive the empowerment again from a non-Shugden guru and remember that the nature of gurus is the same.

Malcolm wrote:

And while you are it, totally gaslight yourself.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 6:00 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

Non-arising is realized even through analytical meditation à la Nagarjuna. It certainly isn't the kind of unification experience that ChNN is describing in the above quote.

Malcolm wrote:

It's not a unification experience, it's an experience of being free from references, anā lambana.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 5:57 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

I don't believe he ever said this. I studied with him for 28 years.

stong gzugs said:

Now that you have the full quote, pasted above, I'd be curious how you interpret it.

In it, ChNN clearly distinguishes between two bases, one transpersonal and one personal, and says that we can experience the transpersonal basis in meditation and this experience transcends the individual and produces a unification akin to the experience of Brahman.

Malcolm wrote:

The spyi gzhi is here defined as "space," the dharmadhātu, not consciousness, ala brahmin. Within this space, the dhātu, is rig pa, likened to the sun. But if you think your total space is the same as my total space, you have not understood anything. The dharmadhātu is not established as anything. It is not even a nonexistent since it has never existed to begin with. It's a generic term for emptiness in Mahāyāna.

The reason ChNN here is using brahman as an example is because people tend to be very familiar with this idea of nonduality from Hindu sources. People are much more familiar with these ideas than the more refined understandings of Madhyamaka.

It is easy to understand that when one is in a samadhi that is free from references that one will not experience time, etc. Why? Because this is state of free of references.

But there is a big difference between brahman, a transpersonal state, and the generic basis, which isn't a thing that exists, it isn't something that has the status of being. The general basis is just original purity.

When ChNN talks about the dharmadhātu, he always described it as a general emptiness, a way of talking about individual emptiness in aggregate. Individual emptiness, of course is dharmatā śūnyatā. In general, in Buddhist lingo, when we talk about elements in the universe, we talk about dhātus, like the sadadhātu, the dhātus of earth, water, fire, air, space, and consciousness. Or we talk about the sattvadhātu, the dhātu of sentient beings, or the buddhadhātu, the dhātu of buddhahood—incidentally, the sattvadhātu and the buddhadhātu are described as being coterminous.

Finally, this original purity is said to be permeated with the three pristine consciousnesses, essence, nature, and compassion: Vimalamitra states:

Now, in particular, the following is the unsurpassed position. This incontrovertible reality is present as kāyas since the essence is unchanging.

It is also present as the basis of the arising of the inseparable three kāyas. It is not established in terms of faces and hands, the signifying attributes. The nature is present as luminosity because it is clear. Though the three luminescences are self-illuminating, they are not established with attributes of color. Compassion is present as the pristine consciousness of vidyā; though manifesting individually, since there is no cessation in the aspect of omniscience, it is neither an agent nor an action.

--Buddhahood, pg. 75

This is very much the same sort of statement as the one I referred to in the commentary

of the String of Pearls Tantra which is one of the earliest discussions of the seven positions concerning the basis. If one start claiming that the generic basis "exists" like brahmin, and is transpersonal, one runs into all kinds of logical problems of identity, difference, and so on. So, the best solution to this to understand that the spyi gzhi is a set of generic characteristics that are instantiated in an individual, because if not understand it in this way, there is a conflict between original purity and compassion, that latter defined as an individual instantiation of a person's consciousness. This is just an elaborate way to talk about the nature of the mind and how the three kāyas are established as the inner clarity (nang gsal) of any given sentient being. and that is all.

Why do you think this? You think vijñāna cannot become jñāna?

I said they were different, which they are, not that the former cannot transform into the latter, which it can.

Thus, they form a continuum, therefore consciousness can "expand.", as the Tibetan definition of buddha indicated, once obscurations are cleared away (sangs), ye shes, pristine consciousness expands (rgyas).

Author: Malcolm

Date: Saturday, November 12th, 2022 at 4:05 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Matt J said:

That is not so difficult--- based on what ChNNR is stating, it is just a matter of an individual reaching an expanded state of consciousness. Since this can include other mindstreams, in theory a Buddha that achieves some sort of universal omniscience would be a sentient being who achieved a very expanded state of knowledge.

stong gzugs said:

Are you using consciousness in an everyday or technical way here? If it's the latter, I don't think that a person's consciousness (shes pa/vijñāna) can expand out to encompass others.

Malcolm wrote:

Why do you think this? You think vijñāna cannot become jñāna? If so, not only have you not understood anything about Dzogchen, you have not understood anything about Vajrayāna, or even sūtra.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 1:02 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

I like simplify things. When we look at a yellow flower like a dandelion we all have the

same experience of it, as we look at, touch it, etc. That experience is an expression of the inner workings of our bodies. The flower was not a concretized five lights. The five lights are not operating directly on the world that way. Our minds did not generate that flower.

Malcolm wrote:

It generated the way the flower appears, the representation, not the outer object. The way the flower appears is its snang lugs, mode of appearance, the way that appearance of the flower actually exists is its gnas lugs, bhutatā, reality. The appearance of that flower does not exist as a mental factor. In Dzogchen teachings, it is held to exist as rtsal, the potential of the mind to appear in any form without being any of those forms (hence the mirror example). This is why it is clearly explained that the colors of the five lights arise from the contamination of the karma vāyus. The five lights, which are the expression of the five pristine consciousnesses, have no color of their own.

Distinguishing between the representation ('dra ba) and the basis that is being represented ('dra gzhi) is an important topic in Dzogchen teachings.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 12:56 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

The question arises, from where does this grasping at self arise, with its concomitant deluded vision, mind and mental factors, and so on, arise if there is no continuum within which it might arise. How does diversity arise within this state if this state is a ontological singularity? A transpersonal basis must be an ontological singularity, otherwise there is no point in calling it "transpersonal."

stong gzugs said:

I'd just flip this around and ask you, again, to then explain then how the transpersonal experience of "Brahman" that ChNN described arises?

Malcolm wrote:

I don't believe he ever said this. I studied with him for 28 years.

stong gzugs said:

Now, the question of where ignorance arises from is unclear in all sorts of traditions.

Malcolm wrote:

It's actually extremely clear in Dzogchen.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 12:51 AM

Title: Re: Red "ripple"

Content:

KristenM said:

Can you provide some examples of “systemic disenfranchisement of poor and non-white people” to voting, currently? There’s record-breaking turnout for elections and Blacks and Latinos have definitely been voting in record numbers.

Malcolm wrote:

I think he is referring to racist gerrymandering in Texas and other places, which indeed disenfranchises voters, in addition to insane voting requirements, signature matching in Florida, denying ex-cons the right to vote in many states, and so on.

KristenM said:

Here's an interesting dialogue on the subject from this morning on C-Span. Both sides make some good points imo. But, then I'm a moderate Dem.

<https://www.c-span.org/video/?524088-3/washington-journal-hans-von-spakovsky-sean-morales-doyle-discuss-2022-midterm-elections>

Malcolm wrote:

Since the Southern Democrats switched to the Republican Party, they've been intent on maintaining their one party rule in the South. Its just the same old post-Reconstruction crap being played out today.

Author: Malcolm

Date: Friday, November 11th, 2022 at 11:34 PM

Title: Re: Rigpa is conditioned?

Content:

Luren said:

Delson Armstrong...claims that Rigpa is a conditioned state...

Malcolm wrote:

Well, this just shows he is not very familiar with Dzogchen teachings.

There are all kinds of rig pas. The use of the term rig pa here, as Jigme Lingpa states:

"In the sutras of the Mahāyāna there are three kinds of knowledge (vidyā, rig pa), the knowledge of the deva eye, the knowledge of past existences, and the knowledge of the exhaustion of taints, which are knowledges called "cognitions (shes pa)." The dharmatā of vidyā that is beyond eight consciousness...exists as the pristine consciousness of the natural great perfection...the essence of that view is the truth of the āryas, the pristine consciousness each one knows for themselves (so so rang rig pa'i ye shes) that is free

from grasping subjects and objects."

If he is asserting that the path of seeing is conditioned, it means he does not even understand Buddhism.

Author: Malcolm

Date: Friday, November 11th, 2022 at 12:52 PM

Title: Re: Red "ripple"

Content:

tobes said:

Looks a lot like the official end of Trump.

I had been reading too much NYT leading up to it, so had prepared myself for the opposite outcome.

And not to be too hyperbolic, but the official end of America too. I'm not sure the system itself could recover from a red wave leading to Trump 2024.

Malcolm wrote:

I have been skeptical of the red wave for some months. As it is Biden, apart from 2004, Biden has had the best midterm showing since '84.

All in all, one of the more effective American presidents we've have.

Author: Malcolm

Date: Friday, November 11th, 2022 at 11:47 AM

Title: Re: Red "ripple"

Content:

Kim O'Hara said:

Some features of the US system seem to be designed to reduce the turnout.

Not saying we're perfect but we have compulsory voting and elections are held on Saturdays to make it easier for everyone to comply.

Kim

Genjo Conan said:

"Some features" meaning, in this case, the systematic disenfranchisement of poor and non-white people. It's a feature, not a bug.

KristenM said:

Can you provide some examples of "systemic disenfranchisement of poor and non-

white people” to voting, currently? There’s record-breaking turnout for elections and Blacks and Latinos have definitely been voting in record numbers.

Malcolm wrote:

I think he is referring to racist gerrymandering in Texas and other places, which indeed disenfranchises voters, in addition to insane voting requirements, signature matching in Florida, denying ex-cons the right to vote in many states, and so on.

Author: Malcolm

Date: Friday, November 11th, 2022 at 10:24 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

Fascinating discussion. A few more responses come to mind.

Malcolm wrote:

Longchenpa begins chapter 13, "First, at the time of purifying the cloud-like obscuration of deluded appearances, the group of eight of mind and mental factors, the all-basis, and the addictive five aggregates that appear from the solidified traces of apprehending a self when the basis has arisen as an appearance from the basis...

The question arises, from where does this grasping at self arise, with its concomitant deluded vision, mind and mental factors, and so on, arise if there is no continuum within which it might arise. How does diversity arise within this state if this state is a ontological singularity? A transpersonal basis must be an ontological singularity, otherwise there is no point in calling it "transpersonal."

This is the question you have to answer. And given that the entire history of Buddhist philosophy has never proposed an ontological basis for all phenomena, and has always been pluralist and nominalist, even in Yogacāra, how can one square the assertion of an ontological basis with Dzogchen teachings? Especially in light of the fact that Dzogchen tantras negate an such ontological basis from the outset.

stong gzugs said:

If we interpret the text as Samantabhadra just representing each of our individual original state rather than a shared state, and re-reading the text as pertaining to our individual basis (per ChNN and the view on this thread more generally), the analogy seems to end up being a bit solipsistic by saying that even the other sentient beings we experience (much less the inanimate objects) are just a projection or emanation of our individual basis. This isn't a problem if we view Samantabhadra as an all-pervasive dharmakaya, in the way that Tenzin Wangyal suggests.

Malcolm wrote:

We don't reject outer objects in Dzogchen, which, if you were more studied in the

subject, you would understand already. The best you can say is that in Dzogchen, all phenomena share the state of being empty and free from extremes, and that's about all they share. This emptiness, this original purity (ka nas dag pa) is not different than the original purity (gzod nas dag pa) discussed in Prajñāpāramitā,

Author: Malcolm

Date: Friday, November 11th, 2022 at 5:11 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

The context of this discussion has been the Basis, Buddhanature, so it should be clear to which Samantabhadra I was referring: Samantabhadra that is the indivisible unity of the basic space of dharmadhatu and awareness (rig pa).

Malcolm wrote:

So yes, personal, since buddhanature isn't transpersonal nor is it an atman.

Author: Malcolm

Date: Friday, November 11th, 2022 at 1:15 AM

Title: Re: "Career Opportunities" Related to Dhamma

Content:

Nicholas2727 said:

I believe work in translation could offer some money no?

Malcolm wrote:

Just like musicians and actors, if you are a translator of Buddhist texts, better keep that day job. There are very few of us who make a living this way. And most of us also have PhD's or equivalent experience involving years of being poor and working day jobs. There are not many jobs in religious studies for Buddhists.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 10:03 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

It should be identical to the indestructible drop located at the center of heart chakra describe in HYT

Malcolm wrote:

Yes, this is correct. That's why Longchenpa and so on always quote the Hevajra Tantra

when the location of rig pa in the body is discussed.

Terma said:

Is this then a translation issue in regards to The Six Lamps? The second lamp is titled "The Lamp of the Flesh Heart." I could understand translation discrepancies, but surely these teachings come down in an oral lineage as well?

I am not disputing what you say in regards to longchenpa, etc., as I always understood it this way as well.

Malcolm wrote:

Tsi ta sha means "fleshy heart", the same term is used in Nyinthig aural lineage. But it does not refer to, the heart that pumps blood. Citta is translated in these texts as "snying," where it refers to center of the torso, not the heart that is responsible for circulation. The reason is that the heart is responsible for its circulation of blood is the site of the karma vayus.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 7:37 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

Based on the position of Dzogchen represented in this thread, is the following characterization correct:

Spyi in spyi gzhi means spyi mtshan nyid, a universal characteristic or condition. Thus spyi gzhi means the "basic universal condition". This universal condition is original purity.

There are not infinite bases for each person because the basis is a universal condition of every mind, not an entity.

To talk of this universal condition as one or many is incoherent because a universal or generic condition cannot be enumerated. For example, heat is a universal condition or characteristic of fires. This does not mean there is a separate entity, heat, that can be labelled one or many. However, the substantiation of heat in each fire is still individual.

Conventional expression in Dzogchen doesn't go beyond Prasangika, this explanation included. Ati is wisdom, not a view.

?

Malcolm wrote:

Pretty fair.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 7:33 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

It should be identical to the indestructible drop located at the center of heart chakra describe in HYT

Malcolm wrote:

Yes, this is correct. That's why Longchenpa and so on always quote the Hevajra Tantra when the location of rig pa in the body is discussed.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 11:26 AM

Title: Re: Red "ripple"

Content:

DNS said:

The U.S. Mid-term elections were held yesterday. The counting is still going on, but appears to be a disappointment for Republicans, who were hoping for a Red Wave. It's more like a ripple.

<https://www.cbsnews.com/>

Malcolm wrote:

Yes, the fascists lost, and Biden had the strongest midterm showing of any president in the past 45 years.

And at the same time, fascists troops are fleeing the western bank of the Dniepro River.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 11:23 AM

Title: Re: Is Dzogchen practice similar to Zen? Is the goal / speed the same?

Content:

Nalanda said:

Is Dzogchen practice similar to Zen? Is the goal / speed the same?

Malcolm wrote:

They are completely different systems. They can't be compared.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 6:41 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

Ah okay. My question stems from a Bon Dzogchen teaching/text from Tapahritsa. I received oral commentary but I was always wondering if there was a translation breakdown, but apparently there is not and I brought this question forward.

I always thought it was as you say so the idea that rigpa abides in the actual heart was new to me and was hard to wrap my head around.

Thoughts?

Malcolm wrote:

which text?

Terma said:

The Six Lamps

Malcolm wrote:

There is no evidence in that text that the actual heart, the so called "don snying" is meant as the location.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 6:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

What about in the physical heart?

Malcolm wrote:

No, that is not it. The heart center is located below the physical heart and above the diaphragm.

Terma said:

Ah okay. My question stems from a Bon Dzogchen teaching/text from Tapahritsa. I received oral commentary but I was always wondering if there was a translation breakdown, but apparently there is not and I brought this question forward.

I always thought it was as you say so the idea that rigpa abides in the actual heart was new to me and was hard to wrap my head around.

Thoughts?

Malcolm wrote:

which text?

Author: Malcolm

Date: Thursday, November 10th, 2022 at 5:56 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

What about in the physical heart?

Malcolm wrote:

No, that is not it. The heart center is located below the physical heart and above the diaphragm.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 5:52 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- So, in your opinion; are you claiming that a sentient being recognizes/knows(rig pa) it's own basis?

In which case, this would imply that you are also claiming that every sentient being has their own personal Samantabhadra.

Malcolm wrote:

I am not claiming this. This is what it is clearly stated in a thousand Dzogchen texts.

Just as there are five kinds of vidyā, there are also find kinds of Samantabhadra. The Commentary on the Six Dimensions of Samantabhadra gives this as the essence and the definition:

1.1.3.3.1.1 The essence of Samantabhadra is that it arises as the nature of everything, is not covered by anything and does not fall into any extreme.

1.1.3.3.1.2 The definition is that since there are many, sam. Since those are included in the foundation, one's mind, anta. Since the evil concepts of samsara are interrupted, bhadra.

Now, what were you saying about Samantabhadra not being personal?

In reality, there are five Samantabhadras (and more) discussed in Dzogchen teachings: Original Nature Samantabhadra, Ornament Samantabhadra, [7/a] Teacher Samantabhadra, Vidyā Samantabhadra, Realization Samantabhadra, and so on. So it really depends, which Samantabhadra is one referencing?

Every sentient being who wakes up through Dzogchen methods can be called Samantabhadra. as explained in the Mind Mirror Tantra:

I am Realization Samantabhadra;
the yogin who dwells in the state of Samantabhadra
dwells on the stage of the sugatas.
Samantabhadra (endowed with the meaning of realization) is the undistracted state,
Samantabhadri is the unrestricted vast sphere.

So, be clear when asking questions about Samantabhadra, which one do you mean?

Author: Malcolm
Date: Thursday, November 10th, 2022 at 4:52 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Terma said:
Thanks. While still trying to be a little vague, could you say that rigpa could be
pinpointed to a certain place in the body in which it abides?

Malcolm wrote:
Vidyā is located in the heart center.

Terma said:
Malcolm, are you not accepting PM's?

Malcolm wrote:
No, too many strange PMs.

Author: Malcolm
Date: Thursday, November 10th, 2022 at 4:11 AM
Title: Re: Bodhicitta
Content:

Terma said:
Am I correct in thinking that Bodhicitta is understood in a completely different context in
Dzogchen teaching?

In Dzogchen is Bodhicitta the natural result of abiding in the view and not so much
something that one looks to cultivate as is done on the gradual path?

What does "byang chub" translate to in the context of Dzogchen?

Malcolm wrote:
Bodhicitta is the name for the basis in sems sde.

byang means pure; chub means perfect.

The term "byang chub sems" in Dzogchen has nothing at all to do with the Mahāyāna division of bodhicitta into relative and ultimate bodhicittas.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 3:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

Rigpa, the basis, has a location in the body

Terma said:

Malcolm, can you elaborate a little on this point? I have received some teachings on this and I am interested in understanding it a little better.

Unless of course it is deemed too secret. The teaching I am referring to would probably fall into that category so I don't want to say much.

Malcolm wrote:

It is crucial to understand that our experience of the five elements arises from our misperception of the five lights of the five relative pristine consciousnesses that apprehend characteristics (the mirror-like, and so forth). This is why the "uncompounded" bindu of vidyā in the heart center and the "compounded" causal bindu in the heart center are identical.

This is also why Nāgārjuna's dictum, "Through knowledge of samsara is nirvana" is totally relevant to this discussion, as well as Nāgārjuna's observation that neither compounded nor uncompounded phenomena can be established, since they are relative to one another.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 1:54 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

T@sh! said:

My question is, can I abandon my commitment vows that I made during the empowerment and break my connection to this Lama? Or what would you advise? The empowerment is a Highest Yoga Tantra practice. I don't want to be associated with this Lama at all and I don't want to do any practice that I took from him.

Malcolm wrote:

You are not required to do the practice you received the empowerment for. Just move on, and pick your teachers more carefully in the future.

You really don't need to worry.

Relax, and move on with your life. If you are mainly interested in Gelug teachings, there are any number of qualified Gelug masters out there.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 12:42 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

But conditioned and unconditioned violates the tetralemma.

Malcolm wrote:

In Dzogchen, these two things do not stand in contradiction, it is only in pre-Prasanga Madhyamaka, like the Madhyamaka Rongzom criticized, where these are considered to be mutually exclusive.

The reality of it is that everything is simultaneously compounded and uncompounded, as the Sound Tantra commentaries points out:

Now then, it may be said “That is not the Great Perfection because the view is involved in avoiding extremes.” [We reply], that since [the view] is perfect as existence, this means there is nothing to seek. Since it is perfect as nonexistence, there is nothing to abandon. Since it is perfect as both, the meaning is that it is beyond accepting and rejecting. Since it is perfect as neither, everything becomes dharmatā. In the same way, In the same way, since being empty, not empty, and so on, are perfect, it is the meaning of the Great Perfection without falling into the extreme of hope and fear. Further, since it is a singularity, proliferation is eliminated. Since it is a plurality, there is nothing to abandon. Since it is an extreme, the middle is eliminated, since it is the middle, likewise, the extremes are eliminated.

As such, how is it to be understood? Because there no middle in which to abide because of being free from extremes, the middle is annulled by negating the extremes, and likewise, there are also no extremes to perceive because the middle is negated.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 12:23 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

One, you are taking the term "ye" too literally. The more common descriptor is thog ma, as in thog ma gzhi, original basis. This basis is also called the spyi gzhi, the generic basis.

Sharp said:

I think you have hit exactly on the difference between our interpretations. This makes total sense now.

I take Ye to mean the same thing as ka. A. Original, primordial, fundamental, alpha. I take this literally because the texts do.

Malcolm wrote:
They don't actually.

Sharp said:
For me, ye and ka and spyi are all basically synonyms, the difference is only contextual.

Malcolm wrote:
I don't think you have enough Tibetan to make this judgement. Anyway, you are mistaken.

Sharp said:
The point of them all is the same: they refer to the most primordial point in the "story of becoming". Literally, in all senses, and also in this very moment.

Malcolm wrote:
There is no primordial point.

Sharp said:
Spyi is the word you translate as "generic". Why?

Malcolm wrote:
I've already explained this in detail elsewhere. It is a contraction of spyi mtshan nyid, samanya lakṣana.

Sharp said:
The fact that you reference it as being a synonym with thog ma actually emboldens this point. Thog ma does not mean generic either, does it?

Malcolm wrote:
Thog ma means "initial," but since there is no actual initial point, it refers to a generic set of conditions.

Sharp said:
I don't speak medieval Tibetan. But I understand semantics. For me, the meaning is different. I think your interpretation is too idiosyncratic. I disagree with it. I think spyi gzhi means fundamental ground of existence, and this means the same thing as it does anywhere else.

Malcolm wrote:
There is no fundamental ground of existence. You ignore your very own invocation of the Madhyamaka caturskoti. Why?

Sharp said:

I haven't disregarded the rest of your post by the way, I will certainly take your recommendations away to study further. But as above, I don't perceive a conflict with your sources, I perceive a conflict with your presentation of them.

Malcolm wrote:

That's because you don't understand the depth and breadth of Dzogchen teachings. You simply haven't studied it enough. Keep studying.

Sharp said:

This is literally exactly what I have been saying for the entirety of the conversation. You think it supports your interpretation, I think it supports mine. Maybe not so far apart.

Malcolm wrote:

You err on the side of taking a universal to be real, a ground of existence. This conflicts with Dzogchen teaching. Emptiness isn't real, it is not a thing entities possess, it is strictly a generic descriptor, an abstraction. What does it describe? Absence of inherent existence, svabhāva.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 9:44 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Finally, the difference between the thumb-sized atman in the heart with the bindu of rigpa is that the latter is defined [in the Khandro Nyinthig] as both compounded and uncompounded, since it is, according to Guru Rinpoche, identical with the causal bindu in the heart, made up of the refined five elements, the vayus, and the mind, and thus it is not permanent, nor does it shift from one body to another.

So now rigpa is compounded? AND Uncompounded? Both is AND is not. Hard not to notice that this is one of the four extremes aka a wrong view.

Malcolm wrote:

Read it again. This is stated quite clearly in the Khandro Nyinthig root text. Rigpa is always embodied. There is no such thing as bodiless rigpa. In Dzogchen teachings, even formless realm beings have subtle form. Rigpa, the basis, has a location in the body, a pathway in the body, etc. The thugs rje aspect of the basis is rig pa. Thugs rje is also defined as one's consciousness in the String of Pearls commentary, and above, in section on five rigpas, you can see the various ways rig pa is defined. Rely on what original Dzogchen tantras and commentaries say.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 8:53 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

The last two are just speculations, but would help explain why teachers emphasize the individuality so much, when it may be more accurate to say that the basis transcends the individual/collective distinction as Tenzin Wangyal and others in this thread have suggested above.

Malcolm wrote:

With respect to CHNN, whoever transcribed that failed to recognize Rinpoche's Kham dialect, in which spyi is pronounced quite similarly to gshis.

This spyi is a contraction of spyi mtshan nyid, samanya laksana, i.e. generic characteristic, and in all Buddhist systems, universals, i.e. generic characteristics, are held to be unreal. It's almost unnecessary to point out that the Vaisheshika/Nyaya is rejected in Dzogchen tenet systems presentations because they maintain the actual existence of universals.

As for things pervading samsara and nirvana, again, samsara and nirvana are personal by definition, not transpersonal. When one eliminates afflictions, samsara is no longer an experience for oneself. There is no universal samsara in which all beings live. As Nagarjuna states "This pair, samsara and nirvana, do not exist, however, thorough knowledge of samsara is nirvana." So again, neither samsara nor nirvana are transpersonal phenomena.

Jean Luc Achard has completely refuted Tenzin Wangyal's presentation of khyab rig, pointing out that this is just a Bonpo term for sugatagarbha, and that khyab rig only is found in sentient beings, not inanimate things.

Finally, the difference between the thumb-sized atman in the heart with the bindu of rigpa is that the latter is defined [in the Khandro Nyinthig] as both compounded and uncompounded, since it is, according to Guru Rinpoche, identical with the causal bindu in the heart, made up of the refined five elements, the vayus, and the mind, and thus it is not permanent, nor does it shift from one body to another.

Your qualm about the limit to sentient beings assumes somehow that sentient beings are only humans. Why do you have this assumption? It's strange. There are more ants under your house than humans on the planet.

There is a chapter in the Treasury of the Supreme Vehicle on difficult points. I have discussed this elsewhere on several occasions.

Author: Malcolm
Date: Wednesday, November 9th, 2022 at 7:20 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Jules 09 said:

The luminosity of one's vidyā is "personal" when it is limited by the mental construct of self: 'I', 'me' and 'my' vidyā.

"The difference between buddhas and sentient beings lies in the latter's narrowness of scope and attitude.

Sentient beings confine themselves to their own limited area of samsara through their own attitude and thinking.

It is said that the difference between buddhas and sentient beings is like the difference between the narrowness and openness of space. Sentient beings are like the space held within a tightly closed fist, while buddhas are fully open, all-encompassing.

Basic space and awareness are innately all-encompassing. Basic space is the absence of mental constructs, while awareness is the knowing of this absence of constructs, recognizing the complete emptiness of mind essence. Space and awareness are inherently indivisible."

- Tulku Urgyen

From: Chapter 1, The Basis: Buddhanature, in 'as it is' Vol.1 (pp.33-34).

Malcolm wrote:

This doesn't mean what you think it means. There are only individual minds, they possess no identity per se, but they are all individual and unique. Dzogchen teachings are not in contradiction with, for example, Vasubandhu's proof of individual mind streams.

When uneducated people opine about subjects like this, not understanding the depth and breadth of the Buddhadharma, and training in siddhāntas, they mislead people, just as you are doing here.

Author: Malcolm
Date: Wednesday, November 9th, 2022 at 2:12 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Malcolm wrote:

You seem to forget that from the point of view of Dzogchen teachings everything is completely equivalent to an illusion. That means that even Dzogchen teachings and

everything they describe are just a set of conventions and nothing more. But those conventions are important because they assist sentient beings, who don't exist, to realize a Buddhahood that doesn't exist

Konchog Thogme Jampa said:
John Lennon was on point:
Nothing is real
And nothing to get hung about
Strawberry fields forever

Author: Malcolm
Date: Wednesday, November 9th, 2022 at 1:56 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Sharp said:
Why I am confused: the basis is called the basis because it is the basis for sentient beings and buddhas. In a very simplified way, Ma rigpa, sentient beings, are one function, rigpa, buddhas, are another function.

However, in its latent state, prior to the arising of sentient being or buddhas, how could you describe the basis, in this state, as personal?

Malcolm wrote:
In the same way that in a state of deep sleep there is no appearance of buddhas or sentient beings in our mind. Nevertheless, when we awaken, the basis of our perceptions of dreams vs. waking is just our own consciousness.

The basis is a generic description of a set of qualities belonging to our own consciousness, the nature of the mind. The basis, aka sugatagarbha, does not belong to inanimate things.

The term "basis" in Vajrayāna texts has a long history and all traditions, including Dzogchen depend on a citation from the Guhyasamāja Uttaratāntra:

A tantra is called a continuum.
This can be divided into three aspects:
the basis, the nature,
and the incorruptible.
The nature aspect is the cause.
Likewise, the incorruptible is the result.
The basis is called "the method."
These three include the topics of tantra.

The basis can only be personal. It is part of an individual sentient being's continuum of

basis, path, and result to buddhahood. The term "basis" has no meaning outside of this context. In Vajrayāna teachings in general, the term basis refers to the five aggregates. In Anuyoga and Dzogchen the term "basis" refers to pristine consciousness or sugatagarbha.

You can see this explanation given quite fully by Dudjom R. in the Big Red Book, pp. 261-267. He begins his discussion with the above citation.

Sharp said:

The basis [for sentient beings/buddhas], which is personal, has not yet "arisen from the basis". To whom or what function could the term personal correspond, since there is no who, no what, no function i.e. "no thing, no-one, nothing at all"?

Malcolm wrote:

This again is subjective. Since the basis is latent, it isn't a nothing, since it is described latent, it has the potential to arise. And what is this basis? Just your mind between eons. This is all very clearly described in the commentary on the Sound Tantra, etc.

Sharp said:

Why would it not be accurate to say that, primordially, prior to the arising of sentient beings or buddhas i.e. individual perspectives, that the basis cannot be described as individual or non-individual or any other adjective within the catuskoti, in this state?

Malcolm wrote:

One, you are taking the term "ye" too literally. The more common descriptor is thog ma, as in thog ma gzhi, original basis. This basis is also called the spyi gzhi, the generic basis. Not only this, you are ignoring the fact that what causes the basis "to arise" are traces of karma. Well, where do you think that karmic residue comes from?

You are understanding the caturskoti according to the Madhyamaka way, not the Dzogchen way. What is the Dzogchen way? Vimalamitra states in the Sound Commentary:

"Free from the extreme of existing, emptiness transcends identification. Free from the extreme of not existing, the circle of the luminosity of one's vidyā transcends the extreme of annihilation. Freedom from both [existing and not existing] transcends grasping the extremes of permanence and annihilation. Freedom from neither [existing nor not existing] lacks bias and falling into extremes. Likewise, because of being free from all extremes, such as appearance, nonappearance, both, and neither, clarity, obscuration, and both of those extremes, being, nonbeing, and so on, no extreme at all is fallen into, and further, there is freedom in total perfection without abandoning the principle of freedom [from the four proliferations]."

When understood in this way, there is no contradiction between absence of identity (emptiness transcending identification, Madhyamaka caturskoti) and the luminosity of one's vidyā, which is necessarily personal.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 10:05 PM

Title: Re: a poll about fifth precept

Content:

dawn of peace said:

are five precepts pre.requisite for tantric initiation? or will people automatically receipt the five precepts after the initiations? or can people take them separately?

KathyLauren said:

In my experience, precepts are not required prerequisites for initiations, not are they given automatically as part of initiations.

Malcolm wrote:

In every initiation, upāsaka pratimokṣa are automatically received when ones recites the verses of refuge after the presiding master, along with the bodhisattva trainings when one recites the verses of generating bodhicitta. Thus, there is no initiation where one does not adopt Mahāyāna pratimokṣa and the bodhisattva trainings.

But in the Sarvastivāda tradition, to which all Tibetan Buddhist traditions and their offshoots belong, one has a choice of which of the upāsaka five disciplines (samvara) one will maintain: one discipline, two disciplines, three disciplines, or all five.

The commitments of refuge however, which differ from the pratimokṣa, must be followed by everyone. The commitment of going for refuge to the Buddha is to refrain from taking nonbuddhist teachers, such as Jesus, Shiva, Krishna, Lao Tzu, and so on, as one's teacher. The commitment to going for refuge in the Dharma is avihimsa, to refrain from harming others, and the commitment to going for refuge to the Sangha is to refrain from associating with evil people and those who would cause harm to the Three Jewels.

Thus a one discipline upāsaka maintains the discipline of not killing (which principally means not killing humans, but also in killing in general) in addition to the commitments of refuge. A two discipline upāsaka maintains the discipline of not killing, and not stealing, in addition to the commitments of refuge. A three discipline upāsaka maintains the discipline of not killing, not stealing, and not lying, in addition to the commitments of refuge. A full upāsaka maintains all five disciplines, in addition to the commitments of refuge, because the discipline of refraining from sexual misconduct depends on the discipline of refraining from intoxication.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 9:36 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

Further, if accurate conventions for rig pa are not possible

Sharp said:

Correct. Rigpa is not a conceptual view. All conventions (conceptual views) of it are therefore inaccurate by definition.

Malcolm wrote:

P.S. I guess you have no idea how incoherent your posts are.

Rig pa is only a convention, therefore it is empty, and therefore signless.

No one asserted that “rig pa” was a conceptual view. But because rig pa is conventional, therefore it’s functionality can be accurately described, just as the functionality of ma rig pa can be described. This is the point you miss. The same thing applies to that basis. The basis is described in terms of a certain set of characteristics which have specific functions. You seem to forget that from the point of view of Dzogchen teachings everything is completely equivalent to an illusion. That means that even Dzogchen teachings and everything they describe are just a set of conventions and nothing more. But those conventions are important because they assist sentient beings, who don’t exist, to realize a Buddhahood that doesn’t exist, because if there was a basis that existed as anything other than a mere convention, neither Buddhas nor sentient beings would be possible. It is for this reason that accuracy in describing the path is important. That’s all this is about.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 8:44 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I appreciate the translations, I’m sorry they were unnecessary. Here is a quote from Norbu Rinpoche instead:

[

Malcolm wrote:

And I’ve already responded with a citation that clarifies this statement, which you’ve chosen to ignore, just as you ignored the fact that there is a conscious aspect of the basis, which disallows anything other than an understanding that the basis (primordial state) is personal, which ChNN has actually stated many times. I am sure someone can provide you the citation.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 4:42 AM

Title: Re: Should a Guru demand respect from his students?

Content:

BuddingScribe said:

As I listed in my intro post a few days ago, my only teaching of the Dharma comes from an online group on Slack. And it's in a way that group that brings me here. Something about the attitude of the Guru recently has stuck me as a little odd. As my time as a member has gone on there has been an shift in the way we offer respect to the Guru. Firstly we had to follow every teaching with Gui Ming Shang Shi! Then post that once a day regardless of if a teaching had been posted. Then post it multiple times a day to show our commitment to learning. And most days we would get reminders to do this along with warnings that the Guru felt displeased we weren't showing enough respect to his teachings. To me this seems an almost egotistical and prideful reaction that I imagine would be absent in a guru. Am I making too much of this or is this a reason for concern ? It's just one in a line of red flags I'm seeing with this group.

Malcolm wrote:

Run as fast as you can as far away as you can from this group.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 2:10 AM

Title: Re: Ultimate emptiness of matter

Content:

Vajrasambhava said:

According to nowadays Science, there are irreducible elementary particles such as quarks, electrons, preons etc.

Do they lack inherent existence?

Even if in future we discover more subtle particles, is it possible to find a state of matter which is not dependent of anything else?

Malcolm wrote:

No.

Vajrasambhava said:

Can you please explain why?

Thank you

Malcolm wrote:

All of these particles are produced through conditions. Since they are produced through conditions, and since they affect and are in turn affected by other things, they are compounded, can be created and destroyed, and therefore, are dependent phenomena.

Author: Malcolm

Date: Monday, November 7th, 2022 at 11:50 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

Jules09 is correct - an accurate convention is not possible.

Malcolm wrote:

No, he is incorrect. A convention is not just an arbitrary designation. A convention is an appearance, which is then given a designation according to its function, for example, a car.

Further, if accurate conventions for rig pa are not possible, then why do such authors as Vimalamitra, Longchenpa, and Jigme Lingpa go through such trouble to describe it in such detail? They go through such trouble because they are using language to describe a path dharma. For example, Vimalamitra goes through five different types of rig pa in a text called the Lamp that Summarizes Vidyā in the Agate Letters from the Vima Nyinthig (vol. 2, pp. 226-228).

"The first of these five is called "the vidyā that apprehends (generic) and particular characteristics. The vidyā that apprehends [generic] and particular characteristics is called "the vidyā that nominally designates generic and intrinsic [characteristics] of phenomena. That is one's own vidyā that is just a clear and nonconceptual consciousness (shes pa) contaminated by many cognitions (shes pa).

Next is the [vidyā] that appropriates the basis. When [it] dwells in one's body, it generates all consciousnesses and abides merely as an intrinsic clarity, that is called "unripened vidyā."

The vidyā of the original basis is the essence, the originally pure reality, existing endowed with three pristine consciousnesses (ye shes). Undivided vidyā exists as the essence of omniscient pristine consciousness. That pristine consciousness abides as a subtle pristine consciousness. If that pristine consciousness did not exist, there could be no liberation from emptiness, on the other hand (if not asserted to be empty), there would be no liberation from the inert. If vidyā exists as (five-fold) pristine consciousness it would be no different than the nirmāṇakāya.

The vidyā of vipaśyanā is the vivid appearances when the instruction is explained, and therefore, the self-appearance is termed "endowed with an essential bindu." Though many different appearances are exhibited, all arise from nonarising, a great miraculous display (of vidyā) in every way.

The vidyā of thögal is having reached the measure of appearances due to practice (though their own nature is not established), there is no increase or decrease in experience. After the signs and qualities are complete, though their nature is not established, when it is intrinsically clear as omniscient pristine consciousness, it is called "casting off the the Dharma (because it is beyond words)," it is called "the exhaustion of phenomena (because an original nature cannot be found)," it is called "transcending Dharma (because the instructions cannot be found)," and it is called "liberation from phenomena) because there is no arising in mere arising.

Are those vidyās the same or different? They are not different, because there is nothing more than a single nature. When this vidyā is seen from the perspective of subtlety, it is called "profound." When it is seen from the perspective of bindus and lights, it is called an "appearance." When seen from the perspective of clarity, it is called wisdom (prajñā). When it is seen from the perspective of appearing as diverse appearances, it is called "vast." When it is seen from the perspective of bliss, it is called "compassion (thugs rje)." When it is seen from the perspective of existing as observable, it is also an entity (dngos po). When arriving at the measure of practice, the exhaustion of phenomena, it is empty. There nothing other than a single essence, and since there nothing to clarify or obscure, it is unique and singular (nyag cig). Since the apparent part of appearances exponentially increase, it is multiple. Since the appearances that arise every way are indescribable, it is limitless. When seen from the perspective of there being nothing other than single meaning vidyā, it also subsumes. When seen from perspective of natureless colors, it is clear. As such, all the appearances appearing as diverse appearances never go beyond a single vidyā.

And then of course, we have Vimalamitra's definition in the Blossoming Lotus: Vidyā (rig pa) is (1) the knowledge of names designated by words; (2) the five sciences (rig pa gnas lnga) such as helpful worldly knowledge like healing, arts and crafts, the treatises, and so on; (3) knowledge (rig pa) as a factor of consciousness, such as sharp and dull worldly knowledge and so on; and (4) the knowledge of the essence (snying po) that permeates all, which is free from ignorance, unobscured by the obscurations of ignorance, and so on. In this last definition then, we see vidyā, rig pa, being defined primarily in terms of fourth definition given in the Agate Letters.

Finally to settle the question of whether vidyā is personal or not, in Buddhahood in this Life it is stated:

As such, since there is neither good or bad nor large or small in the reality (gnas lugs) of the original basis or in the reality (gnas lugs) of the individual vidyā of sentient beings in the present, it is said that the three times are one and undifferentiated. If it is asked why this is so, it is because it is self-originated, self-arisen, and self-liberated.

Again Buddhahood we find how delusion happens. How does delusion happen? It happens because there is a consciousness aspect to the basis:

Second, the delusion due to not recognizing one's appearances: if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis. Apart from generally pervading, the so-called basis is totally undifferentiated, without any consideration of delusion or nondelusion. That so-called knower [26b] or "mind" (the special assertion of a consciousness explained in our own texts) is deluded.

So, since we also know that Garab Dorje's commentary on the Single Son of the all the Buddha's tantra clearly states that this universe cycle arises based on the latent traces left over from sentient beings in the last universe cycle, we don't have to wonder where

consciousnesses come from, or the sense organs that rose up from the basis, as described in the commentary to the Sound Tantra.

And all of this is merely on the level of conventional, that is functional, descriptions of the appearance of basis, path, and result.

Author: Malcolm

Date: Monday, November 7th, 2022 at 8:56 PM

Title: Re: Ultimate emptiness of matter

Content:

Vajrasambhava said:

According to nowadays Science, there are irreducible elementary particles such as quarks, electrons, preons etc.

Do they lack inherent existence?

Even if in future we discover more subtle particles, is it possible to find a state of matter which is not dependent of anything else?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, November 7th, 2022 at 8:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Johnny Dangerous said:

You have a penchant for quoting things that don't mean what you claim they do.

This is a very standard forum cop out "it can't be described so you are wrong for disagreeing with me"...borderline trolling.

Malcolm wrote:

Especially when such citations have been clarified by other citations. Basically, Jules' Dzogchen means resting in an inanimate state of unconsciousness, like a block of wood.

Author: Malcolm

Date: Monday, November 7th, 2022 at 7:23 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Engaging in affirmation and rejection of concepts about buddhanature is not the path of the natural Great Perfection.

Malcolm wrote:

Tell me you know nothing about the path of dzogchen without telling me you know

nothing about the path of dzogchen.

Author: Malcolm

Date: Monday, November 7th, 2022 at 5:17 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

That's all well and good. But it doesn't mean that buddhanature is something that belongs to the misconception that is given the name 'sentient being'.

Malcolm wrote:

Buddhas are also misconceptions. Since there are no Buddhas and no sentient beings, there also can't be a Buddhanature that is anything other than a conventional designation imputed on a sentient being, unless of course you are asserting Buddhanature is real and not a misconception as well.

Author: Malcolm

Date: Monday, November 7th, 2022 at 2:09 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Are you saying that Dzogchen teachings reify personal identity?

Malcolm wrote:

Dzogchen teachings accept the limitations of language in discourse. For example, the Self-Arisen Vidyā Tantra begins: "Children of good families, listen faithfully without distraction! My explanation of the great meaning to each of you will remove the concepts in your minds."

So here we have the pronouns my, you, and your.

Further:

For sentient beings without realization,
each word must be understood with each meaning.
Therefore, connect the meanings with the words
and illustrate the great meaning with words.
Therefore, investigate the connection between the words and
meanings.
Though the illustrative words and letters
may not exist in utter purity itself,
because they remove mental doubts,
one should always be acquainted with the words.

And:

The transcendent state of all buddhas
is not words and syllables,
but appears like words and syllables.
Nevertheless, the great meaning is unravelled with words.

So, fortunately, even though the meaning of the great perfection is beyond verbal reifications such as self, other, and so on, Nāgarjuna's dictum remains in force in Dzogchen teachings:

Without relying on the conventional, the ultimate will not be understood;
without realizing the ultimate, nirvana will not be attained.

Author: Malcolm

Date: Monday, November 7th, 2022 at 12:32 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

krodha said:

Ju Mipham's "Investigation of the Essential Identity: Neither One Nor Many" from the Four Great Logical Arguments of the Middle Way is also quite good on this topic...

Malcolm wrote:

Yes, and no one is arguing there is inherently existent basis. In fact, it is impossible, since the basis is not a real entity, and something which inherently exists cannot exist as a continuum.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 11:54 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

A personal basis is literally an Atman.

Malcolm wrote:

A personal basis is literally not an atman, it's a tantra, a continuum. There is no such thing as a transpersonal continuum in Buddhadharma, anywhere.

I will see your Longchenpa and raise you:

In brief, when the concept apprehending a self arises out of the basis, the state of original luminosity, there was delusion into samsāra because of not recognizing one's

state. While enjoying the diversity of happiness and suffering, buddhahood itself existed within oneself. Since one practiced according to the profound instructions introduced by the guru, since one recognized the appearance of luminosity arising from oneself in this life, the bardo or the next life, after one is free from samsāra, one will accomplish the intention of effortlessly accomplishing the two benefits, thus it is necessary to be diligent in practice.

-- Lama Yangthig, the Great Aural Lineage.

Or we have Vimalamitra defining a tantra in the Blossoming Lotus Commentary:

A tantra (rgyud, continuum) is both pure and impure. The pure tantra is (1) the pure continuum of the natural state, (2) the pure continuum of the supporting object, and (3) the pure continuum through the critical point of progress in one's own vidyā.

The pure continuum of the mode of being of the entities of the pure natural state is the essence, the originally pure basis that is not confirmed by anyone [5b] and is beyond multiple expressions. Not even a slight object of delusion exists as something to designate with words. The natural mode of existing includes consciousness and the objects of consciousness. That consciousness is included in the continuum of a perfect buddha.

I could go on, but TL;DR.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 11:16 PM

Title: Re: a poll about fifth precept

Content:

pemachophel said:

According to Khenchen Konchog Gyaltsen, drinking tshog chang/amrit at tshog does not violate the 5th precept since the alcohol has been transformed into amrit.

Malcolm wrote:

This raises the question, is the wine actually transubstantiated into the blood of Christ (catholic) or is it a symbol (protestant)?

BTW, in the second Sakya volume, which will come out next year, there is a procedure for making ritual alcohol for ganapujas derived from the Samvarodaya tantra. I think I will still probably go for a nice Pinot Noir or Cab instead.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:20 PM

Title: Re: a poll about fifth precept

Content:

Malcolm wrote:

I don't follow precepts. Why should I? I don't steal, lie, kill, or engage in sexual misconduct. I do like wine, but I don't get drunk.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:17 PM

Title: Re: Split topic: Income of Mega Churches

Content:

Kai lord said:

Speak for yourself and to use your own words: you aren't even on the board or have access to internal information on the financial operations. How you even know they are making good profit and are good business before making that claim?

Malcolm wrote:

The Khyentse Foundation has millions invested in the markets. Their net worth in 2019 was 55 million. It's in their annual reports, which are public.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:08 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

As others have said, linguistic conventions are useful as a pedagogical tool, but are naturally going to be limited by dualistic language.

Here is a hopefully useful quote from Namkhai Norbu Rinpoche on this point. He warns against taking conventions such as "personal Samantabhadra" (for example) to imply infinite, individual Samantabhadra's, explaining that doing so would be an error and entering into dualism (avidya):

We could think that there are infinite Samantabhadras, but when we are in the state of Samantabhadra, what does "infinite" mean? This is already a limited viewpoint. The true condition is beyond numbers. If we think in terms of an "individual being", this means that we are limiting, and consequently everything becomes complicated. If we want to understand, we must not limit [...] in knowledge there is not even the concept of "one and two," otherwise we have already entered into dualism. Also the concept of "individual" presupposes dualistic vision. But Samantabhadra is beyond all this, isn't he?"

Malcolm wrote:

You've misunderstood his point. You can understand this by contrasting this statement with others in this thread. For example, CHNN taught:

There is a saying of Guru Padmasambhava: "All enlightened beings in that real state are

of the same principle; in wisdom all enlightened beings are the same.” This does not mean that all beings become one, but they are one in being of the same principle, the same knowledge, the same condition.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 7:54 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Early Buddhist schools were seemingly dualistic as they distinguished between citta and rupa or mind and matter and while rupa does not originate from citta, they are clearly inseparable and interdependent.

Injrabodi said:

I'm not a particularly educated man, nor a scholar. I am a simple farmer. However I must say that this sounds exactly like Sāṅkhya.

In Sāṅkhya there exist two primordial elements- Puruṣa (consciousness) and Prakṛti (matter/energy). Puruṣa is that which perceives and Prakṛti is that which is perceived (including all mental phenomena).

All of the various layers of reality are born from the seeming union and division of Puruṣa and Prakṛti.

Kai lord said:

However as one moves up to higher vehicles, their differences will gradually become more abstract and the distinctions start to become blur which eventually culminated in "non-duality " or totality state taught in Vajrayana especially Dzogchen.

Injrabodi said:

This is exactly what is taught in Kashmiri Shaivism. They expanded the map of the tattvas beyond Puruṣa and Prakṛti, to various levels of their union. At the uppermost level is Paraśiva, the perfect and absolute union of Śiva and Śakti.

Malcolm wrote:

This is not what is taught in Vajrayana. But since you are a Hindu, it's none of your business.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 4:21 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

No new sentinel being would imply that there are infinite sentinel beings

Malcolm wrote:

Yes, there are an infinite number of sentient beings. And as the Buddha said, the *sattvadhātu* neither increases nor decreases.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:57 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

For example, in all Samkhya presentations, the five elements are the grossest, tamasic expression of Prakrit. In Buddhadharma, the five elements are fundamental and primary, not tamasic at all.

Sādhaka said:

But do not Samkhyas talk about the Five Tattvas or Tattwas, that are non-tamasic and prior to & more subtle than the Five Elements; somewhat similar to how in Dzogchen the Five Elements appearing as coarse and gross is an result of ignorance? (I mean there is still more nuance to that, in Dzogchen; but you get what I'm referring to here).

Malcolm wrote:

The five tanmatras are the sense objects, out of which the five bhutas evolve.

In Buddhism, the five bhutas are primary, and from them are made the material ten sense organs and sense objects.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:50 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

According to one opinion Longchenpa cites in the Treasury of the Supreme Vehicle, sentient beings are always there latently, thus new sentient beings never come into being.

Sādhaka said:

Not to contradict Longchenpa—and I am not here necessarily, as you said that he cited the above opinion, not that it is an opinion that he held himself—yet this presents an problem which is that if the Buddhahood that comes as a result of Mahasandhi or Dzogchen specifically is irreversible, then all sentient-beings since beginning-less time should have gotten a karmic-connection to Dzogchen through interdependence and have already attained irreversible Buddhahood by now. And that apparently isn't the

case.

You did also say above that Buddhas can fall back into samsara at the beginning of any Mahakalpa, but that only applies to Buddhas who attained Buddhahood through Yanas other than Mahasandhi, yes?

Therefore it seems that we can conclude that new sentient beings could somehow appear.... But as you've said before, perhaps quoting or paraphrasing Longchenpa, that it is one of those difficult points.

Malcolm wrote:

Longchenpa rejects the idea that new sentient beings can appear.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:47 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

There's not one cite that says or implies Buddhanature is individual and specific to each person.

Malcolm wrote:

In fact, the Lankāvatāra Sūtra states that tathāgatagarbha is just a name for the ālayavijñāna. How is the ālayavijñāna not personal and individual?

Asanga states in the Uttaratantra commentary that the name for the dharmakāya encased in afflictions is "tathāgatagarbha." How can personal afflictions encase a transpersonal entity? He later states in the same that the name for suchness, tathāta, encased in afflictions is tathāgatagarbha. The same question applies. He later describes sentient beings as "tathāgarbhins", possessors of tathāgatagarbha. In the same way consciousness pervades all sentient beings, it is stated that tathāgatagarbha pervades all sentient beings. However, no one thinks the phrase "consciousness pervades all sentient beings" means there is one unitary consciousness that pervades all sentient beings. It is the same with the basis, tathāgatagarbha. Finally, Asanga concludes his treatises by pointing out that the gnosis of tathāgatagarbha is just the tathāgata's gnosis of emptiness. He says:

"Without the gnosis of ultimate emptiness, it is impossible to realize and actualize the dhātu of pure nonconceptuality. Having stated this, the gnosis of tathāgatagarbha is the Tathāgata's gnosis of emptiness. Further, it is said extensively that the tathāgatagarbha has not been seen or realized by all śrāvakas and pratyekabuddhas. However tathāgatagarbha is, the dharmakāyagarbha is just like that, and it is not within the domain of those who fall into a view of personality (satkāyadr̥ṣṭi), because the dharmadhātu is the antidote to views."

So how is the dharmadhātu defined in this text? Again "The so-called dharmadhātu is

the tathāgatagabha that is no different than the nature of one's dharmatā."

So here you have a very precise description of tathāgatagarbha being described as individual and specific to each sentient being. Since the spyi gzhi is just a term for tathāgatagarbha in Dzogchen teachings, we can understand the meaning to be the same here, especially since in the discussion of how the basis exists in the body in the third topic of the Tshig don mdzod, Longchenpa mainly cites from the Uttaratantra.

In the same way that we talk about the vijñānadhātu or the sattvadhātu as aggregates of consciousness and sentient beings, we talk about the dharmadhātu as an aggregate of dharmatās. Without individual dharmatās that belong to dharmins, we cannot talk about dharmatās at all, just as we cannot talk about the emptiness of nonexistents like the children of barren women, etc.

And of course in Vajrayāna teachings, we go a step further and site the location of sugatagarbha in the bodies of sentient beings. However, the idea the sugatagarbha sited in the bodies of all sentient beings refers to one transpersonal entity has been rejected by the Buddha very clearly as an incorrect view of atman. For example, the Nirvana Sūtra (Chinese recension) explicitly rejects it: "Child of a good family, some tīrthikas advocate a permanent "self," other advocate an annihilationist "not-self." The Tathagata is not like that. Because he teaches self and not-self, it is called "the middle." Now, whoever teaches the Buddha's middle way can say that the nature of buddhahood exists in all sentient beings, but it is not known and not seen because it is obscured by afflictions. Therefore, be diligent in the method of eliminating afflictions." The Indian recension of the Nirvana sutra states, "The buddhadhātu exists in all sentient beings, held in each one's body. After sentient beings exhaust afflictions, they become buddhas."

I could go on, but we are getting into TL;DR territory

Author: Malcolm

Date: Saturday, November 5th, 2022 at 7:25 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Injrabodi said:

I'm aware that the original sect of Samkhya is incompatible with Buddhadharma. However Samkhya was quickly reduced to nothing more than a metaphysical framework for a very diverse set of different religions. Gaudiya Vaishnavism and Advaita Vedanta both use samkhya framework and they're almost polar opposites.

Why is modern Samkhya incompatible with Buddhadharma? Why would Avalokiteshvara teach samkhya doctrine if it's incompatible with Buddhadharma?

Malcolm wrote:

Simply put, Samkhya is incompatible with dependent origination. Samkhya is to Advaita, Saivism, etc., as Abhidharma is to Buddhadharma.

Kai lord said:

That's why it's rather strange that Adi Shankara would view Samkhya as the main threat and widely criticized it.

I suspect it's the atheistic position of Samkhya that drew his ire.

Malcolm wrote:

He criticized Samkhya mainly for its position of multiple purushas.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 11:11 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

In Buddhadharma, the five elements are fundamental and primary

Injabodi said:

You're speaking about Buddhism as though it's materialist

Malcolm wrote:

Not at all. However, there is no creator, everything is made of the five elements, and thus they are not evolutes of the three gunas, as they are in Hinduism in general.

The Buddhist scheme of the five aggregates, twelve ayatanas, and eighteen dhatus is in no way commensurate or compatible with the Samkhya scheme of the 25 tattvas, or the Shaiva scheme of the 36 tattvas.

In particular, Buddhism completely rejects the notion of Purusha, whether it is the pluralist Samkhya version, the nondualist version suggested by Shankara in his commentary on the yoga sutras, or the Paramshiva version in the Shaiva expansion of the tattvas into 36 in the Shaiva tantras and explicated by Abhinavagupta, etc.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 9:44 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

This is not "pretty safe" ground because there is plenty of evidence that these counter-myths are presented as alternative versions of the same thing. In this sense,

Avalokiteśvara emanating deities from his body is the Buddhist reworking of the puruṣa myth because the puruṣa myth is the false version.

Malcolm wrote:

That might work for dogmatic fundamentalists, but not for anyone who is intellectually honest who is honestly appraising Indian literary history, meaning they don't try to smother their cognitive dissonance in just so stories.

Zhen Li said:

There may be Śaiva reasons for supporting this doctrine, but at the end of the day, it is Buddhists and Buddhist sūtras that advocate it.

Malcolm wrote:

I guess that is why Buddhapaṇita rejects Saṃkhya first.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 9:38 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

Basically, the Śaiva schools are based in Saṃkhya, that alone makes them incompatible with Buddhadharma.

Injrabodi said:

I'm aware that the original sect of Saṃkhya is incompatible with Buddhadharma. However Saṃkhya was quickly reduced to nothing more than a metaphysical framework for a very diverse set of different religions. Gaudiya Vaiṣṇavism and Advaita Vedānta both use saṃkhya framework and they're almost polar opposites.

Why is modern Saṃkhya incompatible with Buddhadharma? Why would Avalokiteśvara teach saṃkhya doctrine if it's incompatible with Buddhadharma?

Malcolm wrote:

Simply put, Saṃkhya is incompatible with dependent origination. Saṃkhya is to Advaita, Śaivism, etc., as Abhidharma is to Buddhadharma. That metaphysical framework alone makes these different traditions incompatible. For example, in all Saṃkhya presentations, the five elements are the grossest, tamasic expression of Prakṛit. In Buddhadharma, the five elements are fundamental and primary, not tamasic at all.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 8:37 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Then You must have missed out that part where the famous Śhiva avatar, Ādi Śhankara

called followers of Madhyamaka "nihilists", many Dzogchen practitioners basically learn to use tools in Madhyamaka to refute ideas of Atman and Brahman, its baffling to see you ignoring all of that and pretend that they never happened before making the comparison.

Injrabodi said:

Advaita Vedanta is very different from the Bhairava Agamic Shaivism I've been discussing. Tantric Shaivites and Buddhists lived together, practiced together, shared teachers and scriptures together side by side for centuries. Here's a fun article on the subject if you're interested-

<http://www.sutrajournal.com/the-tantric-age-a-comparison-of-shaiva-and-buddhist-tantra-by-christopher-wallis>

Kai lord said:

Still does not disprove the fact that Theravada and other Nikaya schools are closer to Vajrayana than your Advaita Vedanta. Hell, its also very likely even crypto-vedic (Hindu) Pudgalavadin schools like Vātsīputrīya and Saṃmitīyas are closer to tantric Buddhist Dharma than Vedanta.

At any rate, is this your real purpose for creating this thread? A disguised attempt at assimilation?

Malcolm wrote:

Basically, the Shaiva schools are based in Samkhya, that alone makes them incompatible with Buddhadharma.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 5:08 AM

Title: Re: Memo's from the Pure Land

Content:

laic said:

But Murti asserts that the Madhyamika is in effect a development of the "silence of the Buddha" in the face of all metaphysical questions.

Malcolm wrote:

He is quite wrong, and Madhyamaka studies have advanced light years beyond his incorrect transcendentalist take on Candrakīrti.

The only metaphysical question Madhyamakas are interested in are one's relating to svabhāva, inherent existence, and ferreting out any naive instances where it may survive in Buddhist philosophy. Otherwise, see my sig.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 3:18 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Then You must have missed out that part where the famous Shiva avatar, Adi Shankara called followers of Madhyamaka "nihilists", many Dzogchen practitioners basically learn to use tools in Madhyamaka to refute ideas of Atman and Brahman, its baffling to see you ignoring all of that and pretend that they never happened before making the comparison.

Injrabodi said:

Advaita Vedanta is very different from the Bhairava Agamic Shaivism I've been discussing. Tantric Shaivites and Buddhists lived together, practiced together, shared teachers and scriptures together side by side for centuries. Here's a fun article on the subject if you're interested-

<http://www.sutrajournal.com/the-tantric-age-a-comparison-of-shaiva-and-buddhist-tantra-by-christopher-wallis>

Malcolm wrote:

This person does not understand Buddhism.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 3:13 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

If we're both standing in the same ocean and I realize I'm wet, why would that imply that you'd also recognize you're wet? A shared basis doesn't at all logically imply that we'd have simultaneous realization, or the same result. This argument doesn't even work against Advaita, where the whole point is that Brahman doesn't act, so that's why it's vidyā of Brahman that liberates people, and not Brahman itself, and one person gaining vidyā doesn't affect any other person. No lineage that I'm aware of thinks of vidyā/rigpa as collective. The question here is about the basis.

Malcolm wrote:

Brahman has parts? A knower and a known. That will be some news to the Advaitans out there.

stong gzugs said:

I can think of any number of objections to making a hard claim that the basis is individual.

To make this claim means that all of us have individual bases which have, what, existed since the end of the last Mahapralaya and the start of the Mahakalpa? This seems rather odd. The Dzogchen "origin story" of winds stirring in the basis lends itself more to a story

about an original shared basis than it does about all of the billions of human beings (much less all the others) always having had separate individual bases

Malcolm wrote:

It means mind streams have no beginning, which is just standard buddhism. According to Garab Dorje, this universe arises based on the traces of karma left over from the last universe, and as such, Dzogchen cosmology is little different than the cosmology presented in the third chapter of the Abhidharmakośabhaṣya.

stong gzugs said:

It seems far more logical that the individuality of beings comes about after marigpa, not before. This is also more consistent with the dependent origination based notion that it's ignorance/avidya that gives rise to the becoming of individual beings.

Malcolm wrote:

Even Samantabhadra possessed ignorance at first. That's the point of the account of the liberation of Samantabhadra and the delusion of sentient beings. You seem to not understand the process of the three ignorances: the ignorance identical with the cause, the connate ignorance, and the imputing ignorance. Moreover, you fail to recognize that even buddhas can fall out of buddhahood at the beginning of the mahākālpā, as is clearly described in the commentary on the Sound Tantra.

stong gzugs said:

Positing individual bases from the start creates logical conundrums too: Does this mean the number of bases is fixed upon the start of each Mahakalpa? If not, where do new bases come from if there's nothing shared? If so, doesn't this imply pre-determinism down to the level of how many kids people will have?

Malcolm wrote:

According to one opinion Longchenpa cites in the Treasury of the Supreme Vehicle, sentient beings are always there latently, thus new sentient beings never come into being. According to the Buddha, the sattvadhātu never increases or decreases—this means that the number of sentient beings is fixed, and that number is unknowable to anyone but a buddha.

stong gzugs said:

but there is direct meeting of minds of the guru and shishya

Malcolm wrote:

This is a huge misunderstanding. So-called dgongs brgyud, transmission of the transcendent state, simply means that guru and disciple are dwelling in the same knowledge at the same moment. But the student has to have already understand how to be in this knowledge through the oral and symbolic transmissions. You can read more about this in the Song of the Vajra book, pg. 5-6.

stong gzugs said:

If we're applying Nagarjuna, the correct statement would be that the basis is neither individual, nor collective, nor both, nor neither. But people here are claiming there's a single correct view to hold of the four corners, which is that it's individual, and that I think is what seems off? Because, as Natan points out below, the concept of individuality isn't present when one is in rigpa.

Malcolm wrote:

The term rig pa is a contraction of the term so sor rang gyis rig pa'i ye shes, i.e. a gnosis that one knows individually, this is how it is defined by Longchenpa. It's a very common buddhist term.

Beyond that, the Buddha explicitly denied the existence of transpersonal entities.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 2:32 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

Okay, I agree. But I also don't see this literal / non-literal paradigm anywhere in the sūtras. We are imposing a dichotomy that belongs in the 21st century onto something that doesn't need it and works without it.

Seeker12 said:

The meaning of 'literal' is also a bit tricky at times to pin down.

For example, the Mount Meru cosmology may be considered to be literal but not in the way that is coarsely understood by people who take it to mean that if they, say, go 100 km to the west they will find such and such island with such and such shape and such and such inhabitants with such and such attributes. That might be considered to be a misunderstanding of the intention of the teaching.

Malcolm wrote:

Vasubandhu lists these measurements very precisely. I heard HHDL once ask, "Vasubandhu, please rewrite the third chapter of the Abhidharmakośa." Why? Because it does not correspond to what we know empirically about the solar system and our planet.

Seeker12 said:

I think some things that are written in Mahayana Sutras are basically not accessible to an ordinary, mundane human mindstate.

Malcolm wrote:

This is the logical fallacy called "special pleading."

Author: Malcolm

Date: Saturday, November 5th, 2022 at 2:27 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

Are such accounts legitimate? Yes. Must we accept them literally? Only if one is a daft Buddhist fundamentalist.

Zhen Li said:

Okay, I agree. But I also don't see this literal / non-literal paradigm anywhere in the sūtras.

Malcolm wrote:

There is a definitive/provisional scheme that is well established.

Zhen Li said:

We are imposing a dichotomy that belongs in the 21st century onto something that doesn't need it and works without it.

Malcolm wrote:

I personally think there is considerable evidence from Indian culture in general that Indians did not take their own myths and legends literally, and repurposed them at will for didactic reasons. Examples, the stirring of the milky ocean in Hindu and Buddhist sources, and so on. Given that this is the case, I think we are on pretty safe ground when we refrain from engaging some of the charming tropes in Buddhist sutras literally. Certainly Indians were aware, for example, the origin myth of Mahākāla is just a reworking of the Saivaite myth of the destruction of Tripura, and so on. It is impossible that Indians were not aware of such continuities between Buddhists myths and legends and those of Hindus.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 1:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

muni said:

<https://www.lotsawahouse.org/tibetan-masters/yukhok-chatralwa/commentary-on-vajra-verses>

Then, when the vajra chains of awareness, which appear as the unceasing radiance of spontaneous presence, are seen directly as objects of sensory perception, that is "seeing the dharmakāya".

Malcolm wrote:

"When" seems to be the operative adverb here. It shows a condition. What is the condition? "Seen."

Author: Malcolm

Date: Saturday, November 5th, 2022 at 1:04 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It's fine to say that in Dzogchen you don't accept the legitimacy of certain sūtras, but this is the general Mahāyāna Buddhism forum.

Malcolm wrote:

Legitimacy is not the issue here, it is a legitimate Indian text. Whether one needs to take it literally, that is a separate question. Just because one accepts a text as legitimate does not mean one must accept it literally. For example, we do not need to accept literally the four continent world system scheme, with its Mt. Meru and flat Jambudvīpa, orbited by the sun, moon, stars, and planets. Are such accounts legitimate? Yes. Must we accept them literally? Only if one is a daft Buddhist fundamentalist.

Author: Malcolm

Date: Friday, November 4th, 2022 at 10:57 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It's not the path, but it leads to it. Like I said, not a parallel track, but training wheels. That's why he was manifested by Avalokiteśvara and emerged from his head. This is also explained in plenty of other sūtras. Buddhas and bodhisattvas frequently manifest as Mahādeva or other deities. This doesn't mean there are paths to bodhi outside of the Eightfold Path.

Malcolm wrote:

I don't really think Siva emanated from Avalokiteśvara's head, nor the sun and moon from his eyes, and so on. It's clearly a riff on the Puruṣa creation myth.

Zhen Li said:

How convenient.

Malcolm wrote:

Some things are meant to be taken figuratively, some literally. The literary imagination of Indians is amazing.

Author: Malcolm

Date: Friday, November 4th, 2022 at 9:07 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- He appears be dividing and differentiating his unceasing flow of spontaneous presence

Malcolm wrote:

Tell me you don't know anything about dzogchen without telling me you don't know anything about dzogchen.

Author: Malcolm

Date: Friday, November 4th, 2022 at 3:28 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- No. Like I already quoted:

"The moment you recognize the falsity of delusion is called the view."

Malcolm wrote:

That's a non sequitur

Jules 09 said:

That's because you have quoted it out of context.

The citation from DJKR was made in the discussion I was having with Kyle. Going by some of the things that he has said in this thread, it may be relevant to where he is at.

Malcolm wrote:

Well, we know that Dzongzar is a lam rim pa. You have no idea where Kyle is at, BTW.

Author: Malcolm

Date: Friday, November 4th, 2022 at 1:35 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

Yes, the point of course is not that Śaivism can be practiced as a kind of parallel track that gets to the same goal, but rather as a kind of training wheels for accepting the Saddharma

Malcolm wrote:

"Excluded from the path" is means excluded. I don't see anything ambiguous about this.

Zhen Li said:

It's not the path, but it leads to it. Like I said, not a parallel track, but training wheels. That's why he was manifested by Avalokiteśvara and emerged from his head. This is also explained in plenty of other sūtras. Buddhas and bodhisattvas frequently manifest as Mahādeva or other deities. This doesn't mean there are paths to bodhi outside of the Eightfold Path.

Malcolm wrote:

I don't really think Siva emanated from Avalokiteśvara's head, nor the sun and moon from his eyes, and so on. It's clearly a riff on the Purusha creation myth.

Author: Malcolm

Date: Friday, November 4th, 2022 at 1:03 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

The salient point is that Avalokiteśvara states that Saivism will not bring liberation:

‘Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment.

<https://read.84000.co/translation/toh116.html?id=&part=#UT22084-051-004-68>

Seeker12 said:

Until beings give up wrong views, they will not realize the nature of mind and liberation. Nonetheless, a veiled manifestation of enlightened intent may mature beings who do not yet have sufficient merit towards that end, and it may be that some other beings have sufficient clarity of discernment to know that such a veiled manifestation is, in fact, a manifestation of enlightened intent from the beginning.

Zhen Li said:

Yes, the point of course is not that Śaivism can be practiced as a kind of parallel track that gets to the same goal, but rather as a kind of training wheels for accepting the

Saddharma

Malcolm wrote:

"Excluded from the path" is means excluded. I don't see anything ambiguous about this.

Author: Malcolm

Date: Friday, November 4th, 2022 at 12:31 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Its similar to how Mahakala (another form of Shiva)

Malcolm wrote:

Mahākāla is not a form of Śiva at all.

The origin story for Mahākāla and Śrīdevi is found in the Ḍākinī-agnijihva-jvalā-tantra.

Mahākāla and Śrīdevi are the children of Mahādeva and Umadevi, according to this tantra.

Author: Malcolm

Date: Friday, November 4th, 2022 at 12:27 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It makes no sense to say Śiva is not Avalokiteśvara because saṃkhya doesn't make sense from the perspective of prasangika madhyāmika.

Malcolm wrote:

Siva is not Avalokiteśvara, since the former is subdued by the latter in the Karandavyuha.

Zhen Li said:

He is clearly stated to be manifested by Avalokitesvara and created by him (from his forehead). Subsumed... or exumed...

Malcolm wrote:

The salient point is that Avalokiteśvara states that Saivism will not bring liberation:

‘Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the

path to enlightenment.

<https://read.84000.co/translation/toh116.html?id=&part=#UT22084-051-004-68>

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 8:25 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- Ho Ho! Agreed.

And therefore the learned ones may do well to aspire, to one day be able to throw their intellectual knowledge of Dharma in the trash.

"A knife becomes sharp as the result of two exhaustions — the exhaustion of the sharpening stone and the exhaustion of the metal. In the same way, enlightenment is the result of the exhaustion of obscurations and the exhaustion of the antidote of the obscurations. Ultimately one must abandon the path to enlightenment. If you still define yourself as a buddhist, you are not a buddha yet."

- Dzongsar Khyentse,
(What Makes You Not a Buddhist)

Malcolm wrote:

You think there are obscurations and antidotes to exhaust? That's surprising, as that puts you squarely in the lam rim camp.

Jules 09 said:

- No. Like I already quoted:

"The moment you recognize the falsity of delusion is called the view."

Malcolm wrote:

That's a non sequitur

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 7:27 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Yes, as Tsele Natsok Rangdrol said in The Heart of the Matter:

" The moment you recognize the falsity of delusion is called the view."

(Heart Lamp, p.108.)

krodha said:

Indeed. It is all false. Delusion is the influencing factor that causes phenomena, including the self, to seem concrete and substantial. Complete knowledge of the false nature of dharmas is dharmakāya, which is inversely, simply the total elimination of delusion.

The Saddharmapundarika Sūtra states:

If no phenomena are perceived at all,
that is the great wisdom that perceives
the whole dharmakāya.

Jules 09 said:

- Ho Ho! Agreed.

And therefore the learned ones may do well to aspire, to one day be able to throw their intellectual knowledge of Dharma in the trash.

"A knife becomes sharp as the result of two exhaustions — the exhaustion of the sharpening stone and the exhaustion of the metal. In the same way, enlightenment is the result of the exhaustion of obscurations and the exhaustion of the antidote of the obscurations. Ultimately one must abandon the path to enlightenment. If you still define yourself as a buddhist, you are not a buddha yet."

- Dzongsar Khyentse,
(What Makes You Not a Buddhist)

Malcolm wrote:

You think there are obscurations and antidotes to exhaust? That's surprising, as that puts you squarely in the lam rim camp.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 5:06 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Sure. That's what the dhyanas aka jhanas are, incomplete realizations. But if Vimalamitra wanted to say you must understand the result is an individual consciousness in contrast to the way it is described in the Guhyagarbha Tantra chapter 1 he most certainly would have. Also the goal is nothing to do with individual consciousness. It's beyond one and many and so forth.

Malcolm wrote:

The result is for an individual mind, because not everyone attains buddhahood at the same time.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 4:51 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

laic said:

Hi again, I'd agree that "views" should be for crossing over, not for grasping as per the famous parable of the raft, yet I detect a great deal of "grasping" at views (even complete identification with) in others which in my opinion belies the import of the parable.

Malcolm wrote:

The Buddha's path begins with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view...

And already cited:

[Kaccayana:] "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

[The Buddha:] "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view."

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 4:31 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Injrabodi said:

From the typical Shaiva perspective, atman is the ground of reality and as such does not move. Atman is the center and the universe revolves around it.

Malcolm wrote:

The typical [Kashmiri] Shaiva perspective is realist. Shiva is everything, and everything is real.

Buddhism, including Dzogchen, in toto is anti-foundationalist, anti-realist.

Injrabodi said:

You should know as well as I do that Hinduism is an umbrella term for an extremely wide variety of different religions, as is the term Buddhism. For just one example "Buddhist" Dzogchen has far more in common with Kashmiri Shaivism than it does with "Buddhist" Theravada.

Malcolm wrote:

Dzogchen has nothing in common with Trika in any of its forms. Some irresponsible people have made such claims, but they just demonstrate their ignorance of both systems.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 3:23 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

That's a copout and not what the Buddha intended. The Buddha had a position, it's called "dependent origination." A view of a truly existent self is not compatible with that position, that is why the Buddha rejected such a "self."

laic said:

Hello again. No, in context it is not a copout. From my perspective you have not truly engaged with the totality of my of my posts.

Malcolm wrote:

Total copout. To claim the Buddha took no positions whatsoever is a false claim. To state that the Buddha refused to answer certain questions, which he certainly did refuse to do, is not commensurate with the Buddha refusing to take any position at all, which is what you've asserted:

Hence the Middle Way, which is not a mid-position between two extremes, but more a "no-position" that supercedes all positions. Therefore a radical refusal to affirm any particular side.

This is an incorrect characterization of the Buddha's middle way, and it is in fact Sānjaya Bellatthaputta's point of view, not the Buddha's, which I produced for you from the Samaññaphala Sutta.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 3:08 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

You are asserting there is some other thing to be designated a self other than the five aggregates that constitute a person? If you can't point out what that is, you are making a basic error. The Buddha taught both a self and nonself. He taught there was a conventional self imputed on the aggregates, but denied there was a permanent self which transmigrated, ala the Upanishads. This is just Buddhism 101. It's amazing to me that Buddhists can be Buddhists for years and still be confused on this point.

laic said:

Hi Malcolm, I am not asserting anything. That is the point.

Malcolm wrote:

That's a copout and not what the Buddha intended. The Buddha had a position, it's called "dependent origination." A view of a truly existent self is not compatible with that position, that is why the Buddha rejected such a "self."

You seem to be confusing the Buddha with Sañjaya Belatthaputta: "When this was said, Sañjaya Belatthaputta said to me, 'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't... if the Tathagata exists after death... doesn't... both... neither exists nor doesn't exist after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 2:55 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

This is an error... Etc etc

Since there is no person designated on anything other than the five aggregates, the Buddha definitely taught that there is no self.

laic said:

Then we disagree, which is fine.

Malcolm wrote:

You are asserting there is some other thing to be designated a self other than the five aggregates that constitute a person? If you can't point out what that is, you are making a basic error. The Buddha taught both a self and nonself. He taught there was a conventional self imputed on the aggregates, but denied there was a permanent self which transmigrated, ala the Upanishads. This is just Buddhism 101. It's amazing to me that Buddhists can be Buddhists for years and still be confused on this point.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 2:21 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

laic said:

Interesting reading through. As I understand it, the "silence of the Buddha" is quite relevant here. His refusal to answer metaphysical questions. Eternalism v annihilationism etc etc.

Malcolm wrote:

He did not refuse to answer questions on this score.

laic said:

Although the Dharma is often associated with "becoming" as opposed to "being", with anatta as opposed to atman, in fact the Madhyamika goes beyond all such dichotomies. Hence the Middle Way, which is not a mid-position between two extremes, but more a "no-position" that supercedes all positions. Therefore a radical refusal to affirm any particular side.

Malcolm wrote:

This is an error-- Madhyamaka refuses accept any position which posits inherent existence.

laic said:

One basic text that opens the way to the Madhyamika position is the Theravada Majjhima Nikaya 63. A small section, where a would be follower of the Buddha objects to the Buddha's refusal to commit to any definitive answers:

These speculative views have been left undeclared by the Blessed One, set aside and rejected by him, namely: 'the world is eternal' and 'the world is not eternal'; 'the world is finite' and 'the world is infinite'; 'the soul is the same as the body' and 'the soul is one thing and the body another'; and 'after death a Tathāgata exists' and 'after death a Tathāgata does not exist' and 'after death a Tathāgata both exists and does not exist' and 'after death a Tathāgata neither exists nor does not exist.' The Blessed One does not declare these to me, and I do not approve of and accept the fact that he does not declare these to me.....

Malcolm wrote:

The more relevant passage is the following:

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

<https://www.accesstoinight.org/tipitaka/sn/sn12/sn12.015.than.html>

This is only the passage actually cited by Nāgārjuna in the MMK.

As for his position on a self:

"Bhikkhus, form is not-self. Were form self, then this form would not lead to affliction, and one could have it of form: 'Let my form be thus, let my form be not thus.' And since form is not-self, so it leads to affliction, and none can have it of form: 'Let my form be thus, let my form be not thus.'

"Bhikkhus, feeling is not-self...

"Bhikkhus, perception is not-self...

"Bhikkhus, determinations are not-self...

"Bhikkhus, consciousness is not self. Were consciousness self, then this consciousness would not lead to affliction, and one could have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.' And since consciousness is not-self, so it leads to affliction, and none can have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.'
<https://www.accesstoinight.org/tipitaka/sn/sn22/sn22.059.nymo.html>

Since there is no person designated on anything other than the five aggregates, the Buddha definitely taught that there is no self.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 1:48 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

The first quote doesn't support the point. One's mind... Big deal. Confirmed to be a specific consciousness? What specific consciousness?

Malcolm wrote:

If course it supports the point...an individual consciousness.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 1:41 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It makes no sense to say Śiva is not Avalokiteśvara because saṃkhya doesn't make sense from the perspective of prasāṅgika madhyāṃika.

Malcolm wrote:

Siva is not Avalokiteśvara, since the former is subdued by the latter in the Karandavyuha.

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 11:10 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

curtstein said:

Most of the time, maybe even nearly all of the time, the Buddhist critique of "Atman" ends up just being a straw-man argument (that is, an argument against a purported viewpoint that no actual persons subscribe to).

Malcolm wrote:

Perfect example of a specious objection.

Have you actually studied Samkhya, Yoga, Advaita, etc, with a Hindu teacher? Well I have, and the Buddhist critiques of "atman," "īśvara," "puruṣa," etc., are spot on.

As far as Taoism and Confucism goes, these trends at "harmonizing" principally arise from Chinese cultural anxiety over their native philosophical/ethical traditions (Daoism and Confucism) being discarded in favor of a foreign one (Buddhism).

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 10:24 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

You would not call the space within or without each pot a generic characteristic.

Malcolm wrote:

Of course you would, since space, whether inside or outside a pot, isn't an existent thing. It's an purely abstraction, like emptiness.

What is the ultimate realization of emptiness called? "Dharmakāya," is the dharmakāya something which exists? No more than emptiness "exists." Dharmakāya, in Dzogchen teachings, is just the empty aspect of the basis.

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 10:07 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Show me something from Guhyagarbha on point or even Longchenpa's commentary.

stong gzugs said:

Is it true that the strong claim being made here that the basis must be personal (and all other views are a break of samaya) is only based on contemporary teachers? Is the statement not made clearly by any of the tantras or even Longchenpa's commentary? I haven't seen anyone respond to your gauntlet here with a definitive quote. If it's so dangerous of a wrong view, you'd expect some canonical sources to say so unequivocally. Does anyone have such a statement?

Natan said:

I'm waiting for that as well.

Malcolm wrote:

I already quoted Vimalamitra's statement. So here it is again:

The meaning is that an inestimable collection of kāyas and pristine consciousnesses exist in a single body with pure endowments and leasures...As such, because the basis, one's unfabricated mind (rang sems ma bcos pa), arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc.
--Buddhahood in this life, pg. 41.

And in the Commentary on the String of Pearls Tantra we find:

Since at the time of natural perfection the so-called basis is confirmed to be generic and at the time of compassion confirmed to be a specific consciousness, all the causes and conditions of saṃsāra are definitely confirmed.

-- Self-Liberated Vidyā Tantra, pg. 104.

All this other speculation is a waste of time.

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 2:54 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Injrabodi said:

I bring this up now, because I am a devotee of Shiva and I wonder if my worship of Shiva qualifies as worshipping all of the Buddhas.

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 11:46 PM

Title: Re: Hurrah for Merigar 2

Content:

oldbob said:

Dear all,

Hurrah for Merigar!!!

<https://www.merigar.it/en/courses-and-events/the-practice-of-shine/>

This is a really important teaching from Merigar, on November 18th, that should be available in Zoom with translation into all appropriate languages, and at least into English and Russian. Currently this retreat is billed as being presented in Italian only. There is sufficient time left to identify translators and Zoom administrators.

This very useful teaching is a fundamental practice of the Dzogchen Transmission Lineage and should be freely and openly available to everyone.

Malcolm wrote:

Ahem, not open the public.

oldbob said:

Only for those who have received the Transmission.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 9:37 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This is from their analytical tradition not the meditation tradition. I don't think they say the dharmakaya and rupakaya arising in the Bardo is dependently arising, or buddhahood would be compound and impermanent.

Malcolm wrote:

They maintain buddhahood is compounded, but that is permanent because the causes for it are inexhaustible. They follow Kamalashila, who asserts omniscience must arise from a cause.

As far as Tsongkhapa's tantric presentation of the kāyas, he asserts the sambhogakāya is composed of the wind and mind, and serves as a support for the dharmakāya, the objective clear light, which he defines as noncomposite, see page 560 in A Lamp to Illuminate the Five Stages.

Kai lord said:

Actually I always thought that Tsongkhapa followed Haribhadra's four kayas scheme, (whom he praised a lot for focusing on relative truth) in which the wisdom aspect of Dharmakaya, jnanakaya or gnosis, is a collection of pure dharmas like mental activities, etc, and is represented by the subjective subtle clear light of mind.

While empty aspect of dharmakaya, the essence body, is the objective clear light. Both subjective and objective clear light bend and merge into each other like water to water during the path of seeing to become dharmakaya. No?

Malcolm wrote:

Read the passage above for how he treats this.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 1:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This is from their analytical tradition not the meditation tradition. I don't think they say the dharmakaya and rupakaya arising in the Bardo is dependently arising, or buddhahood would be compound and impermanent.

Malcolm wrote:

They maintain buddhahood is compounded, but that is permanent because the causes for it are inexhaustible. They follow Kamalashila, who asserts omniscience must arise from a cause.

As far as Tsongkhapa's tantric presentation of the kāyas, he asserts the sambhogakāya is composed of the wind and mind, and serves as a support for the dharmakāya, the objective clear light, which he defines as noncomposite, see page 560 in A Lamp to Illuminate the Five Stages.

Natan said:

He's also saying they are one entity, and the form body is non-dual. They just have a unique description style. This description does not change how they practice which bears little difference to Kagyu.

Malcolm wrote:

The main point is that the subjective clear light mind is compounded in the Geluk scheme.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 12:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This is from their analytical tradition not the meditation tradition. I don't think they say the dharmakaya and rupakaya arising in the Bardo is dependently arising, or buddhahood would be compound and impermanent.

Malcolm wrote:

They maintain buddhahood is compounded, but that is permanent because the causes for it are inexhaustible. They follow Kamalashila, who asserts omniscience must arise from a cause.

As far as Tsongkhapa's tantric presentation of the kāyas, he asserts the sambhogakāya is composed of the wind and mind, and serves as a support for the dharmakāya, the objective clear light, which he defines as noncomposite, see page 560 in A Lamp to Illuminate the Five Stages.

Author: Malcolm

Date: Monday, October 31st, 2022 at 11:23 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

I don't think he's saying Buddhanature is composed of moments. It's the samsaric composite that does that..

Malcolm wrote:

The Geluk view is that buddhanature is just the absence of inherent existence, and in that order to see that, one must have access to the most subtle mind. But this subtle mind is still a mind in the Geluk system and thus, it is still dependently originated.

Author: Malcolm

Date: Monday, October 31st, 2022 at 9:17 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

HHDL explains this subtle mind and wind "exists." Really, how can one possibly make any designations in a completion stage samadhi with only these clear light appearances? All the designations come later. The experience whatever it is is undeniable.

Malcolm wrote:

Yes, it exists conventionally, designated on its parts. No Gelukpa, and HHDL is utterly committed to Tsongkhapa's interpretation of Vajrayana dharma, would ever assert the subtle mind of clear light existed inherently.

Natan said:

There are no parts. That's the point. The bindu and wind are not composite.

"This subtle body and subtle mind are seen as a single entity that has two facets.... These two inextricably conjoined qualities are regarded, in Highest Yoga Tantra, as the ultimate nature of a person and are identified as buddha nature, the essential or actual nature of mind."

If it's the Buddhature it cannot have parts. And I never said anything about inherent existence which is a negation of materiality.

Malcolm wrote:

The parts here is the fact that this continuum, according to HHDL, is composed of moments, hence it is permanent in that it is a continuum, impermanent in that the continuum is composed of moments. Thus is just standard Geluk view.

Author: Malcolm

Date: Monday, October 31st, 2022 at 8:13 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Dzogchen the self-perfected state, p. 53

"The essence is the void, the real condition of the individual and of all phenomena. This base is the condition of all individuals, whether they are aware of it or not, whether they are enlightened or in transmigration."

Does this not suggest the base qua universal is common to all consciousnesses and therefore a priori the condition of any experience?

Malcolm wrote:

We can certainly say that emptiness is part of the basis. But in reality, of the three parts of the basis, essence, nature, and compassion, the commentary on the String of Pearls defines the first two as universals, and the last as the instantiation of one's own consciousness. So, sticking with Vimalamitra.

futerko said:

So, in regard to the universal status of both essence and nature, does it therefore follow that they are mere abstractions?

Malcolm wrote:

They are samanya lakṣanas, so yes. Emptiness isn't something which exists, so it has to be an abstraction; clarity is also just a isolate, so it is also an abstraction. The only thing

that isn't abstract here is compassion, rig pa, which has the characteristics of emptiness and clarity.

Author: Malcolm

Date: Monday, October 31st, 2022 at 1:58 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

The unconditioned nature of the base

Malcolm wrote:

The basis is just your own consciousness. Accept it and move on.

futerko said:

Dzogchen the self-perfected state, p. 53

"The essence is the void, the real condition of the individual and of all phenomena. This base is the condition of all individuals, whether they are aware of it or not, whether they are enlightened or in transmigration."

Does this not suggest the base qua universal is common to all consciousnesses and therefore a priori the condition of any experience?

Malcolm wrote:

We can certainly say that emptiness is part of the basis. But in reality, of the three parts of the basis, essence, nature, and compassion, the commentary on the String of Pearls defines the first two as universals, and the last as the instantiation of one's own consciousness. So, sticking with Vimalamitra.

Author: Malcolm

Date: Monday, October 31st, 2022 at 1:38 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

The unconditioned nature of the base

Malcolm wrote:

The basis is just your own consciousness. Accept it and move on.

Author: Malcolm

Date: Monday, October 31st, 2022 at 12:37 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

But it is not definitive [that buddhahood only implies a cleansed mind] because there is still buddhahood that consists in the spontaneously present ground. Thus [this cleansed mind] is not the actual true [buddhahood] either. And although that which should be purified may have been cleared away (sangs), that [mind] to be purified which has been cleared away is not [itself] the buddha. And thus buddhahood does not derive from mind.

Malcolm wrote:

Buddhahood is never sems. Sems is a product of the imputing ignorance. Nevertheless, Vimalamitra writes:

As such, because the basis, one's unfabricated mind (rang sems ma bcos pa), arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc.

Thus, that is called self-originated pristine consciousness.

Also ChNN stated many times each person has their own basis. Why people continue to remain confused about this is beyond me

Author: Malcolm

Date: Sunday, October 30th, 2022 at 10:53 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

yes, I am even more confused by this. On the one hand you seem to be saying that all universals are mere abstractions from particular instances, but surely the very idea of primordial nature is that it is a priori?

Malcolm wrote:

Not really.

The term "ye gzhi," primordial basis, just refers to nature of the mind prior to recognition/conceptualization. This is why in any moment, we can wake up according to the six special features of Samantabhadra's liberation. In every moment it exists prior to buddhas or sentient beings, because in every moment we can either wake up or continue in ignorance. If someone thinks this refers to an actual event in time, they have already defeated the idea that the primordial state is beyond time.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:51 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Of course, I take this to be Dharmakirti's point versus Platonic "forms", but I think the nature of mind is a special instance.

Malcolm wrote:

You are mistaken. There are no exceptions to nominalism in Buddhadharma, not even in Dzogchen.

futerko said:

One cannot directly experience "treeness" but in the case of mind there is the claim that one can directly realise the universal.

Malcolm wrote:

One cannot experience "treeness" at all. It is a mere abstraction.

One's mind essence cannot be realized without one's mind. In other words, clarity and emptiness, the mind essence, are isolates of a given mind, in the same way in water, limpidity, wetness, and coolness are isolates, particulars, and not universals, which is why the nature of the mind can be realized.

I think you are bit confused about universals and particulars, especially with respect to Dzogchen teachings.

futerko said:

When ChNN writes, "...the fundamentally pure base of all existence, both at the universal and the individual levels." how then do we conceive of the relationship between the particular and the universal?

Malcolm wrote:

Emptiness, ka dag, is a characteristic of all phenomena. The meaning here is no different than Prajñāpāramita.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:18 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Therefore, in Dzogchen, mind is in time and space whereas the nature of mind is beyond time and space

Malcolm wrote:

That of course is impossible. This is like saying that after fire burns out, there is still heat.

futerko said:

It seems to me fairly uncontentious to say that the nature of fire remains unchanged regardless of the presence of heat or not. The phrase "beyond time" is not my innovation, eg;

Malcolm wrote:

There is no nature of fire when there is no fire.

futerko said:

"In the Dzogchen teachings, it is considered that the primordial state, which is beyond time, and beyond creation and destruction, is the fundamentally pure base of all existence, both at the universal and the individual levels."

Chogyal Namkhai Norbu; The Crystal And The Way Of Light: Sutra, Tantra And Dzogchen. (Kindle Locations 694-696).

and in Dzogchen: The Self-Perfected State, p.53

"It is a condition which is beyond time, beyond dualism, pure and perfect like the nature of the mirror."

Malcolm wrote:

Yes, ka dag, emptiness free from extremes, is beyond time, etc.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:15 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

That's not what he says. He says this subtle mind is the ultimate nature of a person and is called Buddhanature. He goes on to explain this is what accounts for the continuity of consciousness over the rebirths.

Malcolm wrote:

Sure, but it still has no-inherent existence, and thus it is still just a designation. This just how the Geluks explain thing.

Natan said:

HHDL explains this subtle mind and wind "exists." Really, how can one possibly make any designations in a completion stage samadhi with only these clear light appearances? All the designations come later. The experience whatever it is is undeniable.

Malcolm wrote:

Yes, it exists conventionally, designated on its parts. No Gelukpa, and HHDL is utterly committed to Tsongkhapa's interpretation of Vajrayana dharma, would ever assert the subtle mind of clear light existed inherently.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 4:09 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Therefore, in Dzogchen, mind is in time and space whereas the nature of mind is beyond time and space

Malcolm wrote:

That of course is impossible. This is like saying that after fire burns out, there is still heat.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 12:32 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

I have also heard HEGR say many times "Mind pervades all samsara and nirvana"

Malcolm wrote:

Samsara and nirvana are personal phenomena. If they weren't, neither would be possible.

Passing By said:

"your mind and all Buddhas' minds are one and nondual"

Malcolm wrote:

This is liable to be sorely misunderstood.

Author: Malcolm

Date: Saturday, October 29th, 2022 at 8:43 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

That's not what he says. He says this subtle mind is the ultimate nature of a person and is called Buddhanature. He goes on to explain this is what accounts for the continuity of consciousness over the rebirths.

Malcolm wrote:

Sure, but it still has no-inherent existence, and thus it is still just a designation. This just how the Geluks explain thing.

Author: Malcolm

Date: Saturday, October 29th, 2022 at 2:31 AM

Title: Re: Ukraine News

Content:

Miorita said:

A Turkish expression yet says that the fish rots from the head.

Malcolm wrote:

Everyone has that expression.

Author: Malcolm

Date: Friday, October 28th, 2022 at 10:28 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

The point is not what is the Buddhanature or what ChNN said. But that GR, who is highly esteemed in TB, said and believes. There is clearly a split on this topic among important lamas in TB.

Malcolm wrote:

Thanks, I'll stick with the Buddha and ChNN.

Natan said:

Well.. you know it's slightly bait and switch to quote hinayana as fundamental to Vajrayana, because tantras and commentaries say things that those guys could never accept. For example Guhyagarbha says Buddhanature is permanent, the Kayas are permanent. In fact, in his preface to the Bardo Thodrol HHDL says the Bindu of subtle clear light is a self.

"Now, when we look at this interdependence of mental and physical constituents from the perspective of Highest Yoga Tantra, 4 there are two concepts of a person. One is the temporary person or self, that is as we exist at the moment, and this is labelled on the basis of our coarse or gross physical body and conditioned mind, and, at the same time, there is a subtle person or self which is designated in dependence on the subtle body and subtle mind. This subtle body and subtle mind are seen as a single entity that has two facets..." [Awareness and wind.]

We have to be specific about what we are discussing, negating and distinguishing, but also not take them too far.

Malcolm wrote:

"there is a subtle person or self which is designated in dependence on the subtle body and subtle mind."

Which means this subtle self is as unreal as the coarse self imputed on the coarse

aggregates, since it is a designation.

Author: Malcolm

Date: Friday, October 28th, 2022 at 8:07 PM

Title: Re: Can it get any worse?

Content:

PeterC said:

It is ultimately self-defeating. It actually positions the environmentalists as the unreasonable and irrational parties, making it easier for their demands to be ignored. But some of the other public protests recently did make me wonder. When those protestors threw soup over Van Gogh's Sunflowers in the UK, they were met with widespread condemnation and disapproval - this was vandalism, paintings have nothing to do with climate change, this isn't the way to advance the discussion, etc. To which a few people responded - but this has got you talking about it, and if it's not the way to advance the discussion, then what is? There probably is a role for activism in raising peoples' awareness, but I'm just not sure how it should be done without making the green movement look crazy and irresponsible. Throwing soup over paintings isn't it, though.

Malcolm wrote:

Come on, you think glueing your head to a Vermeer isn't going to win hearts and minds?

Kim O'Hara said:

Well, if it gets the attention of 100,000 people and one in a hundred of them says, "Wow! If it's that serious I should do something!" then you've won 1,000 hearts and minds you would have taken years to attract with quieter actions.

Malcolm wrote:

You have not considered the contrary case. If it gets the attention of 100k people, wins the heart and minds of 1k, but turns off 10k, I'd say your tactics are counterproductive.

Author: Malcolm

Date: Friday, October 28th, 2022 at 9:38 AM

Title: Re: Can it get any worse?

Content:

Malcolm wrote:

The deep green resistance approach, which is based on a whole host of bad ideas won't work. Green parties in too many places become coopted by tankies, so also a lot of bad ideas posing under the banner of ten really good ones. The eco fascist approach...well, do I even have to say anything?

PeterC said:

It is ultimately self-defeating. It actually positions the environmentalists as the unreasonable and irrational parties, making it easier for their demands to be ignored. But some of the other public protests recently did make me wonder. When those protestors threw soup over Van Gogh's Sunflowers in the UK, they were met with widespread condemnation and disapproval - this was vandalism, paintings have nothing to do with climate change, this isn't the way to advance the discussion, etc. To which a few people responded - but this has got you talking about it, and if it's not the way to advance the discussion, then what is? There probably is a role for activism in raising peoples' awareness, but I'm just not sure how it should be done without making the green movement look crazy and irresponsible. Throwing soup over paintings isn't it, though.

Malcolm wrote:

Come on, you think glueing your head to a Vermeer isn't going to win hearts and minds?

Author: Malcolm

Date: Friday, October 28th, 2022 at 9:35 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Malcolm wrote:

I forgot to mention, this can only be accomplished by liberal democracies. Other forms of government are just too liable to corruption for any of these measures to succeed.

Kim O'Hara said:

I think that's putting it too strongly. "Liable to corruption" does not equal "corrupt" and "liberal democracies" can be somewhat corrupt (and often are).

Plato (if I remember correctly) proposed that a benevolent dictatorship was the best form of government. It can certainly be effective and can change policies far more quickly than democracies, which is important when time is so short.

The problem with dictatorships, of course, is in ensuring that they are benevolent.

And in a crisis, working well with everyone (at least in the short term) is the best option.

Malcolm wrote:

We have the most economic power. It starts ands with us.

Kim O'Hara said:

The one which came to my mind first is the alliance between the US and Stalinist Russia - <https://2001-2009.state.gov/r/pa/ho/time/wwii/104430.htm>

Malcolm wrote:

You mean where we saved Russia's ass. Well, that relationship was forged not just by the US, that was US, England, and the USSR, with the USSR being the junior partner.

Author: Malcolm

Date: Friday, October 28th, 2022 at 6:25 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This would be impossible to lessen someone else's suffering unless there's a shared basis.

Malcolm wrote:

Yes, it is impossible because there is no "shared basis."

The Buddha said famously:

One cannot wash away misdeeds,
nor remove suffering with the hand,
nor can I hand you liberation,
but I can show you a path,

With all due respect to Garchen, ChNN made it extremely clear everyone has their own basis, their own primordial state. He made this point repeatedly because otherwise people deviate into Advaita, etc.

Natan said:

The point is not what is the Buddhanature or what ChNN said. But that GR, who is highly esteemed in TB, said and believes. There is clearly a split on this topic among important lamas in TB.

Malcolm wrote:

Thanks, I'll stick with the Buddha and ChNN.

Author: Malcolm

Date: Friday, October 28th, 2022 at 5:34 AM

Title: Re: John Myrdhin Reynolds (aka Vajranatha)

Content:

Dragpo said:

<https://www.dharmawheel.net/viewtopic.php?t=9028>

And

<https://vajranatha.com/john-myrddhin-reynolds/>

in 1974 in Kalimpong he received ordination from HH Dudjom Rinpoche as a Ngakpa or Buddhist Tantric Yogin of the Nyingmapa order, receiving the name Vajranatha (Rigdzin Dorje Gonpo). With the inspiration and permission of His Holiness, he began in-depth research into the Ngakpa tradition of Tibetan Buddhism stemming from Guru Padmasambhava and Nubchen Sangye Yeshe in the 8th century of our era.

Malcolm wrote:

Dorje Gonpo is also a common Tibetan name, as is Rigzin.

Author: Malcolm

Date: Friday, October 28th, 2022 at 5:30 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This would be impossible to lessen someone else's suffering unless there's a shared basis.

Malcolm wrote:

Yes, it is impossible because there is no "shared basis."

The Buddha said famously:

One cannot wash away misdeeds,
nor remove suffering with the hand,
nor can I hand you liberation,
but I can show you a path,

With all due respect to Garchen, ChNN made it extremely clear everyone has their own basis, their own primordial state. He made this point repeatedly because otherwise people deviate into Advaita, etc.

Author: Malcolm

Date: Friday, October 28th, 2022 at 2:26 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- We are all here, right now; in this same "Basic space" (dharmadhatu).

...

Basic space is the absence of mental constructs,

Malcolm wrote:

The term "dharmadhātu" has many meanings depending context, here it merely refers to spros bral, freedom from proliferation, i.e. emptiness free from extremes. So if you want to say buddhanature is emptiness, that's fine.

But again, this is merely an abstraction, like space.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 11:55 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Its actually Yangdak Heruka that brought the accomplishment. From his biography:

Still its better for us to view both practices of Yangdak Heruka and Vajrakilaya as indispensable. The latter is needed to remove, outer, inner and secret obstacles to one's practices.

Passing By said:

Some sources say Vajrakila, some say Kila in combination with Yangdak. Either way, both of those are not purely Mahayoga only practices. Either way I don't think you can say Guru Rinpoche did not do much Anuyoga considering his own commentary on Vajrakila features Anuyoga heavily.

His Kila commentary, (bum nag), is kama from Yeshe Tsogyel BTW so it's one of the earliest works. It really seems the the inner tantras weren't so clearly separated back then and everything was generally practised together.

Kai lord said:

If His Vajrakilaya practice was the exact same one from the Khon tradition, then yes its Anuyoga but it also does not have much completion stage practices, so its likely to be practised together with the Yangdag.

I'm fine with Yangdag being viewed as anuyoga. Sakya Trichen did say that Yangdag is very similar to Hevajra, so there is no need to do both practices. That would necessarily imply that mother tantras like Hevajra can be treated like an anuyoga after all.

Plus all their results are reversible, seems like they share more similarities than

distinctions

Malcolm wrote:

From the point of view of Dzogchen, all nine yanas have deviations. That does not mean that they are not quite distinct. Your statement is like saying all quadrupeds are more alike than distinct because they not bipeds.

Kai lord said:

What I meant is that those differences are overstated. Mahasukhakaya is what that differs the result of Anu from Maha. Is there a need for additional Buddhahood bhumis on the top of 13th Bhumi, Vajradhara, just because of that?

Malcolm wrote:

There is the uttarajñāna bhumi, #16, the so called ye shes bla ma. so apparently, but this is still all nine yānas.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:56 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

TBF, plenty of the Dzogchen guruyogas including nyingthik level ones involve visualization and dissolution....The same as you would do in Anuyoga yidam practice. So it leads to the same place in the end, even if the visualization is just a tool to introduce the view to oneself. Difference being that Anuyoga still has conceptualization about the view where Dzogchen does not etc. although I'm not sure if that's a fair way to characterize Anuyoga also....

Kai lord said:

Its rather unfortunate that among the three inner tantras, anuyoga is least discussed, taught and written upon by a significant amount. This lack of emphasis might be attributed to Nyingmapa following the footsteps of Guru Rinpoche whose legendary biography clearly stated that He practiced Mahayoga to attain the vidyadhara of the great seal before entering the path of Dzogchen/Atiyoga to realize vidyadhara of spontaneous accomplishment. Thereby bypassing Anuyoga completely, influencing future generations of practitioners to view Anuyoga as either optional or supportive practices.

Of course, other factors might be in play.

Passing By said:

Guru Rinpoche IIRC attained his realization through Vajrakilaya.

Malcolm wrote:

Correct, he attained the mahamudra vidyadhara level through Kilaya.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:53 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Plus all their results are reversible, seems like they share more similarities than distinctions

Malcolm wrote:

From the point of view of Dzogchen, all nine yanas have deviations. That does not mean that they are not quite distinct. Your statement is like saying all quadrupeds are more alike than distinct because they not bipeds.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:22 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Malcolm wrote:

I forgot to mention, this can only be accomplished by liberal democracies. Other forms of government are just too liable to corruption for any of these measures to succeed. Why? Liberal democracies have a proven track record of being able to work well with each other in response to crisis. And we are indeed in a crisis.

Kim O'Hara said:

In all of this, KS Robinson's Ministry for the Future is still the best road-map I've come across.

Can we do it? As you say, it's a tall order.

Kim

Author: Malcolm

Date: Thursday, October 27th, 2022 at 7:03 AM

Title: Re: Can it get any worse?

Content:

PeterC said:

[

Where can I find this modern global community? Where does it get together and set rules for itself, decide what is moral and immoral? Where did it gather in the 19th century? Where was the meeting of the Capitalists held where they devised their evil plot to subjugate the rest of the world?

Malcolm wrote:

“Capitalism” in this context, is a Marxist conspiracy theory, as you correctly point out.

But the response you are likely to get will range from the Trilateral commission to Davos, etc.

Kim O'Hara said:

It's okay, Malcolm - forget it. Peter misconstrued the point I was making.

Kim

Malcolm wrote:

The point is markets, and how they are managed globally. Trying to control market behavior with draconian measures, or conversely unleashing them entirely (as Truss found out) results in social chaos.

We are in the odd predicament of having to figure out how to a) maintain global social stability b) economic stability, and c) political stability while dealing with an increasingly chaotic climate at the same time we are trying to transition to sustainable, widely distributable, reliable alternative sources of energy and feed a world of 8+ billion. Our success will depend on research, education, international cooperation, and a good amount of luck.

The deep green resistance approach, which is based on a whole host of bad ideas won't work. Green parties in too many places become coopted by tankies, so also a lot of bad ideas posing under the banner of ten really good ones. The eco fascist approach...well, do I even have to say anything?

So, the only way to approach this is through the markets. If as you claim, all of this is a result of how the markets have been allowed to behave since the 1850's, I will agree. So we have to change how markets behave. Tall order, can it be done? We will see.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 6:35 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Its rather unfortunate that among the three inner tantras, anuyoga is least discussed, taught and written upon by a significant amount.

Malcolm wrote:

This is not actually the case. It is written about in great detail. It is just that these writings mainly concern the empowerment.

Kai lord said:

This lack of emphasis might be attributed to Nyingmapa following the footsteps of Guru Rinpoche whose legendary biography clearly stated that He practiced Mahayoga to attain the vidyadhara of the great seal before entering the path of Dzogchen/Atiyoga to realize vidyadhara of spontaneous accomplishment. Thereby bypassing Anuyoga completely, influencing future generations of practitioners to view Anuyoga as either optional or supportive practices.

Malcolm wrote:

He did not bypass anuyoga. He writes about it in Rosary of Intimate Instructions, etc. He didn't bring those tantras to Tibet, just as he did not bring the 17 tantras to Tibet.

Kai lord said:

Yes post meditation,

Malcolm wrote:

Though the theory is different, instant creation exists in Cakrasamvara. For example, Heruka Body Mandala, but that's about it.

Kai lord said:

While its common to see many people and some texts using instantaneous generation of mandala and deity as one of the key differences between Mahayoga and Anuyoga, I find that distinction to be rather trivial TBH because if one practices generation stage of HYT diligently and reaching certain degree of mastery and familiarly, naturally, his/her visualization will reach a level of clarity and stability that allow the instantaneous generation of both mandala and deities without much effort just as depicted in Anuyoga.

Malcolm wrote:

The difference is the understanding of the basis, not the actual method.

Kai lord said:

So the real key differences between Maha and Anu lie in the view and emphasis on dzogrim practices like some mother tantras.

Malcolm wrote:

No, the difference lies in the basis of purification, the purifier, and result. The basis of purification in Sarma/Mahayoga is the impure aggregates, etc., The basis of purification of Anuyoga is ye shes.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 6:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

TBF, plenty of the Dzogchen guruyogas including nyingthik level ones involve visualization and dissolution....

Malcolm wrote:

Calling something "snying thig" does not make it Snying Thig. Not even Thigle Gyachen or the Chetsun Nyingthig sadhanas are actually Dzogchen practices.

Passing By said:

The same as you would do in Anuyoga yidam practice.

Malcolm wrote:

That's because they are anuyoga practices. The two stages are practices based in sems, not ye shes.

Passing By said:

So it leads to the same place in the end, even if the visualization is just a tool to introduce the view to oneself. Difference being that Anuyoga still has conceptualization about the view where Dzogchen does not etc. although I'm not sure if that's a fair way to characterize Anuyoga also....

Malcolm wrote:

Despite the view of the basis being the same in Anuyoga and Dzogchen, Anuyoga errs by seeing Dzogchen as a result of a cause.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 5:21 AM

Title: Re: Mandala Offerings

Content:

Konchog Thogme Jampa said:

Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:

Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

Konchog Thogme Jampa said:
Thanks Acharya

Can you focus on misdeeds from the past to purify as an offering or is this incorrect?

Malcolm wrote:
There is a kind of offering of all your afflictive behavior to your guru, actually.

Author: Malcolm
Date: Thursday, October 27th, 2022 at 4:59 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Jules 09 said:
- Something that is produced is dependent on a cause.
That which depends on a cause begins in time and ends in time: i.e. it is reversible.

Malcolm wrote:
It's more like squeezing a snake to see its legs, to recall an old Tibetan metaphor. Squeezing a snake does not cause it legs to arise, merely to show something already there. This is sense in which when sentient beings are pressed with the path, their buddhahood is produced. It's like when a cop stops you can say, "Can you produce your identification?" Not all usages of the word "produce" refer to creating something new.

Author: Malcolm
Date: Thursday, October 27th, 2022 at 3:33 AM
Title: Re: Mandala Offerings
Content:

Konchog Thogme Jampa said:
Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:
Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

conebeckham said:
I think it can depend. Not that I am disagreeing with you, Malcolm, but in the Kamtsang Ngondro, for instance, the field of refuge includes the three roots and the three jewels. Gurus are central, of course, and viewing the Yidam as manifestation of the Guru is an essential pith instruction.

Malcolm wrote:

We do mandala offerings after Vajrasattva, and to the Guru retinue, not the refuge retinue, even if they are identical in composition. The source of mandala offerings is Guhyasamaja, where it is part of the guru sadhana. In India, the guru was typically visualized in the form of the yidam (leading to Marpa's confusion about what was what).

Author: Malcolm

Date: Thursday, October 27th, 2022 at 3:05 AM

Title: Re: Mandala Offerings

Content:

Konchog Thogme Jampa said:

Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:

Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 2:12 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

And no, "there isn't a unified Buddhanature pervading all sentient beings" because the Basis, Buddhanature has never been fragmented, so cannot be said to be "unified". And neither is it the case that each sentient being has 'their own' Buddhanature.

Malcolm wrote:

The basis is just a generic set of attributes, this is why Dzogchen texts refer to it as the "spyi gzhi," "the generic basis."

All fires are hot. Not all fires are the same. The same heat does not permeate all fires. "heat" is a "spyi mtshan nyid," a generic characteristic (samanyalakṣaṇa), known in western philosophy as a universal. Dzogchen is a Buddhist system, and like all the other ones, is nominalist in orientation.

The general example in Dzogchen for buddhanature is the oil in sesame seeds. The Vajrasattva Mind Mirror:

Tathāgatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate.

When you press one seed, it produces its own oil, not the oil of all seeds. When you "press" one sentient being with the path, that being produces their own buddhahood,

not the buddhahood of all beings. So you are incorrect, every sentient beings possesses their own buddhanature just as every sesame seed possesses its own oil.

The reason why the basis is beyond one or many is that the basis is a generic set of attributes, just as heat, the generic attribute of fire, is beyond one or many. Since generic characteristics are unreal, they cannot be quantified as being "one" or "many." Why are they unreal? Because they are abstractions.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 11:40 PM

Title: Re: John Myrdhin Reynolds (aka Vajranatha)

Content:

Trinley said:

I believe his title of Vajranatha

Malcolm wrote:

Not a title. It's a translation of Mgon po rdo rje, a common Tibetan name. It's probably his refuge name.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 10:00 PM

Title: Re: Can it get any worse?

Content:

PeterC said:

[

Where can I find this modern global community? Where does it get together and set rules for itself, decide what is moral and immoral? Where did it gather in the 19th century? Where was the meeting of the Capitalists held where they devised their evil plot to subjugate the rest of the world?

Malcolm wrote:

“Capitalism” in this context, is a Marxist conspiracy theory, as you correctly point out.

But the response you are likely to get will range from the Trilateral comission to Davos, etc.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 9:46 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

To what degree of confidence would that be? Rushen practices no longer needed?

Malcolm wrote:

Rushan is always needed. It's not something you do once and then notch your belt.

You just need to have confidence in the basis, Buddhanature. That's it.

The view of the basis in Dzogchen and Anuyoga is different than Mahayoga.

Kai lord said:

You just need to have confidence in the basis, Buddhanature. That's it.

Jules 09 said:

Buddhanature is all pervasive.

Your Buddhanature is not separate from anyone else's Buddhanature.

Have confidence in that.

Malcolm wrote:

Buddhanature is all pervasive because all sentient beings are Buddhas from the beginning. That's what one has to become confident in.

But there isn't a unified Buddhanature pervading all sentient beings.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 9:43 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

<https://www.dailymail.co.uk/news/article-11345793/German-climate-activists-throw-MASH-POTATOES-Monets-Les-Meules-Barberini-Museum.html>

What do you think of Gen Z's approach to the issue? Calling governments out as "Blah blah blah" or throwing tomato soup on paintings, is it helpful or effective?

Malcolm wrote:

They have little actual power to effect change. They'll figure this out as they age.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 7:31 AM

Title: Re: The real problem

Content:

clyde said:

computational neuroscience

Malcolm wrote:

To a hammer, everything is a nail.

Author: Malcolm

Date: Tuesday, October 25th, 2022 at 11:42 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

To stabilise divine pride, yes but to purify the base and to achieve the union of calm abiding and special insight, its not sufficient.

Malcolm wrote:

The point of Anuyoga is that diviine pride is sufficient. The point of Dzogchen is that is sufficient to merely think one is the deity, there is no need to meditate on it.

Why? The basis of purification is different in Dzogchen than it is in general Mahāyoga. The caveat is one must be very confident in the view.

Kai lord said:

To what degree of confidence would that be? Rushen practices no longer needed?

Malcolm wrote:

Rushan is always needed. It's not something you do once and then notch your belt.

You just need to have confidence in the basis, Buddhanature. That's it.

The view of the basis in Dzogchen and Anuyoga is different than Mahayoga.

Author: Malcolm

Date: Tuesday, October 25th, 2022 at 8:24 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

To stabilise divine pride, yes but to purify the base and to achieve the union of calm abiding and special insight, its not sufficient.

Malcolm wrote:

The point of Anuyoga is that diviine pride is sufficient. The point of Dzogchen is that is sufficient to merely think one is the deity, there is no need to meditate on it.

Why? The basis of purification is different in Dzogchen than it is in general Mahāyoga.
The caveat is one must be very confident in the view.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 5:10 AM

Title: Re: Ole Nydahl suffering from advanced Alzheimer's?

Content:

Knotty Veneer said:

I came across this recent article:

https://www.tilogaard.dk/english/html/Ole_Nydahl_suffer_from_severe_alzheimer.html

I've never been a fan (to put it mildly) but this sounds very sad if true. Any DW members confirm?

Malcolm wrote:

He did fall a couple of thousand feet out of an airplane...

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 3:32 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Malcolm wrote:

PS, there are a lot more important terms that need attention, like
pratyātmavedanajñāna aka rig pa.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 3:07 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

<https://www.cbsnews.com/news/ukraine-news-russia-us-army-101st-airborne-nato-war-games-romania/>

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 2:27 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

There is a whole array of Chinese translation theories as well, and my opinion (and that of the tradition as it developed into the Tang and Song) is that the domesticating

translations simply do a poorer job of representing the Sanskrit text in Chinese

Malcolm wrote:

Not everyone is trying to represent Sanskrit texts. For example, translators from Tibetan are generally trying to present what Tibetans understand, not Indians.

Zhen Li said:

This is a big topic, but Sanskrit is still a language of liturgy and study here in Nepal.

Malcolm wrote:

In a tradition that is basically isolated to a few thousand Newars whose religious identity is maintained through the caste system. I know a quite a few Newari people, none of them know Sanskrit, and rely on translations into the vernacular to read classical Buddhist texts.

Zhen Li said:

Languages are not static things, and Sanskrit also makes up a large portion of both classical and contemporary Newar vocabulary in a way that you can't see in Tibetan.

Malcolm wrote:

Same with Hindi and every other North Indian vernacular.

Zhen Li said:

In any case, the point is not about whether the language is living or not; we can still read Sanskrit, understand, and translate it... So, that is absolutely no excuse to dismiss Sanskrit Buddhist texts, which actually should still take priority over Tibetan...

Malcolm wrote:

I don't dismiss them, but Sanskrit Buddhist texts cannot be understood in absence of their Tibetan, Chinese, etc. translations. There is no living tradition of Indian Buddhist paṇḍitas trained in Tibetan, etc., to adjudicate translation equivalents or explain difficult points.

Zhen Li said:

I have always exercised the philosophy of overriding the local Chinese translation when I know the Sanskrit referent had a more precise meaning that can be represented in English or which is best retained in Sanskrit.

Malcolm wrote:

This is a good thing to do in some cases, in some cases, it is not. For example, the term *ye shes* has taken on a completely different understanding than the term *jñāna* in Sanskrit, even in the way it is explained on the basis of Indian texts. There is a Ven diagram of congruence, but we cannot say that Tibetan *ye shes* = Sanskrit *jñāna*, so I use different strategies for different lineages of texts. But in no case do I ever privilege Sanskrit over Tibetan, I triangulate. Part of the reason for this is Buddhist Sanskrit is also

a derivative or foreignizing language (most Indians never knew Sanskrit, for example), and many definitions and ways of explaining things in Sanskrit are problematic when looking at the vernacular origins of most Buddhist terms. It is not like the translations from vernaculars into Sanskrit, or even original compositions in Sanskrit, were done under the strictest of academic discipline.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 1:33 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Malcolm wrote:

Dal ba does not convey the meaning of moment, it is generally a term that means slow, leisurely, relaxed, etc.

Zhen Li said:

Two wrongs don't make a right.

Malcolm wrote:

It is how Indian Paṇḍitas instructed Tibetans to translate the term in this context (dal ba = kṣaṇā, mi khom pa brgyad kyī ming = aṣṭāvākṣaṇāḥ).

If you tell most anglo-phone Tibetan Buddhist that they should reflect on

"opportunities" and "endowments," they'll think you talking about a job and its benefits.

This is a matter of translation theory. I'm not convinced of the need to domesticate translations, as suggested by translation theorists Antoine Berman and Lawrence Venuti.

The Buddha himself made it clear that Dharma was to be communicated in the local vernacular. So we do not need to involve translation theorists at all (about whom I could give two figs anyway.)

There is no living tradition of Sanskrit Buddhism, despite all the romantic revanchism of Academia. The living tradition is more important than words in a dead language.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 12:50 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

I think freedom is just too strong a term in this case. Consider, for instance, the difference in sense between the term "free time" and "freedom." We would say "I have free time," but to say "I have freedom" sounds like you have achieved some kind of liberation already (this is the sense in the aṣṭavimokṣāḥ). Also, "I have the free time to practice the Dharma" has a different meaning than "I have the freedom to practice the Dharma." The point here is that in the immeasurableness of the time of saṃsāra, we have finally obtained an opportunity where it is possible. So, I think it is important to

preserve the temporal implications of kṣaṇa, which the Tibetan clearly does adequately.

Malcolm wrote:

I think this is overstating the meaning of the term "freedom." Freedom means there are no restrictions, "When I retired, I finally had the freedom to pursue my hobbies." It does not necessarily imply mokṣa/thar pa in English.

Zhen Li said:

There are many definitions of freedom, and that is one of them. We can also say, "I was finally at liberty to pursue my hobbies." But from the perspective of translation, kṣaṇa has the meaning of moment, so a temporal implication should be conveyed. We can say opportunity in the same sentence, which has the same meaning as freedom while preserving the original sense: "I finally had the opportunity to pursue my hobbies."

Malcolm wrote:

Dal ba does not convey the meaning of moment, it is generally a term that means slow, leisurely, relaxed, etc.

In any case, Buddhism is not going to be destroyed because someone does not like a translation equivalent.

If you tell most anglo-phone Tibetan Buddhist that they should reflect on "opportunities" and "endowments," they'll think you talking about a job and its benefits.

Author: Malcolm

Date: Saturday, October 22nd, 2022 at 9:40 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

I think freedom is just too strong a term in this case. Consider, for instance, the difference in sense between the term "free time" and "freedom." We would say "I have free time," but to say "I have freedom" sounds like you have achieved some kind of liberation already (this is the sense in the aṣṭavimokṣāḥ). Also, "I have the free time to practice the Dharma" has a different meaning than "I have the freedom to practice the Dharma." The point here is that in the immeasurableness of the time of saṃsāra, we have finally obtained an opportunity where it is possible. So, I think it is important to preserve the temporal implications of kṣaṇa, which the Tibetan clearly does adequately.

Malcolm wrote:

I think this is overstating the meaning of the term "freedom." Freedom means there are no restrictions, "When I retired, I finally had the freedom to pursue my hobbies." It does not necessarily imply mokṣa/thar pa in English.

Author: Malcolm

Date: Friday, October 21st, 2022 at 8:38 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

In any case, kṣaṇa is a positive term, it is not freedom or lack; it is the opportunity itself.

ratna said:

Yes, "eight freedoms" is a bit of an interpretative translation. There is one opportune moment that is free from the eight inopportune ones. According to Prajñākaramati, kṣaṇasampad is "the good fortune or completeness of the opportune moment (kṣaṇa) of being free from the eight inopportune moments (akṣaṇa)" (aṣṭākṣaṇavinirmuktasya kṣaṇasya saṃpattiḥ samagratā).

As for the Suhr̥llekha, you can find Péter-Dániel Szántó's Sanskrit edition on Academia.edu.

Zhen Li said:

Thanks kindly, I see the number in the Sanskrit which was missing in the translations from Tibetan I saw:

mithyādr̥ṣṭigrāhas tiryaktvaṃ pretatā prasūtir niraye |
jīnavacanānupalabdhiḥ pratyantamlecchajanma jaḍa3mūkatvam || 64 ||
anyatame dīrghāyūṣi devatve janma caiv[a c]āṣṭābhir imam |
varjitam akṣaṇadoṣair labdhvā kṣaṇam ārabhasva janmanivṛtṭyai || 65 ||

Roughly translated:

One who grasps to wrong views, of animal-hood, of preta-hood, or who comes forth in niraya,
Not obtaining the words of the Jina, and is born as a border-mleccha or as a dumb idiot,

And one who indeed is born as one of many divinities in the long life [heavens]:
Having obtained the abandonment of [these] eight faults of inopportune states, you
should hold fast to the opportunity for cessation of birth.

Malcolm wrote:

In Tibetan, kṣaṇa, is translated, in this instance, as dal ba, leisure. We generally translate this concept as freedom, because leisure in this context is freedom from these eight states. So it's a meaning translation rather than a literal translation.

Author: Malcolm

Date: Friday, October 21st, 2022 at 12:36 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

The Suhrillekha does talk about qualities similar to the set of eight (that go with the ten), but it doesn't enumerate them as eight or name them.

Malcolm wrote:

Yes, in fact it does.

I'll cite it tomorrow.

Author: Malcolm

Date: Friday, October 21st, 2022 at 8:34 AM

Title: Re: Imminent crash of markets

Content:

tingdzin said:

I hope your optimism is justified. I am pulling out because my 401 k now charges me more than twice as much to take money out as they did before, and I can't wait for the market to turn. I am also losing my shirt. Toenail, you may be better off with reputable European insrtituions than with sleazy American financiers.

Malcolm wrote:

It is justified. You only gain or lose when you sell. If you have to sell, sell only as much as you need short term. Keep the rest in.

Frankly, you are screwing yourself. You will never recover those losses. Sell when the market goes up, never when it is going down, or at the bottom.

This is just a correction, long overdue because TFG poured nitro into the market to try and keep himself popular.

Montoya said:

This might be one of the only areas where I am more qualified to speak on a Dharmawheel topic than Malcolm (I am an investment professional) and I have to say, his advice here is absolutely spot on. Timing the market is an absolute loser's game. You need to be aware of your own circumstances of course, but if you are properly diversified and do not need the money immediately, you should leave it.

Buddhist principles actually have a lot to contribute to how one thinks about managing yours (or others) investment, foremost among them being a firm grasp of the twin perils of greed and fear. I have many expensive tools at my disposal for navigating markets and yet I'd say one of my most important tools is understanding the greed/fear dynamics of the broader market and my own greed/fear and its impact on my trading decisions.

Malcolm wrote:

I am an avid fan of Keynes' greater fool theory. He did quite well in the market, back in his day.

Author: Malcolm
Date: Friday, October 21st, 2022 at 3:59 AM
Title: Re: Can it get any worse?
Content:
Malcolm wrote:
This didn't age well...

Author: Malcolm
Date: Friday, October 21st, 2022 at 3:54 AM
Title: Re: Mahayana sutra source for eight freedoms and ten endowments?
Content:
Javierfv1212 said:
Is there a Mahayana sutra source for the eight freedoms and ten endowments?

Or is this from a shastra?

Can anyone identify the first text these appear together?

Malcolm wrote:
Seems to be from Nāgārjuna's Surhlekha.

Author: Malcolm
Date: Friday, October 21st, 2022 at 3:15 AM
Title: Re: Can it get any worse?
Content:

Author: Malcolm
Date: Friday, October 21st, 2022 at 12:08 AM
Title: Re: Can it get any worse?
Content:
Genjo Conan said:
you mad lads are going to bring Bojo back, aren't you?

Author: Malcolm
Date: Thursday, October 20th, 2022 at 8:47 PM
Title: Re: Can it get any worse?
Content:
Unknown said:
U.K. Live Updates: Liz Truss Says She Will Resign as Prime Minister

Her departure, after six weeks in office, came as virtually all of her signature tax cuts were being reversed, a stark repudiation of her leadership.

Malcolm wrote:
From the NYT.

Author: Malcolm
Date: Thursday, October 20th, 2022 at 5:22 AM
Title: Re: Immimnent crash of markets
Content:
Malcolm wrote:
Since 1929, the market has returned roughly 10% a year.

tingdzin said:
If this is true, it means my 401k company has been scr**ing me for decades. This is of course a real possibility.

Malcolm wrote:
If you were in mixed fund of bonds and stocks, you still should had an average return of 8-9%.

tingdzin said:
Stock market returns since 2009
If you invested \$100 in the S&P 500 at the beginning of 2009, you would have about \$571.98 at the end of 2022, assuming you reinvested all dividends. This is a return on investment of 471.98%, or 13.52% per year.

Author: Malcolm
Date: Wednesday, October 19th, 2022 at 6:05 AM
Title: Re: Immimnent crash of markets
Content:
Natan said:

There is a school of thought that a massive deflation could wreck the economy for decades and it's predicated on fiat money creation.

Malcolm wrote:
Nah. Metal back currencies are much more unstable than fiat currencies. Study the history of money in China.

Author: Malcolm
Date: Tuesday, October 18th, 2022 at 10:25 PM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:
Malcolm wrote:
Dzogchen's not about visualizing anything.

Author: Malcolm

Date: Tuesday, October 18th, 2022 at 5:46 AM

Title: Re: Immimnent crash of markets

Content:

tingdzin said:

I hope your optimism is justified. I am pulling out because my 401 k now charges me more than twice as much to take money out as they did before, and I can't wait for the market to turn. I am also losing my shirt. Toenail, you may be better off with reputable European insrtituions than with sleazy American financiers.

Malcolm wrote:

It is justified. You only gain or lose when you sell. If you have to sell, sell only as much as you need short term. Keep the rest in.

Frankly, you are screwing yourself. You will never recover those losses. Sell when the market goes up, never when it is going down, or at the bottom.

This is just a correction, long overdue because TFG poured nitro into the market to try and keep himself popular.

Author: Malcolm

Date: Tuesday, October 18th, 2022 at 1:56 AM

Title: Re: Immimnent crash of markets

Content:

Malcolm wrote:

Since 1929, the market has returned roughly 10% a year. Pulling money out when markets are sinking is a bad move. Now is the time to buy stocks, not sell, since everything is at a 20% discount.

Author: Malcolm

Date: Monday, October 17th, 2022 at 10:32 PM

Title: Re: Do I need transmission, empowerment, lung, requirements, etc to read Tantric texts?

Content:

Zhen Li said:

Besides hearsay or tradition, what are the textual precedents for the restriction of reading tantras (if it isn't stated in the tantra itself)? I also read plenty of tantric materials in Japan with Shingon ajari and they just treated them as objects of academic study and never had any discomfort with sharing their knowledge about anything (including visualisations, mantras, mudras, etc.)—it wasn't a ritual environment, and they never expected that I would take my notes home and start practicing. So, my impression,

based on other traditions, has always actually been Ikkyu's Son's first statement. Though I was aware that Tibetans are more sensitive about this.

Malcolm wrote:

Lower tantras have different rules around secrecy.

Author: Malcolm

Date: Monday, October 17th, 2022 at 12:09 PM

Title: Re: Does Tibetan Buddhism have consensus on what the first jhana is?

Content:

Boomerang said:

It seems that in the Theravada tradition there's no consensus on what it means to achieve the first jhana in shine/shamatha practice. Is Tibetan Buddhism the same, or is there a widely agreed upon definition of what it means to achieve the first jhana?

Not sure what the Tibetan word for the concept of the 8 jhanas/dyanas is. Sorry about that.

Malcolm wrote:

Bsam gtan

Author: Malcolm

Date: Monday, October 17th, 2022 at 12:26 AM

Title: Re: mewas and associated buddhas

Content:

Toenail said:

Im reading Key to the tibetan calendar, but I dont find anything on these associated buddhas of mewas. For example, for my mewa i find on the internet the recommendation to build a Manjushri statue. I think Mentsekhangs horoscope also give these kinds of recommendations. What textual source does this custom have? It seems a bit simplistic "make a statue of Manjshri or you will become a dog in your next life" etc...

Is it from a tantra or maybe some tibetan custom and folklore etc?

Malcolm wrote:

It comes from texts of Tibetan Elemental Calculation authored by Lochen Dharmashri and Desi Sangye Gyatso, which are themselves based on a number of texts, many now lost.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 10:58 PM

Title: Re: Ukraine News

Content:

Toenail said:

Im not a fan of conspiracy theories but russia blowing up these pipe lines makes no sense at all to me

Malcolm wrote:

It absolutely makes sense, it's the best way for them to punish the EU for interfering in their war, combined with with hiking prices on oil to keep revenue going for their invasion of.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 7:08 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

Jules 09 said:

Samaya in Dzogchen is to remain in that which was pointed out, no?
And if one can't do that, then the samayas of Tantra come into play.

- Anyone disagree?

Malcolm wrote:

Vimalamitra disagrees, Buddhahood in This Life:

Further, the result of buddhahood arises without impediment from the conjunction of a qualified guru, a disciple who possesses samaya, and the blessings of the empowerment. For example, like grain ripening after a seed is planted in fertile soil, well-tended with water, and so on, the result ripens based on not damaging samaya after the empowerment has been conferred upon one's pure continuum.

Longchenpa disagrees, in the Lama Yangthig:

Now then, although there is nothing to damage or transgress, the natural great completion being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments.

The 27 samayas are the samayas of Dzogchen, as well as the five things to accept, etc. These samayas are mentioned in the Self-arisen Vidyā tantra, etc. The root and branch samayas, and so on, are stated in the Realms and Transformations of Sound Tantra:

Though the different explanations of the samayas that support the empowerment cannot be covered by speech, in brief, [the vows of] body, speech, and mind are to be applied to the yogi's body, voice, and mind. The object is the guru and vajra siblings. The divisions of the field of protection

are the vows of body, voice, and mind,
and maintaining the place of the secret vajra.

Of course there are four unbreakable samayas related to the basis, but they are unbreakable. The others are breakable, and have the following consequences. The Self-Arisen Vidyā states:

You must maintain the samaya vows.
Keep in mind the concise explanation
of the samayas, said to number one hundred thousand.
Further, the brief explanation includes
the samayas of the view to be realized,
the samayas of continuous conduct,
the samayas of general practice,
the common general samayas,
the samayas of body, speech, and mind,
the secondary samayas,

The master and disciple who possess the meaning
abide in equipoise in utter purity,
and likewise, they are endowed with samaya.
If samaya is damaged, both master and disciple will be
burned.

So who can say that the samayas are not critical in Dzogchen teachings?

Author: Malcolm

Date: Sunday, October 16th, 2022 at 2:00 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:
gelukman said:
Thanks Malcolm

Do you have any sources to text transmissions or lungs carry samaya?
Preferably english I would be interested to read more.

Malcolm wrote:

It is axiomatic. If you give lungs of tantric texts, they carry samaya. Otherwise, one is revealing secrets to the unripened. It is the seventh root downfall, of the 14 root downfalls.

And for Dzogchen specifically, Longchenpa writes in the Lama Yangthig's Ocean of Liberation:

"The appropriate secrets are the commitments substances of mantra; the five meats, the five nectars, the vajra and bell, skulls, kīlas, etc., pictures of the forms of mandalas of inner deities, etc., because the mentalities of lower vehicles have no room, if such articles are shown to the less fortunate, they may become hostile; thus they should be concealed.

The Crystal Mountain Tantra:

If a holder of mantra endeavors in yoga,
the māras become interested,
endeavoring to cause breaks in commitments,
since that it is so, understand this well.

It is stated in a thousand places that one needs to be careful in how Dzogchen teachings are promulgated. We cannot do anything about the samaya of other people, but we can guard our own samaya.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 1:44 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

gelukman said:

And one should remember this is not an empowerment?
Just a text transmission aka lung.

Malcolm wrote:

Lungs of tantras carry samaya. That's why, for example, I know the background of every person who receives a lung of a Dzogchen text from me. It is not a free for all. I know who they received empowerment from, when they received it, etc.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 1:20 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

jamesrigzin said:

I think it is incorrect to say that one can offer textual transmission after receiving it from this person.

Did Chris Wilkinson say that?

gelukman said:

Yes, I think I will agree with him on this point.

I am of course willing to listen to the "nay sayers" if they provide some better arguments like "certainly no".

Malcolm wrote:

There are three kinds of gurus: gurus who give empowerments, gurus who give lungs, and gurus who give upadeshas. The best of course is the guru who gives all three. But to give a lung of a tantra means that people to whom one is giving the lung are becoming one's disciples. Thus it is not really a samaya-free transmission.

This means that people need to have empowerment, etc., before they can read said texts, even if they have received the lung. Otherwise, there is the root downfall of revealing secrets to the unripened. These are the kinds of things one has to take into consideration before one begins to act as a guide for others by giving them lungs, especially the seventeen tantras, which list severe punishments for promulgating them to unqualified recipients. Simply put, people should not read these texts if they are not qualified to do so.

Finally, frankly, most people in the west do not have a good understanding of this literature. People who do not have a good understanding of this literature and do not know Tibetan have no business giving lungs of translations of these texts, because they cannot correct errors when they find them. We must not assume that any translations of Dzogchen texts are perfect, and they all need to be explained point by point.

Author: Malcolm

Date: Saturday, October 15th, 2022 at 7:00 AM

Title: Re: Can it get any worse?

Content:

Kim O'Hara said:

When you look at it, without its Empire, what does it have going for it? Educated workforce? Yes, not bad. Natural resources? Nothing special. Population? Nothing special. Infrastructure? Ageing, especially because it 'modernised' so early in the Industrial Revolution.

Malcolm wrote:

They really blew it with Brexit. They were Europe's Wall Street. That's done now.

Author: Malcolm

Date: Thursday, October 13th, 2022 at 12:13 AM

Title: Re: Issue with DC teaching and transmission

Content:

Gyurme Kundrol said:

DC seems to want to create another monolith in the form of Yeshe, but it would be better

for sentient beings, and for Yeshe, if a few teachers were deemed qualified to teach Dzogchen in a complete way.

Malcolm wrote:

And of course no one feels qualified to deem them as such, and for very good reasons, since the DC then becomes responsible for their conduct.

Author: Malcolm

Date: Thursday, October 13th, 2022 at 12:09 AM

Title: Re: Issue with DC teaching and transmission

Content:

Malcolm wrote:

In any case, advanced bodhisattvas on the impure bhumis don't need to attend empowerments at all. And since I live ten minutes from Tsegylgar, I am very certain no first stage+ bodhisattvas are attending Elias's retreat. Why would they want to? What would be the point?

As for nonhuman gurus, what did you have in mind, Nagas? Also here, even to see nonhuman beings one has to be a highly developed yogi.

Seeker12 said:

Indeed, they don't need to in some sense, but there may be many reasons to nonetheless.

Malcolm wrote:

Yes, for example to continue a lineage. But why are we having this sidebar, it isn't relevant at all to the main discussion.

Seeker12 said:

Tulku Thondup, in discussing tertons (of which, of course, there are more than the 'recognized' ones, there are many minor tertons) says,

Malcolm wrote:

When did this discussion turn to tertons?

Seeker12 said:

"If all beings throughout the three realms came to perceive natural mind as suchness, they would attain the level of atiyoga in that very instant..."

Malcolm wrote:

Another tantra of note points out that since no sentient being has ever discovered this on their own, all sentient beings require a guru. Again, this point you raise is irrelevant.

Seeker12 said:

And I don't see the points being discussed sufficiently.

Malcolm wrote:

You are having the wrong conversation in the wrong thread.

M

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:14 PM

Title: Re: Issue with DC teaching and transmission

Content:

Malcolm wrote:

Not until they reach the pure bhumis. It's only then can they see the sambhogakaya. There is no Vajrayana shortcut here.

Seeker12 said:

Also, this is not true, as there can be many types of nirmanakaya manifestations. It is not necessarily just about the sambhogakaya.

Malcolm wrote:

Nirmanakaya manifestations are necessarily physical. In any case, advanced bodhisattvas on the impure bhumis don't need to attend empowerments at all. And since I live ten minutes from Tsegylgar, I am very certain no first stage+ bodhisattvas are attending Elias's retreat. Why would they want to? What would be the point?

As for nonhuman gurus, what did you have in mind, Nagas? Also here, even to see nonhuman beings one has to be a highly developed yogi.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:03 PM

Title: Re: Issue with DC teaching and transmission

Content:

Johnny Dangerous said:

Ok to clarify here, is Elias (or any other teacher) explicitly claiming there is no transmission taking place, or are they simply not doing DI in the style of Rinpoche and nothing this....likely due to expectations?

Malcolm wrote:

The present official position of the DC is that only Yeshe's transmissions are considered valid. They are not recognizing other teachers who give transmission in ChNN's stream, including Elias. This is why, for example, Fabio is telling people who have done Mandarava retreats with Nina that they cannot attend his Mandarava Tsalujg retreat if they did not have transmission from either ChNN or Yeshe. So you see, despite the distractions caused by some random opinions in this thread, this is a very serious issue for the DC and they need to get their shit together.

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:54 PM
Title: Re: Issue with DC teaching and transmission
Content:

Seeker12 said:

I personally think it is important, at a point, to recognize that bodhisattvas may essentially receive empowerment in ways that are not coarsely seen by those without developed wisdom eyes.

Malcolm wrote:

Not until they reach the pure bhumis. It's only then can they see the sambhogakaya. There is no Vajrayana shortcut here.

The need for empowerment is, as you state, based on ordinary people entering the path, not bodhisattvas on the stages. I'd be very surprised if any bodhisattvas on the stages were attending any Dzogchen retreats at Tsegylgar.

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:45 PM
Title: Re: Better late than never
Content:

Passing By said:

. So I assumed that this style should count also in Nyingma and particularly, Elias' current event

Malcolm wrote:

It doesn't because the language of DC is ambiguous with respect to this program. People who attend who are completely new won't know whether they have transmission or not. How is this not a fault?

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:38 PM
Title: Re: Better late than never
Content:

dharmafirststeps said:

New people without transmission were allowed to go to teachings on things like rushen and GYoWA with SMS instructors in ChNN's time?

That's something I wasn't aware of.

Malcolm wrote:

They were allowed to learn practices. That's all.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:09 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:57 AM

Title: Re: Ukraine News

Content:

PeterC said:

A better question, posed by Navalny in the op-Ed posted above, is: what follows Putin in Russia, and how can it be better?

Malcolm wrote:

Let's hope it isn't Navalny.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:52 AM

Title: Re: Better late than never

Content:

Tata1 said:

And the former definitely happened in Chnn time with his consentment.

Malcolm wrote:

That's because ChNN was alive.

Tata1 said:

In the blue book it says that we should incorporate in teachings and practices new people who are genuinely interested even if they don't have transmission because in the future they will receive it

Malcolm wrote:

People cannot practice trekcho without Dzogchen transmission. That's axiomatic.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:49 AM

Title: Re: Better late than never

Content:

Seeker12 said:

Generally speaking what I am referring to would fall within category 6 of DI in Scriptural Transmissions, inducing distraction.

Malcolm wrote:

And you received the actual explanation of this from whom? Or did you just read this in Barron's translation? Generally speaking, these things are meant to be kept secret.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:40 AM

Title: Re: Better late than never

Content:

Tata1 said:

Chnn also allowed newcomers who didnt received transmission to participate in DC practices if they where interested in receiving it when the oportunity arised

Malcolm wrote:

He allowed them to participate in practices, yes. And this is a fairly common thing among Nyingmapas. But he would never give DZOGCHEN teachings without giving DZOGCHEN transmission, and that is the point here.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 11:26 PM

Title: Re: Better late than never

Content:

Pero said:

But then I also heard Rinpoche say that after that he looked back on his time there and understood that Changchub Dorje was giving him DI all the time and he just didn't get it.

Malcolm wrote:

That's not what Rinpoche said. He said that all of the conduct of one's teacher was a teaching.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 11:22 PM

Title: Re: Better late than never

Content:

Seeker12 said:

it may be transmitted when a teacher looks at you and laughs

Malcolm wrote:

No.

Seeker12 said:

I disagree, a wrathful/powerful manifestation, say of Drolo, may do so with a vajra laugh just as much as a guru may do so when suddenly, forcefully uttering 'phat!'

Malcolm wrote:

That's not what Dzogchen transmission entails. Like any empowerment, it entails the active participation on the part of both teacher AND student.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 1:05 PM

Title: Re: Better late than never

Content:

Domingo said:

I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:

Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is.

Mr. Meseeks said:

Are you saying thats what a Rigpa'i tsal wang is, just these concurrence of intents?

Malcolm wrote:

Any transmission requires active participation on the part of both teacher and student. Otherwise, there is no transmission.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:43 PM

Title: Re: US hegemony

Content:

Malcolm wrote:

It's terrible if one thinks democracy is of value. If you don't, well...

Bundokji said:

Maybe my approach to conflict and understanding it is pretty mundane and far from being academic or scholarly.

Malcolm wrote:

Democracy is neither a moral nor a spiritual system. It is a political system.

Bundokji said:

Having the body as a starting point for references, i tend to take geography more than ideology as key to pragmatism. The geographical proximity between Russia and Ukraine

translates into similarities in history, customs, language and culture.

Malcolm wrote:

This is Russian narrative. Ukrainians, as well as scholars like Snyder, dispute this.

Bundokji said:

This is why, i do not consider Russia nor the US to be racist countries.

Malcolm wrote:

The US is a deeply racist country, but it is committed to democracy, while Russia and China are not.

Bundokji said:

i do not see the real value of history as its taught to people.

Malcolm wrote:

This is a very romantic perspective.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 7:32 AM

Title: Re: US hegemony

Content:

Bundokji said:

No false narrative considering that US expansionism became obvious after WWII. If you believe the US has some moral mission towards the rest of the world...

Malcolm wrote:

Liberal internationalism is pragmatic and not ideological.

Bundokji said:

Such as?

Economic instability. Food shortages. Becoming new arenas for proxy wars. To be expected to take sides such as the participation in sanctions, manipulating energy prices ...etc. Let alone the dire consequences of increasing the nuclear threat, motivating corrupt regimes to acquire it ...etc.

Malcolm wrote:

You mean like Russia blocking grain from Ukraine...

Bundokji said:

Yes. It would be terrible.

Maps throughout history have been subject to change. It is terrible only when measured

against some underlying value that makes Ukraine or Taiwan quite different and alarming. I have heard that Taiwan produces %60 of the world's advanced chips. This could be a reason why its terrible.

Malcolm wrote:

It's terrible if one thinks democracy is of value. If you don't, well...

Bundokji said:

Imperialist, probably. Racist

Malcolm wrote:

Completely racist...

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 5:40 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

Bundokji said:

The institutions that emerged post WWII are concerned with global order, not liberal order.

Malcolm wrote:

Incorrect.

Bundokji said:

The western alliance emerged in opposition to the eastern alliance in a new game of dominance, mostly done through proxies due to the ability to annihilate (or end the game) by the new leaders of the "world order".

Malcolm wrote:

So the Mearshiemers of the world would have one believe, but it is a false narrative.

Bundokji said:

Any damage to developing countries as a result of maintaining the western liberal security order is a worthy sacrifice considering the magnitude of the threat!

Malcolm wrote:

Such as?

Bundokji said:

Just imagine how terrible the world would be if Putin managed to have a victory in Ukraine or if China annexes Taiwan

Malcolm wrote:

Yes. It would be terrible.

Bundokji said:

so let us arm Ukrainian freedom fighters

Malcolm wrote:

To the teeth and beyond, until the Russian Federation collapses under the weight of its own racist and imperialist ambitions.

[quote]

The victory should be preserved to the western liberal security order even if that takes sabotaging international infrastructure such as the Nord Stream pipeline[/quote]

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 3:54 AM

Title: Re: Better late than never

Content:

Malcolm wrote:

However, teaching Dzogchen to people with the idea that they can "can get transmission later" is completely misguided, and destroys both teacher and student alike, ruining their opportunity to attain liberation with this precious human birth in this lifetime.

Virgo said:

What kind of results can be expected from associating with them? Can one experience negative samaya repercussions from it?

Malcolm wrote:

Not good ones. Indeed.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 3:34 AM

Title: Re: Better late than never

Content:

Seeker12 said:

it may be transmitted when a teacher looks at you and laughs

Malcolm wrote:
No.

Author: Malcolm
Date: Tuesday, October 11th, 2022 at 3:31 AM
Title: Re: Better late than never
Content:

Pero said:
I'm having a bit of a hard time understanding if it is really necessary that the student has to intend to receive it because it goes against stories like Do Khyentse beating up Patrul during which he recognized the nature of mind.

Malcolm wrote:
Patrul was already someone who had received complete Dzogchen teachings by this point, and had also received empowerments from Do Khyentse as well.

Author: Malcolm
Date: Tuesday, October 11th, 2022 at 12:49 AM
Title: Re: Better late than never
Content:

Domingo said:
PS: What Rinpoche did, was giving us teachings on Guruyoga of Tapihritsa, and of course, we did practice it together. Could that constitute DI?

Malcolm wrote:
Yes. Much in the same way that ChNN's transmission of Ati Guru yoga is a direct introduction.

Author: Malcolm
Date: Tuesday, October 11th, 2022 at 12:45 AM
Title: Re: US hegemony
Content:

Bundokji said:
Maybe imperialism would be a more accurate description when physical control becomes less emphasized?

Malcolm wrote:

The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

And I am sure you think that Ukraine should just give in to Russia and that we should just allow Xi to invade Taiwan, just as you claimed before there was no oppression of Tibetans and Uyghurs.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:17 AM

Title: Re: Better late than never

Content:

Domingo said:

I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:

Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is. But the teacher needs to be clear about this. If they are not, then there is a big problem.

In Dzogchen teachings, there are four empowerments: elaborate, unelaborate, very unelaborate, and extremely unelaborate. Direct introduction is a name for the last, but it is included in the former three.

Domingo said:

At least he didn't mention anything like giving "rang ngo sprod" or "ngo rang sprod" nor did he give anything resembling the ways of giving DI I'm aware of.

Malcolm wrote:

Just showing certain postures are in themselves an empowerment.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:02 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

Only if one argues poorly.

...

Kim O'Hara said:

Two out of three ain't bad.

Kim

Bundokji said:

Maybe imperialism would be a more accurate description when physical control becomes less emphasized?

Malcolm wrote:

The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:57 PM

Title: Re: Better late than never

Content:

Domingo said:

I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:

Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is. But the teacher needs to be clear about this. If they are not, then there is a big problem.

In Dzogchen teachings, there are four empowerments: elaborate, unelaborate, very unelaborate, and extremely unelaborate. Direct introduction is a name for the last, but it is included in the former three.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:51 PM

Title: Re: Better late than never

Content:

Arnoud said:

I think one can receive DI without knowing it

Malcolm wrote:

If you mean that when direct introduction is given, the student may not notice the experience and need to rediscover it through methods like semzin, yes.

If you mean that someone can give direct introduction without letting the student know what they are doing, this is not possible. A transmission, according to ChNN requires a teacher intending to give transmission and a student intending to receive it.

Even if the student misses the experience, they still heard the words and symbols which

point to the experience.

Arnoud said:

Then I misunderstood CNN's story about Changchub Dorje. I always took it to mean that CNN never intended to receive DI (since he was more interested in empowerments) but that CD's explanation after the day-long wang completely changed his view/View. I should re-read the story.

Malcolm wrote:

He intended to receive transmission, he was mistaken about the necessity of it being conveyed in a ritual. Remember, he had by this time received many cycles of Dzogchen from his uncle and other teachers.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:48 PM

Title: Re: Better late than never

Content:

Johnny Dangerous said:

I don't really see the issue, I've had Bön Dzogchen teaching which involve no DI at all, but rather pointing out instructions + lung. How is this different, simply because it's under the DC umbrella? Would there be no complaint if it was not?

Malcolm wrote:

The term is rang ngo sprod or ngo rang sprod, sometimes translated "pointing out," other times as "direct introduction." The meaning is the same.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:43 PM

Title: Re: Better late than never

Content:

Arnoud said:

When I read the Changchub Dorje story, all he did was explain Dzogchen to CNN and that qualified as DI.

Malcolm wrote:

That's not all he did.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:35 PM

Title: Re: Better late than never

Content:

dharmafirststeps said:

Likewise, I enjoy his explanations. It would just be nice to not have hot potato of the DI question that keeps being tossed around the community. I'm all for any instructors with the requisite knowledge and experience to just start taking their own students in full teacher capacity.

Malcolm wrote:

That represents a complicated administrative issue for the DC, which they are incapable of dealing with.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:30 PM

Title: Re: Better late than never

Content:

Gyurme Kundrol said:

I don't think this is the case with Elias, as someone else noted it seems like he's stuck between just teaching Dzogchen and dealing with the DCs issues with this topic.

Malcolm wrote:

At the point, Elias is a "ra ma lug," "neither goat nor sheep." This is because he is mixing his desired role as a Dzogchen guru with his official role as an SMS instructor within Dzogchen community.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:23 PM

Title: Re: Better late than never

Content:

dharmafirststeps said:

Of course it's possible to "get it" while doing the ritual with ChNN, but very few people have the capacity to do so, so for most people it worked as above; first a ritual granting permission, then you give yourself direct introduction for real by practicing methods.

Malcolm wrote:

ChNN always stated that when people attended direct introduction in the many various ways he gave it, they get it, even if they do not recognize the experience in the beginning. Why? Because the teacher intended to transmit their knowledge of the primordial state to the student and the student intended to receive that knowledge. Direct introduction is not a ritual. Framing it as such is completely mistaken.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:17 PM

Title: Re: Better late than never

Content:

treehuggingoctopus said:

I like and admire Elias, btw. I consider him a great practitioner, and I think that since he

has been authorised to teach by Dudjom Rinpoche, he should teach, openly, in a full-time mode, taking full responsibility for his students.

Malcolm wrote:

If he does this, how does this fit with Dzogchen Community? Administratively speaking, they do not recognize any other teachers than ChNN and Yeshe.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:10 PM

Title: Re: Better late than never

Content:

Arnoud said:

I think one can receive DI without knowing it

Malcolm wrote:

If you mean that when direct introduction is given, the student may not notice the experience and need to rediscover it through methods like semzin, yes.

If you mean that someone can give direct introduction without letting the student know what they are doing, this is not possible. A transmission, according to ChNN requires a teacher intending to give transmission and a student intending to receive it.

Even if the student misses the experience, they still heard the words and symbols which point to the experience.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:04 PM

Title: Re: Better late than never

Content:

dharmafirststeps said:

He also points out that very few teachers give DI the way ChNN did

Malcolm wrote:

Every teacher I have received Dzogchen teachings from gave direct introduction/rig pa'i tsal dbang according to the same set of principles, which are clearly described by the Dzogchen tantras, commentaries, and masters such as Longchenpa.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:54 AM

Title: Re: US hegemony

Content:

Kim O'Hara said:

Colonialism Mk 2 is, arguably, the soft colonialism practised by the US since WW2...

Malcolm wrote:

Only if one argues poorly.

Only China and Russia are active practitioners of colonialism (though one might be tempted to throw in Israel):

co·lo·ni·al·ism | kəˈlɒnēəˌlɪz(ə)m |

noun

the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically:

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:46 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

Colonialism ended in WWI with the slow march towards the democratization of Europe and the breakup of the European empires. "Colonialism" is now a tankie conspiracy theory promulgated by people like Chomsky.

Bundokji said:

Most countries in the Middle East and Africa gained their official independence after WWII. The Suez crisis in 1956 which Kim mentioned in his post marked a turning point where the new superpowers (US & USSR) took it as a chance to fill the vacuum left mainly by UK and France. This translated into proxy wars which ended by the collapse of the USSR and is currently reignited. From that perspective, US hegemony was short lived, and some historians would mark the end by the internal divisions in the US. It was the recklessness of George W Bush followed by Obama's doctrine of "leading from behind".

Also the world was accelerated technological advancements and brought about new values that appears to break away with tradition by changing references. Technology provided leverage to the feminist movements and sex is being gradually replaced by gender and non-binary view of humans. The gold standard was abandoned in favor of the "free" market forces of supply and demand to determine the value of USD and to allow for sanctions to be effective. Fear of god is being replaced by fear of the prospects of AI on human destiny. Domestic concerns should be set aside in favor of more global concerns such as climate change.

In one of his recent speeches, Putin referred to the moral decay of the west including homosexuality and non-binary identity in his attempt to rally support for his war in Ukraine and to present himself as the protector of Russian future!

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:01 AM

Title: Re: Better late than never

Content:

krodha said:

Elias gave direct introduction then?

Malcolm wrote:

As a dues-paying member of Dzogchen Community, this is my perspective:

You can't teach Dzogchen at all to someone who lacks direct introduction. Either the person teaching trekcho is giving teachings in a proper way to people who have received or are receiving Dzogchen empowerments, or they are breaking their samaya. There is no two ways about it. This is as much on the Gakyil of Tsegyalgar as it is on Elias Capriles himself.

Either one is confident in one's knowledge of Dzogchen and knows how to properly give Dzogchen transmission, which is detailed in myriad texts, or one is like someone who holds up the tail of a deer, but substitutes horse meat for venison in the customer's bag.

I am not commenting on whether Elias Capriles is qualified to lead students on the path of Dzogchen or not. That's not up to me to decide. It's perfectly fine with me if Elias, with whom I am acquainted, wishes to become a guru, undertaking to care for and be responsible for leading students to total liberation. However, this statement is total nonsense:

This course is meant for people who have received Dzogchen Transmission from a qualified Dzogchen teacher, or who have a serious intention to receive Dzogchen Transmission from one.

This is very stupid and misguided language. The DC should abandon it and be more honest. We can find thousands of citations where ChNN stated that the one indispensable thing in Dzogchen is direct introduction, without which there is no path of Dzogchen. Thus, it is impossible for someone who has not received Dzogchen transmission to participate in an "Experiential Trekchod Training Retreat." They simply are not qualified.

ChNN taught us that the role of a Dzogchen guru is to free people. Thus, this is not child's play or something that can be treated lightly. However, teaching Dzogchen to people with the idea that they can "get transmission later" is completely misguided, and destroys both teacher and student alike, ruining their opportunity to attain liberation with this precious human birth in this lifetime.

Author: Malcolm

Date: Sunday, October 9th, 2022 at 8:45 AM

Title: Re: Free lectures without any fee (?)

Content:

Jules 09 said:

It all comes down to motivation.

Bodhicitta is the key that opens the door to liberation.

Malcolm wrote:

Sure, some people don't mind paying for programs because their bodhicitta is well developed.

Jules 09 said:

- Yes of course; if their bank balance permits.

Malcolm wrote:

The merit of a poor person paying for program x is much more than that for a person of means.

Longchenpa nearly left Kunaradza because he could not afford the price of the teaching. He did do this for anyone else, as far as I know

Author: Malcolm

Date: Sunday, October 9th, 2022 at 7:06 AM

Title: Re: Free lectures without any fee (?)

Content:

Jules 09 said:

It all comes down to motivation.

Bodhicitta is the key that opens the door to liberation.

Malcolm wrote:

Sure, some people don't mind paying for programs because their bodhicitta is well developed.

Author: Malcolm

Date: Saturday, October 8th, 2022 at 9:21 AM

Title: Re: US hegemony

Content:

Bundokji said:

Hegemony is rebranding of colonialism,

Malcolm wrote:

Colonialism ended in WWI with the slow march towards the democratization of Europe and the breakup of the European empires. "Colonialism" is now a tankie conspiracy theory promulgated by people like Chomsky.

Author: Malcolm

Date: Friday, October 7th, 2022 at 7:27 AM

Title: Re: Ready to take refuge but holding back

Content:

Tez said:

I'm now a Buddhist.

Malcolm wrote:

That means you already went for refuge.

Author: Malcolm

Date: Friday, October 7th, 2022 at 7:21 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

conebeckham said:

All of these require empowerment rituals to practice, as well as the "lung" and the instructions.

Malcolm wrote:

Cone, why bother? Don't you realize you are in the presence of greatness?

Author: Malcolm

Date: Thursday, October 6th, 2022 at 1:46 PM

Title: Re: US hegemony

Content:

Könchok Thrinley said:

Thank you mabw!

As a European US being the "world leader tm" is a good thing for me. However, the simple fact is that what US and EU with Great Britain overlooked is actually helping african and south american nations to develop.

Malcolm wrote:

Correction. The US kept monarchies out of S. America. Moreover, the development of Chilean mining and Venezuelan oil was due to US capital investment. You can argue whether this is a good thing or a bad thing, but if you make development your criteria, US money is behind most capital development in the world in the late 20th century.

Könchok Thrinley said:

But for the amount of resources we have stolen, the amount of leftist governments the

US have overthrown we have not given back enough.

Malcolm wrote:

Another huge myth that does not stand up to an examination of facts. And for all the whinging about the CIA (which was not an effective organization when it came to regime change), why don't people whinge equally about the KGB?

Könchok Thrinley said:

Not to mention that the support of Ukraine was in many cases spearheaded by European nations such as Poland, Czechia and the Baltic states.

Malcolm wrote:

Ukrainian troops have been trained by NATO allies since 2014, that includes people like General Mark Hertling. This is the reason why AFU are so effective and are pushing back the Russians, despite the wailing and gnashing of teeth of the far left and far right in the West.

The fact is that Trump demonstrated very clearly why US withdrawal from hegemony is actually very destabilizing to international security.

Author: Malcolm

Date: Thursday, October 6th, 2022 at 1:35 PM

Title: Re: US hegemony

Content:

Knotty Veneer said:

US hegemony.

Malcolm wrote:

Is still a thing, and a good thing at that.

mabw said:

Correction, good for you in the global north. Pls do not generalise. For those in Cuba, South America, and the rest of the world where your country has tried to inflame ethnic tensions to further your geopolitical goals and allies that you have thrown under the bus for convenience, not so much. But of course, you would strongly disagree. Typical.

Malcolm wrote:

All unsupported assertions.

Author: Malcolm

Date: Wednesday, October 5th, 2022 at 12:33 PM

Title: Re: US hegemony

Content:

Malcolm wrote:

If we were as willing to be as brutal as the Russians are in Ukraine...well, Iraq, Vietnam, etc. would have had very different endings.

PadmaVonSamba said:

You mean like how they won in Afghanistan?

Malcolm wrote:

The US never intended to "win" in Afghanistan. That was never part of the mission. The reason Afghanistan was a debacle was that the Trump Administration cut a deal with Taliban, and cut out Kharzi, etc.

Biden attempted to limit our involvement in Afghanistan in 2010 to anti-terrorism, but Obama, given his lack of foreign policy experience, wouldn't listen.

Author: Malcolm

Date: Wednesday, October 5th, 2022 at 7:01 AM

Title: Re: Is Frank Yang an arhat?

Content:

krodha said:

The arhathood claim is whatever, but in terms of just insight in general, I've heard this guy has some degree of credibility.

Malcolm wrote:

If one is into bodybuilding.

Author: Malcolm

Date: Wednesday, October 5th, 2022 at 6:35 AM

Title: Re: US hegemony

Content:

Knotty Veneer said:

US hegemony.

Malcolm wrote:

Is still a thing, and a good thing at that.

Kim O'Hara said:

It's mostly a good thing but much less of a thing than it was?

Kim

Malcolm wrote:

Ukraine has shown it is just as much of a thing as it ever was. One must understand that the US military has the most accumulated experience of any army in the world. None of our so-called adversaries have a much combat experience as we do. If we were as

willing to be as brutal as the Russians are in Ukraine...well, Iraq, Vietnam, etc. would have had very different endings.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:27 PM

Title: US hegemony

Content:

Knotty Veneer said:

US hegemony.

Malcolm wrote:

Is still a thing, and a good thing at that.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:00 PM

Title: Re: Twelve Links

Content:

Aemilius said:

If karma is bhava, then bhava does not exist without many other factors.

Malcolm wrote:

The cause of karma is affliction. And BTW, you are mixing up presentations. The six causes/four conditions presentation is a general presentation of every kind of cause and condition, while dependent origination applies solely to living beings.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:00 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Jules 09 said:

I was reading their website, they are starting one month course. That is pretty expensive.

- Authentic Dharma, by its very own nature, is free.

Liberation is beyond value, and therefore has no price-tag.

conebeckham said:

Lovely. Not true, but a lovely idea.

If one finds something to be "beyond value," one would pay ANY price to obtain that something, yes?

Malcolm wrote:

Indeed. Sentimentality on the other hand, like the above, is a cheap trinket.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 2:32 AM

Title: Re: Twelve Links

Content:

clyde said:

A couple of quick notes:

Astus, My point about the links prior to 'birth' is that, as you noted, they can't be changed. Since 'ignorance' (and all the links to 'becoming') are prior to 'birth', nothing can be done to prevent birth.

Regarding labels, I agree, but then all dharmas, including the Twelve Links and the Dharma, are labels. EOD.

Malcolm, If "bhāva = karma", then why would the Buddha have said bhava instead of karma? Or used them interchangeably in other suttas?

Malcolm wrote:

The links are most easily broken between sensation and craving.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 11:44 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

muni said:

Perhaps this clarifies the saying "be the sky and not the clouds while the sky reject or accepts nothing". But saying this is easy, very easy..

Malcolm wrote:

Sure, sounds easy, but not so easy.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 11:34 PM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, You seem to be saying two things: affliction is the cause of suffering and karma causes suffering. Which is it?

Also, are saying that "becoming" is/means karma?

Malcolm wrote:

Affliction is a condition or an indirect cause of suffering, as it is the cause of karma, but it does not necessarily result in karma; karma is the cause of suffering, as it always results in suffering.

Yes, becoming = action/karma.

Aemilius said:

Becoming has more aspects than the karma/volition aspect.

Malcolm wrote:

In both Nāgārjuna's presentation as well as Vasuvandhu's, bhāva = karma. Among the four conditions, it would be the adhipati-pratyaya aka karana hetu.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 7:59 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, Thank you for your example sentence. It seems to me that “becoming” (a linking verb) in that sentence means ‘a transition of state’; i.e., from not tired to tired, and it is the condition of tired that is the requisite of “went to sleep”, not the “becoming”.

Malcolm wrote:

Affliction (tired) is the requisite condition of suffering (sleep). Karma (becoming) is the cause of suffering.

clyde said:

Malcolm, You seem to be saying two things: affliction is the cause of suffering and karma causes suffering. Which is it?

Also, are saying that “becoming” is/means karma?

Malcolm wrote:

Affliction is a condition or an indirect cause of suffering, as it is the cause of karma, but it does not necessarily result in karma; karma is the cause of suffering, as it always results in suffering.

Yes, becoming = action/karma.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 6:39 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, Thank you for your example sentence. It seems to me that “becoming” (a linking verb) in that sentence means ‘a transition of state’; i.e., from not tired to tired, and it is the condition of tired that is the requisite of “went to sleep”, not the “becoming”.

Malcolm wrote:

Affliction (tired) is the requisite condition of suffering (sleep). Karma (becoming) is the cause of suffering.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 11:42 PM

Title: Re: Twelve Links

Content:

clyde said:

Perhaps if you used “becoming” in a sentence, not to explain the Twelve Links, but in a typical sentence so that I might see what “becoming” means to you.

Malcolm wrote:

I was becoming tired, so I went to sleep.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 8:44 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, I appreciate your efforts, but . . . I fail to understand either the meaning of “coming into existence” as a cause or condition, or its difference from birth (which is a ‘coming into existence’).

Malcolm wrote:

We are to understand craving and addiction to be affliction and existence to be karma, that is, they are causes; while birth is a result, and suffering.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 7:50 AM

Title: Re: Twelve Links

Content:

clyde said:

And how would you explain it without words?

P.S: The Vibhanga is no help. It's more words and mostly the same explanations which really don't explain.

For example, now "becoming" is "action-becoming" and "resultant-becoming", and some how (whatever "becoming" means) this gives rise to birth (of a being which ages and dies).

Malcolm wrote:

The term bhava means "to come into existence," in this case, craving and attachment lead to existence.

For example, in the Nidana sutta it says:

" 'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere — i.e., sensual becoming, form becoming, or formless becoming — in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"'From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere — i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self — in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 7:00 AM

Title: Re: Twelve Links

Content:

clyde said:

So you say. I don't agree or disagree with Buddhadasa Bhikkhu or Vasabandhu or any other Buddhist teacher since the Twelve Links don't makes sense to me.

Malcolm wrote:

It's not hard, but it is profound. You are getting caught up on words.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 6:15 AM

Title: Re: Twelve Links

Content:

clyde said:

that the teaching of “three lives” is “incorrect teaching”.

Malcolm wrote:

That is false. Buddhadasa ignores anything inconvenient to his biases, i.e., he dismisses Abhidhamma. The Vibhanga has a detailed analysis.

But you do you clyde. There is no point in trying to answer your questions.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 2:00 PM

Title: Re: Twelve Links

Content:

clyde said:

If they arise together, then they aren't ‘requisite conditions’.

And if all Twelve Links arise simultaneously, then they're not links in a chain and each link is a ‘requisite condition’ for all the other eleven links - which makes the whole notion of links meaningless.

Malcolm wrote:

Why don't you read Vasubandhu, rather than argue from insufficient information?

Nidana, btw, does not mean “link,” it's meaning is more akin to “limb” in this context. So yes, they are not links in a chain, and were never intended that way by the Buddha.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 10:21 AM

Title: Re: Twelve Links

Content:

clyde said:

Sorry, I edited my post, but you had already applied.

My point is that a ‘requisite condition’ is not a cause (as in a cause-and-effect), but is necessary and precedes what follows. They both can't be the requisite condition for the other.

Malcolm wrote:

yes, they can, otherwise, there cannot be simultaneous dependent origination, all twelve links operating simultaneously, and this is one of three presentations.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 10:11 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, The sutta is clear that each link is a “requisite condition” (not cause) for the following link which I understand to mean that the condition must exist before the arising of the following link. So, I understand how namarupa is a requisite condition for consciousness, but how can consciousness be a requisite condition for namarupa?

Malcolm wrote:

I just explained it. Cause and conditions are mutually dependent: without a result, there is no cause; without a cause there is no result. In other words, a seed and a sprout are mutually dependent, each cannot exist without the other. Without a sprout, a seed is a non seed and vice versa.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 8:42 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, You didn’t address the meaning and operation of “becoming”.

Nor did you explain how: namarupa is a requisite condition for consciousness AND consciousness is a requisite condition for namarupa. Unless I’m misreading the translated sutta or misunderstanding what is written, each is a requisite condition for the other. How can that be?

Malcolm wrote:

If there is no namarupa, consciousness cannot exist, in other words, the result depends on the cause and vice versa, that is, a cause without a result is a non-cause.

I did respond to your query about bhava, bhava is karma, specifically, in the three life scheme., it is the karma of this life.

You should read Chapter three of the Abhidharmakosha in the section on dependent origination where the three types of dependent origination are clearly explained.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 7:40 AM

Title: Re: Twelve Links

Content:

clyde said:

I'm back to asking what is the meaning of "becoming"? And how is it a requisite condition of birth (of a being which ages and dies)?

And in reading the Maha-nidana Sutta

(<https://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html>) there's this: "If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'

Huh?! It seems each is dependent on the other as a requisite condition. How does that work? According to the sutta, it seems to depend on consciousness "descending into the womb," but then consciousness requires "a foothold in name-and-form".

Malcolm wrote:

Name and matter (namarūpa) refers to the psychosomatic continuum. If there is no conception, the links cease.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 6:55 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Jules 09 said:

Elucidation of the distinction between rigpa (naked awareness) and gnas pa (shine, calm abiding):

Malcolm wrote:

And you have been taught this text?

Author: Malcolm

Date: Saturday, October 1st, 2022 at 6:50 AM

Title: Re: Twelve Links

Content:

clyde said:

My question is specifically about the Twelve Links.

Malcolm wrote:

That's why I directed you to the Mahānidana Sutta. But for people who don't accept rebirth, it can be a little hard to understand.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 5:14 AM

Title: Re: Twelve Links

Content:

clyde said:

Being able to explain a teaching to a child doesn't validate or invalidate a teaching and that wasn't my point. My point is that the Buddha's core teachings are simple, straightforward, and easily explainable, even to a child - but not the Twelve Links.

Malcolm wrote:

The general theory of dependent origination is "Where this exists, that exists, with the arising that, this arose," simple, straightforward, and easily explainable.

On the other hand, the Buddha also said:

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>

Author: Malcolm

Date: Thursday, September 29th, 2022 at 6:08 AM

Title: Re: Twelve Links

Content:

clyde said:

Sorry, but I don't understand. How does identifying lead to becoming? And I don't understand the meaning of "becoming" ("a clinging becomes a personally held truth"?) nor the "becoming process". What is "becoming" that leads to birth, a birth which leads to old age and death (so it must mean a birth of a being capable of aging and death)?

Malcolm wrote:

It means the accumulation of action.

Author: Malcolm

Date: Thursday, September 29th, 2022 at 1:41 AM

Title: Re: Twelve Links

Content:

clyde said:

For example, do the Twelve Links represent one life, two lives, or three lives, or do the Twelve Links occur instantaneously?

Malcolm wrote:

There are three presentations, which are all valid and interrelated: serial over three lives, momentary, and simultaneous.

Author: Malcolm

Date: Tuesday, September 27th, 2022 at 1:44 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

Since when did Canada get hurricanes?

Malcolm wrote:

Since always.

https://en.wikipedia.org/wiki/List_of_Canada_hurricanes

Author: Malcolm

Date: Monday, September 26th, 2022 at 10:48 PM

Title: Re: Are there dharma protectors that punish people for studying Dzogchen – besides D.S.?

Content:

rupam said:

What do you think was actually happening to Tibet when China took over Tibet and introduced technology and better quality of life to the poor, illiterate Tibetans?

Malcolm wrote:

Since when did any settler colonialism offer a “better quality of life” to an indigenous population?

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 11:13 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Passing By said:

I see, this kind of clarifies it a bit. Although wouldn't you eventually recognize both kinds of path rigpa regardless of if you practice mainly trekcho or thogal?

futerko said:

Yes, I get the impression they correspond to Guru Garab Dorje's three statements respectively, and with the idea of integration in the final instance, though those with more experience can clarify whether this is the case or not.

bryandavis said:

I was always taught that Rigpa is knowing the basis, ones natural state. The basis of course the underlying natural condition as described in things such as Samantabhadras prayer and elsewhere. So when Berzin uses "Basis Rigpa" and says "the working basis we all have" and then ".....normally do not recognize it." Then what does not recognizing it have to do with rigpa?

This is Rangjung Yeshe's definition of Basis Rigpa - གཞིའི་རིག་པ་: The fundamental awareness.

Maybe Berzin's background gets in the way?

Malcolm wrote:

(1) The conscious aspect of the basis does not recognize or not recognize its own state, hence it is prior to buddhahood or sentient beinghood— this is called “ignorance identical with the cause.”

(2) When the basis first appears there is a moment of duality, this is called “the connate ignorance.” Liberation and delusion are only possible when the basis appears (gzhi snang) from the basis. Because there is a distinction between the basis and the conscious (shes pa) aspect of the basis, liberation or delusion is possible. The conscious aspect either recognizes the appearance of the basis as its own state and becomes wisdom (shes rab) and is liberated as “Samantabhadra” or (3) it does not recognize the appearance of the basis and enters delusion as a sentient being because of the imputing ignorance.

To understand this precisely one needs to understand the triune pristine consciousness of the basis as well as the triune ignorance which can obscure the conscious aspect of basis. This is all explained pretty clearly in Buddhahood in This Life in topic 1 and 2. I detail the precise progression of the usage of terms in the text, which begins with defining one's unmodified consciousness as the basis. The distinction between the basis and its conscious aspect may be found briefly described on pp 94-95 of Tantra Without Syllables.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 12:43 PM

Title: Re: Romanian Terma & Terton?

Content:

Sādhaka said:

Well these guys seem to have U.N. support, for what it's worth:

<http://www.worldgenesis.org/who-we-are.html>

<http://www.worldgenesis.org/profile-david-lewis-anderson.html>

Malcolm wrote:

That should be a red flag for you....

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 12:24 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Kai lord said:

So does the fact that there are different results for the same path, make one of them reversible?

Malcolm wrote:

No. The paths are slightly different but underlying principles are the same.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 8:34 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Rtog dpyod are translations of a pair of terms: vitarka and vicara. These always exists as a pair, and mean initial attention and sustained attention, and accompany all minds of the desire realm. These two mental factors drop off in the second dhyana.

These terms are also used where we would say investigation and analysis, respectively.

Johnny Dangerous said:

Thanks Malcolm and Cone, this distinction is very helpful to me, so rather than discrete thought it relates to a kind of initial subjective orientation?

https://www.rigpawiki.org/index.php?title=Four_variables

For conversation reference I found these on Rigpa wiki, it makes me wonder how directly this is tied to visual perception, because that would seem to tie in some stuff about using the gaze.

Malcolm wrote:

Rtog, in the context supplied above, has that connotation.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 7:56 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Rtog dpyod are translations of a pair of terms: vitarka and vicara. These always exists as a pair, and mean initial attention and sustained attention, and accompany all minds of the desire realm. These two mental factors drop off in the second dhyana.

These terms are also used where we would say investigation and analysis, respectively.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 1:00 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Longchenpa also distinguishes the paths of trekcho and thogal in terms of nongradual and gradual respectively.

Seeker12 said:

FWIW, comes to mind, from Longchenpa:

"The appearances of clarity are the primordial wisdom of Thodgal, and The self-present peace [free] from projection and withdrawal Is the spontaneously accomplished emptiness of Thregchod. The aspect of cessation of mind is the Thregchod. The spontaneously accomplished self-clarity is the Thodgal. The union of [both], which is the self-arisen intrinsic wisdom, Is the secret path of Nyingthig [Innermost Essence]. When all the elaborations are completely pacified, At that time the self-awareness intrinsic wisdom will naturally arise. . . . People who cling to Thregchod and Thodgal Separately and practice accordingly Are similar to a blind person examining forms. They have not understood the [meaning of] the ultimate sphere and intrinsic awareness. They are the friends of donkeys. By gaining the experiences of the ultimate nature, the supreme luminous absorption, The attainment of the universal supreme (rnam kun mchog ldan), One perfects the [four visions:] the direct [realization of the ultimate

nature], increase [of experiences], perfection [of intrinsic awareness], And dissolution [into dharmatā], And one actualizes the primordial nature."

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 10:50 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Passing By said:

In the now locked thread, Malcolm mentioned that rigpa is actually subcategorized by trekcho and thogal and that the inseparability of kadak and lhundrub actually corresponds to thogal.

What does trekcho correspond to in this case? It's interesting since trekcho instructions also contain numerous introductions to this inseparability and sustaining of its recognition via the Four Chogzhags or the Nine sets of Three relaxations so it seemed like both had the same rigpa and result.

Malcolm wrote:

Kadag and lhundrub are inseparable in both cases. The distinction is whether one is resting for a moment directly in the radiance (mdangs) of rigpa in the context of impure appearances without the famous postures and gazes or pure appearances with them.

The four chogzhags are practiced in both. Simply put, the distinction between the two is impure or pure appearances as the path, leading to slightly different results (dematerialization or great transference).

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 10:42 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Jules 09 said:

The practice of trekcho is concerning with cutting through the mind's habitual tendencies to make dualistic distinctions, which are based on concepts.

Malcolm wrote:

This idea of "cutting solidity" etc., is how some people explain this term. However, there is an alternate explanation from ChNN, which can also be found in various cycles.

The word "khregs" means "bundle," "chod" is an intransitive verb which means here unravel or undone—the image Padmasambhava uses is a sheaf of wheat that has fallen apart of its own accord. There is no one to cut anything since the verb is intransitive, meaning the verb has no direct object, thus there is no cutting. ChNN generally translated the meaning of this as "releasing tension," in other words, to cease grasping thoughts and concepts as they arise.

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 12:10 AM

Title: Re: two different Vimalamitras?

Content:

Kai lord said:

Extremely unlikely...

yagmort said:

please, read the thesis first

Kai lord said:

I did. First of all, do you find his following insertions to be convincing?

.....The Atiyoga teachings came after MahByoga and are arguably influenced by Chinese thought. In seeking to promote their new philosophy, the proponents of Atiyoga developed stories demonstrating its superiority. One way to do this was to adopt the existing hagiographies of saints so that they came to glorify Atiyoga.....

...The reason the two Vimalamitras were conflated, or that one aspect of his story was a fictional interpolation, is again the issue of authenticity. After the debate at Samyé, India became for many adherents of the New Schools the only valid source for Buddhist teachings, and after the advent of the New Schools, the earliest Indian figures became the most authoritative sources of knowledge. A teaching which had connections with China and

appeared at the end of Relpachen's reign would have met with resistance on both fronts. However, such doubts were resolved by conflating the two Vimalamitras and thereby connecting the Innermost Spirituality teachings with the original Vimalamitra, who certainly came from India....

I found them highly questionable as he didn't demonstrate in details how Atiyoga are influenced by Chinese thoughts from Taoism.

And he didn't demonstrate how Sri Singha was living in "China" at that time. In fact, quite a number of scholars thought that Sri Singha was more of a central Asian than Chinese.

The above two key points is his main reasoning behind the theory of two Vimalamitra.

Malcolm wrote:

Apart from the Vima Nyinthig, there is no account in the Mind or Space series placing Shri Simha anywhere other than central India.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:41 PM

Title: Re: Zooming with the Dalai Lama

Content:

Sādhaka said:

More monks and nuns would be good.

‘Birth control’ though = probably not what you may think; but Yantra Yoga or Khrul Khor

Malcolm wrote:

he means contraceptives.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:14 AM

Title: Re: Dzogchen and the Two Stages

Content:

conebeckham said:

Meanwhile, many of us are scratching our heads and wondering just what was Jules' point in the first place.

Anyone who has spent enough time on the cushion to have some actual experience, or "nyam," surely knows that thought-free states can and do arise. It's classically one of three such temporary experiences. Is it merely that Jules feels this experience is some sort of "abiding in Rigpa?"

That seems to be the crux of disagreement or miscommunication, here.....?

Malcolm wrote:

It's the old story about some guy who walks into a neighborhood bar, starts mouthing off, and suddenly realizes the regulars just don't give a shit about what he has to say because he's being aggressive and rude. So, eventually he leaves.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:04 AM

Title: Re: Tibetan medicine how long to wait after eating

Content:

Toenail said:

How long should I wait to eat or after I ate before I take Bimala? I know it is bad to take with food as medicine should be taken separately.

Malcolm wrote:

That depends, sometimes one takes medicine with food. it depends on the condition.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:01 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Thanks for the discussion guys.
All the best.

Malcolm wrote:
Yup, best you take your ball and go home.

Author: Malcolm
Date: Tuesday, September 20th, 2022 at 3:18 AM
Title: Re: Dzogchen and the Two Stages
Content:
Johnny Dangerous said:
My assumption has always been that in the Dzogchen view namtog is a result of Marigpa. I am not sure I have ever seen this said directly, but probably something close?

I think the larger issue (connected to op I suppose) is that Jules seems to be advocating that some rejection or avoidance of thought is necessary (I'm not entirely clear because he's been so cryptic), or that Rigpa = lack of thought. I provided two TUR quotes to the contrary, which definitely accord with my understanding.

The other issue which has come up is the meaning of "self liberation" which IME is not particularly related to lack of or liberation of a conventional 'self' in the Sravakayana or Mahayana sense sense, but more refers to the fact that in the Dzogchen view all phenomena of samsara and nirvana are primordially liberated, so practice does not require any sort of effortful contrivance to liberate them in the first place, beyond the preliminary stages.

Again, Jules has been cryptic and it is hard to know what he had been talking about. Jules seems to be advocating that some rejection or avoidance of thought is necessary

Jules 09 said:
- No I am not. That won't work.
Rigpa = lack of thought

Malcolm wrote:
You are just moving from one incoherent position to another , contradicting yourself at every turn.

Other people see this, the only one who can't, apparently, is you. But somehow you think you are in some exalted position of realization, able to correct others in their practice. This would be insulting if it were not so laughable and sad.

Author: Malcolm
Date: Tuesday, September 20th, 2022 at 2:56 AM
Title: Re: Dzogchen and the Two Stages
Content:

Johnny Dangerous said:

Again, Jules has been cryptic and it is hard to know what he had been talking about.

Malcolm wrote:

Well, he has been under the close, personal guidance of a dzogchen teacher for over a decade. Obviously this makes him and his opinions unimpeachable authorities.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:10 AM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Jules 09 said:

- You have already disparaged the words of one of the teachers that I have mentioned..., but that's your karma.

conebeckham said:

I'm not sure this is the case, Jules. (None of us is sure this is the case, as we don't know who specifically you're talking about).

Further, the majority of Malcolm's comments relate to translation issues and as such, I am not sure if they are the actual words of a teacher or a translator's interpretation.

There was that quote from James Low, if I recall....Malcolm made a comment about florid prose or some such, which is not disparaging to an individual.

Malcolm wrote:

Yes, I found the quoted prosaic passage unmoving. In addition I find Kirkpatrick's poetry tedious and pretentious, and pretty much all western Dharma "poetry" a crashing bore, no matter who writes it, no matter what lineage. But as Michael Tweed will tell you, I pretty much have no use for poetry. I never much cared for song lyrics either.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:03 AM

Title: Re: Romanian Terma & Terton?

Content:

Aemilius said:

"After the ancient manuscript is translated, a mysterious antenna-like structure reveals itself as a result of melting ice near a secret American base in Antarctica. Acting as some sort of cosmic buoy, it has an energy signature connecting both to Jupiter's moon, Europa, and an area of Transylvania where the remains of an ancient civilization were uncovered in 1990 amidst vast tunnels of solid gold.

Author: Malcolm

Date: Monday, September 19th, 2022 at 11:52 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- I already have.

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Jules 09 said:

- You have already disparaged the words of one of the teachers that I have mentioned..., but that's your karma.

Malcolm wrote:

Still cagey, huh? And I didn't disparage anyone's words, let alone your's. Be that as it may, you have not even once, in this whole thread, properly articulated the view of Dzogchen.

Based on what you've cut and pasted out of context, and your inability to articulate the teachings in your own words, I just don't think you are very qualified to be telling anyone anything about their understanding of Dzogchen teachings, least of all Magnus.

Author: Malcolm

Date: Monday, September 19th, 2022 at 11:39 PM

Title: Re: Do you need empowerment for ngondro, or only lung?

Content:

Arnoud said:

I would ask Tulku Dakpa through his website. He seems the main man in the west who holds the byang gter nowadays. Normally I would say that views vary regarding guru yoga because empowerment makes one actually have a guru, and so one could practice everything but the GY but this Ngondro is quite Dzogchenny so it might be a good idea to double check.

Boomerang said:

Thank you for the advice. I just sent an email to them. I also asked about that untranslated guru yoga lung.

Malcolm wrote:

I will be translating this text relatively soon.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:17 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Aemilius said:

Lankavatara sutra and/or Cittamatra doesn't say that there are no external beings or external objects that are produced from their own causes. It only says that we do not see them, what we see are imaginary objects (parikalpita svabhava).

"The Alaya-ocean is constantly stirred by the winds of objectivity", Lankavatara sutra, Chapter two, IX, verse 100.

Tsongkhapa and later gelugpas have produced advanced explanations of the Chittamatra view too, at least this is what Alex Berzin tells us:

"Types of Phenomena and Existence: Gelug Chittamatra"

<https://studybuddhism.com/en/advanced-studies/abhidharma-tenet-systems/the-indian-tenet-systems/basic-features-of-the-gelug-chittamatra-system/types-of-phenomena-and-existence-gelug-chittamatra>

Tao said:

Agree.

In fact, Yogacara has the "dependent nature" (see The three natures) which implies something (apart from mind) to depend on...

All phenomena is mind, all knowledge is mind. But there is the dependent nature of both (phenomena and knowledge) which is not mind. Be it noumena or other...

I will read the text linked, thnak you.

Malcolm wrote:

This is an error. The dependent nature refers to the all-basis consciousness.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:12 PM

Title: Re: Are there dharma protectors that punish people for studying Dzogchen – besides D.S.?

Content:

Boomerang said:

I once heard someone say that if you're a Dzogchenpa, you shouldn't make tantric connections with gurus who do dharma protector pujas which punish people for practicing Dzogchen.

I know there's one controversial and widely banned "protector" practice with the initials D.S. that harms people for studying outside of the Gelug school. Is this the only "protector" that hurts Dzogchenpas? Or are there other, more popular ones I should be aware of?

Malcolm wrote:

If you are a Dzogchen practitioner you should avoid connections with gurus who even have doubts about Dzogchen Teachings.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:07 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- I know what my gurus have pointed out, and that is enough.

Malcolm wrote:

Well, you should quote them and not some lama you've never met.

Jules 09 said:

- I already have.

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:03 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Magnus, "self-liberation" refers to the thoughts, not to "us".

If you have recognized the First Vital Point, you will know that there was never any self to

be liberated.

heart said:

Of course it refers to thoughts, what else? Apart from the thoughts constantly referring to a self there have never been any self. These thoughts keep arising the same as before, but the difference lies in the way they are liberated.

/magnus

Jules 09 said:

- Without thoughts, who or what, is there to liberate?

Malcolm wrote:

Incorrect question.

Author: Malcolm

Date: Monday, September 19th, 2022 at 7:32 AM

Title: Re: Dzogchen and the Two Stages

Content:

Johnny Dangerous said:

Is that supposed to read misconception?

futerko said:

Eye floaters, medically known as myodesopsia, are floaters that move across your field of vision. They can be many different shapes: lines, shadows, dots, and cobwebs among others. It is one of the main reasons that people visit an ophthalmologist.

Johnny Dangerous said:

Ah ok, does the Tibetan word being translated literally correspond to it? Like a literal description of floaters?

Malcolm wrote:

Rib rab refers blacks lines in the sky people with fevers sometimes see. It's a well defined Tibetan medical term. Not floaters.

Author: Malcolm

Date: Monday, September 19th, 2022 at 7:13 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"To be free from thought doesn't mean there is no occurrence of thoughts. Thoughts occur even when you don't engage them actively."

- The text says "free of thought", not "free from thought"; there is a difference in how you are reading the text and how it is written.

Malcolm wrote:

Without the Tibetan transcript, you don't know what TUR actually said. He did not speak any English.

Jules 09 said:

- I know what my gurus have pointed out, and that is enough.

Malcolm wrote:

Well, you should quote them and not some lama you've never met.

Author: Malcolm

Date: Monday, September 19th, 2022 at 4:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"To be free from thought doesn't mean there is no occurrence of thoughts. Thoughts occur even when you don't engage them actively."

- The text says "free of thought", not "free from thought"; there is a difference in how you are reading the text and how it is written.

Malcolm wrote:

Without the Tibetan transcript, you don't know what TUR actually said. He did not speak any English.

Author: Malcolm

Date: Monday, September 19th, 2022 at 3:38 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

True Dzogchen:

Author: Malcolm

Date: Sunday, September 18th, 2022 at 8:40 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- If there is still the belief that there is an actual practitioner there, who is experiencing the arising of concepts and engaging in the activity of "not blocking" them, then yes, I guess that is samsara. By which I mean, that it is not rig pa. Which is defined in the preface to the book The Mirror as the:

Malcolm wrote:

The appearance of duality is just an appearance, with no more reality than the appearance of pristine consciousness, which also cannot be established at all.

Jules 09 said:

- Clever words.

But why do you advocate "not blocking" concepts? That is an action undertaken by an agent, in the belief that there is an object arising which should not be blocked.

Malcolm wrote:

Space isn't an agent, yet it does not block clouds.

Again, your conclusion does not follow.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 6:51 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- If there is still the belief that there is an actual practitioner there, who is experiencing the arising of concepts and engaging in the activity of "not blocking" them, then yes, I guess that is samsara. By which I mean, that it is not rig pa. Which is defined in the preface to the book The Mirror as the:

Malcolm wrote:

The appearance of duality is just an appearance, with no more reality than the appearance of pristine consciousness, which also cannot be established at all.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 6:11 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"One also does not reject or block concepts, anymore than the sky blocks clouds."

"Asserting an agent who engages in an action is incoherent, even from pov of Madhyamaka."

- So, you have a duality between you and the basis.

Malcolm wrote:

Your conclusion does not follow from either of two statements above. Dzogchen is not a nondualist system, despite being sorely misunderstood as such by westerners.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 3:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Primordial State of pure awareness

Malcolm wrote:

This is an early translation of byang chub sems, not rig pa. The former is the basis, the latter is knowledge of the basis, according to ChNN.

Dzogchen practice, for him, meant discovering that knowledge so one lacks doubt, and continuing in that state regardless of appearances, concepts, and so on. For example, once the real meaning is discovered and confidence gained, one should be able to practice trekcho in the middle of all activities, and in the middle of a profusion of concepts. Trekcho is not a mind-based activity, but mind based activities cannot interfere with it.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 3:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- What is the Tibetan for "instant presence" as you are using it here?

Malcolm wrote:

Rig pa skad gcig ma.

ChNN distinguished two kinds of rig pa, much like Khenchen Namdrol's distinction between trekchod's rigpa and thogal's rigpa. The second rigpa ChNN characterized as knowledge of the basis/primordial state, inseparable ka dag and lhun grub.

Jules 09 said:

Is instant presence what ChNN pointed out to his students when he did Direct Transmission?

Malcolm wrote:

He introduced the basis, and methods to discover instant presence, the recognition of the basis, if the student did not notice it.

Jules 09 said:

And is there an 'experiencer' who has the experience of having instant presence?

Malcolm wrote:

Wrong question. Asserting an agent who engages in an action is incoherent, even from pov of Madhyamaka.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:52 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

In Sakya, the generic gnosis is shown in the third empowerment further enhanced by fourth word empowerment

Its also my understanding that Gelug does not seem to agree with that, they call it a blissful subtle state of awareness that one has to redirect it on meditate on emptiness that one is formerly familiar with.

Malcolm wrote:

Geluks still refer to this as an example gnosis.

Kai lord said:

Yes they do but its really baffling that many of their commentaries pretty much insist on practitioners giving up Yogacarins views in order to advance beyond mind isolation phase. Making one wonder if and why conceptual analysis of emptiness is still needed at that stage.

Malcolm wrote:

It's logically consistent, even if Gorampa finds it unconvincing.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:31 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

So we can safely conclude that the practicing Dzogchen does not depend on one's position in polemics?

Malcolm wrote:

No Vajrayana practice depends on an intellectually constructed view, since the view in question is the experiential view understood at the time of empowerment or through practice.

Kai lord said:

In Sakya, the generic gnosis is shown in the third empowerment further enhanced by fourth word empowerment

It's also my understanding that Gelug does not seem to agree with that, they call it a blissful subtle state of awareness that one has to redirect it on meditate on emptiness that one is formerly familiar with.

Malcolm wrote:

Gelugs still refer to this as an example gnosis.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:17 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Without concepts, there is nothing for ye shes to burn."

- So, are you saying you think that, when the mind is free of concepts, there is no ye shes?

Malcolm wrote:

There are no three kayas in the result. This is axiomatic in Dzogchen. Even dharmakaya is exhausted. Even rig pa is exhausted.

As Garab Dorje says in the Ati rdzogs pa chen po rgyud, “without the fuel of affliction, the bonfire of pristine consciousness cannot burn.”

Passing By said:

How does that tie into the death bardo? As far as I've heard it, the death bardo is where trekcho practitioners liberate but the way it is described is that no objects, afflicted or otherwise, arise during that period prior to the dharmata bardo when the sound lights and rays appear, so how does it relate to that quote?

Malcolm wrote:

If you don't recognize sound lights and rays, then afflictions are stronger than rig pa, and vice versa.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:08 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Everytime I thought this thread is done for good, it exploded in size by adding several new pages of discussion and is back with new vigour by increasing new faces to the discussion.

So why was Rangjung Dorje's view inclined to the first position given his knowledge on Dzogchen?

Since He was widely proclaimed to be the master that inspired Dolpopa into developing shentong doctrines.

Malcolm wrote:

No idea, all I know is that Gampopa explicitly held position #2.

Kai lord said:

So we can safely conclude that the practicing Dzogchen does not depend on one's position in polemics?

Malcolm wrote:

No Vajrayana practice depends on an intellectually constructed view, since the view in question is the experiential view understood at the time of empowerment or through practice.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:04 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Zoey85 said:

Alright, let me phrase it this way: are you saying that it is not possible to have proliferating thoughts if you are undistracted from the essence of awareness?

Jules 09 said:

- Yes, that is what I am saying.

"

Malcolm wrote:

"To proliferate" means to spread.

In a state of instant presence, it is not the case that no concepts will arise, but there will be no proliferation of concepts, as I said above, no following or chasing of concepts, even though nothing obstructs their arising.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 7:43 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Malcolm wrote:

Sure there is. Rig pa and ma rig pa are the two paths. According to Jigme Lingpa, the one basis is the alaya. If the nature of the alaya is recognized for what it is, delusion, this is the path of rig pa. the rest can be inferred.

Jules 09 said:

- Why?

If the basis is neutral, why are there two paths?

Malcolm wrote:

The alaya isn't neutral. The nature of the alaya is ignorance.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 5:32 AM

Title: Re: Some doubts regarding rebirth

Content:

LolCat said:

What is meant by mind here, and how does it interact matter? Not trying to argue a different point, I am just trying to understand better.

Malcolm wrote:

A mind is a series of moments of clarity and knowing. That's it. It doesn't need to be anything more.

It interacts with matter through the five physical sense organs.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 5:29 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- You misunderstood. What I wrote is in reference to an earlier exchange between Malcolm and I.

In which, he appeared to state, that in his opinion, ye shes arises whilst the chain of rnam rtog (conceptual thinking / "conceptuality" / discursive thought) is unbroken.

Zoey85 said:

I'm glad I misunderstood. Though why would ye shes and rnam rtog be mutually exclusive (if that's what you're saying)?

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Malcolm wrote:

Sure there is. Rig pa and ma rig pa are the two paths. According to Jigme Lingpa, the one basis is the alaya. If the nature of the alaya is recognized for what it is, delusion, this is the path of rig pa. the rest can be inferred.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 1:12 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I agree with testing the propositions, not just accepting them because they're in a sutra. But I don't see how to reasonably test theories of awareness... for all I know the instructions are right but until there's some means to test and measure then I'll defer adopting them, and I'm sure not going to just talk myself into believing things because I'm supposed to.

Malcolm wrote:

They cannot be measured by ordinary people—one must develop special cognitive capacities (abhijñāna) such as recall of past lives to directly verify for oneself the Buddha's teachings on rebirth, karma, and so on. In absence of such cognitive abilities, the truth of the Buddha's claims about such phenomena, even his claim about awakening, will remain a matter of faith. There is no objective proof for what Buddha termed bodhi, either. For this reason, I am constantly puzzled by people when they profess to accept "enlightenment" and yet express doubt about the details of samsara the Buddha expressly taught his path to overcome, namely, the suffering caused by karma of past lives ripening in this one. Both principles, bodhi and karma, are not verifiable by ordinary people. Both require the development of special cognitive faculties in order to be ascertained.

narhwal90 said:

Personally I take the past lives material as upaya. I'm in the camp which doesn't much like the term "enlightenment", as misleading and prone to cause grasping.

I don't know what bodhi, as Supreme Knowledge, is (to take the dictionary definition). Anything I can think or say is deluded to some extent, the more eloquently and nuanced I make it the more subtly deluded. Hopefully that is being reduced through practice and realization. I'm happy with that, personally. My goal is to attain realization about grasping and suffering and as a consequence relinquish the suffering that I'm able to and perhaps help others to also, and that keeps me busy enough.

Malcolm wrote:

The term bodhi simply means to be awake. Awake to what? Awake to how affliction causes suffering through dependent origination, predicated on an incorrect view of reality. The Buddha explained pretty clearly the epistemological basis of awakening in the sutras. They don't have anything to do with meditation. They have to do with seeing things as they are (yathabhūta).

If some assert mind is an emergent property of matter, this is the annihilationist view for the simple fact that when that material basis ceases, that mind is annihilated. Likewise a permanent consciousness is utterly divorced from a material basis, since matter is obviously impermanent, and this is the eternalist view. They are not seeing how things are.

Though in dependent origination mind is given primacy, the continuation of the interdependent relationship between mind and matter avoids both these extremes, but it also bears the consequence that there is no beginning to the process of the

interaction between a given consciousness and matter, hence, the logical necessity of accepting beginningless rebirth in order to fully grasp the meaning of the Buddha's teaching, as well as emptiness, nirvana, and so on. This is "seeing how things are."

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:41 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

But I sure as hell am not going to trust what "seems" correct or accept something simply because I'm supposed to. I'm also reluctant to give special status to awareness outside of transience, dependent origination and non-self- and apparently also outside of the laws of thermodynamics, for much the same reason.

Malcolm wrote:

Mind is not matter. Dependent origination taught by the Buddha applies only to the mind, hence it conventionally begins with ignorance, the collection of afflictions which are the cause and condition of formations of karma in the past life, resulting in conception of consciousness, etc., in this life.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:35 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I agree with testing the propositions, not just accepting them because they're in a sutra. But I don't see how to reasonably test theories of awareness... for all I know the instructions are right but until there's some means to test and measure then I'll defer adopting them, and I'm sure not going to just talk myself into believing things because I'm supposed to.

Malcolm wrote:

They cannot be measured by ordinary people—one must develop special cognitive capacities (abhijñana) such as recall of past lives to directly verify for oneself the Buddha's teachings on rebirth, karma, and so on. In absence of such cognitive abilities, the truth of the Buddha's claims about such phenomena, even his claim about awakening, will remain a matter of faith. There is no objective proof for what Buddha termed bodhi, either. For this reason, I am constantly puzzled by people when they profess to accept "enlightenment" and yet express doubt about the details of samsara the Buddha expressly taught his path to overcome, namely, the suffering caused by karma of past lives ripening in this one. Both principles, bodhi and karma, are not verifiable by ordinary people. Both require the development of special cognitive faculties in order to be ascertained.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:25 AM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

. Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state

Malcolm wrote:

As far as this goes, there is no difference in capacity. Everyone who has a _proper_teacher_ can experience this direct perception.

Unfortunately, there is a lot of “showing a deer’s tail, while packaging horse meat” these days. So pick your teacher wisely.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:21 AM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

I have frequently encountered the term " capacity " while doing reading in Dzogchen. Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state or enlightenment.

I was wondering what determines what capacity you have ? A person has high capacity because of mere coincidence or as a result of past lives or accumulation of merits or something else ?

Malcolm wrote:

According to Chogyal Namkhai Norbu, “capacity” refers to interest. People who are interested in Dzogchen teachings are automatically of high capacity. But in reality, in Dzogchen itself, while it is said on the one hand that no distinction is made between high and low capacity, on the other hand there are grades of diligence with corresponding expectations around time to buddhahood.

futerko said:

I seem to recall him mentioning five capacities involving application, participation, diligence, conviction, concentration, etc. - basically the amount of work you put in rather than any predetermined idea of talent. This is if I have remembered correctly.

Malcolm wrote:

He just referenced the five faculties which belong to the 37 adjuncts of awakening. They

are a general category, and not specific to Dzogchen proper.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:59 PM

Title: Re: Question on "Capacity"

Content:

Johnny Dangerous said:

It would be interesting to know if he had a particular Tibetan term in mind or whether it was his choice of English words.

Malcolm wrote:

The term is dbang po. Best capacity = rab tu dbang po, etc.

Johnny Dangerous said:

Thanks, 99% sure it is the same term.

Malcolm wrote:

He also translates another term sometimes as capacity, mos pa, interest (abhimukha) when he is talking about the five capacities.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:53 PM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I suppose we'll just have to disagree on this, which is OK with me.

PadmaVonSamba said:

Probably.

But let me ask you, how is awareness experienced, except through objects of awareness?

narhwal90 said:

Don't know, I don't think its a testable theory... no equations, no measurements, no data. But as for an opinion, awareness and awareness-of as illusory experience generated on the basis of evolutionary advantage seems fine to me.

Malcolm wrote:

But of course, that is not what the Buddha taught, and we are under some obligation as Buddhists to understand and verify what the Buddha taught, which requires the development of special cognitive abilities.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:49 PM

Title: Re: Question on "Capacity"

Content:

Johnny Dangerous said:

It would be interesting to know if he had a particular Tibetan term in mind or whether it was his choice of English words.

Malcolm wrote:

The term is dbang po. Best capacity = rab tu dbang po, etc.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:45 PM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

I have frequently encountered the term " capacity " while doing reading in Dzogchen.

Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state or enlightenment.

I was wondering what determines what capacity you have ? A person has high capacity because of mere coincidence or as a result of past lives or accumulation of merits or something else ?

Malcolm wrote:

According to Chogyal Namkhai Norbu, "capacity" refers to interest. People who are interested in Dzogchen teachings are automatically of high capacity. But in reality, in Dzogchen itself, while it is said on the one hand that no distinction is made between high and low capacity, on the other hand there are grades of diligence with corresponding expectations around time to buddhahood.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:42 PM

Title: Re: Total Space of Vajrasattva + commentary

Content:

Johnny Dangerous said:

What is required to read this text, do I need a specific lung? I do not think I received this from Rinpoche as I'm sure it would have taken a long time.

Malcolm wrote:

It is best if you have the lung.

But as Peter C says, you should study it, with Vairocana's commentary, for which no lung exists.

Johnny Dangerous said:

Out of curiosity, does anyone give the lung these days?

Malcolm wrote:

I've requested Tulku Dakpa to give the lung for the 21 main sems sde texts. He's tentatively agreed, but we have set no time.

Author: Malcolm

Date: Friday, September 16th, 2022 at 10:09 PM

Title: Re: Total Space of Vajrasattva + commentary

Content:

Johnny Dangerous said:

What is required to read this text, do I need a specific lung? I do not think I received this from Rinpoche as I'm sure it would have taken a long time.

Malcolm wrote:

It is best if you have the lung.

But as Peter C says, you should study it, with Vairocana's commentary, for which no lung exists.

Author: Malcolm

Date: Friday, September 16th, 2022 at 10:03 PM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Everytime I thought this thread is done for good, it exploded in size by adding several new pages of discussion and is back with new vigour by increasing new faces to the discussion.

Shentong is a school of thought first developed in the 14th century and if we are to believe that Guru Rinpoche wrote this, He must have already encountered similar traditions back then? Incredible.

Malcolm wrote:

The first position is yogacāra. The second position is madhyamaka, The third position is Dzogchen.

The problem with gzhan stong is its distortion of the three natures doctrine in its attempt to reconcile this with the two truths theory. In reality, gzhan stong does not go beyond

false aspectarian yogacāra.

Kai lord said:

So why was Rangjung Dorje's view inclined to the first position given his knowledge on Dzogchen?

Since He was widely proclaimed to be the master that inspired Dolpopa into developing shentong doctrines.

Malcolm wrote:

No idea, all I know is that Gampopa explicitly held position #2.

Author: Malcolm

Date: Friday, September 16th, 2022 at 9:02 AM

Title: Re: Total Space of Vajrasattva + commentary

Content:

rupam said:

Trust me, you won't get your head split into a thousand pieces by some dharmapala if you read an unrestricted text without permission.

Malcolm wrote:

No, but you can have fatal misconceptions about what you are reading and block your path for this lifetime.

Author: Malcolm

Date: Friday, September 16th, 2022 at 8:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Sure.

But you will never "stabilize the view" by making effort.

krodha said:

This is a misconception.

Malcolm wrote:

As ChNN said repeatedly, "Sounds easy, but not so easy."

Which of course is why we have semzin and rushan. Both practices that take considerable effort. Of course, we can't all be awesome chikcharwas like Jules obviously is.

Author: Malcolm
Date: Friday, September 16th, 2022 at 3:16 AM
Title: Re: Dzogchen and the Two Stages
Content:

Jules 09 said:
Having received close personal guidance from a dzogchen teacher for the last 11 years,

Malcolm wrote:
Who is your teacher?

Author: Malcolm
Date: Friday, September 16th, 2022 at 1:40 AM
Title: Re: Dzogchen and the Two Stages
Content:

Jules 09 said:
You may, or may not, also be aware that ChNN used to use the word "George" to refer to the recognition of the nature of mind, at least that is what I was told.

Malcolm wrote:
You've either misremembered what you were told or were misinformed.

"George" was a reference to the primordial state, aka the basis (ye gzhi). Rinpoche called it "George" because in the audience of that teaching was a man by the name of George Blaha. I know this to be a fact since I was there. It was a joke. But the point of the joke was that terms do not matter much as long as everyone understands what the signifier is signifying.

Rinpoche used the term rig pa in two ways: 1) resting in a moment of unfabricated consciousness (instant presence) and 2) the recognition of the basis (primordial state), depending on context. He always made a hard distinction between the basis (the primordial state) and rig pa, the recognition of the primordial state.

So one has George, whom one either does not know (ma rig pa) or whom one knows (rig pa). Once one knows George, one will always know George, no matter what and despite the presence of a multitude of concepts. If this were not the case, ordinary people could not have the experience of either instant presence or recognition of the basis.

There is nothing here to add,
nothing to remove.

-- Nāgārjuna

Author: Malcolm

Date: Friday, September 16th, 2022 at 1:09 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Shentong is a school of thought first developed in the 14th century and if we are to believe that Guru Rinpoche wrote this, He must have already encountered similar traditions back then? Incredible.

Malcolm wrote:

The first position is yogacāra. The second position is madhyamaka, The third position is Dzogchen.

The problem with gzhan stong is its distortion of the three natures doctrine in its attempt to reconcile this with the two truths theory. In reality, gzhan stong does not go beyond false aspectarian yogacāra.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 6:59 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

To meet the Dharma is to have a chance, one that is rare and precious in this world of deceit.

Knowing the Dharma is knowing that the knowable ego-self is not who we are.

True knowledge leads to not knowing and in this strange darkness, if we trust, the dawn light reveals the sweet simplicity of Samantabhadra.

- James Low,
Finding Freedom

Malcolm wrote:

Ok. Doesn't move me, but whatever.

Jules 09 said:

- The Dharma is not for you.

Malcolm wrote:

Turgid prose, definitely not.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 5:13 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Yes, all the concepts are exhausted.

Malcolm wrote:

As well as all wisdom.

Jules 09 said:

To meet the Dharma is to have a chance, one that is rare and precious in this world of deceit.

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- James Low,
Finding Freedom

Malcolm wrote:

Ok. Doesn't move me, but whatever.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 3:48 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- It sounds like you don't believe that you have buddha-nature.

What did Longchenpa say about result in the 11th chapter of Tshigdon Dzod?

In which, he explains the divisions of three Buddha-bodies and the Primordial Wisdoms of the three Buddha-bodies according to Dzogpa Chenpo, (starting with 227b/3).

And can be found translated by Tulku Thondup in The Practice of Dzogchen, p.413.

Malcolm wrote:

Longchenpa said "the stage of liberation is first," There are no kayas in the result, they

are the basis itself.

The so-called result is not a result at all. It is exhaustion of all samsara and nirvana.

But this is all just words. In reality, the exhaustion of dharmata is inexpressible.

Jules 09 said:

- Yes, all the concepts are exhausted.

Malcolm wrote:

As well as all wisdom.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 1:37 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- So, your result is devoid of the kayas and wisdoms?

Malcolm wrote:

The kayas and wisdoms are path experiences. They do not exist in the result. This is clearly stated in Dzogchen tantras, by Longchenpa, etc.

Manjushrimitra, "perfect Buddha does not exist, but appears as a delusion to the deluded."

Jules 09 said:

- It sounds like you don't believe that you have buddha-nature.

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But this is all just words. In reality, the exhaustion of dharmata is inexpressible.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 1:09 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Without concepts, there is nothing for ye shes to burn."

- So, are you saying you think that, when the mind is free of concepts, there is no ye shes?

Malcolm wrote:

There are no three kayas in the result. This is axiomatic in Dzogchen. Even dharmakaya is exhausted. Even rig pa is exhausted.

As Garab Dorje says in the Ati rdzogs pa chen po rgyud, "without the fuel of affliction, the bonfire of pristine consciousness cannot burn."

Jules 09 said:

- So, your result is devoid of the kayas and wisdoms?

Malcolm wrote:

The kayas and wisdoms are path experiences. They do not exist in the result. This is clearly stated in Dzogchen tantras, by Longchenpa, etc.

Manjushrimitra, "perfect Buddhahood does not exist, but appears as a delusion to the deluded."

Author: Malcolm

Date: Thursday, September 15th, 2022 at 12:52 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Right, ok.

So, are you saying that you believe that ye shes arises from rnam rtog (discursive thought), whilst rnam rtog is occurring?

And if so, in what manner does this happen?

Malcolm wrote:

Without concepts, there is nothing for ye shes to burn. Also, carefully read what Shri Simha says.

Jules 09 said:

"Without concepts, there is nothing for ye shes to burn."

- So, are you saying you think that, when the mind is free of concepts, there is no ye shes?

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As Garab Dorje says in the Ati rdzogs pa chen po rgyud, "without the fuel of affliction, the bonfire of pristine consciousness cannot burn."

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 10:29 PM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

Personally I go for consciousness as an emergent property of a complex organism. Nothing special about consciousness, as compared to something like chlorophyll. So not a property of a cell, but a consequence of the complex action of lots of cells, gradually tuned by circumstances and evolution and survival.

Malcolm wrote:

That makes you a physicalist. Such a position is incompatible with Buddhadharma.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 10:00 PM

Title: Re: Ukraine News

Content:

futerko said:

yeah - it is written by someone who used be in the U.S. "intelligence"!!!

Malcolm wrote:

Ritter's been out of the intelligence game for over a decade. he also claims Bucha was a false flag. In short, he is an idiot.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 9:38 PM

Title: Re: Ukraine News

Content:

futerko said:

some interesting alternative viewpoints from the mainstream narrative

<https://consortiumnews.com/2022/09/12/scott-ritter-why-russia-will-still-win-despite-ukraines-gains>

The Russian military, moreover, is staffed by officers of the highest caliber, who have undergone extensive training in the military arts. They are experts in strategy, operations, and tactics. They know their business.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 9:09 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality."

- What is the Tibetan term that you are translating as "conceptuality" ?

Malcolm wrote:

Rtog pa/rnam rtog, vikalpana.

Jules 09 said:

- Right, ok.

So, are you saying that you believe that ye shes arises from rnam rtog (discursive thought), whilst rnam rtog is occurring?

And if so, in what manner does this happen?

Malcolm wrote:

Without concepts, there is nothing for ye shes to burn. Also, carefully read what Shri Simha says.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:59 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

How wonderful Malcolm. So none of the teachings given to Westerners by masters such as Chokyi Nyima Rinpoche, Garchen Rinpoche, HH Dalai Lama etc, have any value unless one can speak Tibetan. Unless I have misunderstood, you seem to be saying that

anything that is not translated by you is meaningless. The arrogance is astounding.

Malcolm wrote:

Westerners are often misled by their own assumptions of what English words mean, since they have no access to the original language.

Take for example the term *ye shes*: there are two kinds, mundane and transcendent. So how do you translate *lokajnana*, '*jig rten pa'i ye shes*? Mundane wakefulness? There are a whole history of issues here with people tossing around citations they didn't translate, and frankly, do not correctly understand.

I know quite well what the Tibetan is for "thought free wakefulness" because it is just EPK's signifier for *nirvikalpajnana*, *mi rtog pa'i ye shes*; I also know how it is used over a broad range of textual traditions—it does not mean the same thing from system to system.

It's actually irresponsible for people who are not educated in textual systems to debate *dzogchen* in fora such as these. All they do is introduce themselves to error, cause doubt, and continue in that state forever.

That's why we are not in a debate. I know much better than most people what these texts mean. If I say that concepts are not a problem for *Dzogchenpas*, it's because I know this to be a fact, based on 30 years of concentrated study and practice of these teachings in their original language.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:30 PM

Title: Re: *nyingma* lineages/cycles structures of practice.

Content:

Crazywisdom said:

The confusion in this attitude is thinking there's a distraction where there is none. There's only ever emptiness and radiance. Deities are useful, like Home Depot.

Malcolm wrote:

Take it up with *Samantabhadra*.

Kai lord said:

While I have nothing against *Samantabhadra*, it's just odd that eminent scholars *Tsongkhapa*, who was born right after *Longchenpa* finished all his works on *Dzogchen* and spread them wide & far, made absolutely no mention about the need to enter the path of *Dzogchen* after attaining the union of the non learner or state of *Vajradhara*.

Similarly *Buton* and 3rd *Karmapa*, both eminent scholars and contemporaries of

Longchenpa, were totally quiet on the issue at least in their major works.

Malcolm wrote:

Tsongkhapa, likewise Buton, had limited knowledge of Dzogchen. The 3rd Karmapa was very learned in Dzogchen, and certainly understood this point. Longchenpa was quite obscure for three hundred years, and the texts to which we are referring had a very limited circulation and still do. So it is not surprising this point is not well known.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:24 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality."

- What is the Tibetan term that you are translating as "conceptuality" ?

Malcolm wrote:

Rtog pa/rnam rtog, vikalpana.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Please don't jump to hasty judgement.

Malcolm wrote:

I just respond to what is written, no more, no less. Maybe you should take care to write more carefully?

Jules 09 said:

This is what I wrote:

What ?? The path is not the final goal.

"one has to reach (La-bZa-Ba) the great perfection of spontaneously present equality....
In nature (gShis) there is no path in which to be trained."

- Maybe you didn't take care to read it carefully?

Malcolm wrote:

I should have clarified, I only pay attention to what people actually themselves write. I didn't pay any attention to citations people who can't read Tibetan imagine they are using as proof texts.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 7:37 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

I am bowing out of the thread, but with thanks for everyone here. My misquotes and the corrections suggested some homework and I found Buddhadasa- he seems right up my alley. He is not without his own controversy of course, but certainly the next right move wrt me addressing the rebirth question for myself.

Malcolm wrote:

Buddhadasa conveniently cherry picks. We don't choose Dharma in order to fit our preconceived notions.

Bhikku Analayo's book on rebirth should be at the top of your list.

Toenail said:

Is it also good for someone practicing tibetan buddhism?

Malcolm wrote:

The arguments are the same.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 7:34 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Please don't jump to hasty judgement.

Malcolm wrote:

I just respond to what is written, no more, no less. Maybe you should take care to write more carefully?

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 4:14 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Thought-free wakefulness cannot be grasped by thought. It is quite literally unthinkable."

Malcolm wrote:

for someone who is into not thinking, you are thinking a lot.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 4:09 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

You cannot recite mantras while inhaling.

Malcolm wrote:

Yes, you can, and you should.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 12:46 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

there anything similar in Dzogchen tantras that do the same with the state of Vajradhara and insist on everybody on entering the Dzogchen path?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 12:39 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

The whole point about the natural state, is that it is natural - unfabricated. But it is not conceptual thinking.

Malcolm wrote:

The natural state, aka the basis, is just a moment of unmodified consciousness.

If you think that concepts are something other than this "natural state," you have missed a key point. If you think a concept is the natural state, you have missed a key point. If you think the natural state is something like a gap between thoughts (but since moments are partless there can't be a gap anyway), you have missed a key point.

Jules 09 said:

- Or, if you are involved in discursive thinking and believe that you are practicing Dzogchen, then you have missed a key point.

Malcolm wrote:

That's included in the second point.

Jules 09 said:

To be concept-free and hold nothing in mind,
Is the path of all buddhas."

Malcolm wrote:

The point here is grasping/holding. To be "nonconceptual" is to be free from grasping concepts in Dzogchen. One also does not reject or block concepts, anymore than the sky blocks clouds. The sky does not hold clouds, it does not block them, or try to find a gap between clouds. Clouds just arise from the sky and vanish back into it. This is why concepts are not a problem for a Dzogchen practitioner. If there is movement, fine; if not, fine.

There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality.

Shri Simha expands it's meaning as follows:

A citation states:

Asserting nonconceptuality is a major concept.

Claiming that the cause, nonconceptuality, can give rise to the result, pristine consciousness, is an error. Why is that so? [the notion] that the result of omniscient pristine consciousness can arise from a concentration of the cessation of all concepts is a misconception concerning cause and result...the automatic cessation of thoughts and concepts has a samsāric result. Since the root of the three poisons is ignorance, one will be born either as a long-lived deva or as an animal.

Similarly, Sakya Pandita has stated:

Those who meditate mahāmudrā incorrectly
will be reborn either as an unconscious deva or as an animal.

Shri Simha continues:

Suppose cause and result are nondeceptive. If this is true, all phenomena of samsāra and nirvāṇa will be erroneous, and become false and will contradict outer and inner direct perception. A citation states:

People of little faith
who assert a nonconceptuality that lacks concepts
have a major concept.
The lethargy of the cessation of six senses
cannot possibly give rise to omniscience.
If it arose, it would be impossible, as cause and result are erroneous.

And:

Nonconceptual meditation is a huge misdeed,
[taking one] nowhere than the three realms.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 11:14 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

Everything is fine with Samantabhadra. How could anything go wrong?

Malcolm wrote:

And nevertheless, there is delusion, which is the point of critiquing the nine yānas.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 10:30 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Wow the discussion sure exploded overnight.

I'm surprised that no one has an issue with above yet especially the Gelugpas (along with some Kagyupas) who accept that Arhats directly perceive the same type of emptiness as the Arya Bodhisattvas do. Maybe they don't read Dzogchen forums?

Regardless, since the result of Anuyoga is to achieve state of Samantabhadra or Yeshe lama (Sixteenth bhumi) and identical to Atiyoga. If the former's result is reversible,

wouldn't it apply the same to the latter as well?

Malcolm wrote:

The deviation of anu yoga is seeing the state of Dzogchen as a result of a cause, so no, anuyoga itself has a reversible result, like the rest of the eight yanas, as Vimalamitra states.

Crazywisdom said:

The confusion in this attitude is thinking there's a distraction where there is none. There's only ever emptiness and radiance. Deities are useful, like Home Depot.

Malcolm wrote:

Take it up with Samantabhadra.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:48 PM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

I am bowing out of the thread, but with thanks for everyone here. My misquotes and the corrections suggested some homework and I found Buddhadasa- he seems right up my alley. He is not without his own controversy of course, but certainly the next right move wrt me addressing the rebirth question for myself.

Malcolm wrote:

Buddhadasa conveniently cherry picks. We don't choose Dharma in order to fit our preconceived notions.

Bhikku Analayo's book on rebirth should be at the top of your list.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:43 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Thought free wakefulness.

Malcolm wrote:

This term, in Tibetan, is *mi rtog pa'i ye shes*, i.e. nonconceptual gnosis. Erik PK translates this term as "thought-free wakefulness."

Again, the question here is the meaning of "nonconceptual." According to ChNN, it does not mean there are no concepts, simply that one does not chase or follow them; gnosis,

because one has recognized the nature of the mind directly.

Since neither self nor other are conceived,
the nonconceptual, uniform transcendent state is shown.
When all sentient beings of the three realms realize that,
they are the same as all buddhas.

-- Kun byed rgyal po

But this statement certainly does not mean that one realizes a blank state like a piece of stone.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:20 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

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Malcolm wrote:

The natural state, aka the basis, is just a moment of unmodified consciousness.

If you think that concepts are something other than this "natural state," you have missed a key point. If you think a concept is the natural state, you have missed a key point. If you think the natural state is something like a gap between thoughts (but since moments are partless there can't be a gap anyway), you have missed a key point.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 10:58 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

This sort of thing is exactly why I remain skeptical; as soon as there is an approach to critical definition ie, what rebirth is or is not, then the goal posts move.

Malcolm wrote:

The Buddha was very clear about this issue.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:46 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

Questions of existence after death seems directly addressed as a thicket of views.

Malcolm wrote:

That applies solely to a tathagata, not a sentient being. The Sanskrit term for rebirth is punarbhava, repeated existence.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:43 AM

Title: Re: Dzogchen and the Two Stages

Content:

PeterC said:

We really need a moratorium on out-of-context TUr quotations here

Malcolm wrote:

Yes, that would be nice.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 8:31 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

What ?? The path is not the final goal.

Malcolm wrote:

You've missed the point, since you think there is a goal, separate from the basis and the path.

Back to the point, there is no problem with concepts. Just don't chase them. Trying to find a concept free state is just a preliminary practice, not the main point.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:39 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Surely, if one's practice is effective, then the gap between thoughts grows longer and longer.

It would be a little strange if it didn't, no?

Malcolm wrote:

There is no difference between movement and stillness. There is no reason to search for a gap between thoughts. Nonconceptuality in Dzogchen is not an absence of concepts, it means not being conditioned by them.

Jules 09 said:

- Still believing in that ?

Malcolm wrote:

Not a belief:

The yoga of the final goal, the result,
is when concepts are taken into the path.
Since one does not abide on the paths and stages,
after one's true state is seen,
it is asserted to be great, utterly pure liberation.

-- Self-Arisen Vidyā Tantra

Since neither concepts nor entities are abandoned in me, perfect.

And:

Since the activities of vidyā are unobstructed,
mental concepts are diverse

-- Tantra Without Syllables

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:32 AM

Title: Re: How to strengthen belief in rebirth

Content:

PadmaVonSamba said:

As a dharma practitioner, I can try to share with others the four noble truths and the eightfold path which leads one away from suffering even in this lifetime. I don't need to believe in rebirth to do that. I guess my point is, one has to be careful about saying "that's not dharma practice".

Malcolm wrote:

The eight-fold path begins with right view. That right view includes accepting rebirth. Without right view, meditation is merely a palliative and will not lead to liberation from suffering. This is what the Buddha taught.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:21 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Surely, if one's practice is effective, then the gap between thoughts grows longer and longer.

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Malcolm wrote:

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Author: Malcolm

Date: Monday, September 12th, 2022 at 8:07 PM

Title: Re: Hey Brits, does this ring true?

Content:

Kim O'Hara said:

And some further degradation is already baked in, in the sense that some processes already under way would continue for a while even if we reduced emissions to zero overnight.

Malcolm wrote:

Yes, for 1000+ years.

Author: Malcolm

Date: Monday, September 12th, 2022 at 5:52 PM

Title: Re: Dzogchen and the Two Stages

Content:

heart said:

. These endless discussions might have a positive effect on some but not on me.

Malcolm wrote:

On the contrary, they have had a very positive effect on you.

Author: Malcolm

Date: Monday, September 12th, 2022 at 11:05 AM

Title: Re: 12 Primordial Masters representation question

Content:

Johnny Dangerous said:
or are the appearances here based on another source?

Malcolm wrote:
ChNN's oral instructions.

Author: Malcolm
Date: Monday, September 12th, 2022 at 1:09 AM
Title: Re: Hey Brits, does this ring true?
Content:

kirtu said:
The policies had no effect on reducing greenhouse gas emissions. They did clean the air and water in the US but that wasn't the main problem (I admit it was the main problem as understood in 1970 and 1971 in the US).

Malcolm wrote:
I was responding to your comment on this post, which depicted sewage being pumped into a waterway.

Air and water pollution were the main problems people thought needed to be addressed at the time, which you admit. Those policies worked and still work.

kirtu said:
The main problem is and was the industrial pumping of greenhouse gasses...

Malcolm wrote:
Your argument was that environmental policies in the US have failed. You are incorrect. Thats the problem with "No True Scotsman" statements. They are invariably false.

kirtu said:
American ecological policy was and is an objective failure that this is the only subject to access.

Malcolm wrote:
It isn't an objective failure, there are many metrics by which the ecology of America is much better than it was 50 years ago. There is far less air pollution, water pollution, and so on. There is of course many metrics by improvement is possible.

While everyone wants climate change be ameliorated, almost no one is willing to impose even the mildest measures to forestall it, as Macron found out four years ago, not to mention the draconian measures needed to actually deal with it, and even those would be a day late and a dollar short.

In the meantime, we should not criticize progress we have made in various areas of

environmental responsibility, as that in itself is irresponsible.

People need to buckle down and get ready. It isn't going to be pretty.

Author: Malcolm

Date: Saturday, September 10th, 2022 at 10:30 PM

Title: Re: Hey Brits, does this ring true?

Content:

kirtu said:

So a leader in utter failure and climate rape just like in the failed policies in the US.

Malcolm wrote:

The policies are not failures, the Clean Water Act, the Clean Air Act, etc., have largely been successful. And the present Admin did an end run around some restrictive GOP legislation to strengthen the EPA.

Author: Malcolm

Date: Friday, September 9th, 2022 at 7:33 PM

Title: Re: Hey Brits, does this ring true?

Content:

tingdzin said:

Monarchy is not always bad. Sometimes what follows if it is abandoned is a lot worse.

kirtu said:

Several of the real democracies are also constitutional monarchies.

Malcolm wrote:

Which they wouldn't be for long without the military presence of that "fake" democracy guaranteeing their security.

Author: Malcolm

Date: Friday, September 9th, 2022 at 7:30 PM

Title: Re: Hey Brits, does this ring true?

Content:

Malcolm wrote:

Good time for England to end the Monarchy. Quit while you're ahead.

KristenM said:

Good time, as well, to post on whether or not harsh criticism of an individual when they die is appropriate. I have never been into the monarchy or royalty, but the Queen didn't

seem to be such an evil person herself to deserve being treated with abuse. She wasn't a perfect human, not many of us are either.

<https://www.dailymail.co.uk/news/article-11195181/Woke-liberals-waste-no-time-attacking-colonizer-Queen-mere-hours-death.html>

Malcolm wrote:

She wasn't a bad person, hence "quit while you're ahead."

Author: Malcolm

Date: Friday, September 9th, 2022 at 9:07 AM

Title: Re: Hey Brits, does this ring true?

Content:

Malcolm wrote:

Good time for England to end the Monarchy. Quit while you're ahead.

Author: Malcolm

Date: Thursday, September 8th, 2022 at 3:06 AM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

Is there a proper way to develop it?

Malcolm wrote:

Samadhi.

Toenail said:

What level of Samatha or Jhana?

Malcolm wrote:

You can look in the Pali canon, the Buddha lays it all out.

Author: Malcolm

Date: Tuesday, September 6th, 2022 at 8:34 PM

Title: Re: The Great Debate on Quitting Smoking

Content:

shanyin said:

OK so no vaping either. Today I will try to quit. I will not use my vape and throw away my cigarette butts and lighters and go cold turkey.

I want to quit this time and I've had enough.

No more excuses.

Malcolm wrote:
Don't quit, just stop.

Author: Malcolm

Date: Monday, September 5th, 2022 at 2:33 AM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

In the most of the buddhist traditions, expecially Vajrayana, there's a lot of stuff, stories and practices involved into spirits and beings who are not perceivable through the 5 common senses.

The existence of special "entities" such protectors, Dakas and Dakinis are part of the refuge too.

How is it possible to perceive and to declare the existence of such entities?

Malcolm wrote:

Develop your deva eye.

Vajrasambhava said:

Is there a proper way to develop it?

Malcolm wrote:

Samadhi.

Author: Malcolm

Date: Sunday, September 4th, 2022 at 9:05 PM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

In the most of the buddhist traditions, expecially Vajrayana, there's a lot of stuff, stories and practices involved into spirits and beings who are not perceivable through the 5 common senses.

The existence of special "entities" such protectors, Dakas and Dakinis are part of the refuge too.

How is it possible to perceive and to declare the existence of such entities?

Malcolm wrote:

Develop your deva eye.

Author: Malcolm

Date: Sunday, September 4th, 2022 at 8:57 PM

Title: Re: Psychoactive intoxicants

Content:

Jokingfish said:

Onions and garlic are well known to be unhealthy in Buddhism.

Malcolm wrote:

This is false.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 5:14 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

Won't such Buddhas, presumably more advanced than even the highest bhumi bodhisattvas, easily be able to access Dzogchen transmission from the Dharmakaya anyway?

Malcolm wrote:

Not if they revert to sentient beinghood.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 1:59 AM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

Visualization of oneself as a deity..

yagmort said:

does the same apply for Thigle Gyachen?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 12:16 AM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

what makes Chetsun Nyinghtig, for instance, an anu- level?

Malcolm wrote:

Visualization of oneself as a deity. Thus it is based on sems, and not ye shes. Anytime there is transformation, one is working with sems and not ye shes.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 7:23 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Wow the discussion sure exploded overnight.

Passing By said:

What does reversible mean here?

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Kai lord said:

I'm surprised that no one has an issue with above yet especially the Gelugpas (along with some Kagyupas) who accept that Arhats directly perceive the same type of emptiness as the Arya Bodhisattvas do. Maybe they don't read Dzogchen forums?

Regardless, since the result of Anuyoga is to achieve state of Samantabhadra or Yeshe lama (Sixteenth bhumi) and identical to Atiyoga. If the former's result is reversible, wouldn't it apply the same to the latter as well?

Malcolm wrote:

The deviation of anu yoga is seeing the state of Dzogchen as a result of a cause, so no, anuyoga itself has a reversible result, like the rest of the eight yanas, as Vimalamitra states.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 11:44 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

If you have a basis of trekcho, the creation stage is a distraction.

Kelwin said:

This statement is simply false, as Tulku Urgyen Rinpoche and his sons have explained many times.

Khyerim doesn't distract from the natural state in any way, just like singing the song of Vajra doesn't.

Malcolm wrote:

Taking creation stage as your path once you have understood the real meaning most certainly is.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 4:23 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

TsultimNamdak said:
dreadlocks etc.

Malcolm wrote:

Dreadlocks on white people usually looks pretty awful to me. YMMV

DNS said:

That and when white people wear dashikis and other traditional African clothes. It should be allowed, but does look kind of weird on white people.

And then there are white (convert) Hindus who wear saris and other traditional Indian clothes. I'm glad we don't have those customs for convert Buddhists (except for the Zen robes and monastic robes).

Malcolm wrote:

You forgot about Tibetan Buddhist ngakpas.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:54 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Seeker12 said:

I don't think anything said here is necessarily incorrect at all. That doesn't necessarily contradict the earlier point that was made, however, that the optimal way to do creation phase practice is with a basis of trekcho, as Kelwin mentioned.

Malcolm wrote:

If you have a basis of trekcho, the creation stage is a distraction.

Seeker12 said:

"If you wish to train in experiencing pure realms, train in experiencing the utter lucidity of

self-knowing awareness."

Malcolm wrote:

This is incorrectly translated, and has nothing to do with the creation stage.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:41 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Seeker12 said:

Yes, it is not necessary, but nonetheless it is often appropriate...

Malcolm wrote:

That depends very much from person to person. All of my gurus have stated over and over again the only essential practice for a Dzogchen practitioner is guru yoga, rushan, trekchod, and thogal, and that's it. Everything else is secondary. Everyone has different secondary conditions, so what people do for secondary practice is different. Many Nyingmapas are not Dzogchen practitioners, most probably. So for them, the path of transformation is perfect.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:28 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

TsultimNamdak said:

dreadlocks etc.

Malcolm wrote:

Dreadlocks on white people usually looks pretty awful to me. YMMV

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:25 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

You cannot practice trekcho without having eliminated doubt. Often, what people are calling trekcho is not really trekcho. It is a kind of simile of trekcho. If someone really can be in the state of trekcho, they don't really need to do the Varjayāna practice of transformation at all.

Seeker12 said:

And yet for instance Jigme Lingpa did a shit ton of deity practice, as have many, many other masters who understand what's what with trekcho.

Malcolm wrote:

I never said that having real knowledge of your primordial state and being in that knowledge is an obstacle to practicing methods that belong to lower vehicles, if that's what you choose to do with your time. I just said it was not necessary, right?

Question for you: what is the yidam of a Dzogchen practitioner?

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:22 AM

Title: Re: When you practice generosity with a group, what kind of merit do you accumulate?

Content:

Nalanda said:

Thank you.

Where can I learn more about this? Abhidharma? Sutra? Shastra?

Malcolm wrote:

The karma chapter of the kosha, which uses the example of a single soldier in a group of 100 hundred soldiers. If only one soldier of that group kills an enemy, but all belong to that unit and all approve, that action is multiplied by 100 for each member of that unit. The same applies to virtuous actions.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 1:20 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kelwin said:

Dear Malcolm,

I have always understood that the proper way to practice khyerim is from a state of tregchod. As long as our tregchod is not stable, the 2 stages are a way of recognizing and stabilizing it. Once our tregchod is stable however, the khyerim becomes an enhancement practice. Deepening our realization and manifesting the 4 activities. Does that make any sense?

Seeker12 said:

I have also heard, best I recall/understand, a Nyingma/Dzogchen teacher teach that ideally, we first learn the proper Dzogchen view related to trekcho,

Malcolm wrote:

You cannot practice trekcho without having eliminated doubt. Often, what people are calling trekcho is not really trekcho. It is a kind of simile of trekcho. If someone really can be in the state of trekcho, they don't really need to do the Varjayāna practice of transformation at all.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 12:53 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Matt J said:

I believe Tulku Urgyen Rinpoche taught it that way, as does Tergar (Mingyur Rinpoche). In fact, Tergar is about to do a whole year long program on this.

Malcolm wrote:

Maybe so. But they are not my teachers.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 11:28 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Seeker12 said:

Does this relate at all to the statements in the Kosha about the 6 types of arhats and how all but one are reversible?

Malcolm wrote:

It may.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 11:15 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

What does reversible mean here?

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Passing By said:

Speaking of which, Longde really looks like it's the simplest of the Dzogchen paths, method-wise. Some people also draw parallels between it and the sky gazing practice found in Zhangzhung Nyengyud. Why is Longde so rare these days?

Malcolm wrote:

Because Man ngag sde goes more to the essence and has a more comprehensive discussion of the body, its anatomy, and so on.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 10:11 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

Johnny Dangerous said:

I recently hung out with a friend I haven't seen in a while. A lot of my friends and family are atheists, and generally left wing, but a spectrum there. I don't generally talk Dharma with them as they would have no idea what I was talking about and would just call me superstitious.

Anyway, the subject of Yoga came up and my friend launched into the perils of "colonizing" or culturally appropriating Yoga, it prompted a bit of polite disagreement, and I am curious what people here think.

Malcolm wrote:

Your friend is tripping. They also don't understand history.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 10:03 AM

Title: Re: When you practice generosity with a group, what kind of merit do you accumulate?

Content:

Nalanda said:

When there is a Buddhist project facilitated by monastics for example, and you participate by practicing generosity like giving donations, do you receive the same (amount/type/value) of merit as the monks or the head of the project?

Malcolm wrote:

The merit is multiplied by the number of people in the group. If one hundred people, every gets one hundred times the merit. the same applies to nonvirtue.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 4:07 AM

Title: Re: How are you preparing for death?

Content:

PadmaVonSamba said:

It is a basic tenet of Buddhist theory.

It is what Buddhism proposes to be true. Therefore it is Buddhist theory.

What do you think 'theory' means?

Malcolm wrote:

as above, an axiom is held to be a self-evident truth, not a theory. BTW, you seem to putting a lot of energy into sowing doubt about rebirth.

PadmaVonSamba said:

If people thought that rebirth was self-evident, this discussion would not be taking place.

And actually, I do think it is self-evident, if one abandons the idea that there is a "self" that is reborn.

If I am sowing doubts about anything, it is only the unnecessarily dubious reasoning used by so many to defend the concept of rebirth.

Malcolm wrote:

Who said there was a self that was reborn? On the other hand, the Buddha himself said hundreds of places, "when I was so and so, in such and such a clan, during the reign of such and such a king, when there was Buddha so and so..."

1) The Buddha taught rebirth. 2) Those with the proper faculties can verify the Buddha's doctrine on rebirth directly, without recourse to inference. 3) And the inferential reasoning that establishes rebirth is sound. These are the three valid cognitions we accept in Buddhadharma: testimony of a reliable witness, direct perception of undamaged senses, and inference. These three valid cognitions are also accepted by the world.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 3:54 AM

Title: Re: The Great Debate on Quitting Smoking

Content:

Malcolm wrote:

All nicotine is out of your system in 48 hours. The rest is just mental habit.

Quitting is hard.

Stopping is easy.

How do I know? I both quit and stopped. Quitting was hard. Stopping was easy.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 3:03 AM

Title: Re: How are you preparing for death?

Content:

PadmaVonSamba said:

It is a basic tenet of Buddhist theory.

It is what Buddhism proposes to be true. Therefore it is Buddhist theory.

What do you think 'theory' means?

Malcolm wrote:

as above, an axiom is held to be a self-evident truth, not a theory. BTW, you seem to putting a lot of energy into sowing doubt about rebirth.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 1:33 AM

Title: Re: How are you preparing for death?

Content:

Matt J said:

Western epicureanism is very strong.

Malcolm wrote:

I wasn't Buddhist, I would be an Epicurean. Best greek philosopher ever.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 11:36 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I would argue that the 'one-out - one in' conception of rebirth is much more mired in clinging to a concept of self. Noone here is denying the possibility of some form of rebirth - just that its existence is not provable.

Malcolm wrote:

Rebirth occurs because of the habit of I-making. When that habit is eradicated, then one has control over birth. It may not be "provable" to those commoners with ordinary, contaminated, undeveloped sense organs, but it is verifiable by those who make the effort to cultivate samadhi and the deva eye, etc. That community has found rebirth empirically validated amongst themselves.

PadmaVonSamba said:

The point is, you can't prove that it is verifiable.

Malcolm wrote:

You cannot prove it to ordinary people who lack the higher cognitions.

PadmaVonSamba said:

You can't prove that anyone has some kind of "uncontaminated" sense perception.

Malcolm wrote:

You cannot prove it to ordinary people who lack the higher cognitions.

PadmaVonSamba said:

That too is a matter of faith.

Malcolm wrote:

Only to ordinary people who lack the higher cognitions. But even ordinary people who possess the higher cognitions can verify these things.

For example, if someone does not have a powerful microscope, they cannot verify claims of this or that microbe. Someone who has such an instrument is able to. If one wants to develop the higher cognitions, the method to do so is described by the Buddha in many places.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 11:32 PM

Title: Re: Theravada

Content:

Genjo Conan said:

Pan-Buddhist forums inevitably descend into sectarian bickering, and not even in an interesting way.

Malcolm wrote:

Seconded. We have enough problems keeping the Mahāyāna forum descending into noninteresting bickering.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 9:50 PM

Title: Re: Sickness and karma: Medicine Buddha practice

Content:

Tsewang88 said:

Hi

I was looking at the Medicine Buddha practice by Karma Chagme in Lotsawa House. In the colophon, it says:

If you recite this mantra according to the severity of the disease, whether a hundred, a

thousand, or as many times as you can, you should have no doubt that all illness (other than that due to the ripening of past karma) will be pacified. This is clearly stated in both the long and short medicine sūtras.

Where it says "other than that due to the ripening of past karma", isn't ALL sickness due to the ripening of past karma?

Malcolm wrote:

Of the 404 kinds of illness, 101 are karmic illnesses which cannot be addressed by medical means. There are another 101 minor illnesses which require no treatment, 101 illness which require treatment, and 101 demonic illness which require ritual methods to overcome.

Also, one should be aware that the ultimate cause of all illness is grasping at a self; the indirect cause of all illness is the three afflictions, desire, hatred, and confusion; and the direct cause of all illness is the three doṣas, vata, pitta, and kapha. Karma, action, is caused by the three afflictions. So ultimately, sickness can be a karma-vipaka, but karma is not the cause of illness, it's a condition for illness.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 9:44 PM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

After Garab Dorje placed his hand on Mañjuśrīmitra's head, he blessed him with A Ha Ho 'I. A means nonarising. Ha means unceasing. Ho means nondual. 'I means inseparability, the meaning of nonduality.

Kai lord said:

Is it reasonable to equate the above with the four signs?

For example

A (non arising) = Non conceptualization

Ha (unceasing) = Clarity

Ho (non duality) = Bliss

'I (Inseparability) = Inseparability of clarity, bliss and non conceptualization

Malcolm wrote:

Yes, these are the four da, symbolically expressed.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:36 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kelwin said:

, the khyerim becomes an enhancement practice. Deepening our realization and manifesting the 4 activities. Does that make any sense?

Malcolm wrote:

Someone might teach it that way. I have never heard it taught that way.

I am just following what teachers taught, especially ChNN.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:31 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

kirtu said:

Which Kongtrul book, just to be clear ("The Treasury of Knowledge: Books Two, Three, and Four: Buddhism's Journey to Tibet")?

However Jamgon Kongtrul was not an eye witness to the development of the sangha in India from the 2nd to 8th or so CE. Secondly "Treasury" (and thus his Ethics) was written between 1865 to 1880. Malcolm has previously admitted elsewhere that Tibetans suffer from a lack of reliable history. Little published in Tibetan sources about India prior to around 1000 CE is reliable history.

We do have the records of Chinese Buddhist observers over a several hundred year period.

Malcolm wrote:

The evidence rests in a plethora of polemics composed before 500 CE which demonstrate that relations between Mahayanists and non-Mahayanists were uneasy at best, further exemplified by the purges against Mahayana carried out in Shri Lanka and SE Asia. The point of the Kongtrul reference was to show that indeed, being overly interested in the Agamas, as well as nonBuddhist treatises, was considered an infraction of the bodhisattva vows, as I initially stated.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 8:18 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

This is what he said:

"Mahayanists writing about Theravadins and vice versa"

What Mahayanist commentaries mentioned "Theravada"?

(I wouldn't ask this of you because I know what you mean. But I would ask this of the poster who wanted to be "precise".)

Malcolm wrote:

Too many to mention. The idea that Theravada is not a contusion of Sthaviravada is patently absurd.

Nagarjuna explicitly addresses the Sthaviravadin doctrine of karma, still current in Theravada, etc.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:39 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

So they didn't. I have never seen a Mahayana work that talked about the "Theravadins".

Unless you can cite an actual Mahayana work that cite "Theravada".

Hinayana and Small Vehicle or such don't count. It has to be "Theravada".

Malcolm wrote:

There are many such texts that mention Sthaviravāda. Theravada is a later name for the school originally called Sthaviravāda.

Nalanda said:

Not the same. He was very specific and he wanted to be precise. He said "Theravada".

"Theravada" is the Sri Lankan order (consisting of Abhayagira, Jetavana, Mahavihara) that in the 12th century became exclusively Mahaviharin. Sthaviravada by common

parlance in Early Buddhism was understood as the other major division of Buddhism in India. Everyone including their dog knew of them. Even "Vibhajjavada" in the South is not enough. Although less known was not completely unheard of. But Theravada? Did Mahayana Sutras mention them? I want to see citations of the poster's claim that the Mahayana sutras mention the "Tambapanniya" (Ceylon) aka "Theravada". That is a bold claim. I'm more inclined to believe that the Mahayanists wrote about the Mormons if that's the case.

Malcolm wrote:

He said texts, not sutras. So, according to yo, the Pali canon does not belong the Sthaviravada? So yes, Theravada, or it s precursors were addressed by name in Mahayana commentaries.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 6:18 AM

Title: Re: How are you preparing for death?

Content:

reiun said:

By some, only. Remember: it is the "contaminated commoners" who are in the majority, especially in this case. Most of them probably think it is just a copout by the elites for not showing the actual proof of rebirth. No doubt there must be at least 86,000 examples hiding somewhere . . .

Malcolm wrote:

It's like showing light to the congenitally blind, they have not developed the cognitive capacity to verify such phenomena for themselves. But everyone is capable of developing this capacity, thus it is different than congenital blindness.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 6:13 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

They did? What Mahayanist writing talked about Theravadins?

Kim O'Hara said:

Well, you could start by looking for every single usage of the word "Hinayana", which the Theravadins never applied to themselves. ("We" are the Great Vehicle; "they" are the Small Vehicle. "We" are much better than "they" are, right?)

Kim

Nalanda said:

So they didn't. I have never seen a Mahayana work that talked about the "Theravadins".

Unless you can cite an actual Mahayana work that cite "Theravada".

Hinayana and Small Vehicle or such don't count. It has to be "Theravada".

Malcolm wrote:

There are many such texts that mention Sthaviravāda. Theravada is a later name for the school originally called Sthaviravāda.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 5:24 AM

Title: Re: How are you preparing for death?

Content:

reiun said:

No human, teacher or otherwise, is or ever has been infallible.

Malcolm wrote:

The Buddha, axiomatically, is infallible about awakening and the path for realizing it. That is why he is called the Buddha.

reiun said:

Axiomatically, as in "propositionally".

Malcolm wrote:

Axiomatically, as in "a statement or proposition which is regarded as being established, accepted, or self-evidently true."

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 4:25 AM

Title: Re: How are you preparing for death?

Content:

reiun said:

No human, teacher or otherwise, is or ever has been infallible.

Malcolm wrote:

The Buddha, axiomatically, is infallible about awakening and the path for realizing it. That is why he is called the Buddha.

He does not need to be free from error about number of ants in an ant colony, that kind of knowledge is irrelevant to bodhi.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 3:36 AM

Title: Re: How are you preparing for death?

Content:

Malcolm wrote:

Quite honestly, I never understood how people can accept the idea of bodhi, and at the same time, reject karma and the rest of it. It makes no sense whatsoever to accept that the Buddha was an fully awake person who was incorrect about his entire model of liberation.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 3:33 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

The problem I find with those who accept things they cannot know on faith is when they cannot then admit they might - just might - not know the whole story.

Malcolm wrote:

We accept that the Buddha knew the whole story. That's why we are Buddhists and not followers of some other religion. The Buddha made it very clear that we should accept the testimony of awakened people about hidden phenomena ordinary people cannot directly know through higher cognition (*abhijñā*), such as recollection of past lives, knowing the minds of others, and even the fact of awakening, and so on. Why do you accept the idea of awakening but reject the idea of rebirth. Neither is verifiable according to mundane empirical methods of validating evidence.

It may not appeal to you to accept things like rebirth and karma in absence of empirical validation of such phenomena by mundane science, but that's your problem, not ours. It's understandable that people would react with doubt about your skepticism about central problem Buddha set out to solve: how to end the suffering of rebirth. But in the end, what you choose to believe is up to you. But it is a choice.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:50 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

What practices help you face death and dying, and what have you learnt from them?

Malcolm wrote:

Asked and answered.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:43 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I would argue that the 'one-out - one in' conception of rebirth is much more mired in clinging to a concept of self. Noone here is denying the possibility of some form of rebirth - just that its existence is not provable.

Malcolm wrote:

Rebirth occurs because of the habit of I-making. When that habit is eradicated, then one has control over birth. It may not be "provable" to those commoners with ordinary, contaminated, undeveloped sense organs, but it is verifiable by those who make the effort to cultivate samadhi and the deva eye, etc. That community has found rebirth empirically validated amongst themselves.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:40 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I disagree. One thing that certainly survives the death of the body are our actions. Our ability to help beings certainly can survive the death of the body. Through your children, those you influenced for the good, maybe through books you wrote or charitable giving you made. Our karma ripples out long after we are gone.

Malcolm wrote:

One's karma does not ripple out or ripen on anyone else. This is a common misunderstanding of karma in the West. As the Buddha says:

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir."

One cannot be an heir of one's actions, if, at death, one's continuum utterly ceases.

One's acts on the other hand may and can affect others. Action (karma) and deeds/acts (kāra) are two separate words in Sanskrit, with different meanings. In English this distinction is not as precise, since "actions" and "deeds" are synonymous. It is mostly a translation issue.

Karma is intention and intentional physical and verbal acts. The vipaka or ripening of such intentions and intentional acts is what most people mean when they say, colloquially, that was my karma. But in fact while our acts or deeds can affect others, their ripening, positive or negative, ripens only on ourselves.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 1:50 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think we have a doctrinal dispute between those traditions whose adherents are comfortable with accepting teachings that cannot be proved on faith

...

Those who seem to think that refusal to believe unquestioningly in rebirth makes one not a Buddhist might want to reflect on whether they might be being sectarian.

Malcolm wrote:

It just makes your practice mundane, for this life only, that's all. When one dies, that's it, zip, one's ability to help sentient beings ends with brain death. It renders the bodhisattva vow meaningless, and so on. Since the Buddha clearly taught rebirth as crucial to his model of liberation, without which it is pointless, one is better off practicing some secular discipline since one cannot really say that one actually has confidence in the Buddha's teachings, since one rejects his own observation that rejecting rebirth is wrong view. It's like being a Catholic and rejecting the seven sacraments of the church. But this topic (rebirth is tired).

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 12:03 AM

Title: Re: How are you preparing for death?

Content:

Sādhaka said:

I just read the other day that a living trust is almost always better than a will. May be something to look into.

Malcolm wrote:

Generally, when you make out a will these days, the living trust part is included.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:50 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

Thanks JD

Anyone done any of the practical stuff yet?

You know: making a will, writing instructions on what you want done with your body after death, buying a funeral plan etc?

Malcolm wrote:

Yes. I have a will, including a living will in case of some disability. I don't much care what happens to my body after I part with it. But it will certainly be cremated. Leaving it to rot in a box in the ground somewhere is an unnecessary expense and not a good use of land resources.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:46 PM

Title: Re: How are you preparing for death?

Content:

reiun said:

If some teachings have not been proven factual, then they are theoretical.

Malcolm wrote:

So your standard of "factual" is the ordinary perception of common, deluded, sentient beings? Good to know.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:13 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think I took us down a fruitless rabbit hole in my responses to Malcolm's answer. So let me rephrase:

So, anyone care to share what they are doing to prepare for their death (rather than their trip through the bardo)?

reiun said:

Being fully alive right now. Reincarnation, resurrection, the bardo, etc, are all just theories. As a lapsed Catholic, I've already had my fill.

Malcolm wrote:

Well, no, they are the teaching of the Buddha. You can doubt them if you like, but the Buddha definitely considered rejecting rebirth wrong view.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:48 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think I took us down a fruitless rabbit hole in my responses to Malcolm's answer. So let me rephrase:

So, anyone care to share what they are doing to prepare for their death (rather than their trip through the bardo)?

Malcolm wrote:

I meditate on luminosity when going to sleep. The process of falling asleep is like the process of dying.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:44 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

For the moderador, my point was that NO master at all rejected the existence of external objects...

Malcolm wrote:

Yes, there are some yogacāra masters that do, for example, Ratnakāraśanti. This is well known to those who study Buddhist tenet systems. What they do not reject is other minds, even though they completely reject an external world.

Yogacāra is complicated, it has several positions itself.

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:37 PM

Title: Re: Compassion

Content:

Jokingfish said:

I wonder how to become more compassionate.

Malcolm wrote:

Reflect on suffering. Compassion is the wish to free oneself and all others from suffering. That's it. Nothing more. There is no secret to it.

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:27 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think you would share the view that enlightenment is done thing pre-existing that is realized rather than acquired, Malcolm. Why does TBism put the effort into experiencing that post mortem rather than here and now?

Malcolm wrote:

It is easier to realize buddhahood in the bardo than in this life since one has seven times more clarity.

reipun said:

Of course, our practice is on behalf of all beings, not excluding right now.

Malcolm wrote:

For a Mahāyānī, that is axiomatic.

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:05 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Ayu said:

Well, just let me hint to the fact that this topic (within the Gelug section) is neither about Kant nor Vasubandhu. It's about Tsongkhapa's explanation.

Malcolm wrote:

Which depends on Vasubandhu, because how can he ignore the second most important yogacāra scholar?

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:00 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

The text seems to rebate your words:

>But not all idealists are Hegelian, absolute idealists. Among idealisms, Vasubandhu's is more closely aligned with Kant's, in that both assert that the objects of our experience are only representations, while both also affirm the reality of unknowable things in themselves.

I agree with Vasubandhu and the writer

And that's is not idealism at all, as affirms the reality of the external, but unknowable (I agree)

But their effects are here, and that's the conditioned nature of the yogacarins.

But thank you.

Malcolm wrote:

There are some masters in Vasubadhu's school, who take the extra step and reject an external world completely. They are known as false-aspectarian yogacārins.

Ratnakāraśanti is the main scholar representing this sub-school. In any case, you need also to read this:

<https://plato.stanford.edu/entries/mind-indian-buddhism/#6.4>

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:48 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

> Vasubandhu proves the existence of independent mind streams, despite the absence of an external world.

Would you be so nice to reproduce here its argument?

Malcolm wrote:

<https://plato.stanford.edu/entries/vasubandhu/#DefAppOnl>

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:44 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

Question:

IS there ANY buddhist master that rejects all kind of external (to the mind) reality of any form? (aka pure idealism)

Malcolm wrote:

Depends on what you mean. There is one yogacara school that rejects all external objects, but no master rejects independent mind streams.

Tao said:

I cant see how one can reconcile both views, there're independent mind streams NOT

connected?? (that's the only solution I can see for pure idealism but independent mind streams). That will lead to pure practical solipsism, so compassion keeps being silliness... If they're independent and somehow connected by causal laws, then there's not pure idealism... as the causal laws break it... that causality will be the "objective" ground, the external... because it is clear that the external arent objects in a conventional way, that's out of discussion for me. Not even the blue color exists out of my mind (energy waves are not blue).

I can see hinduism being pure idealism, but it makes nonsense in buddhism (or i'm unable to get it).

The fact is that compassion is believing in an objective/external suffering/dukkha so compassion itself is anti pure idealism. The Bodhisattva vow and path is itself is anti pure idealism. etc...

Malcolm wrote:

Vasubandhu proves the existence of independent mind streams, despite the absence of an external world.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:40 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Kim O'Hara said:

. "Sravakayana" is ambiguous in that it is used within Mahayana as a Mahayana path.

Malcolm wrote:

No it isn't. The motivation and goal of the shravakayana is not full buddhahood. It's an inferior vehicle because the motivation and goal is inferior, hence it is also called Hinayana. All eighteen schools, including what is called Theravada, are included here.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:37 PM

Title: Re: How are you preparing for death?

Content:

Malcolm wrote:

I am not preparing to meet my end, i am preparing for the bardo and the next life.

Knotty Veneer said:

Certainly settling on a narrative to give shape to what we cannot know from this vantage point - what happens after the death of the body - is a necessary part of death

preparation.

However, doesn't focussing one's practice efforts on results in the next life, or at least on some putative post-mortem experience, mean you miss out on this life? Is that POV any different from the Christian furiously storing up treasure in heaven?

Malcolm wrote:

We don't practice for this life. And, I am not missing out on anything, I enjoy my life, family, sunsets, puppies, meals, etc., but since I know this isn't it, I also prepare for the bardo and the next life. And no, I am not furiously storing up merit like a squirrel burying nuts before winter. That's not what I mean. There are yogas one can do that prepare one for the experience of the time of death, the sounds, lights, and rays of the bardo of dharmata, or dealing with the bardo of becoming.

Since death is inevitable, like taxes, it's best to prepare for it.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:30 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

Question:

IS there ANY buddhist master that rejects all kind of external (to the mind) reality of any form? (aka pure idealism)

Malcolm wrote:

Depends on what you mean. There is one yigacara school that rejects all external objects, but no master rejects independent mind streams.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:24 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

haha said:

Please note it, he included Sautrantikas. How do you get their doctrinal positions, if you have not study their doctrinal source?

Malcolm wrote:

Here, Sautrantika refers to those who wrote commentaries on the Mahayana sutras directly, without adherence to either. Madhyamaka or Yogacara.

Queequeg said:

Was Vasubandhu originally Sautrantika? Is that the same group that I have read characterized as Hinayana and which he regretted propounding?

Malcolm wrote:

Vasubandhu, legend goes, regretted his initial hostility towards Mahayana. But there are some clues in the Koshabhāṣyam that he had already adopted Mahayana when he wrote the text.

As for term Sautrantika, all it actually means is followed of sutra.

Author: Malcolm

Date: Monday, August 29th, 2022 at 7:14 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

After a series of deaths of loved ones and with retirement age now approaching within a few years, my mind turns towards using the time I have left to prepare for the inevitable.

I wonder what others are doing to meet their end?

Malcolm wrote:

I am not preparing to meet my end, i am preparing for the bardo and the next life.

Author: Malcolm

Date: Monday, August 29th, 2022 at 6:52 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

haha said:

Please note it, he included Sautrantikas. How do you get their doctrinal positions, if you have not study their doctrinal source?

Malcolm wrote:

Here, Sautrantika refers to those who wrote commentaries on the Mahayana sutras directly, without adherence to either. Madhyamaka or Yogacara.

Author: Malcolm

Date: Monday, August 29th, 2022 at 6:49 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Kim O'Hara said:

" Mahayana Sutras and almost neglecting the Sravakayana texts? " also does not compute. Some Sravakayana texts are Mahayans sutras, aren't they?

Malcolm wrote:

No. Why? They were collated differently—the “I” in thus have I heard is not Ananda, but rather Manjushri, Avalokiteshvara, or Samantabhadra. They are also very extensive (vaipulya). They also teach the path to full awakening and unsurpassed full awakening, in contrast to the Hinayana result of arhatship. The Vasubandhu text is precisely about distinguishing Mahayana sutras from the Agamas.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:58 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

We need to clarify something that is getting jumbled in the above conversation. To paraphrase the OP's question - why did Buddhists end up preferring the the Mahayana Sutras and neglecting the Agamas. There are several shortcomings in the question. For one, not all present surviving lineages are Mahayana in nature, so clearly some Buddhists have not chosen Mahayana sutras to the exclusion of Sthavira texts. Mahayanis certainly privilege Mahayana texts over the Agamas, ie. Sravakayana in the Mahayana canons. But we're not really talking about Sravakayana as an actual historical and present reality.

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

kirtu said:

Which Kongtrul book, just to be clear ("The Treasury of Knowledge: Books Two, Three, and Four: Buddhism's Journey to Tibet")?

Malcolm wrote:

The one called “Buddhist Ethics.”

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:32 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

We need to clarify something that is getting jumbled in the above conversation. To paraphrase the OP's question - why did Buddhists end up preferring the the Mahayana Sutras and neglecting the Agamas. There are several shortcomings in the question. For one, not all present surviving lineages are Mahayana in nature, so clearly some Buddhists have not chosen Mahayana sutras to the exclusion of Sthavira texts. Mahayanis certainly privilege Mahayana texts over the Agamas, ie. Sravakayana in the Mahayana canons. But we're not really talking about Sravakayana as an actual historical and present reality.

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

Author: Malcolm

Date: Monday, August 29th, 2022 at 2:54 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

Nagarjuna in his defense of Mahayana was quite adamant about Mahayana being a distinct path - and his rhetoric was sometimes as biting as any you might find on Dharmawheel in the heat of dispute.

Malcolm wrote:

If you think Nāgārjuna was biting, try Vasubandhu's Vyākhyāyukti. Vasubandhu's defense of Mahāyāna in the Vyākhyāyukti is even more biting than that of Nāgārjuna's. He criticizes the Śrāvaka vehicle for being incomplete. He even goes do far as to say that bodhisattvas should not cultivate the Śrāvaka Dharma, that it is inferior; that bodhisattvas must not become expert in it; and that bodhisattvas should maintain their distance from it because śrāvakas despise Mahāyāna. And because śravakas contest Mahāyāna, bodhisattvas should not live together with śrāvakas. Indeed, Atisha changed his residence every seven days in order to observe the samaya of not remaining with those with no faith in Mahāyāna for long than seven days.

Author: Malcolm

Date: Monday, August 29th, 2022 at 1:15 AM

Title: Re: Mind associates with the zygote?

Content:

Miorita said:

Re. muni's post:

I find hard to believe the dance of consciousness around the father's nostrils. And the travel down in the testicles.

Then I never heard of elements of space. Maybe I heard of other elements being contained in space but not of building blocks of space.

Malcolm wrote:

It is specific to Kalacakra.

Author: Malcolm

Date: Sunday, August 28th, 2022 at 5:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Is it an exclamation, something like 'that's just how it is'

Meaning that "'i(t) cannot be made clear or obscured."

Malcolm wrote:

It is the symbolic method by which Garab Dorje Introduced Mañjuśrīmitra to the meaning of Dzogchen, Again from the Vajra Bridge:

Mañjuśrīmitra replied, "I want the buddhahood in a single lifetime which comes from an instant understanding of the meaning of dharmatā."

Garab Dorje said, "You don't understand it now?"

Manjuśrīmitra replied, "I am ignorant and I do not understand."

After Garab Dorje placed his hand on Mañjuśrīmitra's head, he blessed him with A Ha Ho 'I. A means nonarising. Ha means unceasing. Ho means nondual. 'I means inseparability, the meaning of nonduality.

At the time of inseparability, Mañjuśrīmitra remained continuously in one session of samadhi for seven days in the state of the intrinsic sound of dharmatā without abiding in even a deep or subtle extreme of thought or word of whether there was inseparability or not. Like a lamp lifted in a dark house, as soon as he arose from that samadhi, the nature of the reality of things, the mind essence, dawned in his post-equipoise mind and was realized vividly in his continuum as an unfabricated, intrinsic clarity.

Author: Malcolm

Date: Sunday, August 28th, 2022 at 12:42 AM

Title: Re: Dating of Dharmapala (Virupa)

Content:

Kai lord said:

3) Lawapa, the mahasiddha, who brought the hevajra tantra in its first written form into this world, is the the third Indrabhuti. he would go on and taught a disciple with the same name....the fourth Indrabhuti.

Malcolm wrote:
Who makes this claim?

Jestun Drakpa Gyaltsen only lists three.

Author: Malcolm
Date: Sunday, August 28th, 2022 at 12:31 AM
Title: Re: Dzogchen and the Two Stages
Content:
Kai lord said:

Just sharing something from Jigme Lingpa that is relevant to the discussions at hand: Individuals who have already familiarized themselves with the two accumulations to a great extent and have attained great strength in terms of their knowledge and meditative absorption may traverse these paths in a more direct fashion. Such individuals are carried instantaneously from the path of joining through the paths of seeing and cultivation. Through this, they proceed to the ultimate path. There are also some with exceedingly powerful minds who move straight from the path of joining to the state of buddhahood. A tantra states:

Some perfect the five true kāyas in sixteen,
From the class of mastery itself,
While others progress from the state of the great seal
To the unexcelled state of Samantabhadra.

With this in mind, one might begin to wonder whether or not the second buddha, master Padmasambhava, attained realization gradually, as the examples above seem to indicate. That, however, would be a misunderstanding. As texts such as the Enlightenment of Vairocana and the Secret Sphere of the Moon point out: In the joyful realm known as Akaniṣṭha Buddhas become fully enlightened And then manifest enlightenment here.

This was also the case with Buddha Śākyamuni. Although he became enlightened and perfected his own abandonment and realization an incalculable number of ages ago, he nevertheless manifested the twelve deeds in this realm.

Malcolm wrote:
The Vajra Bridge commentary contains Vairocana's last testament:

"After an illusory person
illusorily practices
illusory Dharmas
they attain illusory full buddhahood.

Through the space-like practice
with the space-like mind essence,
space-like full buddhahood is attained.

The yoga is like the heart of the sun,
the meaning of the nonduality of A ha ho 'i cannot be made clear or obscured."

Ācārya Vairocana spread his arms wide, and just as a the tip of a rainbow vanishes into space, he vanished into light and departed without physical remains.

So there are choices.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 10:27 PM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

it's about how things are presented nowadays.

Malcolm wrote:

Correction, this is how some teachers these days present things, but not all teachers. Not all teachers are teachers of Dzogchen, even in Nyingma.

But teachers of Dzogchen teach two things very consistently. Guru yoga is the main entry for Dzogchen practice. The main point of common ngondro is guru yoga. One does not need a fancy ngondro with lots of beautiful Dzogchen words. It is sufficient to just recite, for example, Lama la khyab su chi'o. Da la byin gyi lab tu sol.

(ཁྱེ་མ་ལ་བྱབས་སུ་མཆོད། །བདག་ལ་བྱིན་གྱིས་རྒྱབས་དུ་གསོལ།): Guru, I go to you for refuge. Please empower me.

Other kinds of deity practices involving the two stages are not necessary. And even when it comes to the two stages, the approach is not like the approach in Geluk and Sakya, where you have to spend years developing visualizations in a very precise and detailed way. Merely thinking one is the deity, is, as Padmasambhava states in the Khandro Nyinthik, quite sufficient.

It is good to develop experience in the two stages, especially the completion stage, because Dzogchen has a similar body-based approach to awakening, where there is a clear connection between concepts and vāyu and so forth in the body.

But it is never the principle of Dzogchen teachings to construct an conceptual mandala in your mind to cut clinging to concepts about impure appearances, and dissolve this conceptual mandala in order to cut clinging to concepts about pure appearances.

However, like anything in the Dharma, it is good training and that is why people do it.

But Dzogchen practitioners do not take this as their path. This is why the Kun byed rgyal

po says, for example:

The mandala of the five families of victors
is accomplished through the three samadhis and the five abhisambodhis.
Engaging in the mental effort of the samadhis and abhisambodhis
contradicts nonconceptual, effortless natural perfection.

All Lamas who have studied Longchenpa well know these things. Whether they choose to teach these things to their students is another matter. That's up to them and the karmic fortune of their students.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 10:02 PM

Title: Re: Dzogchen and the Two Stages

Content:

Lingpupa said:

Although gradual entry is shown,
it is taught as a method for the confused.

How can this naturally perfected dharma
be entered gradually?

This, along with some other posts in this thread, raises a few questions.

1) If applying methods is an unnecessary distraction, isn't samsara itself an unnecessary distraction? Could we not just forget all the study and practice and be Buddhas without further ado? Or would we not be at risk of entering La-La Land?

Malcolm wrote:

Who said applying methods was a distraction? Dzogchen has its own set of methods, set out very clearly in the original tantras of Dzogchen. For example, no one (but Sakyapas) freaks out if one states the simple fact that Sahaja Mahāudra is grol lam, the path of self-liberation, and does not involve the two stages, as opposed to the Six Dharmas of Naropa, which is thabs lam, and does involve the two stages.

But for some reason, when someone says that the two stages are not part of Dzogchen practice proper, everyone has a Chernobyl-level meltdown.

Dzogchen is not a gradual path. Just accept it and move on.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 8:51 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

not even remotely.

Seeker12 said:

Actually quite exactly, as I'm fairly certain Shinran is actually a manifestation of Guru Rinpoche.

Malcolm wrote:

You are tripping.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 5:26 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Nyedrag Yeshe said:

Lopon, what's your take on Mipham views on "other power", He has some treatises written on this subject, right?

Malcolm wrote:

No, he does not. Halkias' over-interprets Mipham's text.

Seeker12 said:

I'm too lazy to go back and find a specific quotation of yours to respond to, but I think it's fair enough to say that this is in essence exactly the meaning of shinjin:

“In the path of Dzogchen, true realization can be awakened only through the blessing of the vidyadhara masters of the lineage, and so through the practice of heartfelt devotion and guru yoga. You do not need anything else.

If you possess that heartfelt devotion to the lama and the lineage, then you can, and will, receive the blessing of Dzogpachenpo. For when you are able to pray in this way with unwavering devotion, the wisdom of realization can arise in your mind, without your having to rely on any other factor as a path.”

Nyoshul Khen

Malcolm wrote:

not even remotely.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 5:18 AM

Title: Re: Pure land sutras commentaries

Content:

curtstein said:

From these polemics comes the discussion of self-power and other-power.

Malcolm wrote:

No. this is not a discussion of self vs. other power.

This term, *dnegos po nus pa*, is very common in Tibetan literature, particularly in commentaries of the *pramāṇasamuccaya*, etc. There no way that this term can be translated as "other power."

For example, in a commentary on the Hevara Tantra, the term *dnegos po'i nus pa* (or *dnegos po'i stobs*, which Mipham uses interchangeably in this text), *vastubala*, is defined as *don byed*, *arthakriya*, which Monier-Williams defines as "an action performed with a special purpose," and which we commonly translate as "effective" or "efficient," i.e. capable of producing a result.

For example, in the text under discussion, Mipham states that "Furthermore, when carefully examined by accomplishing mantra, the coarse body is purified, and based upon the attainment of the *vidyādhara* level of the desire realm, one is taken into the care of the excellent deity, and one is able (*nus pa*) to attain the complete result of [the paths of] training and no further training and also as it is said that the path of the Secret Mantra Vajrayāna will accomplish the result in union in the short lifetimes of the degenerate age, it should be known to be truly amazing, rendering the very important meaning easily obtainable through the power of [Secret Mantra Vajrayāna's] inconceivable effectiveness (*dnegos po'i nus pa*)."

So, the actual discussion Mipham makes concerns the effectiveness of hearing the name of Amitābha, etc. He goes on to say that aspiration to be born in Sukhavati in Bhadracāryapranidhana is a supreme, easy method, etc.

In summary, in no way does Mipham make this term *dnegos po'i nus pa* the centerpiece of his argument for the effectiveness of Pure Land practice. Nor is it in fact an argument for some kind of other power. Instead he contrasts the amazing effectiveness of Vajrayāna—understandable because he is a Dzogchen practitioner—with the effectiveness of Pure Land practice, and rebuts some people who argue that it is inappropriate to have doubts concerning the power of the aspiration of Amitabha and his gnosis. He also makes the point, just before the passage I cited above, "Therefore, from the power of the mutual connection between the fortunate sentient being and the gnosis of the Buddha, even the difficult path of totally purifying karma is accomplished with little difficulty."

The closest to an other power reading Mipham is this, "Such great qualities accomplished with little difficulty are to be seen as the power of the aspiration and gnosis of the Buddha, and do not only arise from the ripening of the power of each sentient being." But even here, the clause "not only" is crucial, because it means, as above, that Mipham sees birth in Sukhavati as one of mutual interaction between the faith of the sentient being on the one hand, and the power of the gnosis and aspiration of the Buddha. How so? He says, "Because of the immeasurable fortune and capacity

of the person and the immeasurable emanations of the Buddha, by hearing the name of the Buddha one will be born in Sukhavati as soon as one departs this life. "

Cooke makes a serious error of translation here, "Mi pham admits, "[T]he strength of inconceivable other-power (dngos po'i nus pa) is something truly fantastical (ngo mtshar che)." As we can see above the passage is referring the effectiveness of the Vajrayāna path, not the Pure Land path.

So, really, once again, I have to reject the Halkias/Cooke argument that Mipham's text represents an example of the other power doctrine in Tibetan Buddhism. It is simply not present in the text. Just because someone writes an undergraduate paper claiming something is the case does not make it the case. People should use discretion when reviewing the works of Western scholars in Buddhist Academia. Part of their stock in trade is to make and then defend novel claims in order to publish.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 3:32 AM

Title: Re: Usage of the word "Mind"

Content:

Malcolm wrote:

One, there is no passive witness in Buddhism ontologically separate from apparatus of cognition, as in the Samkhya model. The apparatus of cognition, citta and caittas, mind and mental factors, is all there is.

Tathāgatagarbha is not something separate from the mind, like purusha, it's a name for the mind's intrinsic purity when it is encased in afflictions; just as dharmakāya is the name for the mind when it has realized its own intrinsic purity through realizing emptiness.

Injrabodi said:

What do you suggest then is the original Sanskrit word that is being translated into English in the texts I presented?

Malcolm wrote:

Sems. citta.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 1:41 AM

Title: Stand Your Ground

Content:

Malcolm wrote:

"Saying that developing love and compassion is important and that we need these qualities does not mean that when faced with those who harm us we should timidly not respond and do nothing. In today's society, where competition to be better than others is rife, there are

many instances where we have to stubbornly stand our ground. Moreover, with a pure motivation of love and kindness, and a standpoint of compassion, all for the benefit of others, we can, in practice, be hard-headed at those times where it is necessary to be so. This is a perfectly good perspective.”

HH Dalai Lama, Stages of the Path, Wisdom, 2022

Author: Malcolm

Date: Saturday, August 27th, 2022 at 1:17 AM

Title: Re: Usage of the word "Mind"

Content:

Malcolm wrote:

Buddhists do not make a distinction between an eternal purusha/jnā and prakṛt, which is essentially inanimate, which is what you are referring to above. They reject the idea of purusha out of hand, and also the idea of prakṛt and the three gunas taught in Samkhya.

Injabodi said:

This strikes me as completely unrelated to the topic at hand, as well as inaccurate.

Malcolm wrote:

It is entirely related and accurate. I studied the Samkhya Karikas with Srivatsa Ramaswami.

The Samkhya model of mind is entirely incompatible with the Buddhist model.

One, there is no passive witness in Buddhism ontologically separate from apparatus of cognition, as in the Samkhya model. The apparatus of cognition, citta and caittas, mind and mental factors, is all there is.

Tathāgatagarbha is not something separate from the mind, like purusha, it's a name for the mind's intrinsic purity when it is encased in afflictions; just as dharmakāya is the name for the mind when it has realized its own intrinsic purity through realizing emptiness.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 12:09 AM

Title: Re: How to learn simple tsok practice

Content:

passel said:

Is there a simple way to do tsok that is either Prajnaparamita -based or ok to learn at a distance?

Malcolm wrote:

There is no tsok that is Prajñapāramita based, as that is sūtra.

You only need to do tsok at beginning and end of your retreat, and on special days. You can probably find a short Tsog at Lotsawa house.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 12:06 AM

Title: Re: Usage of the word "Mind"

Content:

Injrabodi said:

In a variety of Buddhist texts I've read, there seems to be an apparent failure to distinguish between the different faculties of mind.

Right now I'm reading a translation of A Precious Garland of the Supreme Path by Gampopa, with the commentary of Khenpo Karthar Rinpoche. Here is an example passage-

In this passage Khenpo Karthar claims that mind itself is the dharmakaya. Yet other Buddhist passages simply call the mind an organ of perception, the sixth specifically, following sight, hearing, touch, smell and taste.

My educational background is primarily Samkhya, in which the internal organs dubbed as a whole "antakarana" are divided into four categories- citta (consciousness), manas (grabber and arranger of sensory data, creating thoughts), ahamkara (the organ that produces egos/identities) and buddhi (faculty of discrimination).

It sounds like Buddhists are simply translating both pure consciousness itself (citta) and the small petty mind that creates thoughts both as "mind". Is my perception here accurate? If so, why are two different things translated with the same ambiguous word? It really seems like they're just trying to dumb this stuff down and they're muddling it up in the process.

Malcolm wrote:

Buddhists do not make a distinction between an eternal purusha/jnā and prakṛt, which is essentially inanimate, which is what you are referring to above. They reject the idea of purusha out of hand, and also the idea of prakṛt and the three gunas taught in Samkhya.

They are completely different systems with different assumptions. To fully understand the buddhist model, you would have to read Abhidharma.

Here, when mind is referred to as dharmakātya, it is not mind, citta, the dharmin, but rather the mind essence, cittatā or citta dharmatā.

Author: Malcolm

Date: Friday, August 26th, 2022 at 9:27 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

Where does he put Anuyoga style Two Stages in this?

Also is that commentary to the Konchok Chidu available somewhere or is it still untranslated?

Malcolm wrote:

The eight vehicles from Anuyoga on down, have a reversible result. Vimalamitra states in the Blossoming Lotus, pg. 119:

When applied to the result, the common, reversible result is the result of the eight vehicles, from Anuyoga on down...

And on pp 180-181:

Since Anuyoga Tantra asserts the dhātu and pristine consciousness as ultimate based on words, it deviates from the meaning of making the result of Atiyoga (the sole unique bindu) into the path, the absolute perfection in which nothing is abandoned.

The KC texts are in manuscript. I may publish them after they have been revised and cleaned up.

Author: Malcolm

Date: Friday, August 26th, 2022 at 8:53 PM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

Polemic statements and speech are by their very nature simplistic and dishonest to truth or to history. This is a serious problem with many native English speakers and it's a problem that they often can't identify for themselves and when pointed out that they are spouting untruthful statements they react negatively (often). This kind of English rhetoric has unfortunately been adopted by many who marginally understand English and also don't know history or understand logic and this can cause a huge problem (which is why I usually try to speak to people in their own language if I can communicate in it - but really the problem is more that people who are less prone to manipulate others using false speech, untruthful speech are in the minority and English has only opened a door for the intentional dishonesty and manipulation to shine through - it's almost like a drug that makes everyone adopt the narrow view and rhetoric of a tiny village dweller and abandon critical speech and critical thinking).

Bristollad said:
What?

Malcolm wrote:
Kirt has lots of interesting theories about Anglophones and Anglo-American culture that he has shared over the years.

Author: Malcolm
Date: Friday, August 26th, 2022 at 10:08 AM
Title: Re: Current state of the Democratic party
Content:

kirtu said:
But the greatest problem is that on the base level there are a large number of conservative-moderate D's who shut out even liberal-moderate D's. And the liberal-moderate to progressive D's rarely directly criticize the D party on it's tendency to coalesce on conservative policy.

Malcolm wrote:
Yes, it's called democracy.

kirtu said:
??? Democracy does not shut out alternative ideas.

Malcolm wrote:
Democracy by its nature is an adversarial system. In a democracy, when your ideas don't get enough votes to be implemented as policy, that's it, game over. it's the same in all democracies. That's why democracy is government by the people, for the people. On the other hand, this is why a professional civil service is necessary for debated ideas to be implemented as policy.

For example, much of the initiatives Biden has passed, albeit, as half measures, were ideas that Sanders introduced into our discourse. He knows how things work, so he managed get his ideas voted into policy.

Sometimes I think you mistake Anarchism, which is based on consensus decision making by committee, for democracy, which is based on voting for representatives at the state and federal level, and direct democracy at the town level, at least in New England towns. For example, for historical reasons, people living towns and cities in Virginia have far less of a role in passing ordinances, and so on, than do citizens of New England towns, where ordinances are voted on by the citizens of the town.

As I pointed out to you before, our experience of democracy in the US is strongly colored by where we live. New England has had a tradition of direct democracy since the Mayflower Compact. It's isn't paradise here, but New England has the

strongest tradition of democracy in the US, and has always been a leader in progressive politics.

Author: Malcolm

Date: Friday, August 26th, 2022 at 9:19 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

But the greatest problem is that on the base level there are a large number of conservative-moderate D's who shut out even liberal-moderate D's. And the liberal-moderate to progressive D's rarely directly criticize the D party on it's tendency to coalesce on conservative policy.

Malcolm wrote:

Yes, it's called democracy. Change comes because people understand their civic duties, or they don't. Democracy is not a centrally organized command and control system with clearly defined goals and objectives. It's messy, uncertain, and it's still the best thing we've got. The blue states are wealthy because we are liberal and progressive. We carry the weight for the red states, who all take more than they return to the Feds in taxes.

There are all kinds of ideas we can toss around, but the only thing that really matters, as Liz Cheney showed, that in a democracy, despite our disagreements, we are all committed to the peaceful transfer of power so that our votes actually matter. It is also, crucial, that liberal democracies team up. And some times this means we fight wars when our way of life is threatened. Mazzini, the first liberal internationalist, understood this point. Liberal hegemony is "imperialistic" much in the same way that Rome was, defensively so. Liberal states do not necessarily live up to their internal ideals on the international stage, but on the other hand, the international stage is chaotic, and all state actors on that stage are acting out of self interest, and often erroneously, and clumsily. Liberal states also have to negotiate their way through myriad unfree states and autocracies. Trump proved that it is fatal to American interests to be seen to be withdrawing from our historic role as guarantors of the security of the liberal order. The fact that "more advanced" democracies are even able to survive in the EU is because the USA guarantees their security. Nothing proves this point more cogently than Putin's invasion of Ukraine in 2014. The USA is the guarantor of the EU's democracy. While the older EU states seem to have forgotten this point, the newer ones, like Estonia, Poland, and so on, are acutely aware of this fact. However imperfect our democracy may be, compared with fledgling democracies of the EU block, we back them up, and support their socioeconomic security. Without the US, Europe would have long ago descended into factional warfare and anarchy again. That's just a bare fact.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:32 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

I am not being uncivil with you at all. This happened.

Malcolm wrote:

No, it didn't. I never rejected the historical facts around bussing and racism in Boston. I wouldn't. Why? Because I spent many years working around racist Boston Irish people. I know them far better than you. I had many friends in the gay community in Boston and many Black friends as well, since I played in Reggae bands and so on. I also know about the intense racism that Boston Irish people suffered at the hands of Anglo-whites during the pre-War II period, "Irish need not apply" and all that. I lived around these communities for more than a decade. So, you are misremembering a conversation about cultural differences in New England compared with Virginia we once had, and my experience living in Cambridge and being raised in Western Massachusetts, and the socially progressive environment of these communities and the historical precedents for their progressive nature.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:23 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

Was there any precedent where Mahayanists went from using both records to almost exclusively referring to Mahayana sutras alone?

Malcolm wrote:

Mahayana vows.

kirtu said:

Nope.

Malcolm wrote:

Yup. It is one of the eight contradictions to wisdom: See Buddhist Ethics, pg. 190.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:02 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

Lhundrub Jinpa said:

This part is blatantly wrong: " The understanding of emptiness presupposes the identification of such an object whose nonexistence is then demonstrated by the various Madhyamaka reasonings. This, for Tsong kha pa, is how to realize emptiness.

I disagree with it, because it has nothing to do with Tsongkhapa's view.

It is a straw-man, a straw-Tsongkhapa's view.

Malcolm wrote:

You misunderstand what Duckworth is saying, he means to say "the identification of such an object [of negation]..." He is accurately portraying Tsongkhapa's stance.

Author: Malcolm

Date: Friday, August 26th, 2022 at 5:56 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

Malcolm, would you mind if I share this in a FB conversation?

Malcolm wrote:

Not at all.

wei wu wei said:

Thanks. One clarification, though. You write, "...without something there cannot be nothing [emptiness]." It sounds like you're making emptiness and nothingness equivalent here?

Malcolm wrote:

Emptiness is an absence, it is a nothing. For example, emptiness free from four extremes is the absence existence, nonexistence, both, and neither, both relatively and ultimately. Wherever there is an absence, there is nothing there, just as there is nothing in an empty cup, hence it is called "empty." But in order for there to be an empty cup, there has to be a cup.

Author: Malcolm

Date: Friday, August 26th, 2022 at 5:52 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

Does Mipham qualify as a "classical Madhyamaka scholar"?

Malcolm wrote:

Yes, and he accepts the non-affirming negation.

Author: Malcolm

Date: Friday, August 26th, 2022 at 4:08 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

(1) I grew up in an actual American socialist health care delivery system: CHAMPUS, health-care of American military dependents (which was dismantled by capitalist free market fanatics in the 80's). The only reason that American can't delivery health care for all (and housing for all) is that it doesn't believe that it can and thus decides not to even try.

Malcolm wrote:

Sure. Not one of those free market fanatics.

kirtu said:

Even now the US gets 60%-80% of the way to a form of universal health care with some of Medicare and Medicaid (Medicare says it pays 80% of health care costs *BUT* 80% on an infinite amount of money for many medical procedures still results in an infinite bill, which is one of the areas where it's coverage fails).

Malcolm wrote:

Preaching to the choir.

kirtu said:

Like every polemic (ridiculous, logic-less screed intended to present a POV and not address issues honestly - and yes this applies to our otherwise great Tibetan teachers going back to at least 1000 CE) you ridiculously apply it to every facet of human life.

Malcolm wrote:

Karma applies to every facet of human life.

kirtu said:

I was just talking about health care delivery. You can do it completely within capitalism (which I *DO* actually want to get rid of and replace with social democratic economics) by taking \$X B from defense/eternal war funding.

Malcolm wrote:

Yes, this is completely true. That's why I am a Berniecrat.

kirtu said:

Because of delusion, there will continue to be war, strife, exploitation, etc.
and here we have some truth (thanks for occasionally being honest - not talking in polemics - in these discussions).

Malcolm wrote:

I am always honest.

kirtu said:

That is a fact. But as I said we can *REDUCE* war. Biden could call the Saudis this afternoon and tell them to stop the war in Yemen.

Malcolm wrote:

The Saudis are not responsible for this war. This war was started by Ansara Allah. There is a lot of history here, but the present conflict began when Ansara Allah, a.k.a, the Houthis, deposed the legitimate government of Yemen in 2015. In general, the aggressor in this conflict has consistently been Ansara Allah. It's a terrible situation, and between last year and this the US government has provided 1.2 billion dollars in humanitarian aid to Yemen, and 4.5 billion since 2016.

kirtu said:

At this point, supporting the Western project of liberal internationalism is the best bet for even remotely coming close to the objectives you seek.

We are likely closer on this than is obvious but "liberal" means different things to different people. For me anything short of some degree of social democracy (so decidedly *NOT* the US D agenda - Canada starts getting minimally acceptable but it could still seriously improve) is unacceptable.

Malcolm wrote:

For me, liberal internationalism means different democracies work things out in their own way. Some countries may choose, like many European countries, to have coordinated market economies, favoring stability over growth. Others, like the US, Canada, UK, Australia, and New Zealand, choose to have liberal market economies which favor growth over stability.

When it comes to issues like healthcare, such things should not be in the free market, because average citizens cannot make good choices concerning their health care. The same goes for education. These things should be subsidized by the government. Subsidized housing, especially for the growing population of internally displaced people in the United State, is smart economically, because it reduces a huge amount of overhead. Utah, for example, provides such housing to homeless people and has saved

millions.

kirtu said:

These are secular problems, and they require secular solutions grounded a realistic assessment the deficits of authoritarianism and the benefits of liberal democracy. However, imperfect liberal democracy may be in various its implementations in the US, Europe, and elsewhere, it is best system of national government humans have managed to come up with thus far, for as long as we have states.

Yeah, the minimal expression of that would be Iceland, Luxembourg or Austria (most of the time). Something like the Netherlands or Denmark is more the ideal.

All five are far, far more advanced than anything in North America.

Malcolm wrote:

Again, we have a liberal market economy. Even with the New Deal and the Great Society, we were still a liberal market economy. Reagan damaged Federal Government in myriad ways, and set the stage for the present instability we are experiencing. I personally think Biden is doing quite a good job, unacknowledged as it is, in trying restore the Federal Government to functioning order. Much if what you find dissatisfactory about the US and our democracy has its roots in GOP vandalism. It's not the government that is the problem, per se, it is that fact that those on the "left" too easily allow their petty differences to divide them in the face of a very obvious will to power that drives the GOP, especially the neo-GOP, fascists who support Trump.

It's interesting to read Woodrow Wilson's reflections on Democracy in American, largely considered the architect modern liberal order, penned in 1901:

<https://www.theatlantic.com/magazine/archive/1901/03/democracy-and-efficiency/520041/>. Much what he writes here remains true today, concerning our failure to completely live up to our ideals of justice, and so on, our insularity and self-centerdness as a nation, etc. However, the main point he is stressing here is the following:

Democracy is a principle with us, not a mere form of government. What we have blundered at is its new applications and details, its successful combination with efficiency and purity in governmental action. We tell ourselves that our partial failure in these things has been due to our absorption in the tasks of material growth; that our practical genius has spent itself upon wealth and the organization of industry. But it is to be suspected that there are other elements in the singular fact. We have supposed that there could be one way of efficiency for democratic governments, and another for monarchical. We have declined to provide ourselves with a professional civil service, because we deemed it undemocratic; we have made shift to do without a trained diplomatic and consular service, because we thought the training given by other governments to their foreign agents unnecessary in the case of affairs so simple and unsophisticated as the foreign relations of a democracy in politics and trade, transactions so frank, so open, so straightforward, interests so free from all touch of chicane or indirection; we have hesitated to put our presidents or governors or mayors into direct and responsible relations of leadership with our legislatures and councils in the making of laws and ordinances, because such a connection between lawmakers

and executive officers seemed inconsistent with the theory of checks and balances whose realization in practice we understood Montesquieu to have proved essential to the maintenance of a free government. Our theory, in short, has paid as little heed to efficiency as our practice. It has been a theory of non-professionalism in public affairs; and in many great matters of public action non-professionalism is non-efficiency.

The reason I point this out, is that the GOP has, since Reagan, systematically dismantled the civil service, setting us back a century. We constantly hear now of how people campaign on the promise they are not "professional" politicians, that their ignorance of how our government works is a virtue for which we should laud them, and indeed, is often their sole credential for running for office, along with their fetish for guns.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 11:20 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

poor guy, sounds seriously distracted

Malcolm wrote:

You don't understand what this means since you are not a Dzogchen practitioner: From the Konchog Chidu cycle's Sumeru Commentary:

The Great Array Tantra states:

Also all the vehicles taught by myself,
are means of entering ati that is beyond mind;
if one does not possess the meaning that is beyond mind,
one will enter samsara from the vehicles.

And:

The Ornamental Appearance of Pristine Consciousness Tantra states:

Although gradual entry is shown,
it is taught as a method for the confused.
How can this naturally perfected dharma
be entered gradually?

Generation and completion stage practices are part of the path of transformation. Dzogchen is not part of the path of transformation. As Vimalamitra points out in the Tantra Without Syllables commentary:

There is no connate cause in vidyā. Since it has always self-appeared without being created by a cause, there is no need in the present to generate that appearance. Since it

has always been intrinsically complete, where can there be a generation-stage seed syllable? Since that is not understood, outer and inner mantra are deviations, from Mahāyoga on down...

Since there is no effort of emanating and gathering the assembly of syllables in my self-liberated appearance, there is no need for a generation stage, like [there is no need for] the syllables...

Since Mahāyoga Tantra asserts that the outer universe is the celestial mansion and the inhabitants are deities in the utterly pure relative based on words, it deviates from the transcendent state of the self-liberation of the appearances of the six relaxed senses.

So you know, maybe you should stay in your lane, where you actually know what you are talking about, i.e. Geluk systems.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 11:16 PM

Title: Re: Current state of the Democratic party

Content:

Malcolm wrote:
sour grapes.

Nemo said:
"I don't care how many brown people we starve or blow up I just want some health care."
Classy

kirtu said:
And even then, not health care for all.

We can change objectives slightly and alleviate poverty in the US and much of the world as well as a reduction in war.

Malcolm wrote:
Two facts stand in the way: karma and delusion.

The very doctrine of karma disallows "fairness." Fairness is an ideal, of course, because we want everyone to have the same opportunities, but realistically, the outcomes of karma dictate wealth, poverty, high status, low status, longevity, and health, and those are never "fair."

Because of delusion, there will continue to be war, strife, exploitation, etc.

At this point, supporting the Western project of liberal internationalism is the best bet for even remotely coming close to the objectives you seek. These are secular problems,

and they require secular solutions grounded a realistic assessment the deficits of authoritarianism and the benefits of liberal democracy. However, imperfect liberal democracy may be in various its implementations in the US, Europe, and elsewhere, it is best system of national government humans have managed to come up with thus far, for as long as we have states. Would it be nice to live in Gene Roddenberry's Star Trek universe, with no money, no poverty, and so on, based on technological marvels—sure. Do we have this now? No. So, in the mean time the best hope for for the world is liberal internationalism, as Ikenberry outlines:

Liberal internationalism can be understood as a tradition of order building that emerged with the rise and spread of liberal states, and its ideas and agendas have been shaped and reshaped as these countries have grappled with the great forces of modernity. The essential goals of liberal order building have not changed: creating an environment—a sort of cooperative ecosystem—in which liberal democracies can operate by providing tools and capacities for their governments to manage economic and security interdependence, balance their often conflicting values and principles, and secure rights and protections for their societies. Liberal internationalism aims to foster international order in a way that protects and facilitates the security, welfare, and progress of liberal democracy. It is best understood as an ongoing project to make the world safe for democracy...If liberal internationalism is to remain relevant in the twenty-first century, it must return to its roots. It must define itself less as a grand vision of a global march toward an ideal society, and more as a pragmatic, reform-oriented approach to making liberal democracies safe. This reformist view sets liberal internationalism apart from other internationalist traditions.

Ikenberry, G. John. *A World Safe for Democracy*. Yale University Press. Kindle Edition.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 9:25 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

"I don't care how many brown people we starve or blow up I just want some health care."

Classy

Malcolm wrote:

More sour grapes.

Nemo said:

And what are those sour grapes about Malcolm?

Malcolm wrote:

Your hyperbole discredits any valid points you might make, which is why your rhetoric is so eminently ignorable since it is grounded only in biliousness. Unlike you, I think the Western Hegemony, backed by US economic and military power, is a net positive for the world, despite its flaws. You can disagree if you choose to. You simply choose to ignore

the overall benefits of liberal internationalism.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 6:53 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Nyedrag Yeshe said:

Lopon, what's your take on Mipham views on "other power", He has some treatises written on this subject, right?

Malcolm wrote:

No, he does not. Halkias' over-interprets Mipham's text.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 1:03 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

And the Dems definitely lesser evil. Is pretending evil is not evil right view? Murder is worse than rape so the rapists are the good guys?

Malcolm wrote:

sour grapes.

Nemo said:

"I don't care how many brown people we starve or blow up I just want some health care."
Classy

Malcolm wrote:

More sour grapes.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 12:59 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

Was there any precedent where Mahayanists went from using both records to almost exclusively referring to Mahayana sutras alone?

Malcolm wrote:
Mahayana vows.

Author: Malcolm
Date: Thursday, August 25th, 2022 at 11:46 AM
Title: Re: nyingma lineages/cycles structures of practice.
Content:

cloudburst said:
Beautiful quotation. Mipham is another example of someone who engaged in two stages practice for years in retreat!

Malcolm wrote:
Yes, people do that until, they realize it isn't necessary at all, and in fact a distraction.

Author: Malcolm
Date: Thursday, August 25th, 2022 at 6:43 AM
Title: Re: Current state of the Democratic party
Content:

KristenM said:
Side question, is labeling things, nations, or people "evil" actually right view? I'm just wondering if that's an appropriate term for Buddhists to use. I somehow don't think so.

Malcolm wrote:
The GOP? Definitely evil.

Nemo said:
And the Dems definitely lesser evil. Is pretending evil is not evil right view? Murder is worse than rape so the rapists are the good guys?

Malcolm wrote:
sour grapes.

Author: Malcolm
Date: Thursday, August 25th, 2022 at 2:21 AM
Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Dzogchen teachings do not negate rebirth. In fact, Dzogchen teachings argue that even for people who cannot practice Dzogchen teachings very much, birth in a natural nirmanakāya buddhafield (what you are calling a fulfilled land) is guaranteed, provided they have the experience of direct perception of their own nature or at least do some of the Dzogchen preliminary practices as they are able.

Zhen Li said:

I agree with what you are saying, since direct perception of one's own nature is a given after birth in Sukhāvātī. One small correction is that the nirmanakāya buddha field is the transformed land.

Malcolm wrote:

No, a natural nirmānakāya buddhafield is not a transformed buddhafield, that's why it is called "natural." Its a terminological difference you won't encounter outside of Dzogchen teachings.

And the experience of direct perception is not something which requires effort beyond being introduced to it.

This is what Shinran means by Jinen, natural or spontaneous working. [/quote]

That's not what I am referring to. This is all still analytical, on the level of mind.

The obstacle here is indulging in the erroneous rhetoric that beings of this age are so benighted as to be unable to do any other than hope for a birth in Sukhavati.

This is not in error, but is supported both by scripture and experience. The quote you provided does not contradict this point. It remains a reasonable and realistic statement that is of benefit to all beings because it will bring them beyond the six realms at the very least.

Yes, and I have my scriptures which point out that at the end of the this eon, when life spans are ten years, the only means of liberation available before the Dharma vanishes will be Dzogchen teachings. The definitive of the lower is the provisional of the higher. In any case, all this Mappo business is very sketchy, and Dogen rejected it completely. I am with Dogen on this one.

And you forgot, in Dzogchen, it is stated that there is no liberation outside the six realms, just as there are no buddhas outside sentient beings.

You've shared that you didn't feel your ten years of Soto practice was fruitful. I am not saying this to use this against you, but with sympathy. I also don't quite believe you. Dogen's writings are among the closest expression in Japanese thought to Dzogchen teachings.

I practiced in Linji, and I am not going to badmouth them. It's part of one path. Dogen's writings are closer to Shinran than Linji.

My mistake. Dogen is not a gradualist, like Rinzai schools seem to be.

So it is often best not to engage in inter-sectarian dialogue, though that would be a shame since I enjoy it and it helps me clarify my own understanding.

I was just responding to some of your claims, which you constantly withdraw or modify,

because you know they cannot bear analysis.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:45 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Konchog Thogme Jampa said:

Yes but from what I can make out you're trying to write off the Pure Land

Malcolm wrote:

That is not the case. I am objecting to some of Zhan Li's interpretations of the Pure Land Doctrine, what it means in relation to how he is interpreting things, especially in light of his acceptance of the idea of original liberation.

Personally, I quite enjoyed reading Honen and Shinran, though in the latter's case, I think he is a little pessimistic. As far as Pure land masters go, Ippen has a special place in my heart. One passage by Honen always struck me was his observation that he could never visualize a leaf in Sukhavati that was as perfect as the one he held in his hand on Hiei-zan. This is a profound statement on the difference between concepts and direct perceptions. And too, my favorite Amitabha image is at Eikando, which I visited in 1986:

http://www.eikando.or.jp/mobile_en/mb_mikaeriamida_en.html

Naturally, just as some people think everything is better with weed, I think everything is better with Dzogchen, but that is admittedly my bias.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:37 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

I appreciate this, and maybe it's the Vimalakirti Dharma Gate too. The Sukhāvati Dharma Gate does require birth,

Malcolm wrote:

Dzogchen teachings do not negate rebirth. In fact, Dzogchen teachings argue that even for people who cannot practice Dzogchen teachings very much, birth in a natural nirmanakāya buddhafiield (what you are calling a fulfilled land) is guaranteed, provided they have the experience of direct perception of their own nature or at least do some of

the Dzogchen preliminary practices as they are able.

And the experience of direct perception is not something which requires effort beyond being introduced to it. Once you see it, you cannot unsee it. The main difference is that one attains full buddhahood in these buddhafiels within five hundred human years, not the millions of years one is normally assigned to spend in a given pure buddhafiels. Otherwise, most Dzogchen practitioners attain buddhahood in the bardo of dharmatā, which comes between the bardo of death and the bardo of rebirth.

Zhen Li said:

While if one were to attain buddhahood here and now one would not be separate from Sukhāvātī, focusing on attaining birth through Nembutsu or after receiving Shinjin does not necessarily result in such a realisation—at least intellectually.

Malcolm wrote:

You've defined shinjin above as dharmakāya. One cannot receive something which is innate, unless you were exaggerating, and wish to retract that statement. Dharmakāya is not something that can be given, it is not substantial.

Zhen Li said:

One reason why a traditional Buddhist might be skeptical of Dzogchen is that it comes across a lot like secular Buddhism or modernism. They both have many people who claim to have attained the goal of the path without any of the marks or signs of buddhahood, and dismissing all material that seems provisional as useless or a distraction.

Malcolm wrote:

There is no goal in Dzogchen, there is no where to go. The state of liberation is one's primordial state, it is one's start point. One simple has to recognize this and cultivate that. All one needs to do is be directly introduced to it, and develop confidence in that. There is an allegory in the Dzogchen tantras about the gem Amṛta, which one only recognizes one has lost when it has been found:

This precious gem, Amṛta,
which has been my gem,
has been lost since beginningless time.
Because of that, there was aimless wandering in suffering.
That great gem, Amṛta,
cannot be found through searching,
but is realized to be the vidyā self-originating
from oneself.

The precious gem, Amṛta,
is not noticed when lost; it is noticed when found.
There is no substantial sign when it is lost;
when it is found, radiant joy is possessed.

Since it is realized to be the same state,
there is no difference between when it is found and when it
is lost.

If one has some condition such as illness, etc., which makes developing your
knowledge and understanding of the teachings difficult, Dzogchen has many methods
for addressing these issues.

Now, Dzogchen is traditional Buddhism. So a traditional buddhist should not be
skeptical of it. Why? Because it is fruit of all that one could wish for. As for the notion
that buddahood is defined by external signs such as a retractable penis and so forth, we
know very well that the Chan tradition rejects this, and the Dzogchen tradition also
rejects this. Why? Because this is rejected by the Vajracchedika, which is the common
source both traditions use to reject this idea. Unlike the Chan tradition however, the
Dzogchen tradition maintains that the signs are manifest from their potential internally,
and that at the time of death, when attaining liberation after the confines of the body
have been broken, one manifests them all, just a garuda hatches with all abilities fully
present, or a lion cub is born with the same. Since there is no occasion for rebirth after
rebirth where such external signs can manifest, their potential is developed without
being externally visible due to the a) the rapidity of the path and b) the fact that these
signs are a naturally perfected potential as kāyas and gñoses in our primordial state
from the beginning. They only require secondary conditions to manifest, just as a crystal
produces a band of color when exposed to sunbeams but otherwise seems colorless
and clear. Our body is that crystal, and these kāyas and gñoses already exist in our body
as a potential. This is why tantras like Hevajra state, "Great gnosis exists in the body, but
is not of the body." Also the potential for all of samsara and nirvana exist in our body as
well, including the potential for all buddhafiels, pure and impure alike. If we did not
have the potential for Sukhavati as a part of our basis, our continuum, we could never
take rebirth there, shinjin or not.

Zhen Li said:

Admittedly, from the ultimate perspective, we can dismiss all else as useless. However,
a Buddha knows the inclinations of beings and so manifests according to the karmic
inclinations of the sentient being. Upāya is the compassionate working of the Buddha,
and I would like to know why Dzogchen dismisses it.

Malcolm wrote:

Dzogchen does not dismiss them. You forgot, above, I mentioned there is a direct
approach and an indirect approach in Dzogchen teachings.

Zhen Li said:

The advantage of Pure Land, as I see it, is the embracing of upāya. This is why Hōnen
dismissed the typical objection (which you also raised) that the intellectual should not
debase himself by practicing Pure Land

Malcolm wrote:

There is no problem practicing Pure Land Buddhism, it is not an obstacle to practicing

Dzogchen teachings. In fact, practicing Dzogchen teachings will make Pure Land practice more effective, just as it makes Vajrayāna practice more effective or even simple śamatha and vipaśyanā. One does not have to wait to see buddhafiels at death, or in the next life. One can have a direct glimpse of them in this life, since a buddhafielf is nothing other than the potential of gnosés that already exists within oneself. The obstacle here is indulging in the erroneous rhetoric that beings of this age are so benighted as to be unable to do any other than hope for a birth in Sukhavati. Again, the Buddha states:

"The purity of his buddhafielf reflects the purity of living beings; the purity of the living beings reflects the purity of his gnosis; the purity of his gnosis reflects the purity of his doctrine; the purity of his doctrine reflects the purity of his transcendental practice; and the purity of his transcendental practice reflects the purity of his own mind."

The appearances of Sukhavati are pure only in so far as the person's vision is pure. Since a person's mind is innately pure, the realization of that original purity is sufficient for entering all buddhafiels at the same time everywhere without impediment.

Zhen Li said:

—rather, it is a method for the attainment of buddhahood by all.

Malcolm wrote:

Of course it isn't. Like all dharma paths, one has to cultivate roots of merit in the past to even meet the śrāvaka dharma let alone Mahāyāna, so slogans like "it is the path for everyone" are at base hollow. "Soteriological" realism suggests that only Buddhists, who of their own accord, have entered Mahāyāna are going to meet Pure Land, Dzogchen, Chan, Vajrayāna, etc. In general, Buddhadharmā only only for the karmically fortunate, hence the importance of reflecting on the preciousness of a human birth with eight freedoms and ten endowments.

Zhen Li said:

Despite this, people of different karma cannot be made to see things the same way, which is why I post this in the Pure Land forum.

Malcolm wrote:

I am not talking to all people, I am talking to you. You are a learned scholar, but, and I don't mean this to be disrespectful, you have built a conceptual box for yourself. You have become expert in some dogmas which vitiate the need for you to take responsibility for your own liberation in this life. You've shared that you didn't feel your ten years of Soto practice was fruitful. I am not saying this to use this against you, but with sympathy. I also don't quite believe you. Dogen's writings are among the closest expression in Japanese thought to Dzogchen teachings.

You claim Pure Land practice is for simple people without capacity, but in Dzogchen teachings we say, "One hundred butchers will attain liberation faster than a learned scholar" because of this point of direct perception. Shabkar states in his famed text, The Soaring Garuda (not the same as the text I previously quoted):

If this [Great Perfection] is practiced, all [fortunate ones] will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.
Even if one is skilled in all the explanations of the nine vehicles,
it is like telling a story of a distant place one has not seen;
one is even further from the stage of buddhahood than heaven is from the earth.

We like books, we think they provide a firm foundation, but reality, relying overly much on textual authority is like sailing a boat on a river, ignorant of where the sand banks are.

Anyway, enough. Good luck.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 10:16 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Konchog Thogme Jampa said:

The Pure Land Teaching is and always will be extremely important in this degenerate age doesn't matter what is debated here on Dharmawheel

Malcolm wrote:

All dharma teachings are important in this degenerate age.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 8:57 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Six month wrap,up,thread. TL;dr, Russia is an incompetent has been. Not a superpower.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 6:50 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Malcolm wrote:

Also, when you say "cognizant aspect" what is it do you mean, since cognizant, apparent and conscious all sound rather synonymous?

The commentary to String of Pearls Tantra explicitly identifies thugs rje aka rtsal as the instantiation of one's mind. This is also the case when Longchenpa distinguishes rtsal and rol pa in his presentation of bodhicitta, rtsal and rolpa, where rtsal is described as the mirror in which the subject and objects of rol pa appear, where he also dismisses the idea that outer objects do not exist, distinguishing appearances from apparent objects.

In addition there are other references to this in these commentaries that I mention. I prefer to follow what the ancient dzogchen commentaries describe.

Passing By said:

So, basically in the 17 Tantras system, tsal corresponds to thukje which is essentially one's present state while rolpa would be the term used to refer to manifest objects?

That is not how these things are presented in the commentaries of the seventeen tantras.

Yeah, looks like in ZZNG, tsal = rolpa according to Nyingma although I'm still not sure if in both schools, the meaning of "nature/clarity" differs. If you don't mind me asking, you have received ZZNG before right? Is the meaning different?

There is a serious amount of confusion about this point among western translators, who unintentionally conflate sarma terminology with Nyingma terminology. However, there is a text called Eighty Axioms which clearly describes the distinction between gsal and rig.

I practice both streams of Dzogchen and it would be very helpful if it was more obvious whether a lama in Bon was referring to the same thing as that Nyingma lama said or whether you have to forget what each of them said when you are following the other's teachings. Unfortunately, it looks like even the Bon terminology differs in meaning from that of the 17 Tantras even if words are the same

Malcolm wrote:

The meaning of the nature is different between sems sde and man ngag sde. In sem sde, ngo bo is rang bzhin and vice versa, i.e rang bzhin stong pa, ngo no gsal ba.

I have received some teaching on ZZNG, but have not examined this issue.

But in general, gsal ba is not the cognizant aspect. Stong, gal, and rig are inseparable, of course, but rig is related to nirmanakaya, whereas the other two are related to dharmakaya and sambhogakaya respectively,

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 6:41 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

Dems drank the Rep Kool Aid. They also divorced reality;

-Biden is the new FDR

-Covid is over

-Inflation was caused by \$1400 checks

-US sending billions to Ukraine to preserve democracy

-More cops make us safer

-Liz & Dick Cheney are resistance heroes

-The IRA is the most significant climate policy in history

-The US is the world's leading defender of Freedom of the Press

Question mainstream politics and they'll tell you to support the lesser evil. Question capitalism and they'll say it's better than any other system. Question the empire and they'll say it's better the US rules us than risk anyone else. It's all lesser evilism, in support of evil.

Maybe you are just evil?

kirtu said:

100%. Exactly!

KristenM said:

Side question, is labeling things, nations, or people "evil" actually right view? I'm just wondering if that's an appropriate term for Buddhists to use. I somehow don't think so.

Malcolm wrote:

The GOP? Definitely evil.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:09 AM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Passing By said:

The way I heard it explained in most detail (Zhang Zhung Nyengyud, but I don't think Bon and Nyingma differ much with respect to these three aspects of the Base) is that thugs rje (usually just called tsal in ZZNG) corresponds to the myriad manifestations and objects of perception, experience, thoughts etc, while salwa refers to the ability for stuff to appear in general in a spontaneous, naturally perfected manner ie the most fundamental conscious aspect.

Malcolm wrote:

That is not how these things are presented in the commentaries of the seventeen tantras.

Passing By said:

Is that the way Nyingma understands it also? (I heard Nyingma lamas describe salwa as the knowing presence; you described it above as the apparent aspect)

Malcolm wrote:

There is a serious amount of confusion about this point among western translators, who unintentionally conflate sarma terminology with Nyingma terminology. However, there is a text called Eighty Axioms which clearly describes the distinction between gsal and rig.

Passing By said:

Also, when you say "cognizant aspect" what is it do you mean, since cognizant, apparent and conscious all sound rather synonymous?

Malcolm wrote:

The commentary to String of Pearls Tantra explicitly identifies thugs rje aka rtsal as the instantiation of one's mind. This is also the case when Longchenpa distinguishes rtsal and rol pa in his presentation of bodhicitta, rtsal and rolpa, where rtsal is described as the mirror in which the subject and objects of rol pa appear, where he also dismisses the idea that outer objects do not exist, distinguishing appearances from apparent objects.

In addition there are other references to this in these commentaries that I mention. I prefer to follow what the ancient dzogchen commentaries describe.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 8:53 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

The kindest thing is to help them eliminate clinging from the root in this life, then they do not have to wait for some putative liberation later on.

Astus said:

"I will move the Western [Paradise] for you in an instant, so you will be able to see it right in front of you. ... the very form-bodies of people in this world are the city walls [of the Pure Land]. Your eyes, ears, nose, and tongue are the gates [of the Pure Land]. Externally, you have five gates, and within is the gate of the sensory mind. The mind is the ground, and the nature is the king. The king resides on the mind-ground, and the nature exists just as a king exists. When the nature goes, the king is absent. When the nature is

present, the body and mind continue. When the nature departs, the body disintegrates. 'Buddha' acts within the nature—don't look for it outside your bodies! When one is deluded as to the self-nature, one is a sentient being, but when one realizes the self-nature, one is a buddha. ... By illuminating the self-nature within, the three poisons are eliminated, and all the transgressions [leading to] the hells are dissolved in an instant. Clearly penetrating within and without, it is no different from the Western [Paradise]. If you do not cultivate in this fashion, how could you ever arrive there?"
(Platform Sutra, ch 4, BDK ed, p 39-40)

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 2:58 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

That knowledge also doesn't make me a Buddha.

Malcolm wrote:

Well, this is the difference between concepts (vikalpa) and direct perception (pratyakṣa). Dzogchen teachings assert even commoners can directly perceive their buddhanature in this life, right now, today, in this moment. They just need instruction, and that needs to be gained in person.

Zhen Li said:

We are deluded, so we need to undergo birth...

Malcolm wrote:

Not necessarily. Of course, regarding people who do not have the fortune of meeting Buddhadharma, let alone the vehicle beyond cause and result...well, to paraphrase Rick James, "Samsara is a hell of a drug."

Zhen Li said:

But it's always like the analogy of the birds in the Nirvāṇa Sūtra: you can see it out the corner of your eye, but not fully make it out in all its glory.

Malcolm wrote:

That depends not on a text, but what upadeśa one has received.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 1:29 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Advertising to sentient beings that they must put off their liberation for birth in a pure land is a disservice to sentient beings.

Zhen Li said:

This is not "putting off" liberation, it is attaining its assurance here and now.

Malcolm wrote:

It is putting it off, "This will happen later, so I can just continue to be deluded."

You wrap yourself in numerous contradictions by claiming on the one hand, that on the one hand mysterious blessings of Amitabha transcend time, but that sentient beings have to be open to his grace and on the other hand that buddhas and bodhisattvas are inactive.

You list these things but they are not contradictory.

They are absolutely contradictory.

Although you assert original buddhahood, you insist there are ordinary sentient beings

This is foundational to Mahāyāna sūtra discourse.

So if it's a dogma, you have to accept it? Come on, you are much smarter than that.

You do not actually accept original liberation, because if you did, you would automatically accept that Amitabha and sentient beings are nondual and that there is no Sukhavati that is some other dimension than these three realms

I never denied it.

You never addressed it. You still claim there is some birth somewhere at some later time, using death as the demarcation between this life and birth in a Sukhavati somewhere.

In your shinjin, there is still a goal to attain, even though this is clearly a deviation.

Shinjin is itself Dharmakāya.

It's still a goal, in your rhetoric. It is something you have to receive, not something which is already innate.

Your baseline assumption is that there is a subject who is obscured and an obscuration to purify; someone to take birth, and a place to take birth, thus your view is contaminated by holding the three spheres to be existent. Likewise, with your view of merit transfer from Amitabha, there is someone transferring merit, merit, and a recipient of merit. But in reality this not so, as the Vajracchedika points out.

That is about transformation and not fulfilled birth.

Meaningless distinction.

In this degenerate age, the only effective path is the path of direct perception. We do not have time to mess around with theories of sūtra and mantra, accumulation and purification, birth, cause and result, etc. These are all just proliferation.

The issue is that you are overestimating people's capacities to attain direct perception.

In reality people have different temperments, different tendencies and characters, and karmic roots. To give people something on which to cling, which ends up at the same end, is the most compassionate and approachable method.

That is telling people who are in a flash flood they should grasp at clumps of grass on the shore. I have the opposite opinion: there is no difference between sharp and dull in capacity, only a difference in karmic fortune.

Most sentient beings at present do not not have the karmic fortune to meet Buddhadharma, let alone Dzogchen teachings.

Liberation only comes about through recognizing one's primordial state, even in Sukhavati. Why wait?

People's clinging is exactly the cause of their deviations on the path. The kindest thing is to help them eliminate clinging from the root in this life, then they do not have to wait for some putative liberation later on.

If the foundational objection to the OP was about the speed of attainment of nirvāṇa upon birth, then surely having to wait until death for realisation, let alone longer after birth, is hardly objectionable. The path of birth in Amitābha's land is not the teaching of the Vimalakīrti sūtra—it does involve death and birth.

Above you claim to accept the fact that these three realms and Sukhavati are nondual. If this is the case, we are already in Sukhavati, therefore, all your distinctions between transformed birth, fulfilled birth, and so on are meaningless. You have built yourself a cage, it may be made of gold, but it is still a cage.

You might be content with a promise made in a book. Not all of us are content with promises we read in books.

The Sukhāvati Dharma is just an honest assessment of our condition here and now, and an admission that if we cannot do it here, we can do it there without fail.

Your assessment cannot escape being based in the causal Mahāyāna path since it derives from those sūtras, and the deviations of those teachings apply to your path.

Anyway, you have my interest and I will look more into this Soaring Garuda.

Anytime I can interest people in Dzogchen teachings, I am glad. And of course, the nice thing about Dzogchen teachings is that one does not have to change any practice one is doing, including Nembutsu. On the other hand, one's understanding of one's practice is sure to be radically altered when it becomes free of all goals, and so on, and is actually grounded in the fact of primordial buddhahood as a fact of direct perception, rather than a theory of the same.

All afflictions are just pristine consciousness.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 12:39 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Thus, there is no basis for your claim which distinguishes buddhas and commoners. That distinction is false and cannot be established.

Zhen Li said:

I do not disagree with any of the quotes you provide, but clearly there is a need for upāya. Even you admit that there are provisional texts. If so, why are there beings who need provisional texts? Why are there those who don't realise they are buddhas?

Malcolm wrote:

I provided the answer above already: sentient beings are sentient beings because they delude themselves, they are not deluded by another, and therefore, their liberation can never be other-dependent.

Zhen Li said:

liberation requires compassionate means

Malcolm wrote:

Liberation requires recognition that one's mind is already dharmatā, and that everything has always been in a state of uniformity. The Soaring Garuda states:

The nature of primordial buddhahood exists as direct perception,
but like the example of the form of a shadow, conceptuality about that arises.

There is only one means to liberation, everything else is a deviation:

The bliss of perfection free of activities is accepted because there is no desire.

The commentary continues:

Since the undeceived method is free from activities through the topics of the perfections and does not accept anything, not wishing to attain freedom because suffering is not perceived is the sublime method of attaining freedom.

The wish of someone, who is already liberated, for liberation is itself a deviation. Liberation is not an attainment, it is a recognition. Obscurations are not substantial. As it is said by Nāgārjuna and others:

Here, there is nothing to add,
nor is there something to remove.
Correctly see the real.
Seeing the real is liberation.

Advertising to sentient beings that they must put off their liberation for birth in a pure land is a disservice to sentient beings. You wrap yourself in numerous contradictions by claiming on the one hand, that on the one hand mysterious blessings of Amitabha transcend time, but that sentient beings have to be open to his grace and on the other hand that buddhas and bodhisattvas are inactive. Vajrasattva states:

The three times are single, undifferentiated,

not arisen from the beginning, without earlier and later,
due to being single because of being pervaded by dharmakāya,
the primordial nature of greatness abides because of the greatness.

The Soaring Garuda states:

There are no phenomena to add because one kāya pervades all.

Although you assert original buddhahood, you insist there are ordinary sentient beings; you make erroneous distinctions between the two truths and so on. You do not actually accept original liberation, because if you did, you would automatically accept that Amitabha and sentient beings are nondual and that there is no Sukhavati that is some other dimension than these three realms. The Soaring Garuda again:

Since there is no object to attain, there is nothing other than the three realms.

Because the three realms themselves have attained buddhahood already in the essence of natural perfection, it is ascertained that a result generated by a cause is not a separate object to be attained.

Even relying on the tenth bhumi is an obstruction to awakening.

The seeking that relies on the path method of the tenth bhumi of the causal bodhisattvas and the wish to attain by relying on the tenth stage of outer, inner and secret secret mantra does not see the place that is free from being traversed.

The extremely rapid wisdom is free from all thoughts.

That being the case, because the self-originated wisdom, the basis of everything, is free from gradual progression, it is more rapid because of emphasizing nonprogression through mere seeing. Since that is free from all goal-oriented apprehension of objects and apprehending subjects, it is very special because there is no obscuration to purify.

In your shinjin, there is still a goal to attain, even though this is clearly a deviation. Your baseline assumption is that there is a subject who is obscured and an obscuration to purify; someone to take birth, and a place to take birth, thus your view is contaminated by holding the three spheres to be existent. Likewise, with your view of merit transfer from Amitabha, there is someone transferring merit, merit, and a recipient of merit. But in reality this not so, as the Vajracchedika points out.

This does not apply only to you, this applies to all paths of cause and result. People don't need to do anything other than relax and allow their obscurations to vanish, just as turbid water becomes clear when the particulate settles out. And obscurations are no different than dharmatā, they emerge from dharmatā and vanish into dharmatā just as clouds emerge from the sky and vanish into the sky or waves in the ocean, without coming or going anywhere, they have no substantial nature.

Honestly, you resemble the guy who carries the oar, even though you left the boat at the bank. And since there is no other shore in reality, you don't even need a boat. All you need to do is discover your own nature and then help others see their own.

If one accepts original liberation, encouraging people to enter paths of cause and result is like telling someone who is holding an apple that they still need to go pick an apple in order to be able to eat the one they are already holding.

In this degenerate age, the only effective path is the path of direct perception. We do not have time to mess around with theories of sūtra and mantra, accumulation and purification, birth, cause and result, etc. These are all just proliferation.

It is precisely because we live in a degenerate age that the best path for sentient beings is the path where they recognize there is no difference between afflictions and gnosis, that there is no "better place" than the three realms, etc. This is exactly the message the Buddha gives in the Vimalakīrti Sūtra 's first chapter. Amitabha's pure land is exactly the same as this billion world realm.

It may make us feel more secure to pray to a powerful being, accept what we infer as their blessings, etc. But in reality, we are already complete with nothing more to add, neither samsara nor nirvana exist, we just need to meet teachers who have this knowledge and then we can realize this ourselves without any effort at all in this life, or at worse, in the bardo or the next life, without ever having to be concerned about returning to samsara.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 10:40 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

As for the state of this age, that is not my claim, but the claim of the Mahāsaṃnipāta sūtra and others. As for Atiyoga, this is another Atiyoga.

Malcolm wrote:

There are lots of sūtras, that vast majority of them provisional.

As for your claim that your tenet is equivalent to ati yoga, no, since you keep insisting on a hard demarcation between buddhas and commoners, based on your "liberative realism." Since there are no saviors in Buddhism we really ought to avoid the term "soteriological."

Atiyoga offers another kind of liberative realism, one is already liberated, one simply needs to get out of one's own way to discover this. The Inner Potential again:

Nondual great bliss is the continuous practice of sentient beings,
though demonstrated as a mistaken path by the deluded.
Since there is no duality in the great path demonstrated above,
the one who understand sameness is the lord of all buddhas.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 10:34 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Astus said:

To say that there is no cause for liberation means that it can never happen, everyone is eternally without any freedom from suffering.

Zhen Li said:

You are mixing conventional and ultimate.

Malcolm wrote:

Mañjśrīmitra writes:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

And Mipham asks, "In reality, where is there a "relative and ultimate" that are inseparable as the two truths?"

Zhen Li said:

This is simply a question of soteriological realism. In the Pure Land tradition it is admitted that Buddhahood is impossible by the power of the ordinary being, the conventional level. Awakening is always on the side of Buddha Nature. This is the gist of the Nirvāṇa Sūtra.

Malcolm wrote:

This proves the Nirvana Sūtra is a provisional text.

Zhen Li said:

Buddhas and bodhisattvas are ultimately inactive.

Malcolm wrote:

Then you have refuted your own tenet, and you must accept the consequence that there is no other power.

Zhen Li said:

Their appearance of action and cultivation is what happens when their activity comes in contact with our limited minds.

So, from the side of awakening, it is realised very much that in fact the curtains are actually opened by the Buddha. The appearance of needing to open is only something manifest to our unawakened cognition.

This power to open the curtains is illustrated in narrative form by Dharmākara's ten aeons of cultivation, and the wholesome roots which he dedicates to us for our birth. On the other hand, Amitāyus' life is infinite and he is the primordial Dharmakāya. Conventional and ultimate interacting.

Malcolm wrote:

Buddhahood does not exist, apart from delusion, as Mañjuśrīmitra writes:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Zhen Li said:

To express it in conventional terms, then, the weight of our karmic evil is so heavy that we can never attain buddhahood.

Malcolm wrote:

To express it in conventional terms, as above, there is no buddhahood outside of sentient beings. The Inner Potential states:

In the dhātu of all outer and inner phenomena,
the pure experiential field,
Buddhas and sentient beings are nondual,
how can there be fabrication with a path?

...

Deluded by the immature, because one is been placed on a path of conceptual Dharma practice

it is not the path to traverse, at no time will one becomes realized.

How can dharmatā be found by seeking Dharma?

Thus, there is no basis for your claim which distinguishes buddhas and commoners. That distinction is false and cannot be established.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 9:56 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

Right, so the value in Pure Land practice is that this can be done equally by the kind of person who can understand what you just wrote, and an illiterate peasant.

Malcolm wrote:

The value of what I wrote is that it can be understood by anyone.

Furthermore, since our obscurations are not caused by some other being, likewise our liberation can not be caused by some other beings, nor can some other being act as a condition for our liberation. Liberation can only be self-liberation, whether that occurs in this life, the bardo, or a buddhafiield. And that self-liberation will never be a result of effort, or causes and result. As Vajrasattva says:

Liberation is self-originated, not from another.

And the Soaring Garuda states:

The nature of primordial buddhahood exists as a direct perception.

The commentary states:

Since the all migrating beings of the three houses are embraced within wisdom that lacks a center or periphery from the beginning, there is no one else to designate a buddha, buddhahood exist as a direct perception of one's vidyā.

Therefore, no distinction needs to be made between buddhas and ordinary beings, since direct perceptions are not dependent on words and concepts, and buddhahood is immediately attainable in this life without effort.

I only mention this because you keep insisting that beings of this age are so benighted that they cannot understand anything. This is not true, and Atiyoga has an opposite narrative.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 9:06 PM

Title: Re: Current state of the Democratic party

Content:

Tao said:

It's interesting (caucus) but it seems it's used only in a minority of states... ¿15 over 50? (forgive me if I'm wrong I just searched fast)

Malcolm wrote:

Again, you misunderstand. To caucus in this context means "to vote with." Not a formal state caucus.

Tao said:

But apparently is just a patch to soften a very monopolistic system (which in part proves its deficiencies). The fact is that you live in a country with mostly only two parties to choose and that creates a very poor democracy system. And I'm sure is part of the problem with USA politics. The more you can effectively choose and have a direct vote, the more democracy you will find.

Malcolm wrote:

I live in Massachussetts. I do directly vote for my senator, representative, as well as local state senators, etc. And in my town, every decision is taken by direct vote.

Tao said:

You dont need a caucus if every party can have the fair and direct results from the voters.

Malcolm wrote:

You did not understand the range of usage of the term "caucus." There is the formal caucus system, which is horribly unwieldy and time consuming; then there is the practice of those who belong to third parties or being independent (Bernie Sanders, Angus King, etc.) who vote with either one or the other of the two major parties.

Right now, there is push by moderate Democrats and moderate Republicans to create a third, centrist party, because the Republican Party has been completely taken over by fascists at the top, and a lot of people on the right, who are not fascists are freaked out by progressives in the Democratic party and disgusted by the fascist takeover of the GOP.

In reality, there are four factions in the US party politics: social and fiscal conservative Republicans; socially liberal, fiscally conservative Republicans; right-leaning Democrats, and Progressive Democrats. Joe Manchin and Sinema are right-leaning Dems. The fascists who now control the GOP are a small minority, but they have a lot of money.

The problem with our system is 1) the amount of money in our politics, not the two party system; 2) lack of civic education about how our government is actually supposed to work; and 3) the willingness of a portion of our electorate to raise up a tyrant due to that ignorance. This happened in Ancient Greece as well, with the tyranny of Pisistratus.

Your info graphics do not show the nuances at play in our system. It is not as cut and dried as you imagine things.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 8:02 PM

Title: Re: Current state of the Democratic party

Content:

Tao said:

>There is nothing to prevent that from happening in our system. These "third" parties simply do not get votes, except rarely, on a national scale in general elections. They are mostly effective at a local level. And when there are successful candidates from these parties, they tend to be coopted, for better or worse, by the two big parties. Kirsten Sinema is an example, started as a Green, moved to the Dems, and is now a DINO. AOC is another example, started as a Democratic Socialist, but is now a Dem.

Oh, is not that easy, it's very different in Europe, in your system the whole country is from a party, in Europe every country or region apports politics in proportion to the voted.

Malcolm wrote:

Again, thus is just how things have worked out. The party system is not in the constitution. For example, I normally vote with the Dems, but I have voted Green in the past as well.

Tao said:

That means that a party in USA has to WIN a whole country to have any representation.

Malcolm wrote:

Again, thus not baked in, it is just how our party system has evolved.

Tao said:

In Europe you just need to win a congressman in a country and you will have representation.

Malcolm wrote:

It's the same here. For example, Sanders in an independent.

Tao said:

No one starts a party and Wins a whole country, that's very very rare.

Malcolm wrote:

Again, it is not baked in. It's just that so far, since Lincoln, no third party has garnered enough support to field a candidate who can win a national election.

Tao said:

In USA the winner of the voting (maybe with 51% of the votes), will bring the 46 to the congress,.. and that's all. No other party will be represented. That's kind of a monopolistic rule...

Malcolm wrote:

That's not how state elections work. You've been misinformed. State elections send congressman to congress, not parties. If a third party gains enough votes, they will

caucus with another party, and get a candidate elected, for example, AOC. She is a member of the Democratic Socialists of America, who generally caucus with Democrats, and who are trying to move the a Democratic Party to the left.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 6:22 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

That is not what is occurring.

Malcolm wrote:

Then you are not explaining it very well.

The problem isn't liberation; the problem is affliction. It may be the case that sentient beings are not inherently afflicted (original liberation); it is also the case that they are not inherently omniscient.

"There is no such thing as an "ordinary being," just buddhas with temporary obscurations."[/quote]

Correct, there is no contradiction between those two statements.

If sentient beings are inherently buddhas, why is their store of merit and gnosis also not complete? This is a contradiction in your theory.

"There is no such thing as an "ordinary being," just buddhas with temporary obscurations."[/quote]

Correct, their two stores are complete, but they are temporally obscured; their stores of merit are latent.

You assert these originally liberated beings need an infusion of merit from the Buddha to take birth. There is no contradiction in my position, but there remains one in yours.

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvati if we are willing to accept it.

Malcolm wrote:

How is this necessary at all, since all sentient beings are inherently buddhas, unless by "liberation" you mean something other than buddhahood.

I would say that it is from the deluded perspective (ours) that we consider buddhahood to be attained upon birth. But upon attaining buddhahood, this temporal duality drops away.

This says nothing more than Haribhadra's observation that that when buddhahood is

realized, one realizes one was never not a buddha.

So you are basically claiming, from a deluded perspective, things like merit transfer and so on are necessary to take birth, and that merit transfer depends on a kind of prasannacitta, but that in reality it is all illusion. Why bother with nembutus or shinjin at all, when understanding that there is nothing apart from dharmatā is sufficient for buddhahood in this life, since that is illusory too?

Second, this perception of a mistaken field of experience by the six kinds of migrating beings with misconceptions is the correct path which is not traversed, the meaning of primordial buddhahood just as it is since self-originated pristine consciousness that is unfabricated and unsullied self-appears. As it is said:

Also the appearances of the six destinies
must be understood as the first path

If that is realized, because of just that, one arrives without having traversed [a path].

What is the path free of effort?

"That being the case, through there is a meditator, he does not engage in mentation about the object, dharmatā, not even using the word "meditation". Since the mind essence is whatever dharmatā is, intrinsically never stirring from intrinsic clarity is called "meditation" conventionally, but it is ascertained to be objectless. Just like space, intrinsically never stirring because there is no inside or outside, the mind neither extends or withdraws, there is nothing to negate or prove, there is no arising and entering, there is no hope and fear, there is no gain or loss, there is nothing clear or unclear, there is no activity of concentration to perform.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 5:10 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

Birth doesn't create the wisdom, it's inherent in liberation which is original.

Malcolm wrote:

The problem isn't liberation; the problem is affliction. It may be the case that sentient beings are not inherently afflicted (original liberation); it is also the case that they are not inherently omniscient.

Zhen Li said:

Merit brings about birth, birth brings about liberation. But the transfer of merit doesn't

directly cause liberation.

Malcolm wrote:

If sentient beings are inherently buddhas, why is their store of merit and gnosis also not complete? This is a contradiction in your theory.

Zhen Li said:

The Pure Land has no conditions to bring karmic seeds to fruition. The Buddha's light of wisdom emerges (see above) and directly eliminates the darkness of delusion.

Malcolm wrote:

How is this necessary at all, since all sentient beings are inherently buddhas, unless by "liberation" you mean something other than buddhahood.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 4:59 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Astus said:

Karmic bonds are severed at the end of one's life.

By what? Merit transference does not eliminate karma. Wisdom is not produced to cut off afflictions. What could do it then?

Malcolm wrote:

Correct. It does not even actually transfer (if it did, it would be compounded, impermanent). If it did, all sentient beings would have a full store of merit at all times, because out of their compassion, all buddhas would always transfers their infinite merit to everyone, and if this were effective as claimed, all sentient beings long ago would have attained buddhahood already. Primordial buddhahood is useless if one's afflictions are still in play.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 3:42 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Zoroastrianism.

Zhen Li said:

Scriptural quote?

Malcolm wrote:

I didn't say that "the Paradise in the Avesta," I pointed to the Persian walled gardens, which were hugely influential in that region, and demonstrably, on Buddhist writing

about buddhafiels and so on. As I pointed out, it is not that this is how they actually look, but it is hard for a limited human mind to comprehend such things.

Zhen Li said:

And supposedly they didn't have gardens in India? Jetavana, Venuvana, Rsipatana, Lumbini, Kapilavastu, Vaisali etc.

Malcolm wrote:

All based on the Persian model.

Zhen Li said:

think the Persian idea of the garden has several differences from the Indian idea.

Malcolm wrote:

You mean like a pond in the middle, four squares, a checkered ground, fruits trees, birds, etc., which is precisely described in a hundred visualization texts?

Zhen Li said:

There's no doubt continuum and trade between the west and India, all the way to the east, and I think that arts and cultivation spread this way, but just to pass it all off as Zoroastrian as if to suggest that means it doesn't matter is lazy history writing (which also has the effect of treating culture and religion as a discrete phenomena rather than transcultural and continually changing and being porous, as if something done by non-Buddhists is not something that cannot also be fully Buddhist and is therefore less authentic).

Malcolm wrote:

I think the problem is that you think of Persian culture as "over there" and Indian culture as "over here" without recalling the broad area of central Asia where they freely mixed, but which was largely culturally Persian, inhabited by people's who spoke dialects of "Persian", and who were largely adherents of Mazdaism until the Greeks arrived.

Zhen Li said:

From the perspective of the Pure Land tradition, the transformed land appears in the way it does for very good reasons, and each feature has symbolic meaning and didactic function.

Malcolm wrote:

Of course it does. It isn't movie script after all. But if it is symbolic and didactic, it isn't literal.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 2:30 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Or both borrowed from the Zoroastrian playbook, since layout and features of Sukhavati resemble nothing so much as an idealized Persian pairidaêza

Zhen Li said:

The Zoroastrian connection is worn out and faulty. Paradise in the Avesta does not resemble Sukhavati, and isn't actually very descriptive at all. The Zoroastrian dualistic ideology doesn't fit well with any form of Buddhism, but Buddhism came to prosper alongside Zoroastrianism for a time. For all their co-existence, there is a surprisingly little amount of crosspollination.

Malcolm wrote:

I didn't say that "the Paradise in the Avesta," I pointed to the Persian walled gardens, which were hugely influential in that region, and demonstrably, on Buddhist writing about buddhafiels and so on. As I pointed out, it is not that this is how they actually look, but it is hard for a limited human mind to comprehend such things.

I personally think you are vastly underestimating the effect of Persian culture on central Asian Buddhism.

Zhen Li said:

Pure Land descriptions abound in Buddhist literature, and from a literary history perspective, they are clearly a Mahāyāna development and went onto influence garden literature in later Sanskrit works. Sukhāvātī is one among many such descriptions, resembling closely most other Buddha Fields, including those in the non-Mahāyāna Apadāna. There really isn't a clear non-Buddhist precedent for this and the Sukhāvātivyūha and Aṣṭasahasrika manuscripts come out with these descriptions at about the same time. Also, the Sukhāvātivyūha makes clear that this is a manifestation, whereas western ideas of gardens are ones of cultivation of actual life, with real and not manifested animals.

Malcolm wrote:

I think you are overlooking an important cultural point.

Zhen Li said:

On the more fundamental level it is seeing one's nature as an ordinary being in relation to buddha nature.

Malcolm wrote:

There is no such thing as an "ordinary being," just buddhas with temporary obscurations.

Zhen Li said:

While I am not saying faith is an agent, I would to know what pre-Buddhist teachings of liberation by faith exist.

Malcolm wrote:

Zoroastrianism.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 12:15 AM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

shagrath said:

It makes perfect sense. Thank you very much.

Method aside do lhun grub pointing out in mahamudra and dzogchen mean the same and point out to same quality?

Malcolm wrote:

No. Lhun grub in mahāmudra refers to appearances in general, or one might say that clear and cognizant (gsal rig) aspect of the nature of mind.

Passing By said:

Is this the same as the nature, rangzhin salwa, in Dzogchen?

Malcolm wrote:

No. Rang bzhin gsal ba does not refer to clarity and cognizance (gsal rig). In Dzogchen, it is thugs rje which is the cognizant aspect of the basis. Rang bzhin gsal ba which refers to the apparent aspect of the basis, just as ngo bo ka dag is the empty aspect of the basis.

Because Kagyu Mahamudra, Dzogchen, and Lamdre, etc. use very similar terms, it is easy to get confused on this point. But in each system there are subtle differences in the way these terms are used which causes people to err by conflating one system with another.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 12:04 AM

Title: Re: Current state of the Democratic party

Content:

DNS said:

There's no perfect system, but I think the rank-choice-voting is worth a shot, for U.S. politics.

Malcolm wrote:

100% opposed. It leads to uncertain outcomes, as you point out.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:46 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

So Garab was contemporaneous with Licchavi Vimalakirti?

Malcolm wrote:

Vajrahe was not a contemporary of the Buddha. Namkhai Norbu Rinpoche dates Vajrahe's (as Grab Dorje's name is represented in the earliest Nyinthig literature) birth to 55 C.E. How he arrives at that date is a little opaque, as he follows the Sems sde lineage of 21 masters, but even here, it is only seven generations deep (three masters per generation).

Kai lord said:

Quite confusing. Then how did Mañjushrimitra receive verbal teaching on Dzogchen from him in human form if they were centuries apart?

Malcolm wrote:

There are two Mañjuśrīmitras in the Sems sde lineage. The second is considered to be the emanation of the first.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:42 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvātī if we are willing to accept it.

Malcolm wrote:

Sorry, but to me, this sounds like Christianity. "If you let Jesus into your heart, you will be born in his kingdom."

Zhen Li said:

The gospels more than likely came after the Sukhāvātyūha. As Christianity developed, it more than certainly borrowed some things from the Buddhist playbook.

Malcolm wrote:

Or both borrowed from the Zoroastrian playbook, since layout and features of Sukhavati resemble nothing so much as an idealized Persian pairidaêza, a walled garden, in the form of the <https://en.wikipedia.org/wiki/Charbagh>, the earliest known example being that of Cyrus the Great's. Of course, this can be chalked up to the limitations of the human ability to comprehend the scope and nature of pure buddhafiield, whether cultivated or natural. Further, the idea of liberation through the agency of faith in another is a great deal older than Buddhism, which is what you fundamentally appear to be advocating. That's fine, and you can make fine distinctions between this and that as you like, but that's what it looks like from the bleacher seats.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:01 PM

Title: Re: Current state of the Democratic party

Content:

Bristollad said:

I think America would benefit getting some younger politicians, you know, ones who aren't old enough to be great grandparents

Tao said:

Always thought that USA will be a lot better if it was possible to change your voting system so more parties can be in your congress..

Malcolm wrote:

There is nothing to prevent that from happening in our system. These "third" parties simply do not get votes, except rarely, on a national scale in general elections. They are mostly effective at a local level. And when there are successful candidates from these parties, they tend to be coopted, for better or worse, by the two big parties. Kirsten Sinema is an example, started as a Green, moved to the Dems, and is now a DINO. AOC is another example, started as a Democratic Socialist, but is now a Dem.

You to understand the two parties are actually like your coalitions. They are in fact composed of various factions with competing interests.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 10:49 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Yes already noted that (see above). If anyone knows what yidam Jñanasutra and Garab practice, feel free to add to the list.

Malcolm wrote:

Garab Dorje transmitted many yidam practices, such as Yamantaka, Hayagriva, Vajrapani, Vajrasattva, etc. He did not practice any of them. Buddhas don't require practice.

Kai lord said:

So Garab was contemporaneous with Licchavi Vimalakirti?

Malcolm wrote:

Vajrahe was not a contemporary of the Buddha. Namkhai Norbu Rinpoche dates Vajrahe's (as Garab Dorje's name is represented in the earliest Nyinthig literature) birth to 55 C.E. How he arrives at that date is a little opaque, as he follows the Sems sde lineage of 21 masters, but even here, it is only seven generations deep (three masters per generation).

But in the early Nyinthig literature, the Buddha's parirvana is dated nearly a century later than the standard scholastic presentation of 407+- BCE., etc., but none of these accounts are reliable. Modern scholars like to place Garab Dorje in the mid-7th century.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 10:41 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvati if we are willing to accept it.

Malcolm wrote:

Sorry, but to me, this sounds like Christianity. "If you let Jesus into your heart, you will be born in his kingdom."

Author: Malcolm

Date: Monday, August 22nd, 2022 at 7:15 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

We can speculate about that. Like twelve Buddhas of dzogchen, Garab dorje, Shri Singha, Jñanasutra, Vimalamitra, Vairotsana, etc. Here are the names straight off from my head. Feel free to add to the list.....

yagmort said:

just to note, Vimalamitra transmitted Vajrakīlaya to Nyak Jñānakumara, so Vimalamitra

is not on the list.

Kai lord said:

Yes already noted that (see above). If anyone knows what yidam Jñanasutra and Garab practice, feel free to add to the list.

Malcolm wrote:

Garab Dorje transmitted many yidam practices, such as Yamantaka, Hayagriva, Vajrapani, Vajrasattva, etc He did not practice any of them. Buddhas don't require practice.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 5:52 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

???

What's the point of this?

cloudburst said:

I should also mention that

Malcolm wrote:

Even Migtsema can be a Dzogchen practice, if one understands the principle of the three vajras and their relationship to the three family protectors. After all, the very first text, after his namthar, in the Lhasa edition of Tsongkhapa's collected works is a Dzogchen text.

cloudburst said:

The Dzogchen text you reference here also states that it is "essential to meditate on the mystic deity (yidam)"

Malcolm wrote:

Some people need to rely on an indirect method to realize the meaning of Dzogchen. Mipham comments on this indirect method discussed in Mañjuśrīmitra's Cultivation of Bodhicitta:

2.8 The explanation of the method for realizing the definitive meaning with the indirect method:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable and after binding the three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the

essence [mantra].

If it is asked, “What is the method for realizing the definitive meaning through the indirect method?” since nonactivity is illustrated with the activity of fabricated efforts, like pointing at the moon with a finger, also awakened mind correctly grasped through a symbol will accomplish awakening because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is “great awakening.” Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

In that case, this which is to be explained is the basis or cause of the meditation that generates ultimate awakened mind itself. If it is asked what that is, it is samadhi and mudra.

Now then, through the power of cultivating the three samadhis of suchness, universal illumination and the cause, [14/a] one will be stable, and not carried away by negative conditions. After the meditation of binding the three symbolic mudras of buddhahood—the body (mahāmudra), the mind (samaya mudra), and the activities (karmamudra)—generate the mind as the great dharmamudra (the symbol of speech). One should then meditate the recitation of the essence mantra.

If one meditates generating the thought that the samadhis and the mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one’s mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one’s continuum is blessed by the deity of pristine consciousness.

This is more or less the approach of the elaborate Chime Phakma Nyinthig. There is also, in the root text, and indication of an Anuyoga approach, as well as topics more directly proper to Dzogchen specifically.

So what is the direct approach? Again Mipham comments:

2.7.2.1

Nothing is to be abandoned with regard to the emergent or the non-emergent. A foundation of mind is not erected. There is nothing to realize.

Even the slightest movement which is not Mañjuśrī is [Mañjuśrī]; there is no abiding there.

Because a ground on which to meditate is not attained, nothing is attained by meditating.

Those consciousnesses that are the domain of the mind are the dharmatā of phenomena.

Meditate on this supreme path that is free from aspects and also free of best or worst.

Nothing is to be abandoned with regard to the emergent. A foundation of the mind is not erected for the non-emergent. There is nothing to realize through the perception of a

result or a true meaning.

If it is asked why nothing is abandoned, since there is no pain in dharmatā, it is gentle [‘jam, mañju]. Since it is glorious, if that [dharmatā] is realized, it is “glorious [dpal, śrī].” If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

Because a ground on which to meditate cannot be attained, who will attain a result by meditating on something? [12/b] Dharmatā is the phenomenon of any of the mental concepts (of any appearance of an aspect) that arise from that consciousness (which is the domain of the mind). Since all domains are not apart from dharmatā, anything whatsoever appearing here is faultless.

If it is asked, “If there are no faults, for what reason are there sentient beings?” it is because they grasp various signs as true. In order to explain that there is no samsara if there is freedom from the aspect of clinging to true signs, because all phenomena are free from all aspects of signs, there is no grasping to any phenomena. Meditating without the aspect of accepting and rejecting, for example “This is the best and this is the worst,” is the supreme path. Meditate continually on the path like this.

The actual path of Dzogchen, which has nothing to do with the two stages, is just as stated above.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 1:21 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

???

What's the point of this?

Author: Malcolm

Date: Sunday, August 21st, 2022 at 2:51 AM

Title: Re: Twenty Void Eons

Content:

Sādhaka said:

I see. Then there are twenty antarakalpas or intermediate eons, that would be the closest Buddhadharma equivalent to the pralayas or mahapralayas of non-Buddhist Indian Dharma?

For reference, that may help those who are not familiar with these topics:

<https://www.dharmawheel.net/viewtopic.php?p=337519#p337519>

Malcolm wrote:

It's all laid out in the Kosha.

Author: Malcolm

Date: Sunday, August 21st, 2022 at 1:29 AM

Title: Re: Twenty Void Eons

Content:

Sādhaka said:

[Mod note: This question was split from the topic "Where to get clear/detailed teachings on Buddhist cosmology, from hells, to dragons, asuras, garudas, deva realm & more?"]

A question for Malcolm: You've mentioned the twenty void eons. This would be pralaya or mahapralaya yes? Although why/how twenty? Is this explained in general Buddhadharma cosmology or cosmogony, or are the twenty void eons only mentioned in the Dzogchen Tantras?

Malcolm wrote:

These are mentioned in general buddhist cosmology. Dzogchen in fact departs very little from the presentation of cosmology found in Abhidharma. As far as I know, the terms pralaya, etc., are not used in Buddhist cosmological texts.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 11:13 PM

Title: Re: Why are there so many versions of a deity practice?

Content:

conebeckham said:

First, it's important to understand the sarma/terma distinction---many Dzambhala practices are Terma revelations.

Then, even within one lineage or transmission of a given deity or mandala, you may find various masters composing sadhanas that may differ a bit.

Nalanda said:

Yeah but why tho? Why so many variations of either sarma/terma/sadhanas?

Malcolm wrote:

Lots of valleys.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 11:06 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Malcolm wrote:

Lhun grub means something different in mahamudra and Dzogchen. For example, it is commonly said in Dzogchen that trekcho is view of the basis, ka dag; thogal is the path, lhun grub.

What astus says is not exactly wrong, but it isn't quite perfect either. In mahamudra there is no direct method for working with so-called "wisdom appearances," so mahamudra throughout does not really go beyond trekcho. The actual meaning of the term lhun grub is "not made by anyone" and "effortless," depending on context.

shagrath said:

It makes perfect sense. Thank you very much.

Method aside do lhun grub pointing out in mahamudra and dzogchen mean the same and point out to same quality?

Malcolm wrote:

No. Lhun grub in mahāmudra refers to appearances in general, or one might say that clear and cognizant (gsal rig) aspect of the nature of mind. The words are the same, but the meaning is very different. Different systems, different paths, and thus, different terminology. Part of the confusion is that early Mahāmudra translations used a lot of Nyingma terminology, but to a different purpose.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 8:20 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

The point in Pure Land is that its power is manifested through Dharmākara's vows and brings people to a point where they can realise it themselves. Buddhānubhāvena (by the Buddha's power) is how many people achieve all sorts of things in the sūtra literature—the realisation, however, is for themselves alone and not forced upon them by the Buddha.

Astus said:

In that case why wouldn't Sukhavati be a so called 'training ground'? It provides an optimal state of existence for beings to attain awakening.

To overcome reliance on self power is to directly see one's true nature.

Then no reason to talk of any other power, since, as you stated above: 'everyone is liberated when they realise Buddha Nature'.

Malcolm wrote:

There is no reason to talk about self power either, since self and other are just grasping dualistic extremes.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 8:11 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

shagrath said:

In 9th Karmapa's Ocean of Definitive Meaning there are 4 pointing outs within appearances:

- 1) All phenomena come from mind
- 2) Mind is emptiness
- 3) Emptiness is spontaneous presence
- 4) Spontaneous presence is self-liberated

Mingyur Rinpoche said that 2nd transmission is ka dag aspect. I saw on Ranjung Yeshe dictionary translates spontaneous presence as lhun grub. So I would guess that 3rd and 4th transmission are lhun grub aspect. Just like two aspects in dzogchen pointing outs.

If Mahamudra also has both ka dag and lhun grub aspects, how come there is no thod rgal in tradition?

Thank you.

Malcolm wrote:

Lhun grub means something different in mahamudra and Dzogchen. For example, it is commonly said in Dzogchen that trekcho is view of the basis, ka dag; thogal is the path, lhun grub.

What astus says is not exactly wrong, but it isn't quite perfect either. In mahamudra there is no direct method for working with so-called "wisdom appearances," so mahamudra throughout does not really go beyond trekcho. The actual meaning of the term lhun grub is "not made by anyone" and "effortless," depending on context.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 6:56 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

The great compassion of the Buddhas is for those that suffer most. It is greatly urgent to

rescue those drowning in the water, but what need is there to save those who are already standing on the other shore?

Malcolm wrote:

If this were true, all hell beings, pretas, and animals would immediately be liberated into Sukhavati, but they are not. Buddhas cannot liberate anyone, all they can do is show a path. Without a precious human birth, liberation is not possible.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 5:57 PM

Title: Re: BDK Digha Agama Volume 3, Page 162

Content:

Nalanda said:

The Buddha continued:

...

Only the nāga king of

Anavatapta Lake has no trouble of this kind, because garuḍas that try to enter the lake all perish. Hence, the lake is called Anavatapta, which in Chinese means “absence of feverish agony.”

This is the Buddha talking.

Why did it say "in Chinese" there?

Malcolm wrote:

Translator gloss.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 2:53 AM

Title: Re: Can you dedicate merit to people who died several years ago?

Content:

Boomerang said:

does dedicating merit to them several years later still work? What if they're reborn as a human or animal?

Malcolm wrote:

Yes, and yes.

Author: Malcolm

Date: Friday, August 19th, 2022 at 10:39 PM

Title: Re: Recent informatuon on Michael Gregory

Content:

gelukman said:

Any one have more insight into Michael Gregory lamahood?

Malcolm wrote:

<https://www.facebook.com/michealgregorymindfulness>

Author: Malcolm

Date: Friday, August 19th, 2022 at 2:20 AM

Title: Re: Hindu Temple closed for Buddhist Statue

Content:

Crazywisdom said:

It would be great if India was restored to it's Buddhist origin. Those dang Brahmins took over and messed the place up!

Kim O'Hara said:

Ummm... by that logic, it would be great if India was restored to it's Vedic origins. Those dang Buddhists took over and messed the place up!

Kim

Crazywisdom said:

India doesn't have Vedic origins. That's fake news.

Malcolm wrote:

True. Proto-Indo-Iranian tribes seem to have originated in the Sintashta culture (2050-1900 BCE), around the Caspian Sea. They split between 2000 BCE and 1600 BCE. Indo-Aryans moved into Bactria, and borrowed from the Bactria–Margiana Archaeological Complex (2250–1700 BC). Some of these peoples moved to Northern Syria [Hittites], the rest moved south into Punjab, while the Iranians arrived in Western Iran around 1300 BCE. In general, the Indo-Aryans began to move into India in waves between 2000-1600 BCE. The Rig Veda seems to date to around 1200-1000 BCE.

Author: Malcolm

Date: Friday, August 19th, 2022 at 12:42 AM

Title: Re: Tibetan names

Content:

naril said:

Hi,

can you please translate my name? Samten Dawa

Malcolm wrote:

Moon of concentration.

Dhyānacandra.

Author: Malcolm

Date: Friday, August 19th, 2022 at 12:37 AM

Title: Re: Latest request from ChNNs family

Content:

Cinnabar said:

It seemed like a very reasonable request.

It's best to not share dharma images on line in the most general terms. Shrines, deities, seed syllables, what have you.

Intimate and candid pictures of one's dharma family would seem to fit that.

Malcolm wrote:

It amounts to shutting the barn doors after the horses have escaped.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 11:57 PM

Title: Re: Sautrantika Following Scripture/Reason Tibetan/Sanskrit/Chinese

Content:

kirtu said:

wholly Tibetan designations without Chinese and Sanskrit analogues?

How did Vasubandhu distinguish the two types of Sautrantikas in the Abhidharmakośakārikā and other texts?

Malcolm wrote:

These are wholly Tibetan categories,

Vasubandhi discussess two types of Sautrantikas in the Kośa: Sautrantikas proper, and Darshantikas, to whom it is likely Tibetans classified as those following reason, i.e., Dharmakīrti, et al.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 7:46 PM

Title: Re: Latest request from ChNNs family

Content:

PeterC said:

The subject of an image in a context where there is no prior contract and no expectation of privacy does not, in Italy (the source of the term “paparazzo”) or most other places, have any rights over use of the image. So it’s a rather pointless request. It feels like an attempt to assert ownership rights.

We were also presented with this communication as coming from ChNNr’s family

without further context. Is that the whole family?

Malcolm wrote:

I suspect it refers to the many historical photos on Facebook of the boss in intimate settings in their various homes over the years.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 6:05 PM

Title: Re: Latest request from ChNNs family

Content:

Könchok Thrinley said:

From what I heard through the grape vine the issue is sharing photos of the family members online. Which I kinda get and it makes sense. Unfortunately it is written in a rather strange manner. Especially the intro. But the gist seems to be: "Just don't take our pictures without us knowing and don't share it online, man!"

treehuggingoctopus said:

Then please, put it this way. Exactly this way. Do not let us wonder why you speak of "the happy moments that have been lived and shared with our loved ones, as well as those shared in all of these years, walking together with our beloved Chögyal Namkhai Norbu."

PS.

Rinpoche had, obviously, his family. He also has his students, whom he himself encouraged, in a traditional fashion, to regard each other (and him) as family. Some people have tried to do it, but Rinpoche's family in the first sense of the word wants now to define the limits here, effectively establishing in what sense, to what extent, etc. Rinpoche's students are his/their family in the second sense. Understandable, of course. But if those who are now told not to share the photos/videos of their beloved master the way they share the photos/videos of their loved ones feel bewildered and possibly hurt, it should not come as any surprise either.

I still cannot understand who is caused pain when people share lovely, funny or charming photos of a person they all deeply cared for. Myself, I will eagerly comply, of course, with the wish of the family. In all my life I shared the sum total of some three photos of Rinpoche's online and I am perfectly OK with stopping at this point. Still, cui bono?

Malcolm wrote:

It assumes they have all rights to any image of themselves and the boss, which of course is incorrect. Image rights belong to the photographer, not the subject, unless there is an explicit contract.

Author: Malcolm

Date: Wednesday, August 17th, 2022 at 12:53 PM

Title: Re: Back in the USA...

Content:

kirtu said:

[

In reality because they did not wish to do so. In the US, a federal Grand Jury can indict a ham sandwich on practically anything:

Malcolm wrote:

I understand some people would like to see her tried as an accessory to murder or an accomplice, but that's not going to happen. You can complain all you like about the injustice of it all, but the fact is that the grand jury did not find sufficient evidence to charge her with a crime. Could she be subject to civil suit, sure. But to what purpose? We all know what she did. Regardless of how we feel about it, the justice system has decided. It's final. People like her go free so people like you don't get charged for being a ham sandwich in the wrong time and place. In addition, no one assumes grand juries determine guilt or innocence. They consider solely whether there is sufficient evidence to indict.

Author: Malcolm

Date: Wednesday, August 17th, 2022 at 4:00 AM

Title: Re: Back in the USA...

Content:

kirtu said:

Both events are the real America.

Malcolm wrote:

In the latter case, there was not sufficient evidence to indict her on a charge of kidnapping or manslaughter. No matter how you feel about it, we don't send people jail because of how we feel. The statute of limitation ran out on her lying to the FBI.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 9:38 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

But frankly, all KU does is complain about negativities.

kirtu said:

That's false (and is furthermore a personal attack).

Malcolm wrote:

Oh please.

kirtu said:

I have said more than once that the US saved the world twice in the 20th century and that it is *possible* that the US could proceed to become a utopia.

Malcolm wrote:

That's your problem right there—Utopianism. No democracy will ever be a utopia (good thing too).

kirtu said:

The US is also the only known nation in history to step back from genocide after initiating it (this happened because Indian Agents in the late 1800's wrote about it in newspapers and openly suggested formal genocide [before the word had even been defined] - there was an outcry from the people and it was stopped).

Malcolm wrote:

Depends on what you are defining as genocide. Since I am OG invader stock, New York Dutch and Mayflower, I've spent a fair bit of time trying to understand settler colonialism and its consequences for indigenous populations, from 19th century ethnic cleansing, which British perfected against my Highland Scots ancestors, such as the Jacksonian Indian Removals and beyond. But it doesn't end there, there is also culturecide, which native people are still dealing with. So please don't lecture me on the misdeeds of settlers in the US.

Despite this, I think democracy is the best among all systems of government, imperfect though it may be. It only succeeds if people believe in it, and are willing to participate through carrying out their civic duties, such as voting, etc. We are the oldest democracy in history. We are still a viable democracy, and it offends me that you constantly seek to undermine it. After all, you are the one who has repeatedly expressed your desire to live under a monarchy, albeit, a so-called Dharma king.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 9:16 AM

Title: Re: The Grave Commusocialist Danger to Your Latte

Content:

Genjo Conan said:

I was a Starbucks barista (sorry, "partner") for a couple of years before law school. I wish like hell I'd had a union when I was there.

Malcolm wrote:

Dreadful coffee.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 5:40 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

People's history of the US is exactly what it sounds like, and I would rather define what it is to be an American by the labor movement, civil rights movement etc. than by the imperial designs of its power structures.

Malcolm wrote:

I prefer to define myself as American through the history of ideas that made these movements possible, which, IMO, found their best expression in American democracy, "towards a more perfect union."

But frankly, all KU does is complain about negativities. He is not happy here. I wonder why he bothers to stay.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 5:21 AM

Title: Re: Back in the USA...

Content:

kirtu said:

US history is inescapable - except you deliberately ignore it.

Malcolm wrote:

I have read Zinn, several times, and a great deal of history in general, much of it critical of the US. I don't ignore the flaws of settler colonialism, capitalism, white supremacy, etc. Nevertheless, I understand the US presence in the world in the 20th century to largely be a good thing, as well as the western hegemony. I also think the founders created a very solid democratic republic, and that democracy is not dead in this country...yet.

As I said, the key feature of democracy is the peaceful transfer of power. If you don't have that, you can have all the civil rights laws and social program on the books you can imagine, but without peaceful transfer of power, your vote does not count.

So we simply disagree on this point. So, go ahead and keep on posting how evil the USA is. You and Dzongsar will be good company for each other. Even though his dad raised the Stars and Stripes over his house in Delhi every day.

BTW, there is no such thing as a "virtuous country" nor is there such a thing as "virtuous king," except in myth and legend.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:27 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

None of this matters ultimately though. What matters most is the Four Noble Truths, and burning up our emotional & cognitive afflictions so that we can help others to do the same.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:22 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

The Qabalah and Tarot are quite obviously related.

Malcolm wrote:

Only since the Golden Dawn neophyte material. Before, that, zip, zero, nada. Please recall that before I became a Buddhist I spent some years exploring Thelema, Tarot, Gematria, Spare's Zos Kia, and the whole nine yards. Liber 777 was my bible.

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:09 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Malcolm, the art-piece looks almost like Krishna as a Yogi with a loincloth on, therefore I don't think it is unsafe to assume that Gichtel was depicting Cakras. It looks to me like he just wanted to assign 'the Seven Planets of Alchemy' to the Seven Chakras.

Meaning that it looks like he is showing the negative influence of the planets on the Chakras, in the undeveloped man; that is to say one who has not yet activated their Cakras in a positive way.... I mean they are placed right around where the said Chakras are located too.

And perhaps he is not implying that the Cakras actually move like the planets, but is just showing it as an example as to how their energies if you will (or vayus rather) are interrelated within the Chakra system.

But who knows....

Malcolm wrote:

Believe what you want. You will anyway.

Author: Malcolm

Date: Monday, August 15th, 2022 at 8:53 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Look at the following from the Christian mystic Johann Gichtel, drawn or painted in 1696:

humble.student said:

There was an academic paper that showed Gichtel would have had access to books of Indology - iirc Athanasius Kircher - that depicted the chakras and so on, and that this was not a case of him coming up with it all by himself.

Malcolm wrote:

These are not cakras. This is describing the course of the planets in the human body. It is clear if you pay attention to the symbols inside the spheres. You have Saturn, Moon, Jupiter, Mercury, Mars, Venus, and the Sun in that order, lined up on the black line, from the crown to the sun.

The legend reads, "The tenebrous, natural, earthly man, according to the stars and elements."

Thus, nothing to do with cakras.

Author: Malcolm

Date: Monday, August 15th, 2022 at 10:19 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

And in esotericism, the Seven Churches of Asia are considered to be the Seven Cakras in the Kundalini or Laya Yoga system, and 144,000 Chosen refers to the number of Lotus Petals of the Chakras.

Malcolm wrote:

If you want to believe this shit, go ahead, but it's f**cking laughable, 19th century nonsense.

Author: Malcolm

Date: Monday, August 15th, 2022 at 7:33 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Well I just take the Lost Word to be a reference to the Secret (Lost) Mantra (Word); and is why Swedenborg said to look for it in “Tartary, China, and Thibet”.

Malcolm wrote:

And just how would he know this? I mean, you giving a lot of credibility to someone who mentions this lost word in their analysis of the Apocalypse of John:

11. Which are in Asia signifies to those who are in the light of truth from the Word. Since by all the names of persons and places in the Word the things of heaven and the church are meant, as was said before; thus also they are meant by “Asia” and by the names of the seven churches therein, as will appear from what follows. The reason why they who are in the light of truth from the Word are meant by “Asia” is because the most ancient church and after it the ancient and then the Israelitish church were in Asia; also because the ancient Word and afterwards the Israelitish were with them; and all the light of truth is from the Word. There were ancient churches in the Asiatic world and they had a Word which was afterwards lost. Lastly, there was the Word which is extant at this day. This may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101–103). On this account it is that by “Asia” is here signified all who are in the light of truth from the Word.

[2] Concerning this ancient Word, which was in Asia before the Israelitish Word, it is fitting to relate this news: That it is still reserved there among the people who are in Great Tartary; I have spoken with spirits and angels in the spiritual world who came thence, who said that they possess a Word, and have possessed it from ancient times; and that their Divine worship is performed according to this Word; and that it consists of mere correspondences. They said that it also contains the book of Jasher, which is mentioned in Joshua (10:12, 13), and 2 Sam. (1:17, 18), and also, that with them are the books mentioned by Moses, as the Wars of Jehovah and the Propheticals (Num. 21:14, 15, and 27–30); and when I read to them the words quoted thence by Moses, they examined whether they were extant there, and found them. From these things it was manifest to me that the ancient Word is still with them. While speaking with them they said that they worship Jehovah, some as an invisible, and some as a visible God. Moreover they related that they do not suffer foreigners to

come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country. And further, that they are so populous, that they do not believe any region in the whole world to be more populous; which is very credible from the wall so many miles long, which the Chinese formerly constructed as a safeguard against invasion from them. Seek for it in China, and peradventure you will find it there among the Tartars.

https://swedenborg.com/wp-content/uploads/2013/03/swedenborg_foundation_apocalypse_revealed_01.pdf

Author: Malcolm

Date: Monday, August 15th, 2022 at 7:27 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

I agree with you however, that Citizens United has a corrupting influence on the US political system.

kirtu said:

So a corrupting influence on an already utterly failed system.

Got it.

Malcolm wrote:

Don't be silly. You make us sound like Russia.

Author: Malcolm

Date: Monday, August 15th, 2022 at 2:32 AM

Title: Re: Time of Enlightenment

Content:

Kai lord said:

Still does not support the scriptures. There is nowhere does the idea of Arhatship being temporary was being mentioned nor were fetters returning to Arhats simply based on the physical dissolution of cosmos.

Malcolm wrote:

In Dzogchen there is a concept of reversible buddhahood, where indeed, even buddhas can lose their awakening during the twenty void eons.

So yes, there is somewhere the idea that it is possible to even fall out of buddhahood. It's mentioned in the commentary on the Sound Tantra.

Author: Malcolm

Date: Monday, August 15th, 2022 at 2:17 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Lived before the discovery of the Rosetta stone, so no. This is just WET fantasizing.

Sādhaka said:

I don't really know about the Egyptian part; but that aside, it's a otherwise interesting statement.

Malcolm wrote:

The famous lost word is a Freemasonic myth:

The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection,--no decay without a subsequent restoration,--on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterwards recovered.

<https://www.sacred-texts.com/mas/sof/sof33.htm>

WET is exclusively an outgrowth of 19th century Masonry.

Author: Malcolm

Date: Monday, August 15th, 2022 at 1:36 AM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

so these 4 empowerments in Chetsun Nyingthig = rigpa tsel wang empowerment? or rigpa tsel wang is the different thing altogether?

Malcolm wrote:

It's included in the four empowerments.

yagmort said:

what about Yeshe Lama and Thigle Gyachen empowerments? to me it sounds what Malcolm said is that Thigle Gyachen has (4?) empowerments and then Yeshe Lama has its own rigpa tsel wang empowerment, but what Peter said is like Thigle Gyachen has rigpa tsel wang one would need to practice Yeshe Lama, but it hasn't necessary to come from Thigle Gyachen? can some one clear this up for me, please?

Malcolm wrote:

Yes, this is correct Thigle Gyachen has a rig pa'i rtsal dbang, and when you are receiving Ye shes bla ma, there is another rig pa'i rtsal dbang, before moving onto further instructions. Originally, however, the Thigle Gyachen had no empowerment. That was written by Khyentse Wangpo.

yagmort said:

is this arrangement (3 separate empowerments and 1 unified for all three) also the case for Chetsun Nyingthig?

Malcolm wrote:

No.

yagmort said:

and where is rigpa tsel wang (if any) in that scheme for Kunzang Thugtig?

Malcolm wrote:

You should go and receive this tradition, if you are interested in it.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 11:40 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

“...Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.”

Malcolm wrote:

Lived before the discovery of the Rosetta stone, so no. This is just WET fantasizing.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:50 PM

Title: Re: Hevajra or Chakrsamvara Empowerments in 2022

Content:

Sādhaka said:

For an extreme example, imagine how many Empowerments Jamgon Kongtrul or Jamyang Khyentse Wangpo received. Do you think they did all the practices that they received, every single day? That would be impossible.

PeterC said:

Dilgo Khyentse R used to spend several hours each day running through a large number of sadhanas, changing males and implements periodically as needed. A lineage holder may have obligations to maintain practices that a regular practitioner would not.

Malcolm wrote:

ChNN was also a lineage holder, in the classic sense of the term, like DKR, but he never spent his time this way. They were both Dzogchenpas, the difference, as far as I can tell, is personal inclination.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:06 PM

Title: Re: Reincarnation cases not following the Buddhist model

Content:

Giovanni said:

Stevensons methodology was dismissed even by scientists with a Buddhist belief system.

They are pseudo science and should be discounted from any serious discussion of the actual Dharmic concept of Rebirth.

They are more akin to populist “Hindu” beliefs.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 9:17 PM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Terma said:

Really? I understand the notion that we are all free to do what we please, but when your guru gives a practice commitment and one just decides to disregard it, does that not go against your guru's wishes?

Malcolm wrote:

Depends on your level of understanding. If you understand that all practices have the same basic point, and unify everything in guru yoga, there is no problem. If you don't have this understanding, you are going to wind up in trouble.

The basis command one receives from one's gurus are: practice until you attain awakening. It doesn't really matter which practice you do, as long as you do something.

On the other hand, I am Dzogchen practitioner of the tradition of Chogyal Namkhai

Norbu, and so I follow his directions.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 8:13 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

==

And there's no free-market where corporate lobbyism...

Malcolm wrote:

If course there, unless you advocate government regulation. Why shouldn't corporations lobby, just as other people do. After all, they are people too.

PeterC said:

The central argument in citizens United was that since corporations are associations of people, they should also enjoy freedom of speech as do natural people; and since spending money to distribute one's message is an integral part of speech, then corporations should be able to do that too.

Up to that point, it's hard to argue with. The argument completely ignores that we regularly put limits on individuals' ability to contribute money to political causes and that we also impose transparency requirements on political spending for individuals, while under Citizens Utd it is possible for non-natural persons to be subject to no spending limits and no real transparency requirements.

Malcolm wrote:

Citizens United refers to PACs, while Sādhaka was talking about regular companies.

I agree with you however, that Citiizens United has a corrupting influence on the US political system.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:47 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

==

And there's no free-market where corporate lobbyism...

Malcolm wrote:

If course there, unless you advocate government regulation. Why shouldn't corporations lobby, just as other people do. After all, they are people too.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 3:48 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

For instance, if we were to make a review of attempts at anti-monopolistic legislation - which is the kind of legislation that would constrain the power of corporations like Monsanto - and has done historically, we would find it is mostly (but not exclusively) left-wing Democrats involved in such efforts, and that there are far fewer Republicans involved.

Sādhaka said:

Show me even one president or democrat who has even attempted to curb monsanto since that nasty corporation reared its ugly head.

I bet you can't do it. And even if there is one, it is likely a 'outlier' like Ralph Nader, Cynthia McKinney, RFK JR., or Tulsi Gabbard.

Malcolm wrote:

Monsanto no longer exists. It was bought out by Bayer. That's called "the free market." Or are you complaining about a lack government regulation here (which is strange, 'cause I thought you were a libertarian of some species).

Gabbard is a Russian useful idiot, or at least she plays one on Fox. RFK jr. is a dangerous, anti-science kook. Cynthia McKinney, like everyone presently in the Green Party , is irrelevant. Ralph is helped Bush II over the finish line.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 3:44 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

The thing a lot of you guys keep failing to get, is that the leftists also further the agenda of oligarchs. It's both sides.

Malcolm wrote:

Oligarchs don't need their agendas furthered, that's why we call them "oligarchs." But which oligarchs did you have in mind? A faceless, anonymous, shadowy cabal secretly ruling the world, or did you have some names in mind?

Shinjin said:
You never heard of illuminati?

Author: Malcolm
Date: Sunday, August 14th, 2022 at 1:40 AM
Title: Re: Back in the USA...
Content:
Knotty Veneer said:

The culture war uses the beliefs of US Christian fundamentalists to further the agendas of US oligarchs and will destroy the planet for all of us.

Sādhaka said:
The thing a lot of you guys keep failing to get, is that the leftists also further the agenda of oligarchs. It's both sides.

Malcolm wrote:
Oligarchs don't need their agendas furthered, that's why we call them "oligarchs." But which oligarchs did you have in mind? A faceless, anonymous, shadowy cabal secretly ruling the world, or did you have some names in mind?

Author: Malcolm
Date: Saturday, August 13th, 2022 at 4:17 AM
Title: Re: Back in the USA...
Content:
Malcolm wrote:
Conspiracy theory much?

You really do not understand America.

Bundokji said:
Having state secrets is no conspiracy. I have read documents obtained from US national archives in the past. Some content remains confidential even after releasing the documents into the public domain. The election process, especially on the federal level, is often described as a vote of confidence, and this includes the handling of states secrets in a responsible way.

If Trump retained states secrets selectively, then what would the content be? he is known to act according to whatever serves his agenda. His base seem to believe that his agenda is inline with public interest (i.e draining the swamp).

American politics was more predictable before the involvement of an outsider (Trump) who does not adhere to the rules, at least in the way they were implemented by the presidents and politicians who preceded him.

I do not claim to understand America. My conjecture is limited to this particular case.

How would "Understanding America" falsify the above?

Malcolm wrote:

Your conspiracy theory that FBI raided Mar a Logo to protect other politicians is what I was referring to. You have no basis for such a speculation.

Author: Malcolm

Date: Friday, August 12th, 2022 at 9:17 PM

Title: Re: Back in the USA...

Content:

Bundokji said:

I guess the content of whatever Trump retained in his private residence causes damage to his political opponents, and he kept it as an insurance/ political blackmailing if his opponents overstep in hunting him. If this is the case, revealing the content is no one's interest. While these would still be state secrets, the FBI's interference would appear as designed to protect those of whom the content would be damaging (most probably establishment politicians). Publicizing what could appear as national security sensitive issue (such as nuclear documents - which Trump denied) might help save the public image and neutrality of the FBI.

Malcolm wrote:

Conspiracy theory much?

You really do not understand America.

Author: Malcolm

Date: Friday, August 12th, 2022 at 6:07 AM

Title: Re: "Becoming Who I Was" - yangsi expelled from monastery?

Content:

stoneinfofocus said:

Tulshuk Lingpa's yangsi was not enthroned despite being recognized, and he left the monastery to live a normal, if somewhat troubled, life (but as last heard from, wanted to go back to Dharma more seriously).

Not the same, but the idea is that these sorts of things happen. A tulku is not enthroned. A tulku is abandoned. A tulku leaves the Dharma. A "tulku" becomes a Russian spokesperson in Ukraine (*cough Steven Seagal cough*).

Even a Khyentse tulku (Khyentse Chokyi Wangchuk, uncle of Namkhai Norbu Rinpoche)

was essentially thrown aside in favor of Khyentse Chokyi Lodro. Politics, corruption, human nonsense, etc...results in some weird things happening.

Malcolm wrote:

The institution of tulkus is irredeemably corrupt.

Author: Malcolm

Date: Friday, August 12th, 2022 at 5:57 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

<https://www.nytimes.com/live/2022/08/11/us/fbi-cincinnati-shooting-news#fbi-cincinnati-armed-person>

Unknown said:

Gunman Tried to Breach Cincinnati F.B.I. Office, Officials Say: Live Updates

Man suspected of trying to breach the F.B.I.'s Cincinnati office may have Jan. 6 ties.

Investigators are looking into whether the man who tried to breach the F.B.I.'s field office in Cincinnati on Thursday had ties to extremist groups, including one that participated in the Jan. 6 attack on the Capitol, according to two law enforcement officials familiar with the matter.

The suspect, identified by the officials as Ricky Shiffer, 42, seems to have appeared in a video posted on Facebook on Jan. 5, 2021, showing him attending a pro-Trump rally at Black Lives Matter Plaza in Washington the night before the Capitol was stormed.

In May, a Twitter user named Ricky Shiffer replied to a photograph of rioters scaling the walls of the Capitol on Jan. 6 with a message that claimed he was present at the building and seemed to place the blame for the attack on people other than supporters of former President Donald J. Trump.

"I was there," the message read. "We watched as your goons did that."

Mr. Shiffer was not charged with any crimes in connection with the Jan. 6 attack.

In another Twitter post, the same user wrote about the far-right nationalist group the Proud Boys.

"Save ammunition, get in touch with the Proud Boys and learn how they did it in the Revolutionary War, because submitting to tyranny while lawfully protesting was never the American way," the message read.

A representative for the F.B.I. declined to comment.

Author: Malcolm

Date: Friday, August 12th, 2022 at 2:11 AM

Title: Re: Back in the USA...

Content:

kirtu said:

No. Democracy is the guarantee of civil liberties to all citizens/people in the country first and then the guarantee of equal access to the decision making process in some form (and this varies widely in actual democracies).

Malcolm wrote:

Sorry, this is just not the case.

kirtu said:

This is exactly the case and all real democracies have civil rights at their center (although even they don't necessarily practice perfectly).

<https://freedomhouse.org/> and the Economist Intelligence Unit's

https://en.wikipedia.org/wiki/Democracy_Index disagrees with you. Even the Cato Institute with it's Freedom Index disagrees with your sort of facile presentation.

They also disagree with my facile presentation as they all go beyond merely civil liberties as the core + equal representation/participation in the governing process but both of those elements are critical to all three of their evaluations.

Malcolm wrote:

American Democracy has but slowly allowed equal access to all citizens, it's only in the 1960's where this was really the case. But we are the oldest modern democracy on the world, and it is undeniable that the nonviolent transfer of power is the key feature of democracy, and has been since John Adams handed power over to Jefferson in 1800. Without the peaceful transfer of power, votes don't matter.

Author: Malcolm

Date: Friday, August 12th, 2022 at 12:53 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, August 12th, 2022 at 12:40 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

<https://www.theatlantic.com/ideas/archive/2022/08/trump-fbi-mar-a-lago-search-republican-reaction/671104/>

People are unhinged. Cult mania. People are tripping.

Malcolm wrote:

Yes, these people have serious personality disorders:

Author: Malcolm

Date: Thursday, August 11th, 2022 at 8:07 PM

Title: Re: Back in the USA...

Content:

kirtu said:

Watergate. How quaint! That was merely completely unconstitutional from start to finish. What we see now is nothing less than the deliberate destruction of America's long-standing faux-democracy.

Malcolm wrote:

Democracy is the nonviolent transfer of power.

kirtu said:

No. Democracy is the guarantee of civil liberties to all citizens/people in the country first and then the guarantee of equal access to the decision making process in some form (and this varies widely in actual democracies).

Malcolm wrote:

Sorry, this is just not the case. The outcome of citizen participation, which is varied in various democracies, is the nonviolent transfer of power. This is the key feature of democracy that is absent in all other forms of government, where succession is invariably the outcome of death or violence.

Even though citizens vote in Russia, it is not a democracy, etc., the same goes for Hungary.

Trump's continued attempt to overthrow the government is shocking because it was violent and planned for months. Why he isn't sitting in jail is beyond imagination.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 11:55 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:
ddorje said:
It seems to be talked about in many different ways.
I can understand if it's in the context tshog sha

Malcolm wrote:
All meals are supposed to be ganapujas. When the tantras talk pure and impure food, they are not talking about feces vs. filet mignon. They are talking about meat (outcast) versus vegetarian (twiceborn), etc.

Konchog1 said:
So ideally should we be eating meat and drinking alcohol at all meals?

Malcolm wrote:
Not necessarily, however we are supposed to, understand our food as the five amritas, etc.

Author: Malcolm
Date: Thursday, August 11th, 2022 at 10:51 AM
Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?
Content:

ddorje said:
With all due respect to this idea Malcolm, how do we account for Tulku Pema Wangyal Rinpoche (who directly encouraged a group teaching I was in to be vegan), or Chatral Rinpoche who encouraged vegetarianism?

Malcolm wrote:
I've heard of such opinions. My teachers all reject this point of view as appropriate advice for Vajrayana practitioners.

"Those who eat meat have compassion."
— Hevajra Tantra

kirtu said:
It is undeniable that some very great TB lamas are in fact more or less giving their students a kind of "out" re: meat eating (I'm not sure they understand veganism - e.g. Garchen R saying that "cheese" was an acceptable substitute - hardly an out for a dogmatic vegan).

One of my teachers, a Nyingma khenpo, explicitly told a vegan student that they didn't have to actually eat meat but could put it to their lips without eating it. The vegan didn't follow up with more objections.

Malcolm wrote:

Chinese Buddhist influence.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 10:47 AM

Title: Re: Back in the USA...

Content:

conebeckham said:

Watergate was child's play compared to what is happening now.

kirtu said:

Watergate. How quaint! That was merely completely unconstitutional from start to finish. What we see now is nothing less than the deliberate destruction of America's long-standing faux-democracy.

Malcolm wrote:

Democracy is the nonviolent transfer of power. That is its essence. We've quite successfully done this since Washington stepped down. Trump was the exception.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 6:52 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Seeker12 said:

Dudjom Lingpa of course is specifically talking about Dzogchen in the quote shared.

Malcolm wrote:

I didn't read your quote: but while we are at it:

The stage of liberation is first.

-- String of Pearls Tantra.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 6:47 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Kai lord said:

Thats also the opinion of Jigten Sumgon who argued that there are no such thing as

sudden type, every practitioners should be considered as gradual type since they get to practice Mantrayana and liberated within their single lifetime after eons of accumulating merits and purification practices

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Kai lord said:

While I understand why the Chinese buddhists especially the northern/southern Chan debated over sudden vs gradual issue for centuries, I found the Tibetans' debate over the same issue amusing since they practically teach that even the laziest and most dull student can gain Enlightenment within 16 lifetimes simply by keeping their samaya pure as opposed to eons of hard practice in the common vehicle.

Malcolm wrote:

We are already liberated. We just need to understand that. Awakening isn't something that can be attained, since awakening is our primordial state.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 3:44 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Seeker12 said:

So although it may be sudden in this particular bodymind, that's not to say that one just sort of randomly happens to stumble upon it without any previous causes. As such you might argue that there is a gradual process to reach sudden realization, perhaps.

Kai lord said:

Thats also the opinion of Jigten Sumgon who argued that there are no such thing as sudden type, every practitioners should be considered as gradual type since they get to practice Mantrayana and liberated within their single lifetime after eons of accumulating merits and purification practices

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 3:14 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Nicholas2727 said:

Hopefully it is not too far off topic but how far on the Bhumi's does common Mahayana say a practitioner can go in a single life time?

Malcolm wrote:

Depends on who you ask. According Chan/Zen, just one lifetime.

Nicholas2727 said:

What about other Mahayana schools? Such as Tien'Tai, Hua Yen,

Malcolm wrote:

Yes, I think so.

Nicholas2727 said:

or Sutric Tibetan Buddhism?

Malcolm wrote:

Strong no.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 2:39 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Nicholas2727 said:

Hopefully it is not too far off topic but how far on the Bhumi's does common Mahayana say a practitioner can go in a single life time?

Malcolm wrote:

Depends on who you ask. According Chan/Zen, just one lifetime.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 11:48 PM

Title: Re: Seasonality in the efficacy of different practices

Content:

Johnny Dangerous said:

I suppose this is mostly a Vajrayana/Dzogchen question:

I have read and been taught in various ways about structuring practice by the cycle of day and night, but I don't recall reading similar instructions on how to adjust practice according to season, can anyone point me to a text or teaching on this?

Malcolm wrote:

We generally try to chulen practices in the spring, when our white element is increasing, for example.

as Archie says, we tend to do most Dzogchen practices in the early spring and autumn, when humidity is low, and the sky is clear.

Of course, we can recite the Aspiration of Great Power on the solstices, equinoxes, and so on. Some people, following the Tibetan custom do a lot of wrathful practice (dgu gtor)

at the end of the year to ward off negativities. There is Dzamling Chisang, which usually falls in july, which is the anniversary of Gesar doing a sang to purify the world of contamination, and so on.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 11:04 PM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Johnny Dangerous said:

Enlightenment in one lifetime and is all over the place in the Pali Canon, including the “sudden” variety. Granted, it’s a different conception enlightenment

Malcolm wrote:

Not really. Freedom means being free from afflictions. This is same in Hinayāna and Mahāyāna, the insight that burns away the afflictions is fundamentally the same, and the same fetters are relinquished at the path of seeing of both vehicles. The real difference is whether the practitioner aspires to full buddhahood or not. The latter is typically is said to require eons of practice gathering the two accumulations in order to gain (a limited species of) omniscience as well as freedom. This is the reason why sudden awakening is contentious in Mahāyāna schools, with some like Chan/Zen, Dzogchen, and Mahāmudra, accepting the concept, where as other schools, generally Indian-based general Mahāyāna and Vajrayāna reject the idea. In the case of the latter, they merely theorize that the special methods of Vajrayāna allow one to gather the two accumulations required for buddhahood in a single lifetime.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 8:41 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Just remembered...

Misfits.

Camp horror punk. Some of my only music that my kids kind of like.

Malcolm wrote:

Spawn of kiss and the ramones...

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 7:29 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

While I personally enjoyed English Punk a bit more (4 Skins, Cockney Rejects, Crass, GBH, Stranglers, Pistols, etc.) Black Flag was one of the few American bands I liked as well.

conebeckham said:

The Sex Pistols were not even a band, honestly.

Stranglers were great. But I think the greatest punk bands were the DK's and the Ramones. Blag Flag were also great.

PeterC said:

Coincidentally...I haven't seen it but it's now on Hulu

<https://www.vanityfair.com/hollywood/2022/05/danny-boyle-sex-pistols-show-hulu-fact-fiction>

Malcolm wrote:

Hilarious show.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 3:43 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

I'm predicting a red wave. Inflation is killing the average working man and they want a change. On top of that we are now in a recession.

Malcolm wrote:

Nope. Abortion will be the defining issue in the midterms. Its is already clear from the Kansas referendum. There is no way forward for a red wave. Inflation is world wide, so, not Biden's fault (and actually it is Trump's fault because the tariffs he imposed are a major factor causing inflation), and we are not in a recession -- job growth is explosive. Stop watching Fox news. It's rotting your brain.

Shinjin said:

I don't watch FOX and technically we are in a recession. Even according to your beloved CNN.

Malcolm wrote:

We are not in a recession:

<https://www.dallasfed.org/research/economics/2022/0802>

Shinjin said:

U.S. Likely Didn't Slip into Recession in Early 2022 Despite Negative GDP Growth

Malcolm wrote:

<https://www.forbes.com/sites/billconerly/2022/07/05/already-in-recession-close-but-not-quite-in-july-2022/?sh=565de29fc1bf>

Shinjin said:

Already In Recession? Close But Not Quite In July 2022

Malcolm wrote:

<https://www.npr.org/2022/07/28/1113649843/gdp-2q-economy-2022-recession-two-quarters>

Shinjin said:

What are the markers of a recession?

The NBER says the "traditional definition" of a recession is "a significant decline in economic activity that is spread across the economy and that lasts more than a few months."

Employment is a part of the group's calculus, and the labor market has continued to show signs of strength. In June, the unemployment rate held steady at 3.6%, which is near its pre-pandemic low, and the economy added 372,000 jobs.

"I don't think the NBER would look at the data right now and say the economy is in a recession," says Michael Gapen, the chief U.S. economist at Bank of America Securities.

But it's unclear how much Americans will care about whether the current economy satisfies a specific, highly-technical definition, or it doesn't.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 2:51 AM

Title: Re: Back in the USA...

Content:

conebeckham said:

The numbers are shrinking, leaving only the most hardcore, deluded Trumpists. But they are the most vocal. Meanwhile, a portion of the GOP will take up the banner of "unjust action" etc. Even those who privately wish Trump would go away will publicly sign on to this movement, if the GOP takes over the house.

DNS said:

Midterms now only 3 months away and will be interesting. If the Republicans don't at least take control of the House, they will blame it on all of the Trump-baggage and probably move towards DeSantis or someone else.

If the Democrats do badly, they will blame it on Biden and might look to someone else for 2024, maybe Newsom.

Left coast vs. Right coast (California-Florida), left-wing vs. right-wing

Shinjin said:

I'm predicting a red wave. Inflation is killing the average working man and they want a change. On top of that we are now in a recession.

Malcolm wrote:

Nope. Abortion will be the defining issue in the midterms. Its is already clear from the Kansas referendum. There is no way forward for a red wave. Inflation is world wide, so, not Biden's fault (and actually it is Trump's fault because the tariffs he imposed are a major factor causing inflation), and we are not in a recession -- job growth is explosive. Stop watching Fox news. It's rotting your brain.

Author: Malcolm

Date: Tuesday, August 9th, 2022 at 9:45 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I don't know. This is brute force. This is (hopefully) a finishing move.

Malcolm wrote:

The Deep State Strikes Back!

At least this is how it will be marketed for fundraising...

The cancer is Citizen's United and the present SCOTUS.

Author: Malcolm

Date: Tuesday, August 9th, 2022 at 10:15 AM

Title: Re: Back in the USA...

Content:

DNS said:

Breaking News!

FBI raiding Mar-a-Lago right now.

<https://www.bloomberg.com/news/articles/2022-08-08/former-us-president-donald-trump-says-fbi-agents-raiding-mar-a-lago>

Author: Malcolm

Date: Tuesday, August 9th, 2022 at 4:27 AM

Title: Re: Christian apologetics vs Buddhism

Content:

Johnny Dangerous said:

I can think of any stream of teachings I'm aware of, and they all recognize that some people won't be able to grok Dharma.

Konchog1 said:

There are Mahayana Sutras where Shravakas can't understand or accept what they hear.

There are Tantras that have Bodhisattvas react the same way.

It's all about merit.

Malcolm wrote:

There are even tantras where buddhas react that way. It's just a literary device to emphasize the profundity of the teaching.

Author: Malcolm

Date: Monday, August 8th, 2022 at 2:45 AM

Title: Re: Back in the USA...

Content:

Archie2009 said:

Musicians who haven't mastered their instruments hold very limited appeal to me.

Malcolm wrote:

Well, quite honestly, I don't listen to much punk rock these days.

But it was fun back in the day...

Author: Malcolm

Date: Monday, August 8th, 2022 at 2:33 AM

Title: Re: Back in the USA...

Content:

Archie2009 said:

Living Colour (in the 80s & 90s)?

Malcolm wrote:

The Pistols are just exemplars. In reality, there was a whole movement against the arena rock extravagance which priced out poor kids in late 70's, especially in England, where

youth unemployment was +40%.

Tons of great bands, often started by kids who could not play their instruments, who sort of managed it all as they went along.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 7:35 PM

Title: Re: Back in the USA...

Content:

conebeckham said:

The Sex Pistols were not even a band, honestly.

Malcolm wrote:

Blasphemy. They were the last great rock and roll band.

PeterC said:

Nirvana, Pearl Jam, Foo Fighters, even Guns and Roses all postdate them, and unlike the sex pistols they could actually play their instruments...

Malcolm wrote:

Without the Pistols, no Nirvana.

Buts it is undeniable that the Pistols killed Rock and Roll. And it was mainly Sid who couldn't play. Chrissy Hind taught Steve Jones how to play guitar.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 12:06 PM

Title: Re: Back in the USA...

Content:

conebeckham said:

The Sex Pistols were not even a band, honestly.

Malcolm wrote:

Blasphemy. They were the last great rock and roll band.

Never liked the Dead Kennnedies.

But I mean there are a ton of other bands worth mentioning, like the slits, wire, pop group, rema rema, of course I have to mention seeing James white and the blacks at Max's Kansas City in '78, and Garbage at a loft party in Soho. Lydia lunch. Regret not seeing Joy Division, all time favorite...Iggy Pop...I could go on...

Author: Malcolm

Date: Sunday, August 7th, 2022 at 11:41 AM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

And the US is absolutely interested in regime change in china, apart from a few short haituses in the Nixon and Clinton eras it always has been.

Malcolm wrote:

Given that China has become an Orwellian nightmare...

Author: Malcolm

Date: Sunday, August 7th, 2022 at 5:17 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Malcolm wrote:

It takes three days for consciousness to separate from the body. As you say, we can do all of the above; but have we really? No.

Matt J said:

Actually, NDE researchers have done all that--- but within the narrow band "near" death but obviously prior to irrevocable death. But yes, it is not actual death, which is why they are called "near death" experiences. But the point is not that they are in fact actual representations of what happens when we pass the point of irreversible death, rather the point is that with diminished brain function, there is an incredible experience some have that is unlike other experiences (dreams, hallucinations, etc.). It is merely one part of a growing challenge to the physicalist notion that consciousness is produced by the brain (example include terminal lucidity, hydrocephaly where people with 5% of the their brain function normally; etc.).

Of course, a more relevant discussion might be had by digging into what Dr. Greyson's DOPS colleague Dr. Jim Tucker has recorded with respect to past life memories of young children, including intermission memories from death to rebirth.

Malcolm wrote:

A dream by Buddhists definition is not the same as a dream by western science definition. You assert these things are not dreams based on a physicalist paradigm. I assert they are dreams because they are just the activation of traces because of the vāyu of the body is moving back out of the heart cakra's eight nadis prior to regaining consciousnesses.

So, different paradigm, not commensurable with each other.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:53 AM

Title: Re: Teacher-Student Consent

Content:

fckw said:

Then why are there repeated dismissive discussions in this forum about <random person XYZ> on the internet who takes up the role of a teacher if in principle everyone who has completed some formal requirement can and is allowed to do it? There is a big discrepancy between what you're saying and how - particularly in this forum, but also elsewhere - students are actually treating things.

Malcolm wrote:

I cannot be responsible for the education of everyone.

fckw said:

Just look at the endless discussions about Nankhai Norbu's succession and the lack thereof. There are plenty of people in that organisation who fulfill the formal requirements for this or that practice, so why is not just everyone rejoicing? If they would take your words to their hearts, then there should be plenty of teachers giving plenty of empowerments.

Malcolm wrote:

Yes, and I have encouraged some people in the DC to step up. But they look at an old letter written 8 years ago, and treat it like the Koran. So, what to do?

fckw said:

Pointing to some supposedly formal requirement according to some Vajrayana texts is not enough. It's like having a law that just nobody is following. It's the actual practice that matters. And in actual practice I observe a dance around teachers that I just cannot subscribe to. And this dance, I keep my stance, in my view directly plays into covering up bad conduct in sanghas of Tibetan Buddhism.

Malcolm wrote:

There are two kinds of problems: my problem and not my problem. Which is this for you? For me, this is not my problem at all. Life is short. Don't waste it on nonessentials.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:49 AM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

It's not really his fault-- there is no sustained discourse in Buddhism on governance and

democracy, or for that matter, ethics. Nor should there be. But when your whole world view revolves around the idea that a religion has all the answers for the secular problems of health care, international relations, social justice, etc., you are bound to come up short in your understanding of the world around you and its issues.

Queequeg said:

I don't agree with bolded, but don't strongly disagree.

I believe that Dharma is applicable to everyday life, including civic life.

Malcolm wrote:

Yes, as a matter of personal conduct it is fine. But Dharma was not taught to resolve major social issues, etc., it is for personal evolution.

Queequeg said:

Nagarjuna I think hit the right tenor in his Jeweled Garland. Nagasena's distance from King Milinda is also instructive. Of course, Buddha's relationship with Bimbisara and Udayana, and his approval of the democratic Vajjians is also instructive. Many other sages have navigated the relationship with rulers well.

Malcolm wrote:

Buddhist ethical discourse up till now has been rather stunted by its long term association with absolute monarchs. What's the point of writing about ethics when it is as likely to get you murdered by an angry king as listened to by a kindly one?

Anyway, no text like the Nicomachean Ethics was ever produced in Buddhist circles in India, probably because Kautilya's Arthaśāstra was sufficient.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:32 AM

Title: Re: Teacher-Student Consent

Content:

Malcolm wrote:

Except that Vajrayana doesn't claim gurus are infallible, or that they have some special sauce.

fckw said:

Of course Vajrayana makes the claim that teachers must have a special sauce, the special sauce being "realization".

Malcolm wrote:

No, actually, the whole system of Vajrayāna is based on ordinary people being able to transmit empowerments and so on, having satisfied basic requirements of mantra recitation, etc., because the principle of Vajrayāna empowerment is based on the teacher arranging a specific kind of dependent origination on the continuum of the

student, etc. If the guru performing the empowerment is also a realized person, so much the better, but it is not a requirement. Is it better for you to think the teacher is realized, sure, since it causes confidence. Further, there is mundane realization, and transcendent realization. One can be realized and be below the path of seeing. I think you are a bit out of your depth here, frankly.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:09 AM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

It's not really his fault-- there is no sustained discourse in Buddhism on governance and democracy, or for that matter, ethics.

Konchog1 said:

The Golden Light Sutra promotes absolute monarchy and Buddhist history promotes it as well, e.g. Ashoka and the Dharma Emperors.

<https://studybuddhism.com/en/tibetan-buddhism/original-texts/sutra-texts/sutra-of-golden-light/royal-treatise-entitled-the-inviolable-commitments-of-divine-kings>

Malcolm wrote:

Aśoka was hardly a virtuous king. After he converted to Buddhadharma, he had 18,000 Jains executed on the basis of a cartoon. He placed a price on the heads of Jain mendicants, until his own brother was killed by a farmer and his wife for the bounty. They mistook Ashoka's brother for a Jain mendicant, and brought his head to Ashoka for payment.

The divine right of kings as well as absolute monarchy is rejected by Aryadeva. He points out kings rule only by the consent of the governed, thus rejecting absolute monarchy. The Yogic Deeds of Bodhisattvas, p. 118, states:

Society's servant, paid with a sixth part,
why have you become so arrogant?
Your becoming the agent of actions
depends on being placed in control.

The above passage also is relevant to the tulku system and so on.

The rest of the chapter demolishes the idea advanced in this rather late Mahāyāna sūtra: Blessed by divine kings they enter into their mother's womb; being first blessed by gods, afterwards, they enter her womb.

Once born in the human world, they become kings of humans. From gods they are born; thus they are called 'divine son.'

On this point, Aryadeva rejects the divine right of kings, p. 127:

When all power and wealth
are produced by merit,
it cannot be said that this one
will be not a basis for power and wealth.

In other words, it is the accumulation of merit alone that determines wealth and power,
not some divine benediction from worldly devas. And further, everyone can gather merit.
So everyone is equal.

Thus, I regard the sūtra passage above to be completely provisional, culturally
determined, and something which can be safely ignored in the modern context. Its
general message about wicked rulers, etc. is totally fine.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 12:13 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

Yes, in case it wasn't known. Greg Ginn et al. Were one of the all time greatest punk
bands.

Malcolm wrote:

While I personally enjoyed English Punk a bit more (4 Skins, Cockney Rejects, Crass,
GBH, Stranglers, Pistols, etc.) Black Flag was one of the few American bands I liked as
well.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:50 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

sincere question here.

Doesn't such an unexamined and ubiquitous system pose a danger of engendering bias
mistaken for objectivity?

Malcolm wrote:

I don't see how. It is as simple as: This is where you start (NYC). This is the method (train,
car, plane). This is the result (LA).

BTW, Midtown has a serious trash issue. The rats are as big as cats. Adams really needs
to increase Sanitation. It's disgusting that NYC is so filthy, the city really needs to clean
up its act. It's a bad look and it's a public health hazard.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:46 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

<https://www.brookings.edu/research/white-and-youth-population-losses-contributed-most-to-the-nations-growth-slowdown-new-census-data-reveals/>

A development that will only exacerbate white nationalist paranoia...

Malcolm wrote:

http://www.dementlieu.com/users/obik/arc/blackflag/int_ripper6.html

Queequeg said:

I've heard a number of different people's ideas of what your song "White Minority" is about. What's your explanation of it?

GREG: The idea behind it is to take somebody that thinks in terms of "White Minority" as being afraid of that, and make them look as outrageously stupid as possible. The fact that we had a Puerto Rican (Ron) singing it was what made the sarcasm of it obvious to me. Some people seem to want to take it another way, and somehow think that we'd be so dumb to where a Puerto Rican guy would sing it and it would be--I don't know how they could consider that racist, but people took it that way.

CHUCK: It's one of those things. It's like the flyer for this gig (a naked superman flying through the air with a hard-on). It draws out peoples' existing attitudes. If someone is afraid that they're racist or something, then they're gonna call it racist.

GREG: Or they would like to say, "Oh, Black Flag--racists." It's people that don't like us, basically.

CHUCK: If someone IS racist, they'll use it for an anthem, for a while, but it's so polarized, that if you do it for a little while, it starts to get a little bit ludicrous.

GREG: It throws that attitude out and makes people think. To me, that's what it does. It doesn't preach, but it makes people think.

CHUCK: The fact that there is a controversy means it accomplished its goal.

GREG: It's not a kind of song that has a long term emotional impact or value to us. We don't even play it all the time.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:40 PM

Title: Re: Teacher-Student Consent

Content:

Sādhaka said:

What separates Vajrayana from other religions, is the very advanced esoteric methods.

Malcolm wrote:

No, what separates Vajrayāna Buddhism from other religions is that it is Buddhist, and therefore, it is based on the view of dependent origination and emptiness.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:29 PM

Title: Re: Someone go tell DJKR

Content:

Passing By said:

Complex or not, let's not kid ourselves that any of these so called "leaders" and warmongers on any side give two f***s about you, me, or any of the lives they wreck in all nations involved as well as the generational hatreds they entrench once the shooting starts.

PeterC said:

An easy thing to say. But what guidance does it give us?

Passing By said:

That one can understand where DJKR is coming from with this. Sure his history and presentation might be subpar but one can at least understand his intent.

He, at least I think....is trying to get his followers (students?) not to blindly lap up whatever any media feeds them and join the "slay the evil nation/group of people and the world will be magically alright" bandwagon. Are his examples and communication bad? Well yeah....but the intention is one that is sorely needed these days

Malcolm wrote:

Despite its flaws, do you really want to live in a world where America steps back and lets the rest of the world go to hell? Just look at the chaos Trump unleashed with the brief period of isolationism he indulged in. In any case, American isolationism is bad for democracy internationally. This was acutely demonstrable during the Hoover Administration, and later, during the Trump administration.

Democracy, the nonviolent transfer of power, is an extraordinarily delicate form of government. This is why liberal democracies formed alliances with each other in the early twentieth century, surviving both fascism and communism. These alliances need to continue to foster liberal democracy, as Ukraine so clearly shows. It's a matter of our survival. Recall that the first impeachment was over Trump's attempt to undermine Ukrainian democracy by blackmailing them with weapons in order to try and get dirt on Biden.

Dzongsar fails to understand this as he spends all his time listening to old fools like Chomsky (so far left his positions are now rightwing) and Mearsheimer (appeasement).

Dzongsar's politics have not evolved a whit from the sort of campus radicals I saw in Cambridge, Ma, in the 1980's. Of course, it is not his job to be expert in international affairs, and so on. But the sources he chooses are not serious.

It's not really his fault-- there is no sustained discourse in Buddhism on governance and democracy, or for that matter, ethics. Nor should there be. But when your whole world view revolves around the idea that a religion has all the answers for the secular problems of health care, international relations, social justice, etc., you are bound to come up short in your understanding of the world around you and its issues.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:17 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

Well, you do have veridical OBEs, in which a person reports leaving their physical body and observing the external environment--- at the time of a flatline in some cases, or the expected flatline (i.e. 15-20 seconds after cardiac arrest). We can then check their observations against witnesses who weren't undergoing OBEs (doctors, medical staff etc.). We can then compare their reports against people who did not have OBEs but who have undergone the procedures, and compare the accuracy. In addition, NDErs may report highly idiosyncratic behavior (such as a surgeon flapping his hands like a chicken). This can assist in correlating the timing.

Malcolm wrote:

It takes three days for consciousness to separate from the body. As you say, we can do all of the above; but have we really? No.

It's all still completely anecdotal at this point.

The problem with the whole Buddhist NDE thing is that it mixing systems, science on the one hand, with its definition of death; with Buddhism, especially Tibetan Buddhism, with its much more elaborate definition of death.

From the western Medical POV, flatlined patients will not survive more than five minutes.

Matt J said:

Most of these resurgences in heart activity occurred between 1 or 2 minutes after the heart had stopped. They were usually only a single heartbeat long, or less than 5 seconds in duration.

The study suggests that protocols around organ donation should stick to the 5-minute convention, given that no one's heart restarted again after a gap longer than 4 minutes and 20 seconds, Dhanani said. Transplant teams should be prepared for the possibility that they might have to adjust their timing if a patient's heart does restart. Ultimately, he said, the research should help standardize organ donation processes internationally.

Malcolm wrote:

<https://www.livescience.com/flatlining-death-heartbeats-continue.html>

Referenced article:

<https://www.nejm.org/doi/full/10.1056/NEJMoa2022713>

This means that all these NDE's and OBE's are occurring within a five minute period, and this means that consciousness has not left the body, etc. There are occasional outliers, like the woman in Spain whose heart started beating again after six hours, because she went into hypothermia:

Hypothermia had protected her body and brain from deteriorating while unconscious, Mr Argudo said, despite also bringing her to the brink of death.

In a race against time, doctors treating Mrs Schoeman turned to a specialised machine capable of removing blood, infusing it with oxygen and reintroducing it to the patient.

Once her body temperature had reached 30C, they used a defibrillator to jump-start her heart some six hours after emergency services were contacted.

Mrs Schoeman was released from hospital 12 days later, with only some lingering issues with the mobility and sensitivity of her hands due to the hypothermia.

He added: "If she had been in cardiac arrest for this long at a normal body temperature, she would be dead."

<https://www.bbc.com/news/uk-50681489>

Author: Malcolm

Date: Saturday, August 6th, 2022 at 9:19 PM

Title: Re: Teacher-Student Consent

Content:

fckw said:

I keep repeating my claim: Yes, there IS something very specific about Vajrayana that directly plays into continuation of abusive teacher/student relationships. It is the practice of guru yoga in the widest sense, including seeing the guru with pure perception. This does not exist as a practice in any other Buddhist tradition in the same sense, at least not that I'm aware of, and it is both one of the core practices in Vajrayana that can have a tremendous growth effect - yet also one of the core contributing factors to cover up any sort of bad conduct on the guru's side. Stating that Vajrayana is just like any other religion with regards to abuse is avoiding this one point. It's not, and that is both its beauty and its ugliness.

What is NOT exclusive to Vajrayana is the claim that any teacher/holy person has some sort of transcendental, intangible, elusive magic sauce that nobody can really judge except if s/he himself has the same sauce. This claim exists in various forms in nearly

every religion, be it christianity (e.g. pope who is somehow closer to god), shamanism (the shaman has a direct connection to an other-world that can neither be proven nor disproven), various schools of hinduism, and so on. In some religions it is that the magic sauce is some inspiration from god, in others it is a special knowledge that supposedly takes years and years of studies, in others yet it is rather to be born in a lineage of special people and so on. In any case, the belief that someone else has access to that secret magic sauce and one has not and therefore is capable of having deeper understanding than oneself including situations of cause and effects of abuse, this same belief equally supports the upkeeping of abusive teacher student situation.

Vajrayana has both problems to deal with, other religions have only one of them to deal with.

Malcolm wrote:

Except that Vajrayana doesn't claim gurus are infallible, or that they have some special sauce. Indeed it us explicitly acknowledged that the since gurus are fir the most part ordinary people, we don't relate to them liturgically that way, etc., so your claim is false.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 7:23 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

Is there a study of this system and its development?

Malcolm wrote:

I think for Tibetan Buddhists, it's like air. You never notice it, but it is essential for all life.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 6:28 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatararbha said:

All of which begs the proverbial question, how to understand all this in light of the visions of the leaping-across stage of meditation? The visions are said to be objective appearances, while also arising from yourself - isn't that right?

Malcolm wrote:

You obviously do not have a teacher, and you should not be reading such texts without their personal guidance. When you have had certain experiences, in which your teacher

will guide you, then you will understand many things which now you just guess at and speculate. And if you are interested in the path of Dzogchen, that guessing and speculation is bad for your path and you can really block yourself. You've been warned.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 6:22 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatarbha said:

....

"It is thus that, without accepting some appearances and rejecting others, one essentializes the key points of the nonexistence of all appearances in the fact that they are awareness alone, the state of equality. It is then that both appearances and the mind blend into one -

Malcolm wrote:

You need to reread section 1:5, from pp. 80-81. You have not correctly understood the text.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:57 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

From a Western neuro-biological view, NDEs and dreams are quite different. NDEs often occur, as stated, when the brain function is below the currently accepted standards for perceptions or even consciousness generally

Malcolm wrote:

Uh huh...currently accepted standards...In any case, from the outside, one cannot tell when a person is having their NDE, most people who have them are not connected to EEG machines during their traumatic health incident. As a person who has flatlined, I can tell you consciousness fights hard to stay in the body. I was pronounced DOA from an accidental drug overdose on July 3rd, 1979. They were ready to tag me and bag me, until my mother came in and said my name. My toe twitched, and they realized I was still alive. I woke up intubated, it wasn't fun.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:50 AM

Title: Re: Teacher-Student Consent

Content:

Knotty Veneer said:

I'm not convinced that in this case it was just like hey man it was the 70s.

Malcolm wrote:

Did you grow up in America during the 1970's?

Knotty Veneer said:

I find it difficult to believe that anyone with teenage daughters or nieces, or grandchildren would not raise immediate red flags at this sort of behavior - even in the 70s (and IIRC this actually occurred a little later in the 80s, not that it matters).

Malcolm wrote:

Things started to get more uptight in America in the 90's. The eighties were still pretty loose in many respects. I personally know more than one 13 or 14 year woman who had 25 year old boyfriends with their parents full knowledge, during the early 80's, in Cambridge, MA. As I said, hippie parents...

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:46 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

An informed explanation of the system, how it came to be used widely in Tibetan Buddhism, its merits, etc. would be very interesting to me, at least.

Malcolm wrote:

Javier pointed out that this scheme can be found in Yogacara, where it likely originated, especially texts like the Mahāyāna Samgraha or the Bodhisattvabhūmi (which has a similar basis, path, and result scheme). In this case of that former the basis would be the ālaya-vijñāna, since it is this that needs to be purified in the Yogacāra system; the case of the latter text, it would be the gotra, etc. The scheme is later picked up in the tantras, and redefined on the basis of a person's continuum, as the citation I provided above.

There are always perils in any classification scheme, of course.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:36 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Genjo Conan said:

My initial response was perhaps a bit snarky, but still: people report all sorts of things after NDEs. Some people see their dead parents sitting at the foot of Jesus' throne. The Sweeping Zen guy became convinced that Buddhism was the work of Satan. Some people see trippy phantasmagoria. What are we supposed to make of any of those stories? Either they're all meaningless, or they're all meaningful (in which case, what does that say?), or some are meaningful and others aren't. I'm not sure how we're

meant to judge in any event, and until we find some reliable way to do so, I'll keep my faith in the Triple Gem.

Malcolm wrote:

As I said, they are just dreams people have when they are being revived.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:31 AM

Title: Re: Teacher-Student Consent

Content:

Knotty Veneer said:

I think back to the Trungpa podcast thread a while back which reported on how he was witnessed by a group of adults French kissing a 13 year old girl - and they all did nothing.

Malcolm wrote:

In the 1970's, there were a lot of 13 year girls running around getting involved in relationships with older men. It's mostly bad parenting, and while illegal, no one did anything about it if the parents said nothing. Trungpa himself married a 16 year old, whom he had met when she was fifteen. People in the 1970's were not particularly conscious of the fact that it was necessarily wrong to sleep with underage women. For example, the former headmaster of my private school began a relationship with the a 14 year old (to whom he remains married to this day actually) in 1979. People's attitudes were simply different. A lot of things that people find abusive or cringy, etc., were accepted. Now, of course, these things are not very accepted at all. But then? If the parents didn't mind, well, then there was no problem. Note, I am not defending it, this was just how it was when I was an adolescent in the 1970's. I remember camp counselors striking up relationships with some of the 14 year girls at my camp, pretty openly. circa 1974-5. If you were an underage girl, and you were sexually active, everyone considered you pretty much fair game.

Parenting had a lot to do with. Hippie parents often would not interfere with their kids. Partly because they did not want to place the sexually repressive values they suffered from in their adolescence on their own kids. Things are far more uptight now.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:02 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

Depends on the experience and depends on who you ask. Despite protestations to the contrary, TB teachers often refer to NDEs (their own or others) as related to the Bardo process (Tulku Thondop and Mingyur Rinpoche, for example).

Malcolm wrote:

NDE's are usually a result of traumatic shock that will result in an untimely death

without intervention. But since the process of dissolution is interrupted, they don't count "death" experiences since the consciousness never actually separates from the body.

Indeed, there is a method of temporarily reviving a person who is dying, so that instructions concerning bardo of dharmatā can be imparted, but actual death in a Buddhist context does not happen until the inner breath stops, and consciousness leaves the body. Since the process of dying and sleep are related, it is pretty clear that NDE's are akin to dreams when the patient is being revived. So, if they are bardo related, it is the dream bardo, not the death bardo, to which they are related, in my opinion.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 1:17 AM

Title: Re: Teacher-Student Consent

Content:

Konchog1 said:

Where does the attitude that if your Guru is a Buddha he can do whatever he wants come from?

Malcolm wrote:

It comes from the idea that one should tolerate strange behavior on the part of one's teacher's, like Tilopa killing fish, etc.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 1:04 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

cyril said:

Are NDE phenomena such as these then an integral part of the dying process proper? Is someone who dies for good bound to have this type of experience before going through the bardo of death and so on?

Malcolm wrote:

Not necessarily. For example, a person who will be liberated at the time of death will not have any sort of experiences like this because they will die in a state of resting in luminosity.

These kinds of experiences are result of traces of karma.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 12:12 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

A thought on the basis/path/result organization -

It might be interesting to take note of other ways the canon has been organized in the past.

Malcolm wrote:

It's not an organization of the canon: it's a way of distributing teachings into their relevant nodes.

Queequeg said:

This was a bit of a popular approach in Chinese Buddhism that has since influenced and defines many forms of e. Asian Buddhism.

In Tiantai alone there are four that I can think of. Huayan had it's systems.

Malcolm wrote:

These are ranking systems for deciding which sutras specifically are more important than others. That's why Javier called them "sectarian."

The ground, path, result designations cut across all range of sūtras and tantras, and has precedence in Mahāyāna path literature, like the Mahāyāna Samgraha.

For this reason, I discourage ranking systems like three turnings and so on, because they involve sectarian opinions on the relative values of this and that class of Mahāyāna sutras. For example, those who consider PP sutras to be definitive (second turning), might exclude TG sūtras from the basis category, and so on, when clearly emptiness and tathāgatagarbha are topics related to the basis.

Author: Malcolm

Date: Friday, August 5th, 2022 at 11:55 PM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

No they are not contradictory. You are continuing again to twist my words here. I never claimed that "legally somehow there could not be consent in voluntary relationships between a teacher and student".

I clearly stated in my original post that I was talking about sexual misconduct. That includes harassments, assault, etc. When it comes to spiritual teachers and students this is usually coerced through the abuse of power differential. There is no consent here.

Again, I will re-post for the 3rd time, from the sexual assault attorney:

Malcolm wrote:

Your original post framed in the issue in such a way that any relationship that involved a power differential could not possibly be consensual. Either you think all teacher/student relationships that involve such power differential render consent impossible, causing all such relationships to be instances of misconduct, or you don't. It's binary.

If you think some teacher student relationships are not misconduct, then you are also admitting that power differentials are not a fact that defines misconduct, there must be some other facts in play.

Author: Malcolm

Date: Friday, August 5th, 2022 at 10:57 PM

Title: Re: Teacher-Student Consent

Content:

fckw said:

In my view it's about time that we understand spiritual teachers to be none other than coaches, essentially. There is no magic sauce here, just because we are dealing with things like "enlightenment" and the like. A teacher is not only supposed to be a good teacher, but s/he is supposed to have some elusive realization that nobody except a fully realized buddha can judge, and of course nobody knows who a fully realized buddha is.

Malcolm wrote:

One's guru can be a coach from their own perspective, but from one's own perspective it is better to understand they are a fully realized buddha. And since we have impure vision, when we practice Guru yoga, etc., we rarely visualize them in their own form, but rather in the form of Vajradhara, etc.

fckw said:

So, by this very logic a teacher's authority is established not by qualities such as learning and qualities in teaching but first and foremost by some transcendental, elusive realization that nobody has ever seen or touched, and that we all must believe is there, because, well, because <reason>.

Malcolm wrote:

The teacher's authority is established through one accepting someone as one's guru, fully understanding the parameters of the relationship. Sadly, many people jump into such relationships, both teachers and students, without proper examination. It is a little harder from the teacher's side, because of course we want everyone to connect with whatever teachers we offer, not for personal gain (hopefully), but because we believe in the teachings we have to give. The students have an easier time, because they can observe a given teacher for a long while and make sure a relationship with them will be fruitful before entering into a samaya relationship.

Author: Malcolm

Date: Friday, August 5th, 2022 at 10:04 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Gedun said:

No I would still dismiss it - title/funny hat or no. There is no way to confirm his personal experience as real or imaginary. And no way to confirm his experience is universal. Subjective accounts like this (and they are all subjective) are a waste of time.

Malcolm wrote:

Yes. You are free to ignore his the experience he shared. Or a Delok's
[/quote]

His experience was an NDE, it has no value beyond the fact that he thinks he met god, Buddha, or whoever.

His experience was not the bardo of death, nor the bardo of dharmata, nor the bardo of rebirth. He experienced the bardo of NDE. What western science class "death" has nothing to do with what Buddhists call death, so, using a western medical term, NDE, and interpolating that into a scheme if the bardo makes no sense. His consciousness did not separate from his body, etc. if it had, it would be "death" and he would have not returned to talk about it.

The Delog phenomena is the Tibetan equivalent, but those people didn't really die, they experienced near fatal comas, not death.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 11:39 AM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

DJKR's latest FB post arguing the US is provoking China by Nancy Pelosi visiting Taiwan is, ahem, interesting, I guess.

PeterC said:

He needs to stick to topics he actually knows something about, rather than trying to comment on relatively complex geopolitics that he simply doesn't understand.

KristenM said:

Yes. I've learned not to be surprised, like when kids learn that their parents aren't actually perfect.

I may have gone too far by calling out a Russian troll on his post, but when people try to pass themselves off as US Generals on FB that support lame ideas, someone needs to speak up.

Malcolm wrote:

Today he both castigated Biden for eliminating bin Laden's #2, and had a meltdown over Pelosi's landing in Taiwan, much sycophantic handwringing ensued....

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 10:55 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Malcolm wrote:

What exactly is this object that is being referred to? What is this apprehender?

Shunyatarbha said:

The apprehended would be destructible objective external things, like a pillar or a vase, and the apprehender is the mind or subjective internal mental things such as the experience of the vase. Or more broadly, the object is the outer container of the universe and the apprehenders are the contents of that container.

Malcolm wrote:

You need to read the passage that Gyurme Kundrol mentioned, it will put an end to your silly sophistries on this point forever. You read some words and utterly failed to understand their meaning. You clearly need to find a teacher.

In this case the subject is wisdom, and the object is emptiness. When wisdom nonconceptually apprehends emptiness on the path of seeing, indeed it is true that subject and object merge, because the subject in this case cannot be distinguished from the object, since both are signless.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:45 AM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Javierfv1212 said:

. So the storytellers get more creative and compose more stories, spin offs from the initial universe (like today's superhero franchises)

Malcolm wrote:

I always wondered why Mahāyāna sutras were so loud. Now I know, they were produced by Marvel.

Bodhisatvas in Wandavision: Crypto-Buddhist Narratology in 21st Century Films

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:22 AM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

It's not so easy to just say no to a teacher.

Malcolm wrote:

It is very easy, and the vast majority of Buddhist women I know who have been subjected to unwanted advances by Buddhist teachers have had no problem telling them to get lost.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:18 AM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

I was recently reading a topic on here about sexual misconduct between teacher-student and saw multiple posts framing the issue within whether or not there was consent. From what I understand having researched sexual misconduct and power differentials in religious community, there is no such thing as consent when it comes to the type of power differential that exists between a spiritual teacher and student.

Malcolm wrote:

That's an opinion, not a fact.

I know many women who have been in long term relationships with their teachers, which are healthy, respectful, loving, and everything anyone would want in a relationship.

I know many women who have been hurt in such relationships.

I think the issue is with the men in question, not the power differential.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:12 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- So, are you saying that, according to Longchenpa, "apparent objects," as distinct from "apprehended objects," have an existence of their own, independent of, and 'outside' of,

the mind of a sentient being?

Gyurme Kundrol said:

Its refuted by Longchenpa completely in Precious Treasury of the Genuine Meaning, Berotsana Edition, page 137-139.

Malcolm wrote:

Yes, there as well. And as he says, one should not waste one time arguing against those assert appearances are in fact mind.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 5:40 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatagarbha said:

...Yes, because there are no such things as Atman and Brahman to unify...but there is a difference between Advaita nondualism, and nonduality in Buddhism. In all Buddhist vehicles, well at least in the very highest ones, nonduality of subject and object is emphasised.

Malcolm wrote:

You have a citation for that?

Shunyatagarbha said:

Yes, Mal.

Malcolm wrote:

Malcolm, not Mal.

Shunyatagarbha said:

And it's a crackerjack: "The object to be apprehended and the apprehender blend indivisibly into in the one great state of equality. It does not happen in any other way. The apprehender and the object to be apprehended are naturally and evenly immersed in the state of self-cognizing primordial wisdom. They never fall outside this vast expanse". Khangsar Tenpe Wnagchuk.

Malcolm wrote:

This is translated somewhat incorrectly. There is no such "self-cognizing primordial wisdom", there is such thing as rang rig ye shes, which is shorthand for so sor rang gi rig pa'i ye shes, which in turn is the translation of pratyatmyavedanajñāna, that is, "personally intuited gnosis," i.e. gnosis which one has realized for oneself.

Now to the meat:

What exactly is this object that is being referred to? What is this apprehender?

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 12:53 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

"Now then, if it is asked "Is it not impossible for such a pure primal nature to appear to the mind of a person?" It is possible, it is called "vidyā" (rig pa). The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated wisdom, and then the pure basis of the mental consciousness (free from the root of apprehending subject and apprehended objects) bring samsara to an end. The pristine consciousness (ye shes, jñāna) of one's vidyā (without root or leaf) — naturally perfected as it totally encompasses and subsumes everything — is the true state [de kho na nyid, tattva]."

"The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects."

Malcolm wrote:

Thus, rig pa has objects.

And

Jules 09 said:

- So, are you saying that, according to Longchenpa, "apparent objects," as distinct from "apprehended objects," have an existence of their own, independent of, and 'outside' of, the mind of a sentient being?

Malcolm wrote:

Absolutely this is the case, they exist as dependently originated phenomena through their own causes and conditions which are to be understood through the eight examples of illusion.

Jules 09 said:

In which case, how is it possible for you to assert that with any certainty?

Malcolm wrote:

How can you be certain you are posting on Dharmawheel on a computer in one place and I am reading your responses on another computer somewhere else? Am I merely your mental projection offering disagreeable and insulting responses to your sincere and heartfelt inquiries? If this is actually the case, you have nothing other than your own

mind to blame for insulting itself. Otherwise, you have to accept I am an apparent object, etc. and we can cease with this silly charade of questioning the existence of external objects, dependently originated and illusory though they may be. Some things are just matters of fact, like the existence of things outside mind and its appearances.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 11:03 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

"Do not divide appearances as being there and awareness as being here.
Let appearance and awareness be indivisible."

- Tulku Urgyen

Malcolm wrote:

Sure, appearances, but not apparent objects.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:23 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

how many masters do you know who maintain the living practice lineage of Vima Nyingthig nowadays? from what i gather, it is not practiced.

Malcolm wrote:

Where do you think three words of Garab Dorje is from, Shri Simha's Soaring Garuda? Etc. Jamgon Kongtrul has a whole, beautiful commentary marrying the mother and child Nyingthigs. The Vima Nyingthig is quite alive and well. It is the aorta through which the heartblood of the 17 tantras is pumped. All the rest of the Nyingthigs are subsidiary to it.

Most commentaries on Dzogchen Nyingthig have people start with the two accumulations, refuge through guru yoga, and then skip directly to rushan, trekcho, and thogal, such as the Third Karmapa's commentary on the Vima Nyingthig, Terdak Lingpa's commentary on Khandro Nyingthig, his daughter's commentary on Konchog Chidu, Rigzin Chenpo Pema Thrinly's commentary on the essence of the Gongpa Zangthal, which is a short text, and is the main text by which meaning of the Gongpa Zangthal is practiced, etc. There is the Chetsun Nyingthig, which is widespread these days. The

Thigle Gyacan is a recitation as well, but it is not practice in the manner of creation and completion in the standard Mahāyoga way.

But the important thing, as always, is to follow your GURU's instructions about what to practice, and stop worrying about what other people practice.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:07 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Gedun said:

If he was Tibetan and had a title then the commentary from the peanut gallery would likely be very different, and not so boring and dismissive.

Malcolm wrote:

You don't know Dharmawheel very well...

Anyway, near-death experiences are not what the bardo teachings are talking about.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:04 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Passing By said:

is it critical how one defines external and internal with regards to objects?

Malcolm wrote:

The purpose of studying such tenets is to eliminate concepts, in this case, the concept, "there is nothing outside the mind/rigpa." So while it is fine to assert appearances as established as mind, it is not fine to assert "apparent objects" are established as mind.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 10:48 AM

Title: Re: How is sadhana practice done?

Content:

Dharmalight889 said:

Been reading more on Tantra and I am a bit confused on how sadhana practice is done? Does one always just read and follow the instructions/visualizations in the sadhana? Or does one learn it and then carry it out without the sadhana? Must the entire thing be memorized or is reading it and following along okay?

Thanks all!

Malcolm wrote:

You learn thus from a qualified teacher.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:53 AM

Title: Re: "Esoteric Community"??

Content:

Shunyatagarbha said:

The Robert Thurman group of pandits has for a since a long time ago hit upon this creative English translation of the name Guhyasamaja: ' "the esoteric community" which has always bothered me. I have even seen it termed as "the secret society"...! Which gives it an unwanted connotation. What do people think about this translation and what is a better one? "Gathering of Secrets"? I really don't know how they came up with "esoteric community". Does anyone with more knowledge of the text know if there is material from within it that specifically supports this curious translation?

Malcolm wrote:

You should read some commentaries of the text to see how the name is parsed by Indian commentators.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 6:40 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

oldbob said:

There are no words that capture Pure Perfect Presence.

So if you want to understand what Jim Valby, or any insider means by pure Perfect Presence,

Shunyatagarbha said:

It looks like that idea was what is the underlying Tibetan term translated as Pure Perfect Presence because between the various modern English translators, they seem to maybe translate different words by the same English term, e.g., in different place both rigpa and bodhicitta seem to end up as "presence", which is somewhat confusing. I think the idea was to determine if here it was rigpa or bodhicitta being called "presence", and it would appear that it is the latter.

Malcolm wrote:

The term being translated as "presence" is sems, citta. There is no subject or object in byang chub sems because byang chub sems in the "mind series" term for emptiness free from four extremes.

Longchenpa describes this as follows:

"Bodhicitta, which is not established in any way, becomes the basis for everything, like

space. It's potential (rtsal) has an unceasing mode of arising. like a mirror. Play is the phenomena arising as the diversity, like the eight examples of illusion. These three, from the perspective of emptiness, are nondual because they are not established in anyway. From the perspective of appearance, from the moment cognizance (rig pa), sleep, and dreams arise one after another, they have the nature of being without any basis, appearing as bodhicitta, potential, and play. These, from the perspective of their essence, are beyond singular and diverse phenomena, from the perspective of appearance, they are conventionally described as three. When having defined their essence, when defined conventionally, since it is invalid to for play and bodhicitta to be the same, from this perspective, play is divided into appearances and apparent objects. Though there is neither inside nor outside, thorough understanding the eight examples of illusion, though phenomena and their characteristics, and so on, are designated, it is the position of the system of the Great Perfection that they are a great, nonexistent, clear appearance."

-- pp.310-311, Lung gyi gter mdzod, Gangtok, 1983

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:49 AM

Title: Re: Reincarnation cases not following the Buddhist model

Content:

Tao said:

Said that, I don't believe in rebirth at all, but you have one explanation.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:22 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- I wouldn't be so arrogant to say that you have been taught incorrectly...

"One is operating in a state of direct perception without reification."

- Yes, and that state is free of the conceptualization of experience, meaning there are no concepts of 'internal' or 'external'.

- Do I really have to go to all the trouble of quoting Longchenpa on this for you?

Malcolm wrote:

Yes, actually, so I can explain what you've misunderstood. please make sure you include

pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

If there is no inside and outside, do you stop for red lights? If so how?

What do you make of the instructions to leave the six senses in contact with the six sense objects?

Jules 09 said:

"In it (Dzogpa Chenpo) the essence (Ngo-Bo) of Intrinsic Awareness, the realization of the non-existence of the apprehended and apprehender, is called the spontaneously arisen primordial wisdom.

Malcolm wrote:

Ultimately. The essence is ka dag, emptiness. So of course when one actually realizes emptiness nothing at all is established, much less subject and object.

Jules 09 said:

But Dzogpa Chenpo doesn't assert it as self-awareness and self-clarity (Rang-Rig Rang-gSal) as Yogacharya, the Mind Only school does. Because (according to Dzogpa Chenpo), as there is no existence of internal and external, it (Intrinsic Awareness) is not established as internal mind.

Malcolm wrote:

Ultimately.

Jules 09 said:

As there is no self and others, it isn't established as self-awareness. As the apprehender and apprehended have never existed, freedom from the two is not established. As it is not an object of experiences and awareness, the experience is not established as non-dual.

Malcolm wrote:

Correct, but not the way you think it is.

Jules 09 said:

As there is no mind and mental events, it does not exist as self-mind. As it does not exist as clarity or non-clarity, it is not established as self-clarity. As it transcends awareness and non-awareness, there are not even the imputations of awareness. This is called Dzogpa Chenpo, free from extremes.

Malcolm wrote:

Of course, ultimately.

Jules 09 said:

Although it is designated as self-arisen primordial wisdom, enlightened mind, ultimate body, the the naked self-clarity Intrinsic Awareness, these ascriptions are merely in order to signify it.

Malcolm wrote:

Yup.

Jules 09 said:

It should be realized that the self-essence (of Dzogpa Chenpo) is inexpressible. Otherwise, if you take the meaning of the words literally, you will never find any difference from the cognition of self-awareness, self-clarity and non-duality of apprehended and apprehender of the Mind Only school."

Malcolm wrote:

Which is what I pointed out to you above.

Jules 09 said:

"(according to Dzogpa Chenpo), as there is no existence of internal and external, it (Intrinsic Awareness) is not established as internal mind."

- Hence, in the authentic state of Rigpa, Pure Perfect Prescence, there is no conception of internal or external.

Malcolm wrote:

Bodhicitta and vidyā are not the same thing. The former is the basis; that latter is the recognition of the nature of the basis, which recogniton must, in the end, also be exhausted.

Jules 09 said:

"As there is no mind and mental events,"

- Hence, authentic Rigpa is free of the conceptualization of experience.

Malcolm wrote:

This does not mean that when one is in instant presence one has no thoughts, it means that one does not chase thoughts, etc. ChNN explained this hundreds of time, "Nonconceptuality in Dzogchen teachings does not mean one has no concepts, it means one does not chase concepts."

Since you have not offered a substantive rebuttal, I am going to leave this conversation here.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:14 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World Chapter 12: The Origins of the World

Content:

Aemilius said:
it is night in Uttarakuru

Malcolm wrote:
Is north of the Hindu Kush. It is first mentioned in the Aitareya Brahmana. The Kurus were a tribe of people known to the Greeks and the Romans.

Kai lord said:
There are grounds to believe that Hyperborea and Uttarakuru could be the different names for the location of the same group of northern people.

Malcolm wrote:
Aemilius has convinced himself of all kinds of strange things.

Author: Malcolm
Date: Tuesday, August 2nd, 2022 at 12:12 AM
Title: Re: nyingma lineages/cycles structures of practice.
Content:

cloudburst said:
most of the Nyingthig practices are majority two stages sadhanas

Malcolm wrote:
Nyingthig, such as Longchen Nyingthig, became a fashionable name in Nyingma for Mahā/Anu yoga cycles which also have some Dzogchen teachings . However, the whole of the Vima Nyingthig, there isn't a single deity practice, not one. That cycle is the original "Nyingthig." The along came the Khandro Nyingthig, which indeed has anuyoga practices. However. its clearly stated in this cycle that Dzogchen practitioners do not meditate on deities, we merely think we are the deity, and that is sufficient.

cloudburst said:
Of course it would be possible not to do two stages, this is also possible in mahamudra, but the type of person who can do this is vanishingly rare. It looks like selling dzogchen as its own path that is so high you dont need to engage in "lesser practices" excites a certain kind of person who hopes for quick results without doing the basic work that would allow these higher paths to function.

Malcolm wrote:
Sorry, but this is nonsense. Anyway, I am supposed to believe you, someone who does not even practice Dzogchen as far as we know, since you are Geluk practitioner, or my Gurus, Chogyal Namkhai Norbu, etc? What do you think?

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 12:07 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

In The Precious Vase on page 16 there is a drawing of Garab Dorje with the right leg drawn inwards as well. In everything else it is identical to the image from Guruyoga. What to make of this?

Malcolm wrote:

Reversed line drawings?

The Thanngkhas by Glenn Eddy, painted according to Rinpoche's instructions, all show the left leg extended:

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:57 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World Chapter 12: The Origins of the World

Content:

Shunyatagarbha said:

Nicolas Copernicus in 1515 was the first person in recorded history to suggest that this human realm was one of the planets in the sky, and that view and his reasoning can be severely critiqued.

Malcolm wrote:

Umm, no again. That person was Aristarchus of Samos (310-230 BCE). He in turn was influenced by Philolaus of Croton (470-385 BCE). Aristarchus also correctly ordered the planets according to their distance around the sun. He also understood that stars were suns, just much further away. Copernicus was somewhat aware of Aristarchus.

Seleucus of Seleucia (190-150BCE) not only held this as a hypothesis, but adopted it wholeheartedly, having proven the earth turns on its axis through reasoning now unavailable to us.

The sole reason the West maintained a geocentric model through the renaissance was because we followed Ptolemy.

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:51 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World Chapter 12: The Origins of the World

Content:

Malcolm wrote:

I am talking about why the Buddha taught about cosmology to begin with, which was to

inspire a sense of renunciation through the understanding that there is no refuge in all of the three realms.

Shunyatarbha said:
Some scholars and scriptures

Malcolm wrote:
Which scholars and which scriptures?

Author: Malcolm
Date: Monday, August 1st, 2022 at 11:47 PM
Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World
Content:
Aemilius said:
it is night in Uttarakuru

Malcolm wrote:
Is north of the Hindu Kush. It is first mentioned in the Aitareya Brahmana. The Kurus were a tribe of people known to the Greeks and the Romans.

Author: Malcolm
Date: Monday, August 1st, 2022 at 11:43 PM
Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"
Content:

Malcolm wrote:
Yes, actually, so I can explain what you've misunderstood. please make sure you include pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

Passing By said:
Yogacarins really deny experiences?

Malcolm wrote:
No, they assert that percepts are traces activated in the all basis which are misperceived as external objects, when in fact there are no external objects at all.

Passing By said:
If they say that's because appearances and objects arise from one's own cognition isn't

it just boiling down to semantics over whether tsal is an external object rather than them literally refusing to accept that they are perceiving stuff?

Malcolm wrote:

Longchenpa, in trying to remove the errors of some sems sde adherents, makes very forceful arguments that external objects are not negated in Dzogchen teachings. His arguments are too lengthy to reproduce here.

Author: Malcolm

Date: Monday, August 1st, 2022 at 10:02 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Malcolm wrote:

Dzogchen is not Advaita. In fact, Dzogchen tantras explicitly reject nondualism and Advaita

Shunyatarabha said:

...Yes, because there are no such things as Atman and Brahman to unify...but there is a difference between Advaita nondualism, and nonduality in Buddhism. In all Buddhist vehicles, well at least in the very highest ones, nonduality of subject and object is emphasised.

Malcolm wrote:

You have a citation for that? And how about Candrakīrti's refutation of svasamvedana in the Madhyamakāvatāra? Rongzom, for example, declares out that this idea of the absence of subject and object is just the ultimate Mahāyāna conclusion, but that "nondual" refers to the inseparability of the two truths, which is the Dzogchen point of view.

It is true that in the Kun byed rgyal po, it is declared that bodhicitta is free of subject and object, but since bodhicitta is just a name for emptiness, this makes sense, of course there is no ultimate subject or object, but who ever said there was?

Author: Malcolm

Date: Monday, August 1st, 2022 at 9:34 AM

Title: Re: LOL new amazon LOTR show will be straight trash

Content:

Svalaksana said:

That's a shame. I still remember coming out of the theatre as a kid, after having watched The Fellowship of the Ring, and just feeling like I had watched something so cool, so well conceived and balanced, so incredibly riveting. The trailers I've seen for the Amazon series left a sour taste, not too confident young people will experience the same kind of emotion I felt back then.

PeterC said:

Some of it was genuinely ground-breaking, like the CGI realization of the Balrog and the battle sequences. But they made the story extremely formulaic. Band of heroes is going somewhere, runs into monster/enemies/problem, fights and gets past it, then runs into another...just kept on and on throughout the film. But this does reflect the weaknesses of the original stories. Tolkien knew a lot about archaic languages but nothing about character development.

Malcolm wrote:

True, all his characters fall apart after the first book.

Author: Malcolm

Date: Monday, August 1st, 2022 at 8:03 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- There is no conception of internal and external in the state of rigpa, and I don't need to read the Treasury of the Dharmadhātu, or any other book, in order to tell you that.

Malcolm wrote:

Of course there is. You've been taught incorrectly. Otherwise you would be like a piece of wood, unable to move, talk, drive, and all of these things one can do in a state of instant presence. One is operating in a state of direct perception without reification. Longchenpa explains in the Lama Yangthig that the point of direct perception discussed by Dharmakirti, etc., is basically the same point as trekcho. This is also how Chogyal Namkhai Norbu taught me, You remind me of the passage in the Chos dbyings mdzod about conceited oxen of Ati

Jules 09 said:

- I wouldn't be so arrogant to say that you have been taught incorrectly...

"One is operating in a state of direct perception without reification."

- Yes, and that state is free of the conceptualization of experience, meaning there are no concepts of 'internal' or 'external'.

- Do I really have to go to all the trouble of quoting Longchenpa on this for you?

Malcolm wrote:

Yes, actually, so I can explain what you've misunderstood. please make sure you include pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

If there is no inside and outside, do you stop for red lights? If so how?

What do you make of the instructions to leave the six senses in contact with the six sense objects?

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:58 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

The Sanskrit term used by me when I suggested the scheme was sthana. Javier merely noticed a similarity.

Shunyatarabha said:

Funnily enough there are also places where the three are given as bhumi, marga and phala showing that there is a variety of ways of expressing it. Although, the scholar who uses bhumi, where we would say ashaya or sthana, is from the Hindu tradition.

Malcolm wrote:

Who cares? This not a Hindu website.

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:50 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Malcolm wrote:

And you can become reborn as Śakra, so what's your point? Just like someone can become president or king. It's a position in samsara, not a person.

Shunyatarabha said:

My point is that the person who is holds the position of United States president, or New York Sanitation Commissioner, or whatever else, at any given time, etc.,

Malcolm wrote:

And when they cease to be president their name changes because these things are positions, not people.

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:47 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Samsara, the five aggregates, etc., is the basis of purification. Nirvana is the result of purification. You need a path, a purifier, in order to link these two.

Shunyatagarbha said:

True, but on the other hand Rongzom Pandita's Establishing Appearances as Divine logically proves that all phenomena are divine.

Malcolm wrote:

Not a fantastic translation of the title, honestly, and only after analysis, and only after one has established even buddhahood is completely equivalent with an illusion.

“Establishing phenomena as the deity” is more apt.

The black snake example is apropos here.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:37 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Archie2009 said:

At the end Khenchen Namdrol Rinpoche also gave a lung for Namchö phowa by Tertön Mingyur Dorjé. What exactly is this?

Malcolm wrote:

It is like it sounds, a text for transferring consciousness at the time death. It is very popular, should be easy to find teachings on it.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:25 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

Is it a common thing to be able to practice dzogchen without engaging in the two stages?

Malcolm wrote:

Yes. It is not our path. Personally, I did not come up that way, having done a three year retreat on Lamdre, etc. Many people do not meet proper Dzogchen teachings until quite well into their path, so you will find many people with experience in the two stages who practice Dzogchen, but the path of transformation and the path of self-liberation are completely distinct. And when they finally meet the Dzogchen path, they usually give up practicing the two stages, other than for prophylactic reasons such as long life practice, sang offerings, protectors, etc., practices that deal with our adventitious karma conditions.

As I mentioned before, guru yoga is the main relative practice of Dzogchen teachings.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:20 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- There is no conception of internal and external in the state of rigpa, and I don't need to read the Treasury of the Dharmadhātu, or any other book, in order to tell you that.

Malcolm wrote:

Of course there is. You've been taught incorrectly. Otherwise you would be like a piece of wood, unable to move, talk, drive, and all of these things one can do in a state of instant presence. One is operating in a state of direct perception without reification. Longchenpa explains in the Lama Yangthig that the point of direct perception discussed by Dharmakīrti, etc., is basically the same point as trekcho. This is also how Chogyal Namkhai Norbu taught me, You remind me of the passage in the Chos dbyings mdzod about conceited oxen of Ati

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:07 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Bill Maher, this past Friday on human population numbers:

Malcolm wrote:

I, for one, have no children and never will.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:00 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra

system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Jules 09 said:

- "- Are you quite sure that, within the context of Dzogchen, rig pa has an object?"

"100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence."

"When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy."

- ...

Malcolm wrote:

When we are in a moment of instant present, there are still the appearances of the six senses. We do not reject outer objects—they still appear to us—but we understand that our perception of them (rtsal) is just our own state (byang chub sems, the essence), separate from the apparent objects themselves (rolpa). This is what it means to say, "When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy." In other words we do not reify our perception into subject and object. That does not mean that there are no objects for rig pa.

Again, this is clearly explained by Longchenpa in the commentary of the Treasury of the Dharmadhātu, beginning in chapter eight. Why don't you read it and then get back to me?

Dzogchen is not Advaita. In fact, Dzogchen tantras explicitly reject nondualism and Advaita

Author: Malcolm

Date: Monday, August 1st, 2022 at 2:56 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Jules 09 said:

- So, not quite 100% sure...

Malcolm wrote:

100% percent sure. Rig pa arises from ma rig pa at the time the appearance (the five lights) of the basis arose from basis (one's unfabricated consciousness), which was taken as an object, and was recognized to be one's own state. Because of this, for example, Samantabhadra attained buddhahood without entering into delusion and without engaging in a single virtue, and we entered samsara's delusion without engaging in a single misdeed. Rather than recognize the appearances of the basis as being our own state, we imputed self and other on to them, etc. This is all really very clearly explained in many places. If there were no appearance, potential (rtsal), for ma rig pa to mistake for being "other," there would be no means by which rig pa could recognize the appearances of the basis as its own state. Even the term "recognize" implies, conventionally, something which recognizes and something which is recognized.

If you want to quibble over whether rtsal is an object or not, go ahead. Just be aware that while ka dag can never be a basis of delusion, both lhun grub and thugs rje are the basis for delusion, and this would not be possible if they did not present as objects. Thus is why I am 100% sure.

Author: Malcolm

Date: Monday, August 1st, 2022 at 1:16 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

<https://www.theguardian.com/environment/2022/jul/30/total-climate-meltdown-inevitable-heatwaves-global-catastrophe>

In this respect, the volcanologist, who was also a member of the UK government's Natural Hazard Working Group, takes an extreme position. Most other climate experts still maintain we have time left, although not very much, to bring about meaningful reductions in greenhouse gas emissions. A rapid drive to net zero and the halting of global warming is still within our grasp, they say.

Such claims are dismissed by McGuire. "I know a lot of people working in climate science who say one thing in public but a very different thing in private. In confidence, they are all much more scared about the future we face, but they won't admit that in public. I call this climate appeasement and I believe it only makes things worse. The world needs to know how bad things are going to get before we can hope to start to tackle the crisis."

McGuire finished writing Hothouse Earth at the end of 2021. He includes many of the record high temperatures that had just afflicted the planet, including extremes that had struck the UK. A few months after he completed his manuscript, and as publication loomed, he found that many of those records had already been broken. "That is the trouble with writing a book about climate breakdown," says McGuire. "By the time it is published it is already out of date. That is how fast things are moving."

Author: Malcolm

Date: Monday, August 1st, 2022 at 1:10 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

yagmort said:

what do you mean "good"?

around Swayambhu in KTM it is possible to find 11 mm seeds mala for 3,5 USD. if they see white face the price will be 4 times more though.

Malcolm wrote:

Good, well made, will last a lifetime. I don't do street haggling. I liked it, paid the price asked, and that was the end of it. We in West are wealthy, compared to Tibetans. We can afford it. It helps everyone. There is a saying in ceremonial magick, "Thou shalt buy the single egg of a black hen without haggling."

Author: Malcolm

Date: Monday, August 1st, 2022 at 12:54 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

...the price of €62.80...

yagmort said:

jeez, these damned preposterous prices..

No they aren't. I paid \$125 US for a good bodhiseed māla in Lhasa in 2009.

Date: Monday, August 1st, 2022 at 12:48 AM

Content:

Interestingly, the Guhyasamaja was also translated into Chinese and is in the Taisho (no 885) - though I am not sure about the Uttaratantra...

Malcolm wrote:

||རྒྱུད་ནི་རྒྱན་ཞེས་
 བྱ་བར་བྲགས། རྒྱན་དེ་རྣམ་པ་གསུམ་འགྲུར་ཏེ། གཞི་དང་དེ་བཞིན་སང་བཞིན་དང་། མི་འཕྲོག་པ་ཡིས་སྐབ་ཕྱེ་བ། རྣམ་པ་སང་བཞིན་རྒྱ་ཡིན་ཏེ། དེ་བཞིན་མི་འཕྲོགས་འབྲས་བུའོ
 །གཞི་ནི་ཐབས་ཤེས་བྱ་བ་ཕྱེ། གསུམ་གྱིས་རྒྱུད་ཀྱི་དོན་བཟུས་ བའོ། (D 443, 150a)

That continuum is divided into three aspects:

Likewise, the result is inalienable.

The foundation is called "method."

Thus, three are included in the meaning of tantra.

Date: Monday, August 1st, 2022 at 12:30 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Malcolm wrote:

I didn't say the Dharma wasn't profound. I sad samsara is not profound. Teachings on this or that realm exists so we can avoid them, not so that we will admire them. Stop misrepresenting what I say, or read more carefully.

I didn't intentionally do so, I apologize for that. I was more meaning the teachings included in this sutra. But is dependent arising profound or not?

Malcolm wrote:

Dependent origination, being the teaching of the Buddha is profound. Dependently originated things are not, apart from path dharmas (which however, are impermanent).

Shunyatarabha said:

It is said that it is the most profound thing of all, and since all things are dependently arisen then how could all things not have deep meaning.

Malcolm wrote:

All compounded phenomena are impermanent. All contaminated things are suffering. Now, in this formula, it is important to understand that the only compounded phenomena that are not contaminated are path dharmas, that is, the thirty-seven adjuncts of awakening.

Shunyatarabha said:

And one time the Buddha merely held up a flower to the monks and even that teaching was so profound that only one monk could understand it. And it is often said that samsara and nirvana have the same nature, so how could it be that only nirvana was profound but not samsara;

Malcolm wrote:

You've misunderstood Nāgārjuna's meaning. He is saying that it is through recognizing the nature of samsara that one discovers nirvana. Samsara itself is just suffering and rebirth.

Shunyatarabha said:

it's also said that the ultimate nature of phenomena which pervades everything, always, is inconceivable - how could anything be called superficial?

Malcolm wrote:

Emptiness is not superficial, which is why it is hard to realize. You don't realize emptiness merely by gazing at a beautiful rose.

Shunyatarabha said:

There are many things in samsara that can be called profound...the connection between a mother duck and her ducklings, or between a mother and her newborn child, the beauty of music, the wonders of the cosmos and so on; it's said that even a single speck of dust in a sunbeam...

Malcolm wrote:

Compounded and contaminated

Shunyatarabha said:

If we say that there is nothing of deep significance in mundane samsara dharmas such as that, then there could be nothing of deep meaning in nirvana and enlightenment

since they do not have a separate nature in the final analysis.

Malcolm wrote:

Your conclusion does not follow from your premise. If samsaric phenomena were deeply significant, profound, one would not need to analyze them to discover their emptiness, and everyone would attain awakening by cultivating mundane, samsaric phenomena that are the object of grasping.

Samsara, the five aggregates, etc., is the basis of purification. Nirvana is the result of purification. You need a path, a purifier, in order to link these two.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 11:26 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

So it is relevant.

Malcolm wrote:

It is not even slightly relevant to my point. I am talking about why the Buddha taught about cosmology to begin with, which was to inspire a sense of renunciation through the understanding that there is no refuge in all of the three realms.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:32 PM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

I settled on a bodhi seed mala (*Ziziphus budhensis*) with 11.5 mm average diameter beads for the price of €62.80.

https://dharmacraft.shop/product_667/traditional-bodhi-seeds-mala-108-bead-115-mm.html

Ships from Lithuania.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:28 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

What percentage of Dzogchen practitioners do you think end up engaging in two stages practice?

Malcolm wrote:

How can I possibly answer such a question? I don't know all people who call themselves Dzogchen practitioners.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:25 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Aemilius said:

"All compounded things are dukkha" is as much open to misinterpretation as is the famous teaching of shunyata or emptiness. That all compounded things are suffering does not rule out compassion or ethical behavior. The path consists of the accumulations of merit and wisdom. These are carried on for many lifetimes and many kalpas. Compassion for the suffering of sentient beings is an integral part of the path. Health, wealth, food, clothing, shelter, body, education and property are impermanent and subject to change, but nevertheless giving them to beings is an integral part of three paths, it is not only the bodhisattva path. The accumulations of merit and wisdom belong to the three paths.

Malcolm wrote:

None of this is even slightly relevant to my point. Where did I talk about ruling out compassion, etc.?

When someone holds up one finger, you should hold up one finger. If you hold up two fingers, it means you are not communicating.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:59 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Aemilius said:

Chemistry is not "suffering of change", that would be "pseudo-buddhist dumbness".

Malcolm wrote:

As Maitreya said, there isn't a pinpoint of happiness in the three realms. Ergo, the three realms are not profound, they are just samsara.

And, you might take note of the fact that you introduced science and these things. I am talking about the three realms. You are talking about something completely different. However, chemistry is not a path for freedom from samsara.

To restate the point, the Buddha taught the locations in the three realms so one can identify their flaws, not in order to hold them up as something desirable.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:53 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Nāgārjuna's Suḥrillekha states:

After Śakra has been an object of worldly veneration,
he falls to the earth through the power of karma.

Having become a cakravartin,
also the cakravartin becomes a subject.

....

Jetsun Drakpa Gyaltzen states: [66/a]

Śakra is born as a common person.

Shunyatagarbha said:

These quotes show that gods like Shakra are indeed individual persons. "Shakra is born as an ordinary person". Before which, namely, he was an extraordinary person,"an object of worldly veneration". Just like a president or a king or anyone holding positions like that. There's no difference.

Malcolm wrote:

And you can become reborn as Śakra, so what's your point? Just like someone can become president or king. It's a position in samsara, not a person.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:50 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you quite sure that, within the context of Dzogchen, rig pa has an object?

Malcolm wrote:

100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence.

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Author: Malcolm

Date: Sunday, July 31st, 2022 at 11:04 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Shunyatarbha said:

I can't remember ever hearing it said categorically that samsara cannot be profound. The teachings of a sutra like this one here concern matters of deep and arcane knowledge that only an omniscient one or at least a great sage could have direct access to. To say that the Buddha's teaching isn't profound isn't a fair assessment. Every word spoken by him on any topic has extremely deep meaning. The question as to whether the Sun itself is a conscious god, or rather is only the mansion of that god; how the transfer of of the god holding that position happens; the origin of the Sun and Moon at the start of the kalpa; the origin of the world system, the true nature of the heavens, the origin of human beings, the fate of the world and cosmos and all the various things taught in this sutra such as the inconceivable spans of time and space involved are unfathomable to ordinary thought even though in the ultimate reality they are of course all only dreamlike appearances.

Malcolm wrote:

I didn't say the Dharma wasn't profound. I said samsara is not profound. Teachings on this or that realm exists so we can avoid them, not so that we will admire them. Stop misrepresenting what I say, or read more carefully.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:58 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

4. Example 1. Ngondro 2. Dzogchen.

Malcolm wrote:

It does not involve any yidam practice at all. Neither does Dzogchen guru yoga, necessarily, unless you consider ཨ་མ་མཚན་ a yidam.

The two stages are not part of the path of Dzogchen, yidams are practiced primarily to remove obstacles and so on.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:31 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

I think that we can find it implicitly in the way that Asanga organizes his Mahāyānasamgraha. If we look at the ten chapters of this text, we can see the basis, path and result:

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Shunyatarabha said:

The Sanskrit term used by the author for foundation and basis here is ashraya.

Otherwise it would say, "Jneyasthana" and "sthanaparavrtti". Or is the word and unique meaning of "sthana" as distinct from ashraya, implied in those titles or is "ashraya" a subset of sthana in this particular context?

Malcolm wrote:

The Sanskrit term used by me when I suggested the scheme was sthana. Javier merely noticed a similarity.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:28 AM

Title: Re: 8 months of no rain!

Content:

Malcolm wrote:

When it rains, it pours.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 6:29 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

Does Asanga use the term "sthana"? seems like he is using the term Jñeya, "what is to be known" instead? Is "sthana" from the tantras?

Malcolm wrote:

Jamyang Khyentse Wangpo gives the equivalents for gzhi, lam, 'bras as sthana, marga, phala. I was pointing out that meaning is the same.

Javierfv1212 said:

Ah ok, since we are going to be using this basis path result schema to organize the text, I'd like to read the passage from the Guhyasamāja Tantra that discusses it, can you tell us where it is found in the tantra?

Malcolm wrote:

It's in the Guhyasamaja Uttarat Tantra, actually. It's very famous. I'll provide it tomorrow.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 6:26 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you quite sure that, within the context of Dzogchen, rig pa has an object?

Malcolm wrote:

100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 3:37 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Javierfv1212 said:

Does Asanga use the term "sthana"? seems like he is using the term Jñeya, "what is to be known" instead? Is "sthana" from the tantras?

Malcolm wrote:

Jamyang Khyentse Wangpo gives the equivalents for gzhi, lam, 'bras as sthana, marga, phala. I was pointing out that meaning is the same.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 3:28 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Shunyatagarbha said:

Well, perhaps. These profound matters of the heavenly realms go beyond what the ordinary people like us can hope to comprehend.

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Aemilius said:

They are profound.

Malcolm wrote:

For you they are profound. For me, they are just the suffering of change.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 1:22 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

Furthermore, I want to add one last note - though Malcolm said that the Basis, Path and Result schema comes from a tantra, I think that we can find it implicitly in the way that Asanga organizes his Mahāyānasamgraha. If we look at the ten chapters of this text, we can see the basis, path and result:

(Basis)

Chapter 1. Jñeyāśraya ("The Foundation of What is to be Known")

Chapter 2. Jñeyalakṣaṇa ("The Characteristics of What is to be Known")

(Path)

Chapter 3. "Penetrating the Characteristics of What is to be Known" - discusses the path to awakening (mārga),

Chapter 4. "The Causes and Results of this Penetration", discusses the six perfections (ṣaṭpāramitā),

Chapter 5. "The Divisions of Cultivating These Causes and Results" discusses the ten stages of a bodhisattva (daśabhūmi).

Chapter 6. "Training in Superior Discipline" (śīla),

Chapter 7. "Training in Superior Samādhi"

Chapter 8. "Training in Superior Prajñā"
(Result)

Chapter 9. "The Relinquishment That is the Result of This training", discusses the
"transformation of the basis" (āśrayaparāvṛtti)

Chapter 10. "The Wisdom That Is the Result of This Training", discusses Buddhahood,
the Dharmakāya.

So, I think that "basis, path and result" is a perfect way to organize this digest and it is
not just a tantric thing but its a way of organizing the dharma that can be found in non-
tantric mahayana.

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 1:18 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Guru Dragpo said:

There is no constant path pattern.

1. Example 1. Nyiondro. 2. Tsa lung /inside the section there is Guru yoga and yidam
practice/. 3. Dzogchen

2 Example 1. Nyiondro 2. Guru, Yidam, Dakini 3. Dzogchen

3. Example Nyiondro 2. Chod 3. Dzogchen.

There are many different ways to practice Dharma. It depends on you and your Guru.

Malcolm wrote:

You forgot 4. Dzogchen.

cloudburst said:

What percentage of practitioners would you say practice dzogchen without doing yidam
practice or preliminaries?

Malcolm wrote:

There are specific Dzogchen preliminaries, which are indispensable, but I guess what
you asking is how many people who practice Dzogchen do so without having done the
common and uncommon preliminaries. It's kind of a misstated question. Most
Dzogchen teachers introduce Dzogchen teachings immediately, and then assist their
students in helping them find the appropriate secondary practices, which might be
ngondro, or some yidam, etc. The main practice of a Dzogchen practitioner is guru yoga,
and that is included in any ngondro. Even Migtsema can be a Dzogchen practice, if one
understands the principle of the three vajras and their relationship to the three family
protectors. After all, the very first text, after his namthar, in the Lhasa edition of

Tsongkhapa's collected works is a Dzogchen text.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 10:21 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Nāgārjuna's Suḥr̥llekha states:

After Śakra has been an object of worldly veneration,
he falls to the earth through the power of karma.
Having become a cakravartin,
also the cakravartin becomes a subject.

And:

Having obtained the extremely great bliss of desire of the deva realm
and having obtained the passionless bliss of Brahma,
one experiences the uninterrupted suffering
of being the fuel of Avīci Hell.
Obtaining [birth] as the Sun and Moon, the light
of one's body illuminates the entire world.
But once again, after one arrives in the pitch darkness,
one cannot even see one's outstretched hand.

Jetsun Drakpa Gyaltzen states: [66/a]

When one reflects on the suffering of change,
the high become low.
Śakra is born as a common person.
The sun and moon dissolve into the dark.
The cakravartin is born as a servant.
Even if one has confidence based on that citation,
since it cannot be realized by ordinary people,
look at the changes among the human beings that appear to oneself.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 10:04 PM

Title: Re: Does awakening make you a nice person?

Content:

Kai lord said:

According to the sutras, anyone on the second bhumi, has perfect ethical conduct.

Malcolm wrote:

Which may not be evident in their external conduct.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 9:25 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Aemilius said:

It probably isn't essentially different from you and your body, nama-rupa.

Shunyatagarbha said:

Well, perhaps. These profound matters of the heavenly realms go beyond what the ordinary people like us can hope to comprehend.

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 9:22 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Correct, the devas like Brahma and Indra are positions, not persons.

Shunyatagarbha said:

Then who implored the Buddha to turn the wheel of Dharma after his enlightenment, when he was vacillating about whether to do so or not? A "position"? And the same could be asked of Shakra in all his many adventures.

Malcolm wrote:

Correct, Indra is a position, Mahabrahma is a position. What do you think, these beings are eternal? As you continue your education, you will run across themes such as people being reborn as Indra and so, all Buddhas occupying Tushjta heaven as Svetaket just before their final birth, etc. So yes, positions. If you are going to take all this literally, you should at least understand what it is you are taking literally

Author: Malcolm

Date: Saturday, July 30th, 2022 at 7:53 AM

Title: Re: Should bodhisattva vow breaker be avoided?

Content:

Toenail said:

Similar to tantric vows? I mean a person that was previously a practicing Mahayana Buddhist with the full bodhisattva vows etc and now says bodhicitta is naive and who

does not want to reach enlightenment anymore for the sake of all beings and says samsara is fine.

Malcolm wrote:

Yes, of course. Such a person is the very definition of a bad friend, who certainly must be avoided. Of course, if for some reason they change their mind, then of course it's different. But such a person is childish, by Dharma standards.

PadmaVonSamba said:

It may be that they never really understood the Bodhisattva vow anyway. A lot of people think it means that you have to love everybody all the time blah blah blah. The buddhist path is a long process, like a tree growing. Maybe a bodhi tree. A few years is just scratching the surface.

Malcolm is correct in that this fits the definition, technically, by way of what is written in the sutras. But you know the person better than anyone on this forum. You should use your best judgement. The purpose of abandoning bad company is that they interfere with your dharma progress. If this person is keeping you from practice or causing a lot of confusion for you, then yeah, limiting interaction is the best advice. But if hanging out with this person isn't really a problem for you, and this is a friend, then use your best judgement. Being honest with yourself is also a very important part of dharma practice, because You are always your companion in the journey.

Malcolm wrote:

Shantideva recommends that while we greet childish people with pleasant demeanor, we avoid intimacy with them.

From a Vajrayana point of view, a person who has abandoned bodhicitta has committed one of the 14 root downfalls. It's one thing if they regret their decision, but if they don't, one should strictly avoid them. Knowingly associating with such people itself is a branch downfall.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 2:24 AM

Title: Re: Bön Madhymaka

Content:

Johnny Dangerous said:

What are the origins of Bön Madhymaka? I know there are Bön prajnaparamita sutras, are there also parallel philosophical works? Do Bönpos also read Nagarjuna?

Malcolm wrote:

Sure they do. They also have their own Madhamaka tradition as well. In a collection of their curriculum, they study the work of Meton Sherab Ozer (dates a bit unclear, lived either in the second half of eleventh century and first part of twelfth, or in the twelfth century). He wrote a text with an autocommentary called Treatise on the Two Truths of the Middle Way.

https://dl.ndl.go.jp/view/download/digidepo_10810754_po_ART0010337993.pdf?contentNo=1&alternativeNo=

Author: Malcolm

Date: Saturday, July 30th, 2022 at 12:00 AM

Title: Re: Gluten Intolerance in Tibetan Medicine?

Content:

Tenma said:

Out of curiosity, how would a Tibetan doctor theoretically explain something such as gluten intolerance, particularly with the intestines? Is this a disorder of bile or phlegm? What of other allergies?

Aside from that, how different are the physical characteristics of bile disorders as opposed to phlegm disorders? I've been getting conflicting sources that keep claiming one or the other is associated with bloating, gastrointestinal problems, and hormonal imbalances for a case study I was curious to see how other systems might treat.

Malcolm wrote:

Impaired digestive heat, both disordered pitta and kapha.

Tenma said:

Didn't know Tibet used those Ayurvedic concepts! Is it a result of the Tibetan system not having certain concepts for a gluten-sensitivity issue like here compared to Ayurveda?

Malcolm wrote:

Tibetan Medicine is basically Ayurveda imported to Tibet. Classical Ayurveda does not have concepts for things like gluten-sensitivity either. The Ayurvedic ideal is that one should be able to eat anything, and if one cannot, it is due to impaired digestive heat, which has three components, kapha, pitta, and vata, in descending order. Inability to digest proteins is likely an issue with kledaka kapha (myag byed bad kan) and pacaka pitta ('ju byed mkhris pa) not being able to break down gluten protein, which results in a feeling of bloating, indigestion, etc., This nutriment can't be properly separated by the samana-vata (me myams rlung), resulting in maldigested nutriment being sent to the liver, where it becomes stressed, overheated, and then there are resulting symptoms of food sensitivity in terms of rashes, and other pitta symptom. So the treatment here would be to strengthen the digestive heat with a combination of conduct, diet, herbs, and certain therapies. and of course the details all depend on what kind of prakṛti (rang bzhin), or constitution one has—vatta, pitta, kapha, vata-pitta, vata-kapha, pitta-kapha, or tridoṣic—and what kind of vitiated (vikṛti, rnam par 'gyur ba) doṣa (nyes pa) one has at the time

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:51 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Aemilius said:

It probably isn't essentially different from you and your body, nama-rupa. In the Twelve links of dependent origination volitions precede consciousness, and consciousness precedes nama-rupa; name and form or mind and body. Evidently this is true for the sun-god also, as it/he is a dependently arisen being. Then they would just change the consciousness inhabiting the sun's palace every 500 celestial years. This would be like changing the president inhabiting the presidential office.

Malcolm wrote:

Correct, the devas like Brahma and Indra are positions, not persons.

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:15 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

The basis represents two things: the basis of purification (skandhas, etc.) as well as the nature of reality, emptiness, suchness, dharmatā; the heart sutras is a perfect example; also readings from Lanka on the three natures, etc., there so many sources.

As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Granted, it is a scheme take from the Guhyasamāja Tantra, but it is a useful way to see things.

Zhen Li said:

From what you write, Path and Result are clear. As for basis, are you suggesting that on the one hand it is one's unpurified nature (i.e. where skandhas still need to be purified) but beings' and dharmas' underlying nature (i.e. suchness etc.)?

Malcolm wrote:

Yes, the basis can be approached from two points of view: the causal point of view is to regard the skandhas, afflictions, and so forth the basis of purification with antidotes, etc.; the resultant point of view is to regard the suchness of the mind as the basis of purification of adventitious afflictions and so on.

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:10 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:
yagmort said:
thanks everyone for the info

Guru Dragpo said:
It's hard to say...

yagmort said:
ok so please check if i got it right.
one first do 3 retreats on ngondro, tummo and thogal. after that one is qualified to do 3 year retreat. during 3 year retreat 3 roots is accumulated first. after 3 roots one is introduced to tregchö. i still don't see where yidam practice takes place? i mean does it come after ngöndro? before or after 3 roots? or, as Cone and Malcolm say, it is not really being practiced? from what i understand, Troworoza is generated instantly during tummo practice and is not a separate kyerim deity practice?

Guru Dragpo said:
There is no constant path pattern.
1. Example 1. Nyiondro. 2. Tsa lung /inside the section there is Guru yoga and yidam practice/. 3. Dzogchen
2 Example 1. Nyiondro 2. Guru, Yidam, Dakini 3. Dzogchen
3. Example Nyiondro 2. Chod 3. Dzogchen.
There are many different ways to practice Dharma. It depends on you and your Guru.

Malcolm wrote:
You forgot 4. Dzogchen.

Author: Malcolm
Date: Friday, July 29th, 2022 at 10:48 PM
Title: Re: Are all Mahayana sutras sutras of definitive meaning?
Content:

Aemilius said:
Sutras are not (just) words and letters. If you read and recite a particular sutra say 10 times, 20, 30, or even 100 times, you will become aware that you are in contact and communion with the Buddha's sambhogakaya, nirmanakaya and dharmakaya. You will also be in contact with the Bodhisattvas and Buddhas of the three times, Protectors and Deities that are mentioned in the sutra. They are the real source of meaning of the sutra. (Even in Theravada the higher paths are taught telepathically, -says Dipama.)

Shunyatagarbha said:
Perhaps there's something in what you say but isn't this sutra saying that the Perfection of Wisdom sutras, even though they teach the definitive meaning, are similar to unseasoned meals, elixirs and medicinal powders without a key ingredient, an unadorned space, or a blank canvas waiting to be completed with the grand design of the so called Third Turning sutras that supply all those final definitive dharmas, and thus the so called Second Turning is in that regard only here called provisional and

unsatisfying meaning that will lead to dispute without the so called Third Turning?

Malcolm wrote:

There are differences of opinions among different scholars. For example, Longchenpa holds the tathāgatagarbha sutras to be definitive, but Sapan maintains the second turning as a whole is definitive, but the third turning contains both definitive sutras, like the Samādhirāja, and provisional sutras, like the Mahānirvana.

Author: Malcolm

Date: Friday, July 29th, 2022 at 10:35 PM

Title: Re: Should bodhisattva vow breaker be avoided?

Content:

Toenail said:

Similar to tantric vows? I mean a person that was previously a practicing Mahayana Buddhist with the full bodhisattva vows etc and now says bodhicitta is naive and who does not want to reach enlightenment anymore for the sake of all beings and says samsara is fine.

Malcolm wrote:

Yes, of course. Such a person is the very definition of a bad friend, who certainly must be avoided. Of course, if for some reason they change their mind, then of course it's different. But such a person is childish, by Dharma standards.

Author: Malcolm

Date: Friday, July 29th, 2022 at 9:48 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

Yes, we are all guilty of our friends, and more so, of our spouses. Madame Suzuki being active in the Theosophical Society should not necessarily impugn her husband's dedication to the Dharma.

Malcolm wrote:

Suzuki himself was a member.

StilUustJames said:

And given Dwight Goddard's wide focus on the Dharma, and his personal horror of war, and warrior culture, which Japanese Zen has been accused of being riddled with,

Malcolm wrote:

Which is true, Brian Victoria's research is well founded.

StilUustJames said:

given that one of his inventions was used during WWI, and though it made him rich, it turned him to the Dharma ever more firmly, perhaps his term "universal mind" comes

from the Zen master Huangbo Xiyun, rather than Theosophy.

Malcolm wrote:

Unlikely, since he was editing the work of a translator who himself was part of that milieu.

anyway, this is veering off-topic.

Author: Malcolm

Date: Friday, July 29th, 2022 at 10:07 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

we would need to include readings from Tibetan terma texts of the Mahāyāna class, since the words of Padmasambhava are considered to be buddhavacana in the Tibetan tradition

Shunyatarabha said:

In making a selection of readings from Mahayana sutras, such as those found the various tripitakas, why would there be any suggestion of including teachings of Padmasambhava?

Malcolm wrote:

Because the Buddha said that Padmasambhava was greater than he.

Shunyatarabha said:

Even though Buddha Word has a wider meaning in different context, in terms of the word "bka'" in "Kangyur" for example it refers to the voice of the Shakyamuni

Malcolm wrote:

The teachings of Padmasambhava are included in the Vidyādhara piṭaka.

And no, you demonstrate your ignorance once again. Bka' refers to the voice of any buddha, not only Śākyamuni Buddha, and for this reason, the Kun byed rgyal po, etc., is included in the Bka' 'gyur, even though Śākyamuni Buddha never taught it directly, or for that matter the Laghusamvara.

Author: Malcolm

Date: Friday, July 29th, 2022 at 3:10 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

conebeckham said:

I have friends who have done the Palyul Namcho retreats. If I recall, there is a form of Red Chenrezig associated with the TsaLung practice, but I am going on memory here. Could be wrong.

Malcolm wrote:

Yes. Wrathful Corpse-eater (Khro bo ro za), a form Avalokiteśvara.

Author: Malcolm

Date: Friday, July 29th, 2022 at 2:47 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

I made a preliminary site here:

<https://sites.google.com/view/mahayanasutrasamksepa/home>

I filled in a bit but I am still not sure what goes where, or if I understood the basis, path, result scheme properly. I will let you all suggest what should go where, what should be added, and what should be removed, etc. Also, any regular posters on DW are welcome to contribute. Just let me know your email by PM and I will add you as an editor.

Malcolm wrote:

Yes, just to give you a bit more to go on, a common formula is: The middle way of the basis is the union of the two truths. The middle way of the path is the union of method and wisdom. The middle way of the result is the union of two kāyas.

In terms of what goes where, there will be inevitable overlap. And that is ok. The Avatamsaka, for example, defines itself as the definitive sūtra for practice, thus most of its contents would be included in the union of method and wisdom. For example, the wonderful chapter on faith, which begins, "The mother of all qualities is faith," etc. A sutra like the Bodhisattvapiṭaka will be in the path section as well, like the pure land sūtras, and your addition of a laukika section the path is good. Generally speaking, readings from sūtras can be placed in different places. Readings from the ārya-subāhu-paripṛcchā-nāma-mahāyāna-sūtra on the five aggregates, etc., from the Śālistamba-sūtra nice for the basis because the concerns dependent origination of samsara, aggregates and so on, the basis of purification of the path, etc. Passages detail the nature of affliction, karma, etc.

Passages from the Samdhinirmocana can be included in all three, as can passages from many sutras.

Author: Malcolm

Date: Friday, July 29th, 2022 at 12:54 AM

Title: Re: Sutras associated with Saraswati

Content:

Inedible said:

You might have better luck looking for her in Hindu texts because she is a Hindu Goddess. Like Lakshmi and Durga.

Malcolm wrote:
She is a Pan-Indian Goddess, like Tāra and Laxmi.

Author: Malcolm
Date: Thursday, July 28th, 2022 at 11:28 PM
Title: Re: nyingma lineages/cycles structures of practice.
Content:
yagmort said:
thank you for response, Guru Dragpo.
can you tell what Yidam is practiced in Namchö?
i though it is only for tummo and it is anu style, not the separate deity yoga..

Malcolm wrote:
There are many yidams in Namcho, but mainly there is a practice of three roots.

Author: Malcolm
Date: Thursday, July 28th, 2022 at 11:21 PM
Title: Re: A Mahayana version of "In the Buddha's Words"
Content:
Malcolm wrote:
As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Astus said:
Either for the path (pure land) or the result a short list of the most important/popular buddhas and bodhisattvas should be included. One limiting criteria could be that they're accepted on both the Chinese and the Tibetan sides. So along the lines of Sakyamuni, Amitabha, Bhaisajyaguru, Avalokita, Manjusri, Samantabhadra, Ksitigarbha, Maitreya.

Malcolm wrote:
Certainly the Bhadracāryapranidhana covers most of this well, but there are of course many other texts which ought to be included. Sutras of contested provenance should be excluded, unless we include a section on apocrypha, in which case we would need to include readings from Tibetan terma texts of the Mahāyāna class, since the words of Padmasambhava are considered to be buddhavacana in the Tibetan tradition, in addition to readings from Chinese apocrypha.

The copyright thing might be bypassed by securing the sponsorship of Dzongsar Khyentse, in addition to cooperation from the BDK, etc.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 10:32 PM

Title: Re: Current state of the Democratic party

Content:

Miorita said:

I have heard the “new speech” of Donald Trump and he is planning revenge already. The nightmare cannot be allowed to happen again and renewed.

Malcolm wrote:

Yes, Donald Trump seems to think America is the TV show Gotham. He wants to execute drug dealers after summary tribunals, erect concentration camps for the homeless to house them in "high quality tents," and militarize the police and post them on every street corner.

You are correct. Donald Trump can never be allowed anywhere near public office again.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:48 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

I'd be interested in this book, if for anything but what the results would look like. I had a flash of the DW crowd editing such a book. I bet it would be very good. I'm not kidding. If someone were to step up and do the admin based on input from our regulars, it could be pretty great. Bet we could find a publisher. DW sourced Mahayana compendium.

Zhen Li said:

Publishing something like that could be a bit complicated since it would involve multiple copyright holders and royalty payees, but would be very interesting...

It might make sense to start off with some kind of google sites with multiple contributors assigned as editors. If it ends up looking good and not the possible dog's breakfast, publishing might be a nice option.

In my experience, online versions of texts/translations are accessed more than print these days (which is why I always make mine available for free), but the latter still has prestige and gets listings in bibliographies.

Agreeing on a structure would also be necessary groundwork. The idea of 1. Basis, 2. Path, and 3. Result sounds interesting.

Besides PP and TG fitting into Basis, is there some kind of clear breakdown of what the aspects of each are?

Malcolm wrote:

The basis represents two things: the basis of purification (skandhas, etc.) as well as the nature of reality, emptiness, suchness, dharmatā; the heart sutras is a perfect example; also readings from Lanka on the three natures, etc., there so many sources.

As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Granted, it is a scheme take from the Guhyasamāja Tantra, but it is a useful way to see things.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:34 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

Gotta say, this has restored a modicum of hope in the US government to take climate change seriously.

Malcolm wrote:

Curbing carbon is important, but now, infrastructure mitigation is more important. Amtrak issued warnings that its train service (never awesome) will impacted by heat due to having to run trains at slower speeds, since the steel used for the tracks was not designed to be heat resistant.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 7:28 PM

Title: Re: Gluten Intolerance in Tibetan Medicine?

Content:

Tenma said:

Out of curiosity, how would a Tibetan doctor theoretically explain something such as gluten intolerance, particularly with the intestines? Is this a disorder of bile or phlegm? What of other allergies?

Aside from that, how different are the physical characteristics of bile disorders as opposed to phlegm disorders? I've been getting conflicting sources that keep claiming one or the other is associated with bloating, gastrointestinal problems, and hormonal imbalances for a case study I was curious to see how other systems might treat.

Malcolm wrote:

Impaired digestive heat, both disordered pitta and kapha.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:27 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

Such a digest can be easily organized around basis, path, and result, with appropriate readings for each.

Shunyatarbha said:

In that respect, what would be Mahayana sutra sections you could point to for the "basis" section?

Malcolm wrote:

Prajnaparamita/tathagarbha sutras.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 3:38 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Well that's what I mean by a contested primary. The Dems would have to go through that whole contest.

DNS said:

Yes, you're right, that would be considered contested too, as well as the other way where a candidate challenges the incumbent (the way Ted Kennedy did in 1980). The party can get really divided when someone challenges the incumbent. That's why it's better if the incumbent just steps down, if they are no longer physically or cognitively capable.

Bernie is almost 2 years older than Biden, but in much better shape cognitively.

Malcolm wrote:

Which is why he won't get elected, Americans don't like smart presidents, it makes them feel dumb. We live in a country where, anywhere outside a blue zone, intelligence and education are despised.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 3:18 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

Personally, I think there is value in having a text that you go over to review all the

essential points.

Queequeg said:

Agree. The caveat is, what are the essential points? If our scope is the Mahayana, this is a very diverse group. The point that binds us all I think is Bodhicitta. Beyond that, we all start drifting our own ways.

Assuming there's an idea of the essential points, what are the bounds of comprehensiveness or brevity? For someone well learned, a series of pithy quotes could suffice. For someone with less learning, that's going to be inadequate. One has to determine the right balance.

I suggested above, I think this wheel has been invented already (punny). Shantideva's Bodhisattvacaryavatara is a pretty damn good summary of the Mahayana path.

As you suggest, maybe Javier needs to articulate the particular need that would be addressed by this hypothetical work.

Interesting thought exercise and interesting to read people's ideas about this.

Malcolm wrote:

Such a digest can be easily organized around basis, path, and result, with appropriate readings for each.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 2:33 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

I do have to correct you on the "theosophy" assertion, yeah, and the "eternalist" assertion too.

Malcolm wrote:

His Universal Mind is pretty adjacent to the Akashic records of Blavatsky. It's understandable, DT Suzuki himself was a member of the Theosophical Society.

<https://www.theosophical.org/publications/quest-magazine/1254-beatrice-lane-suzuki-an-american-theosophist-in-japan>

StilUustJames said:

Although a Buddhist Mrs. Suzuki never lost her interest in Theosophy and once was head of the T.S. in Japan. She told me that Prof. Suzuki's first gift to her was the "Voice of

the Silence" which he wrote her was "pure Mahayana Buddhism." He was a student at Oxford at the time and she was at Columbia University. Mrs. Suzuki was devoted to Dr. Besant and Theosophical notables visiting Japan were always welcome guests....

Author: Malcolm

Date: Thursday, July 28th, 2022 at 2:10 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Maybe... but there's that joke about PA - you have Philly at one end, Pittsburgh at the other, and Alabama in the middle. The North/South divide seems to be morphing into an urban/rural divide with the burbs turning blue. The dividing line is the outer rim of the burbs where it dissolves into exurbs and then country.

Malcolm wrote:

I would just point out, it is the rural areas where you are more likely to see the Battle Flag, including in Northern states, like MA, and VT.

So I still argue it is a north/south thing.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:56 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Here's a quick statistic that tells you why the Dem party does not represent working people:

In 2018, according to ProximityOne, a website that analyzes the demographics of congressional districts, Democratic members of Congress represented 74 of the 100 most affluent districts, including 24 of the top 25. Conversely, Republican members of Congress represented 54 of the 100 districts with the lowest household income. The median household income in districts represented by Democrats was \$66,829, which is \$10,324 more than the median for districts represented by Republicans, at \$56,505.

The 2018 data stands in contrast to the income pattern a half-century ago. In 1973, Republicans held 63 of the 100 highest-income districts and Democrats held 73 of the 100 lowest-income districts.

<https://www.nytimes.com/2022/07/27/opinion/trump-red-blue-america.html>

Its demographics. I'm coming around to the view that demographics, and the intrinsic self interests, matter more than everything else - ideology, rhetoric, philosophy, etc. are just dressing.

Malcolm wrote:

Ah statistics...keep in mind that it wasn't really until Regan that all the Southern Democrats has fled the Democratic party, and many northern Republicans were shifting to the left, and joined the Democratic Party. What you are looking at is not working class vs. upper middle class (well, in a way), what you are seeing is a split between the North and the South along the Mason-Dixon line. The North is and always has been wealthier than the South apart from a brief period between 1830 and 1860.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:40 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

"A Buddhist Bible" (edition 2) edited by Dwight Goddard.

Malcolm wrote:

Horrible book, full of theosophical, eternalist misconceptions and badly edited translations. Complete waste of money and bandwidth.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 6:59 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

It is also a genuine Śāntideva text, whereas the Bodhisattvacaryāvatāra was expanded by him.

Malcolm wrote:

That's an interesting theory. Why do you think so and what's your evidence?

Zhen Li said:

Akira Saitō explains how the base text was probably composed by Akṣayamati and expanded by Śāntideva in "An Inquiry into the Relationship between the Śikṣāsamuccaya and the Bodhi(sattva)caryāvatāra," *Indotetsugaku Bukkyōgaku Kenkyū* インド哲学仏教学研究 17 (2010).

And Akira Saitō, "Notes on the Interpretation of the Bodhi(sattva)caryāvatāra V.104—106," in *Gedenkschrift J.W. de Jong*, eds. H.W. Bodewitz and M. Hara (Tōkyō: International Institute for Buddhist Studies, 2004).

I think he also goes into the topic in his entry for *Brill's Encyclopedia of Buddhism*, vol. 2, *Lives*, ed. Johnathan A. Silk (Leiden: Brill, 2019), 395.

Malcolm wrote:

<https://earlytibet.com/2014/02/04/the-original-bodhicaryavatara/>

According to Van Schaik, Saito actually thinks the former name is an honorific for the latter. But yes, the text was expanded at some point between its initial translation into Tibetan and its later translation.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 6:16 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

It is also a genuine Śāntideva text, whereas the Bodhisattvacaryāvatāra was expanded by him.

Malcolm wrote:

That's an interesting theory. Why do you think so and what's your evidence?

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 12:34 PM

Title: Re: Are Mahayana Sutras Spoken by the Buddha?

Content:

Shunyatarabha said:

It seems to be the case that the traditional view of Indian, Tibetan, Chinese, and all the other Mahayana schools, is that the sutras were...heard by Ananda...

Malcolm wrote:

This is not the traditional view of Indian, Tibetan, Chinese, and all other Mahāyāna schools. Indeed, The Mahāyāna position is that Ānanda did not know the Mahāyāna sūtras, and for this reason, the Śrāvaka canon is incomplete. This is clearly stated in Vasubandhu's Vyākhyāyukti.

Furthermore, the formula "thus I heard at one time" is evidence that someone related something the Buddha was purported to have said after the Buddha passed into Nirvana.

If it makes you feel happy to think the historical Buddha literally said everything that is recorded in the Mahāyāna sūtras and tantra, be my guest. But don't expect other people to follow your credulousness.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:00 AM

Title: Re: Are Mahayana Sutras Spoken by the Buddha?

Content:

Shunyatarbha said:

The problems with this idea are endless.

Malcolm wrote:

Vasubandhu addresses this qualm concerning provenance by simply pointing out that if it is well spoken, it is buddhavacana. In other words, content is more important than origin.

Apart from that, you clearly suffer from a case of acute literalism.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 1:47 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

<https://www.usatoday.com/story/news/nation/2022/07/25/severe-storms-end-northeast-heat-wave/10143838002/>

Malcolm wrote:

That was quite overstated, as far as New England is concerned. The Midatlantic states and the Midwest got hit the hardest.

where I live, we had three days of really hot weather, and only one day was truly uncomfortable.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 10:40 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Good point, just look at the weather in many northern states of the U.S. the past few weeks. It's been hot, very hot! Temperatures around 95+ (35 celsius) with new record highs getting broken for many days in a row up north.

Those at higher altitudes had it better and remain with cooler temperatures.

Malcolm wrote:

Every year we have a few days of 90-95 degree temps. But for the most part, if you look at the temperature, while the SE, SW, MW, and PNW have been boiling, it has been a

cool summer in New England. It has been unusually dry, however, because of the heat in the rest of the country. Where I live is 1300+, so it is always 5 to 10 degrees cooler than in the valley or on the coast, places like Boston. We had three days of intense heat, but that has now passed. This is quite normal weather for New England. The worst impact of climate change for us, so far, is decreasing snow packs, and more intense tropical storms. Biggest issue? Humidity. People who live in deserts will find the humidity of the PNW and the NE daunting.

Compared to what I see happening on the rest of the NA continent, moving north and east makes sense than moving north and west. Canada should be concerned.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 6:51 PM

Title: Re: Is Lho gyama part of thangyal tsedrub?

Content:

Toenail said:

Are you sure? The Tsewang seemed to be connected to Thangtong Gyalpo and we had to visualize it during the ceremony etc. It was also described in Tibetan and also Hayagriva was part of the visualization. Parnashavari was not mentioned at all. Meanwhile now I found the prayer that was given out and the mantra contained in the Thangyal Tsedrub on Lotsawahouse.

Malcolm wrote:

My bad, I misread Lo brgya ma, 100 years, Logyunma,

There is a longer text.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 6:00 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Just a quick reminder, if I may: the topic is Reversing Global Warming - Science and Politics, split from: Reversing Global Warming -Prayers and Aspirations" and never focused on Surviving Global Warming by finding the safest place to live during the apocalypse which we (yes, us - I will unpack that for you later if I have to) have brought upon the whole world.

Sure, it's a natural concern. That doesn't mean that it aligns at all well with the basics of the Buddhist path - you know, things like compassion for all living beings.

Sure, we can look after ourselves and our loved ones, but extending that to the whole world becomes a matter of acting on behalf of the community, in the community. And we can define 'acting' and 'community' as narrowly or broadly as we like, just so long as we do get out there and act.

And it doesn't matter how bad things are looking, we can always make them less bad than they would otherwise have become.

Please?

Kim

Malcolm wrote:

I think your post needs to be moved into Global Warming: Thoughts and Prayers. Meanwhile, we need Global Warming Survival thread.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 5:57 PM

Title: Re: Is Lho gyama part of thangyal tsedrub?

Content:

Toenail said:

I received the long life empowerment called Lho gyama from HHST (41st) in Germany last weekend. Is it part of the thangyal tsedrub? Normally I am not used to receiving a practice text after a Tsewang. There is a medium mantra and also a prayer. I wonder if there is a longer text and more things connected to it.

Malcolm wrote:

It's Parnashavari, not a long life practice, not connected with the Thangthong Gyalpo initiation,

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 11:05 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

KristenM said:

I mean, does Malcolm actually have enough room for us to all build some tiny houses on his idyllic property?

Malcolm wrote:

New England is the climate refugee destination of choice. Some people find the taxes a bit challenging, but they don't realize they actually get what they pay for.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 8:53 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

It's not about happiness. I just wanted to know as always, how something is validated to be true as opposed to false in things that cannot be falsified. In this case, since I'm talking about physical phenomena, I just wanted to know how one can assume to change the sex of a fetus through a tantric practice. If this is true it means that potentially the DNA of a being can be changed according to the mind faculties of a parent. That's all.

Malcolm wrote:

It is not some kind of tantric practice. It's a kind of sympathetic magic that is used, and it is based on substances, not mind. For example, if one wants a boy, on the day of the asterism of Puṣya, an effigy of male child, is made with three or five kinds of male iron and quenched in the milk of a cow that has a male calf, this milk also is given to the mother to drink. It is also recommended that the mother eat prepared calcite (white element) and shilajit (red element). Then, one needs wool from three or five rams, to make thread in order to wear the iron effigy which is wrapped in ram skin. The Tibetan texts only give the procedure for changing sex into a male; the Ayurvedic texts also provide the method for changing the sex of the child into a female.

Vajrasambhava said:

Dear Malcolm, thanks a lot.

Do we know if this process actually works giving the desired result?

I've problem with so many things like this, because all the ritualistic about is very well articulated and explained, but I always fail to understand this classic two things:

1- does it really work?

2- how this process has been discovered?

Generally I wrongly extend these two questions in every dharmic practice, and I always end to be trapped in the doubts about phenomena are validated through subjective experience.

The day I will understand the truth of validation through subjectively investigating the basis of phenomena, I think nothing could stop me from practicing Dharma seriously 24/24hrs

Malcolm wrote:

Just telling what it says in the texts. Can't tell you more than that.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 5:54 AM

Title: Re: Sex reversal in Tibetan medicine

Content:

KathyLauren said:

Tibetan medicine is clearly not saying that the DNA changes.

Malcolm wrote:
Tibetan Medicine has no concept of DNA at all.

Author: Malcolm
Date: Tuesday, July 26th, 2022 at 5:51 AM
Title: Re: Sex reversal in tibetan medicine
Content:

Vajrasambhava said:
SRY gene just explain how the sexual gender developes once a fetus is forming its attributes. Which is established by the entering of a X or Y sperm cell.

KathyLauren said:
Okay, fine. Stick with your 50-year-old high-school biology if it makes you happy. It has nothing to do with Tibetan medicine anyway.

Om mani padme hum
Kathy

Vajrasambhava said:
It's not about happiness. I just wanted to know as always, how something is validated to be true as opposed to false in things that cannot be falsified. In this case, since I'm talking about physical phenomena, i just wanted to know how one can assume to change the sex of a fetus through a tantric practice. If this is true it means that potentially the DNA of a being can be changed according to the mind faculties of a parent. That's all.

Malcolm wrote:
It is not some kind of tantric practice. It's a kind of sympathetic magic that is used, and it is based on substances, not mind. For example, if one wants a boy, on the day of the asterism of Puṣya, an effigy of male child, is made with three or five kinds of male iron and quenched in the milk of a cow that has a male calf, this milk also is given to the mother to drink. It is also recommended that the mother eat prepared calcite (white element) and shilajit (red element). Then, one needs wool from three or five rams, to make thread in order to wear the iron effigy which is wrapped in ram skin. The Tibetan texts only give the procedure for changing sex into a male; the Ayurvedic texts also provide the method for changing the sex of the child into a female.

Author: Malcolm
Date: Tuesday, July 26th, 2022 at 4:44 AM
Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"
Content:
StillUustJames said:
why single out the Surangama Sutra?

Malcolm wrote:

I singled it out because it is being presented as a text of Indian origin when it clearly is not.

There are all kinds of controversies about texts in the history of Tibetan Buddhism. The Nyingmapas were originally very suspicious of the mother tantras; the Sarma schools were suspicious of many Nyingma tantras as well as the terma tradition; many texts in the collection of dhāraṇīs in the Kanjur, were and are considered to be texts of Chinese origin; the Kalacakra was widely criticized for various features found in it, such as elements of Samkhya, etc., etc., it's endless.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 2:45 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

<https://www.wired.com/story/as-climate-fears-mount-some-are-relocating-within-the-us>

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 2:01 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

And does It work?

I mean, how one can convalidate if the gender has changed or not? I don't think 300 years ago in Tibet a doctor could precisely see the gender of the phoetus after or before three weeks.

Thank you

Malcolm wrote:

They used pulse diagnosis to determine the sex of the fetus. It is actually very precise. But only a very experienced physician who had taken the pulse of hundreds if not thousands of pregnant women would be able to discern this.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 1:32 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

The opinions of people with school age children and/or working regular business hours should carry more weight here... folks making their own hours, waking up at their leisure have the satisfactions of that life and they needn't impose on others out of turn.

Malcolm wrote:

I have been of the opinion, since a very young age, that both school and work start too early.

Switching the clocks back was to make sure children did their chores in sunlight. Children, sadly, generally have no chores any more.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 1:05 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

Sure, he says it is apocryphal — a forgery, a fake, not canonical, not with a clear provenance from India, etc. (He has been changing his evaluation criteria each time he answers, so it's a bit hard to keep up.)

Malcolm wrote:

All Mahāyāna sūtras and tantras are apocryphal. Some were written down in India, some in Tibet, some in Khotan, some in China, etc.

It's easier to just accept this fact and move on.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 12:56 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Johnny Dangerous said:

Both, to a degree, winter it starts to get dark at like 4pm, but it's so cloudy and rainy it hardly matters anyway

Queequeg said:

Aside - with the permanent Daylight Savings, sunset will be pushed back an hour - pretty relevant in the Norther latitudes, but sunrise will also be an hour later... that means like 8:30 am at the height of winter for us. That SUCKS imo, and we are going to have a lot of people complaining about this. Having SAD, another hour of dark in the mornings is going to make me even more f'in miserable several months of the year.

Malcolm wrote:

I much prefer it to have an hour more daylight at the end of the day in Jan, than the beginning, since I am not an early riser. So, different folks with different needs respond differently.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 12:24 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

I discovered that according to the tibetan medicine, the sexual gender of an embryo it's not established at the beginning of the fecundation due to the spermatozoa, but It can be changed by the mother weeks after the conception through tantric practices.

This may contradicts empirical validation.

Do anyone of you know more about this?

How can a tibetan doctor establish such claims? Due to observation? experience?

Beliefs?

Thank you

Malcolm wrote:

It has to be done by the third week of pregnancy. It is found in Tibetan medicine and originates in Ayurveda.

Author: Malcolm

Date: Monday, July 25th, 2022 at 11:36 PM

Title: Re: Translation work for Kyabgon Phakchok Rinpoche

Content:

jamesrigzin said:

Wishing you all well.

Malcolm - I noted on a Wisdom Dharma Chat email, in your bio, that you have done translation work for Phakchok Rinpoche.

What work specifically is this - is it a text or did you translate his oral teachings?

Also, the email didn't mentioned the topic of the dharma chat - can you share?

Thank you for your time.

Malcolm wrote:

It was a commentary by Dilgo Khyentse Rinpoche on the Pema Nyingpo Tantra.

Topic TBD.

PeterC said:

Malcolm - where was that published? I hadn't seen that

Malcolm wrote:

It was never published. It was to be included in a compendium of commentaries that Michael Tweed was going to edit.

Author: Malcolm

Date: Monday, July 25th, 2022 at 11:05 PM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

I don't evaluate texts based on their purported provenance. I evaluate them based on their content alone. But if someone makes big claims with no supporting evidences, I think that needs to be pointed out.

StilUustJames said:

Yet earlier, you said that it is the lack of a Sanskrit original that is the basis for calling out the Surangama Sutra as apocryphal. But as I pointed out, there is no Sanskrit original of the Surangama Samadhi Sutra and it isn't held to be apocryphal.

Malcolm wrote:

There are many sūtras in the Kenjur for which we have no material evidence of Sanskrit original, such as the Mahānirvana, etc., but since they are widely quoted in secondary Indian sources, we accept them. This is the case with the Śūraṅgama-samādhi sūtra.

StilUustJames said:

Then you said it is not in the Kenjur, but as Khenpo Sodargye points out, two parts of the sutra are there, and he explains the historical reason — the actual event — the rest of it isn't.

Malcolm wrote:

Chapter ten of a text called the gTsub gtor chen po is there, as well as a portion of chapter nine. The former has no colophon, the latter merely states it was translated from Chinese.

StilUustJames said:

So where is the evidence? You haven't given any valid, or pertinent, evidence,

Malcolm wrote:

It's not up to me to prove this isn't an Indian text, its up to you to prove that it is. I've already demonstrated that presence in the Kenjur is not sufficient evidence to verify that a given text has an Indian provenance.

StilUustJames said:

Yet, you have never said it is valid either. But in a different thread here on Dharmawheel

you had the thread about the contents of the Surangama Sutra terminated as “too controversial” because of the Surangama Sutra’s overly Indian content regarding similarities between a particular meditation technique presented by the Surangama Sutra and certain Indian techniques.

Malcolm wrote:

James, if you are talking about this thread:

<https://www.dharmawheel.net/viewtopic.php?t=34204>, I did not participate in it and had no part of having it closed.

StilUustJames said:

I just said there is no evidence for an Indian original.

I don’t see how that could be anything other than saying that the dharma in the Surangama Sutra is invalid just because there are no bookkeeping entries for it proving its Indian origin (your assertion), yet it is too ‘Indian’ in its content to be considered valid.

Malcolm wrote:

Again, I don't know where you've derived this idea that I had said the Shurangama Sūtra's content was "too Indic." A direct quote would be nice.

StilUustJames said:

Then you say that:

Whether text is held in high esteem by such and such a person is irrelevant to the verification of its provenance.

Yet, you accept the low esteem of past Western translators as verification of its apocryphal status,

Malcolm wrote:

No, I accept the accumulated body of research on the subject by many generations of both Asian and Western scholars who've been led to the conclusion it is an apocrypha or a psuedo-graphia, whichever term you prefer.

The evidence is laid out here by Professor Benn:

<https://www.jstor.org/stable/40213652>

StilUustJames said:

thus far not one person has shown that even a single citation of this text can be found outside of Chinese-based sources

And yet this thread was about just that. Citations of this text found outside of Chinese-based sources. It specifically was the subject of this thread until you (once-again) interjected your opinion that the sutra is fake and we have fallen into talking about what you know to be true. That is not what this thread was about. It was about citations of this text by modern Tibetan teachers.

Malcolm wrote:

The two texts which represent parts of this text, as it exists in Tibetan, were translated from Chinese.

StilUustJames said:

I am at a complete loss as to how to handle your denunciation of the authority of “tulkus and khenpos” in their teachings about Tibetan Buddhism. That is such a totalization it took my breath away.

Malcolm wrote:

Right, I could care less about the authority of anyone, tulkus especially. As for Khenpos, the kind of training they receive is not training in text critical methodology. They have a different kind of training.

StilUustJames said:

Are we to understand that the real Dharma is that which is verified by academics only? You might not even be a Buddhist today if it wasn't for the Surangama Sutra's importance in bringing the Dharma to the States.

Malcolm wrote:

One: are two kinds of Dharma: scripture and realization. When it comes to the provenance of texts, there has been as much dispute among Tibetans over the validity of this or that sūtra or tantra as there has been among Western scholars. Why do you think that 90 percent of the Nyingma Canon of Tantras was excluded from the Kenjur? Even so, texts with controversial origins nevertheless made it into the Kenjur and the Tenjur.

Two: I am a practitioner of Buddhadharma because of my past life accumulations; in this life I would have been born in a country with access to Dharma no matter where I was born. I just happened to be born an American, reconnecting with the Dharma at age 16.

StilUustJames said:

Robert Thurman went so far as to assert that the proselytizer of the Surangama Sutra in the States was a bodhisattva. You can add that to citations found outside of “Chinese-based sources.”

Malcolm wrote:

A source is Chinese-based if it's origin cannot be traced further back than China. It does not mean it does not appear in a Tibetan or English Translation, etc.

StilUustJames said:

And since it seems necessary to state this: he is a full-blooded Tibetan, since there is a theme in these discussions about the 'dishonesty' of “the Chinese” in these matters.

That has the character of your “everybody knows” statement.

Malcolm wrote:

James, this is a projection on your part.

StilUustJames said:

Khenpo Sodargye’s assertions, historical references, and collected testimony of the many commentators on the Surangama Sutra,

Malcolm wrote:

There is no Tibetan commentary on the two texts which are present in the Kenjur.

StilUustJames said:

as well as its “chain of custody” from India to Tibet, China, and Mongolia, are available for you to listen to, research, and then develop an informed position based upon factual information that is provided by Khenpo Sodargye. Your continuing ignorance about his clearly stated evidence is not proof that you are correct.

Malcolm wrote:

I am certain that Khenpo Sodar is presenting his views in good faith.

StilUustJames said:

You stated:

No, and the text is entirely lacking a colophon describing who translated it into Tibetan and it has no Sanskrit title.

Khenpo Sodargye gives that information.

Malcolm wrote:

What's his source? What historical texts does he cite?

StilUustJames said:

You say:

Thus far, I haven't seen any convincing evidence so far, just partisan posturing.

What partisan posturing?

Malcolm wrote:

Yours.

Author: Malcolm

Date: Monday, July 25th, 2022 at 8:52 PM

Title: Re: Translation work for Kyabgon Phakchok Rinpoche

Content:

jamesrigzin said:

Wishing you all well.

Malcolm - I noted on a Wisdom Dharma Chat email, in your bio, that you have done

translation work for Phakchok Rinpoche.

What work specifically is this - is it a text or did you translate his oral teachings?

Also, the email didn't mentioned the topic of the dharma chat - can you share?

Thank you for your time.

Malcolm wrote:

It was a commentary by Dilgo Khyentse Rinpoche on the Pema Nyingpo Tantra.

Topic TBD.

Author: Malcolm

Date: Monday, July 25th, 2022 at 10:29 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

Well, it's a wide spread opinion, since it plagiarizes the Mulakalpa extensively.

Shunyatarbha said:

Who else considers it an inauthentic text? And you sure you don't mean the Taramulakalpa,

Malcolm wrote:

I mean the text published by Martin Wilson, and more recently by Thurman's group.

Shunyatarbha said:

If Gampopa etc quoted the so called Words of the Dharma of the Vajrasamadhi even while considering it a non-Indian text,

Malcolm wrote:

Who said Gampopa considers it a non-Indian text? I never said that.

Shunyatarbha said:

As for his testimony of the Shurangama Sutra, an example reads,

Malcolm wrote:

I honestly don't care what this person says about anything. His testimonials are not empirical evidence.

Author: Malcolm

Date: Monday, July 25th, 2022 at 8:53 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

many people esteem the Tārā Tantra, but Ngorchen claims it is a Tibetan forgery.

Shunyatagarbha said:

Assuming that means the Sarvatathāgatamāṭṛtārāviśvakarmabhavatantranāma, what is his argument behind that claim and has anyone else said that that text is not authentic?

Malcolm wrote:

Well, it's a wide spread opinion, since it plagiarizes the Mulakalpa extensively.

Shunyatagarbha said:

Regarding the Vajrasamadhi, I still wonder why Gampopa and other leading masters were quoting from it if they considered it to be a Korean or Chinese text.

Malcolm wrote:

They didn't.

Shunyatagarbha said:

And if Tibetan masters like that quoting from a presumably apocryphal text don't lend it any authenticity as an Indian text then the lack of such citations of the Shuramgama Sutra is irrelevant to the argument for or against its subcontinental provenance since the logic here has it that such citations don't mean anything either way.

Malcolm wrote:

Correct, provenance is irrelevant to content. You should read. Buswell's treatment of the text. There is no way it isn't apocryphal.

Shunyatagarbha said:

would also submit the views on the Shuramgama Sutra of the glorious late Chinese master Hsuan Hua, who in no way could be described as a partisan posturer.

Malcolm wrote:

His views are explicitly partisan, since he claims to represent "orthodox Buddhism," in contrast to Tibetan Buddhism, which he regarded as corrupt. He also has strange views concerning rebirth and so on, so, frankly, not a reliable authority.

Author: Malcolm

Date: Monday, July 25th, 2022 at 6:31 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

That's simple: Gampopa and some other Kagyus cited the Vajrasamadhi, no one cited the Chinese Shurangama.

Shunyatagarbha said:

What were they doing quoting a Korean text - does that not instead suggest an Indian origin of the Vajrasamadhi's Dharma words?

Malcolm wrote:

No, and the text is entirely lacking a colophon describing who translated it into Tibetan and it has no Sanskrit title.

However the fact that it was included in the Ldan dkar catalogue certainly bolstered its support in certain quarters. However, Buswell's case that it is a Korean composition is pretty impenetrable.

Shunyatagarbha said:

"The Tibetan Assimilation of Buddhism" by Matthew Kapstein says that "certain Tibetan traditions believed the Vajrasamadhi Sutra was an authentic sutra spoken by the Buddha himself".

Malcolm wrote:

Correct, certain Tibetans accepted it. Others did not.

Shunyatagarbha said:

Now that Tibetan teachers today are speaking in the same way about the Shurangama Sutra, perhaps they are both authentic sutras spoken by the Buddha himself.

Malcolm wrote:

In the case of the former, impossible, in the case of the latter, let's see some evidence it is an Indian text. Thus far, I haven't seen any convincing evidence so far, just partisan posturing.

Author: Malcolm

Date: Monday, July 25th, 2022 at 6:09 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

The Seattle - Puget Sound area has lots of water, hell, it's even falling from the sky all the time. Most of the year, there is at least a mist of rain coming down.

Malcolm wrote:

The climate is changing in the PNW. It is becoming drier because of 100 years of systemic deforestation.

The NE is becoming wetter because we stopped cutting down trees a century ago and let it all grow back, though housing development is again placing pressure on the woods.

Baja and the Sea of Cortez also has a hell of a lot of water, but it's dry as a bone.

Author: Malcolm

Date: Sunday, July 24th, 2022 at 8:51 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Yes, there are some nice smaller cities near the big ones, for example Bainbridge Island, Bellevue, Kirkland in the Puget Sound - Seattle area. I still like to be near a big city for the natural foods groceries, restaurants and buddhist centers.

Malcolm wrote:

You think those are really going to survive a catastrophic collapse?

DNS said:

It depends on the catastrophe. I was mostly thinking about a place not so hot and not subject to increasing temperatures (now and in the future).

Malcolm wrote:

Michigan to New England....

Author: Malcolm

Date: Sunday, July 24th, 2022 at 3:15 AM

Title: Re: Buddhism without rebirth

Content:

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular ethics and philosophy.

KeithA said:

The point. Otherwise, practice is just another exercise in self-improvement. Emphasis on the "self".

//_

Keith

Konchog Thogme Jampa said:

Like Mindfulness training programs to improve performance productivity and \$\$\$ in corporations

Malcolm wrote:

And to make one a better soldier...

Author: Malcolm

Date: Sunday, July 24th, 2022 at 3:09 AM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

Yeah that's the sort of scripture-based reasoning I left Catholicism 40 years ago to avoid.

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular ethics and philosophy.

Knotty Veneer said:

I think that's rather sweeping, Malcolm. Practicing meditation, ethical behavior, compassion etc. have plenty of this-life benefits for ourselves and other beings.

Malcolm wrote:

One does not need Buddhism to practice meditation, ethics, compassion and so on, thats my point. Buddhism offers very little in these regards which one cannot already find in secular philosophy and ethics. Hume, for example, negated an integral self, etc., asserting "a self" did not exist as such. And indeed, western ethics are much more sophisticated and clearly articulated than the simplistic, catechistic ethics taught in Buddhism.

Buddhism offers a very precise solution to a very precise question. The problem is that most people do not understand Buddha's question, which is how to put an end to rebirth, which is suffering. This is the reason the Buddha and arhats in general declare upon their awakening that they will not undergo further birth.

I am not telling you what to believe. Whether you believe in rebirth or not is irrelevant. The Buddha taught rebirth, and it is in this context that all his teachings are to be understood.

Author: Malcolm

Date: Sunday, July 24th, 2022 at 2:54 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Yes, there are some nice smaller cities near the big ones, for example Bainbridge Island, Bellevue, Kirkland in the Puget Sound - Seattle area. I still like to be near a big city for the natural foods groceries, restaurants and buddhist centers.

Malcolm wrote:

You think those are really going to survive a catastrophic collapse?

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 11:41 PM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

We cannot know until it happens.

Malcolm wrote:

That is not really true. We can also recall our past lives, as the Buddha did. Luckily, it isn't necessary.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 11:21 PM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

Yeah that's the sort of scripture-based reasoning I left Catholicism 40 years ago to avoid.

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular

ethics and philosophy.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 7:32 PM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

There are all sorts of paraccanonical texts with all kinds of origin stories, and often conflicting accounts for the same text.

Shunyatarbha said:

What are some of the other famous ones...? I can't think of any. In a way it does seem weird that the Vajrasamadhi Sutra (renamed as Vajrasamadhidharmakshara there, the Dharma Syllables of the Vajrasamadhi) should have been in the Kanjurs, but not the Shurangama Sutra, since on the whole the latter is arguably the more influential text. But if they are both apocryphal, it's perplexing why one would have been included and not the other. Not that this proves anything either way.

Malcolm wrote:

That's simple: Gampopa and some other Kagyus cited the Vajrasamadhi, no one cited the Chinese Shurangama.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 11:45 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

Anecdotes aren't evidence.

Shunyatarbha said:

An anecdotal testimony is not as good a form of valid cognition as direct perception, so not the best logical proof, but it's also not automatically evidence against itself. The fact is such anecdotes do exist meaning that If the story is a hoax, what could have been the reason for doing it..

Malcolm wrote:

There are all sorts of paraccanonical texts with all kinds of origin stories, and often conflicting accounts for the same text.

I don't evaluate texts based on their purported provenance. I evaluate them based on their content alone. But if someone makes big claims with no supporting evidences, I think that needs to be pointed out.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 9:22 AM

Title: Re: Quotes from Śūraṅgama Sūtra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Shunyatagarbha said:

paramiti

Dictionary Definition :

Definition[1] :

般刺密諦

He was one of the great translators in China. Paramiti in Sanskrit means 'Extreme Amount' (極量), indicating that his talent and his wisdom were both extremely ample and full. Śramaṇa Paramiti smuggled The Śūraṅgama Sūtra (楞嚴經) from India to China in the Tang Dynasty. He accomplished his works very quickly so that he could get back to India on time without punishment. After he finished his translation, he went back to India and confessed to the King, and asked to receive whatever punishment the offense incurred.

As the Director of Translation, he stood at the head of more than five hundred Dharma masters who had assembled to work on the translation. The work was done with over 200 scholars and monks at the Chih Chih Monastery (制止寺), a large monastery in the City of Guangzhou.

Start of the text itself: Chinese Rendering by Master Paramiti of Central North India at Chih Chih Monastery, Canton, China, Ad 705

This story would have to be one big hoax, which would obviously go against the spirit of the teaching. For what reason?

Malcolm wrote:

Anecdotes aren't evidence.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 6:36 AM

Title: Re: Quotes from Śūraṅgama Sūtra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

It's good that you raise this Malcom.

It is an interesting fact that you say that, while Eric Pema Kunsang, a renowned

translator of Tibetan texts, holds it in the highest regard, as someone else in this thread already mentioned. Thus your statement is false on its utterance.

Malcolm wrote:

Actually, it is more interesting that you engage in such a vitriolic response to a simple statement of fact, there is no evidence for an Indian original for this text. This is just not even a matter of dispute. Whether text is held in high esteem by such and such a person is irrelevant to the verification of its provenance. For example, many people esteem the Tārā Tantra, but Ngorchen claims it is a Tibetan forgery.

I merely repeated what is well known to everyone: thus far not one person has shown that even a single citation of this text can be found outside of Chinese-based sources, even in the few places among Tibetan writing where it is mentioned. It isn't found in either of the two extant imperial catalogues.

The text gets a mention by Buton, but he does not state from which language it is translated, so even this is not certain. For example, Gampopa cites the Vajrasamadhi Sūtra, which actually exists in the Kenjur, but it is well established that this sūtra was written in Korea.

Moving away from the issue of provenance, I never said the dharma taught in the Śurangama Sūtra was invalid. I just said there is no evidence for an Indian original. It's up to you to provide evidence for such an original, not based on the touted authority of tulkus and khenpos, but based on evidence. Thus far, there is none, other than a single mentioned by Buton. That isn't sufficient. Buton accepted many texts into the Kenjur and Tenjur disputed by later scholars such as Tsongkhapa and Ngorchen.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 3:33 AM

Title: Re: Buddhism without rebirth

Content:

curtstein said:

I have a very specific question: Prior to relatively recent times (since the mid-20th century, let's say), was there ever any such thing as self-identified Buddhists who explicitly rejected the idea of rebirth?

Malcolm wrote:

Not that I am aware of.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 3:26 AM

Title: Re: Karma

Content:

Malcolm wrote:

Dependent origination is "Where this exists, that exist, when that arose, this arose."

Karma is specifically moral causation, the causes and effects of virtuous, nonvirtuous, and neutral actions.

PadmaVonSamba said:

So, where this virtuous action arose, that result of the virtuous action arose.

What's the difference?

Malcolm wrote:

The difference is this: dependent origination is the general theory of Buddhist causation with respect to sentient beings. It covers the formation of world systems rebirth, etc., Karma is the Buddhist theory of moral causation, specifically, the theory of how actions result in either happiness or suffering.

In Abhidharma, dependent origination is taught after the general theory of causation (the six causes and four conditions), and before karma.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 3:21 AM

Title: Re: Karma

Content:

PadmaVonSamba said:

Virtuous/non-virtuous/neutral are subjective considerations.

Malcolm wrote:

No, actually, they aren't.

The nonvirtuous deeds are killing, stealing, rape, lying, harsh speech, calumny, gossip, ignorance, greed, and malice are the ten nonvirtuous actions motivated by desire, hatred, and confusion.

Virtuous actions are the opposite.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 2:10 AM

Title: Re: Karma

Content:

PadmaVonSamba said:

It's simply the principle that everything that occurs arises from previous causes, and what arises also becomes the cause for subsequent things to occur or arise.

Malcolm wrote:

No, you've confused dependent origination with karma.

Dependent origination is "Where this exists, that exist, when that arose, this arose."

Karma is specifically moral causation, the causes and effects of virtuous, nonvirtuous, and neutral actions.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:51 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

one tragic case

Malcolm wrote:

He seems just fine now.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:29 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

Yet, the supposedly respected Tibetan lamas, such as Dzongsar Khyentse, who quotes from it, and Khenpo Sodargye who teaches it, seem to bear no authority. It is puzzling.

Malcolm wrote:

It is not puzzling at all. Neither person is an expert text critical scholar. It's status as an authentic Indian text is highly questionable. So far, no one has produced any evidence it should be accepted as an Indian text.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:22 AM

Title: Re: Karma

Content:

Tukaram said:

Exactly how karma works, I do not know.

PadmaVonSamba said:

Well, karma doesn't actually "work" or "not work", because it isn't really a "thing" like gravity. It's not some kind of cosmic force.

Simply put, all phenomena (appearances, ultimately) arise from conditions. And everything that arises or occurs becomes some of the conditions for other phenomena

to arise. This is where karma becomes inseparable from sunyata (emptiness) and dependent arising.

Rennigeb said:

So what's the role of karma on emptiness and dependent arising? Why is it inseparable from emptiness on the arising of appearances?

Malcolm wrote:

There is a progression from causes and conditions (both outer and inner phenomena) --> dependent origination (causes and conditions of sentient beings) --> karma and its ripening (the causes and conditions of virtuous, nonvirtuous, and neutral volitions, their physical and verbal expressions, and the consequences of those expressions).

Karma paints the canvas of emptiness and appearance with happiness and suffering.

The main point of Buddhism is to eliminate the three afflictions—confusion, hatred, and desire—which are the cause of actions which inevitably result in suffering. Awakening has no other purpose for oneself than this.

Author: Malcolm

Date: Friday, July 22nd, 2022 at 7:00 PM

Title: Re: Lamdre Lobshe & Vajrapani Bhutadamara

Content:

Tsewang88 said:

Hi

When the Lamdre Lobshe is given in its entirety, is the Vajrapani Bhutadamara initiation definitely given as part of the transmission?

Thank you.

Regards

Tsewang

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, July 22nd, 2022 at 9:28 AM

Title: Re: Karma

Content:

Rennigeb said:

No problem with morality, but when it is presented in a obscured way it seems like a mechanism of control.

Malcolm wrote:

What's wrong with self control? No one forces you to accept karma and it's results. That's entirely up to you. The only person who can control you is you. Karma is about taking responsibility for yourself.

Author: Malcolm

Date: Friday, July 22nd, 2022 at 2:28 AM

Title: Re: Karma

Content:

Rennigeb said:

but it seems like a excuse for just a moral dogma

Malcolm wrote:

Is there is a problem with having a doctrine of morality? Just think about it: do you prefer to see who are patient with you or people who are impatient with you?

We tend to see people who are patient with us as pleasant.

Author: Malcolm

Date: Thursday, July 21st, 2022 at 11:49 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Crazywisdom said:

This idea of definitive and provisional comes about from guys trying to classify sutras after the third turning. The third turning was called definitive because it is resolving questions about Buddhahood that are left open in the first and second, namely what is buddhahood exactly and whether emptiness is all there is to it, that emptiness relates with what is to be negated, appearances and self and when obscurations are taken out of the equation what remains is not impermanent. Nothing there implies existence. The Mahaparinirvana Sutra does say if you think Buddhahood is just emptiness you are like a moth falling into a flame.

Malcolm wrote:

There are a variety of problems here. 1) there is only one passage in all of the sutras that define three turnings, the Samdhinirmocana. 2) The Indians completely ignored this division of sūtras, which I have show elsewhere. 3) Tibetan interpretations of this are so varied as to render the doctrine virtually meaningless. 4) Not all of the so-called third turning sūtras can be accepted as definitive. 5) Mādhyamikas use a different sūtra to ascertain the distinction between definitive and provisional, the Akṣayamatīrdeśa:

What are the sūtras of definitive meaning and the sūtras of implicit meaning? The sūtras that are taught in order to help one enter the way are called implicit, while the sūtras that are taught in order to help one reach the fruit of the way are called definitive. The sūtras that are taught in order to demonstrate the relative truth are called implicit, while

the sūtras that are taught in order to demonstrate the ultimate truth are called definitive. The sūtras that are taught in order to help one engage in actions and duties are called implicit, while the sūtras that are taught for the sake of the cessation of actions and afflictions are called definitive. The sūtras that are taught in order to explain affliction are called implicit, while the sūtras that are taught in order to explain purification are called definitive. The sūtras that are taught in order to produce disgust for existence are called implicit, while the sūtras that are taught in order to help one enter the nonduality of nirvāṇa and existence are called definitive. The sūtras that are taught with various words and syllables are called implicit, while the sūtras that teach that which is deep, hard to see, and hard to understand are called definitive. The sūtras with many words and syllables that are taught in order to please the thoughts of living beings are called implicit, [F.150.b] while the sūtras with few words and syllables that are taught in order to produce mental introspection in living beings are called definitive. The sūtras that, with various words, proclaim a self, a being, a life principle, a life-sustaining principle, a spirit, a personality, a human being, a man, a subject that acts, and a subject that feels and those that teach that there is a ruler where there is no ruler are called implicit. The sūtras that teach emptiness, the absence of distinguishing marks, the absence of anything to long for, the unconditioned, the unborn, the unoriginated, the nonexistent, the absence of self, the absence of being, the absence of soul, the absence of person, the absence of spirit, the absence of ruler, and the gates of liberation are called definitive. This is called the reliance on the sūtras of definitive meaning, not on the sūtras of implicit meaning.

<https://read.84000.co/translation/toh175.html#UT22084-060-004-275>

Author: Malcolm

Date: Thursday, July 21st, 2022 at 5:35 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Astus said:

[On the other hand, apart from categorising one as conventional and the other as ultimate, what difference is there?

Author: Malcolm

Date: Thursday, July 21st, 2022 at 3:39 AM

Title: Re: 40c temp London next two days possible

Content:

Author: Malcolm

Date: Thursday, July 21st, 2022 at 2:32 AM

Title: Re: Is there a Mahayana Sutra that distill the essence of the Sravakayana Canons?

Content:

Nalanda said:

Distills, summarizes, defines, contextualizes, etc.

or are Mahayana sutras a completely new genre that don't repeat/comment much on Sravaka Canons?

Malcolm wrote:

Bodhisattvapitaka, etc.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 11:32 PM

Title: Re: Nagarjuna's Refutation of Motion

Content:

PadmaVonSamba said:

A short way of saying it is that if you define any kind of entity, that entity can't be in motion because then it isn't where it was and thus becomes a differently defined entity.

Svalaksana said:

On a sidenote, albeit somewhat unrelated, but this brought to my mind the compromise found on the uncertainty principle of Heisenberg, in which you can either define a particle's motion (velocity) or its location, but never both at the same time with 100% certainty. Anyways, thanks for your thoughts on this.

Malcolm wrote:

It's more like Zeno's paradox.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 10:29 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Astus said:

If by consciousness you mean conditioned appearances devoid of essence, what's there to negate?

Malcolm wrote:

Do dualistic appearances exist apart from a consciousness or not? And if in fact dualistic appearances are utter nonexistents (which the yogacārins claim is the case), how is the consciousness in which they appear conditioned? What are the causes and conditions of this substantial consciousness?

This is the whole problem with the yogacārin interpretation of the three nature and why mādhyamikas attack it.

As far as I can tell, you are misreading Jñānagarbha, conflating his "mere thing" with Asanga's "mere thing":

'A mere thing (vastu-mātra), which is not confused with anything that is imagined and arises dependently, is known as correct relative [truth].'

Asanga's "mere thing" in the BBh is an ineffable ultimate, as indicated above.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 10:20 PM

Title: Re: Nagarjuna's Refutation of Motion

Content:

Svalaksana said:

Motion cannot be found in a mover that has not yet moved, nor in a mover that has already ceased moving.

Malcolm wrote:

Nāgārjuna's approach is to attack gerunds:

རེ་ཞིག་སྐད་ལ་མི་འགྲོ་བྱེ། །མ་སྐད་བ་ལ་འདྲ་འགྲོ་བ་མིན། །སྐད་དང་མ་སྐད་མ་གཉིད་གསུམ་པར། །བཞོམ་བ་ཤེས་པར་མི་འགྱུར་རོ།

There is no moving in that which has moved, there is no moving in that which has not moved.

A mover is not known apart from something which has or has not moved.

This is why he attacks moving movers.

He uses the same strategy in the MMK over and over again.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 9:42 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

There is presently no path to a NAU. Mexico will need to come up, and we need to decline. And Candada will want nothing to do with it but will be hopelessly along for the ride.

Malcolm wrote:

Of course there is a pathway, one just needs to have a better imagination. In 1775, there was no pathway to the United States either.

NAFTA was the beginning of the NAU.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 8:58 PM
Title: Re: 30.08. Chetsang Rinpoche Nairatmya
Content:

Crazywisdom said:
Where did he get it?

Kai lord said:
From Rinpoche's words:
“The non-dual tantra of glorious Hevajra is the ultimate perfection of all classes of tantra. It is the profound, unsurpassed and quintessential yoga. In the noble land of India, Naropa, Maitripa, Krishnacharya, Samayavajra, Virupa and his disciples Padma Vajra, Shantibam and many other lineage holders have appeared. In Tibet, Marpa Lotsawa, Lotsawa Drogmi and Go Lotsawa have transmitted the lineage.

This particular empowerment ritual stems from the transmission lineage of the great accomplished master Shantipa, the lineage gurus of the innate Hevajra with consort, according to the transmission lineage of Lord Drikungpa, and his disciples is as follows: Buton Rinchen transmitted the lineage to his heart's son Rinchen Namgyal then it was transmitted through the scholar, Chandrakirti, the master Yeshe Gyamtso, the venerable Khyenrab Chojin, Lama Rinchen Gyelpo, the mahasiddha Pema Garwang, the master, Mangto Namgyel (?), Acharya Sonam Chomphel, Shamar Garwang, Chokyi Wangchug and the master Chokyi Dragpa.”

Regarding the lineage, I received this empowerment for the first time when I was a very young child and I hardly remember it. Then again I received it from Lamchen Rinpoche and the empowerment comes from the four co-emergent deities, which is a very precious empowerment text, there are four empowerment texts in there. So this is the empowerment I'm giving now and so that's my personal lineage. In general, it is important to hear the names of the lineage masters.”

Here's the biography of https://rywiki.tsadra.org/index.php/Lamchen_Gyalpo_Rinpoche

Crazywisdom said:
Yes. I'm familiar with him. So DK has had unbroken Hevajra all along?

Malcolm wrote:
This is not a major two day empowerment.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 8:53 PM
Title: Re: Any ideas on Carlos Castaneda?
Content:

tingdzin said:
He created a myth, which, though only loosely connected to facts, had a certain charm.

A lot of sacred biographies have little basis in fact but can still teach something. If you take him literally, though, you're asking for trouble.

PeterC said:
That is truthiness.

Do I believe every detail of every sutra, tantra or hagiography that describes someone flying up to Tushita heaven and hanging out with devas and Bodhisattvas? No, not necessarily. But they at least have either an allegorical, illustrative or a didactic meaning. Now we all know that Don Juan didn't exist and Carlos Castenada didn't learn any mystical secrets from him. If Carlos Castenada had learnt mystical secrets from somewhere else and simply invented Don Juan as the cover story, then fine, there still may be something to his book that makes it worth reading. But he didn't learn anything from anyone: he just made shit up. If anyone thinks that somehow his book is useful because it somehow accords with their idea of what mystical secrets should be, then that person is misguided (literally).

Malcolm wrote:
The most charitable thing one can say about Castenada is that his works are a species of 1960's/70's Latin America magical realism.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 8:09 PM
Title: Re: Are all Mahayana sutras sutras of definitive meaning?
Content:
Malcolm wrote:
My definition comes from how it is read from Tibetan.

Astus said:
Thank you for looking it up and providing the translations. It's much appreciated.

Malcolm wrote:
There cannot be causal efficiencies if there are no actual subjects and objects. Throughout their analysis, consciousness itself left unnegated, and so on, try as they may to avoid the charge of realism, their own words betray them.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 11:20 AM
Title: Re: Offering bowls
Content:
pemachophel said:
You can include a bowl for offering music or not. I've been that the offering of a music bowl is or was a Khampa thing.

Malcolm wrote:

Not really. If one has a butter lamp, the extra bowl becomes the music bowl by default. Otherwise, tingshas are the offering.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 11:17 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Lol. If it was nothing but the emails, then what are we worried about? Bury these f'ers and bring on the New American Century!

I admire the music you play with a single note.

Malcolm wrote:

Well QQ, nationalist politics are going to condemn your kids to climate hell. We need to think of our political futures in terms of the planet and it's bioregions, not in terms of its human cultures and their bias regions.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 9:48 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

But one or two generations in, the most industrious immigrants have lazy American grandchildren. Go figure.

Malcolm wrote:

Yup.

Queequeg said:

How is it that there are districts that overwhelmingly voted for Obama and then went for Trump a few years later?

Malcolm wrote:

Trump only won the electoral college because 77k votes in four counties, handed to him by votes for third parties, because her emails.

Most people who voted for Obama voted for HRC, but her emails...

BTW, voting for Obama doesn't mean one is not racist.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 7:05 AM
Title: Re: Current state of the Democratic party
Content:

Svalaksana said:

On the other hand, most of the Anglos I befriended and knew, were professional, responsible, hard-working and quite nice too. Either way, that would never compell me to characterize one group or the other as such.

Malcolm wrote:

I don't think we are talking about the same social class.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 6:11 AM
Title: Re: Current state of the Democratic party
Content:

Malcolm wrote:

Frankly, compared to Latinos, Anglos are incredibly lazy.

Svalaksana said:

As a Latino who's worked and studied on Anglo country, I can safely say that is far from true.

Malcolm wrote:

As an Anglo who has observed how Mexicans and Central Americans work both north and south of the border, I can definitely say its true. If Anglos had half the work ethic...

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 5:18 AM
Title: Re: Current state of the Democratic party
Content:

Archie2009 said:

Economic prosperity is what drives the EU above all else. This goes all the way back to the first forerunner organisation and the rebuilding of western Europe after WW2. Prosperity and lasting peace. On what basis would a NAU be founded? What kind of balance would such an organisation have with the USA being so powerful and frankly full of itself (exceptionalism)?

Malcolm wrote:

The same thing that drives the EU, economic prosperity, a single currency, access to markets, cheap labor in the south and cheaper cost of living, opportunity in the north, etc., there are all kinds of benefits we would enjoy with a single market, unified law enforcement, etc. The Spanish south is taking over the Anglo north anyway. It's time to

be honest about it.

Frankly, compared to Latinos, Anglos are incredibly lazy.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 4:45 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Again, though, the border policy we need is regulation with higher quotas. Of course there will always be illicit border movement, but the point is we need to address the bulk of the issue. The status quo will only continue to inflame and break us even more.

Malcolm wrote:

Immigration is not the issue driving division in the US. Nor is it "border security." These things are not existential issues for anyone, apart from people living in Texas, New Mexico, AZ, and CA.

The issues driving division in the US are the same ones that drove division in the US in the 1850's under the new guise of guns, Jesus, and abortion, in other words, the wish of the slave states to free themselves of the constitution.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 3:24 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

The border issue is part of a bigger immigration issue. The problem right now is that our legal quotas for immigration are not calibrated to demand for labor and secondarily demand to enter. This is why we have a border fiasco. A secure border doesn't mean an impermeable border. Rather, its to have an orderly process where people don't have to risk hiding out in box trucks in deadly heat to get over the border.

Malcolm wrote:

They still will. They are not leaving because of jobs. They are leaving because their countries are politically unstable and climate change.

Queequeg said:

If it were easier to get legal entry, the need for desperate efforts would not be necessary. The need for maximum security border fences would not be necessary.

Malcolm wrote:

You and I have two very different ideas about what works. I think we need an NAU. I want

open borders to Panama. You have a different idea, based on the status quo.

Queequeg said:

We have to deal with the country as it is, not as you want it to be.

Malcolm wrote:

That's what everyone said on 1775 and 1860. They changed their tune in 1776 and 1861.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 3:10 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Astus said:

'The other-dependent nature, however,
Is the act of graspable-grasper discrimination;
It depends for its origin on conditions.'
(Trimsatika, v 21, tr Kochumuttom)

Malcolm wrote:

My definition comes from how it is read from Tibetan.

The Tibetan verse is very simple:

གཞན་གྱི་དབང་གི་ངོ་བོ་ཤིང་། རྣམ་རྟག་ཡིན་ཏེ་རྒྱུ་ལས་བྱུང་།

The inherent nature of the dependent is conceptuality, which arose from conditions.

Sthiramati glosses this as follows

"Conceptuality" shows the inherent nature of dependent. "Arose from conditions" shows the cause of production of the so-called "dependent...That is the imputed, the distinct nonvirtuous, virtuous, and neutral minds and mental factors of the three realms. Since causes and conditions are called "dependent," dependent is a convention for "generative." In other words, it shows arising dependent on other causes and conditions apart from itself.

So you see the dependent itself is not "dependent," it produces conceptuality, i.e. samsara, which is different than itself. If it were the same thing as conceptuality, it could not be suchness, in this case, vijnāptimatra, perception-only.

ཐུབ་ནི་དེ་ལ་མ་མོ། རྟག་ཏུ་མེད་པར་བྱུང་བ་གང་།

The perfected means the latter has never existed in the former.

Sthiramati glosses this as follows:

How is it the perfected? It is said, "The perfected is the nonexistence of the latter in the former." Since there is no change, it is the perfected. "In the former" refers to the dependent. "The latter" refers to the imputed. Conceptuality imputes the entities of apprehended objects and apprehending subjects. In this way, since there is imputation, despite the nonexistence of apprehended objects and apprehending subjects in the former, it is called "imputation." The permanent absence of an apprehended object and apprehending subject in the dependent is inherent nature of the perfected.

དེ་མིན་པའི་ཉིད་གཞན་དབང་ལས། གཞན་མེན་གཞན་མ་ཡིན་པའང་མེན།

Therefore, suchness is neither different nor not different from the dependent.

Sthiramati glosses this as follows:

"Therefore, suchness" refers to the permanent voidness of the imputed in the dependent, which is the perfected. Voidness is dharmatā. Dharmatā is neither the same nor different than phenomena. The perfected is the dharmatā of the dependent, therefore, one should understand that the perfected is neither the same nor different than the dependent. If the perfected were different than the dependent, the dependent would not be empty of the imputed. How is it not different? The perfected does not become a support of purity, because [the dependent] has the nature of universal afflictions while it is the dependent. When under the power of poisonous clinging, it becomes the nature of universal affliction. However, because it is not different than the perfected, it resembles the perfected.

Sthiramati prefaces this by stating that three inherent natures in perception-only is noncontradictory. This is why we can understand there is some misunderstanding of the term "dependent." The dependent cannot itself be dependent, upon what would it depend? Nonexistent object and subjects? Instead, it is fulcrum for samsara and nirvana.

A little later he concludes, "Phenomena here are included in the dependent, the perfected is like space. Gnosis is one taste. As it is said, "nonconceptual wisdom perceives all phenomena to be like space" because the mere suchness of all phenomena is seen by the dependent."

With respect to the dependent being something substantial, a dravya, Sthiramati raises this qualm:

"If the dependent is substantial, why does the sutra show that 'All phenomena lack inherent existence, neither arising nor ceasing'?" There is no conflict." and then proceeds to discuss the three inherent natures, and the three absences of inherent nature.

Any, my point is simple, the Yogacārin clearly define consciousness as a substance, they are clearly unhappy if one denies the existence of this substance, and given the

absence of another other than minds in their scheme of the universe, their presentation of mind-only in the sūtras suffers from a realist bias.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 12:01 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Also, this "better Republican" bull shit. Stop.

Malcolm wrote:

This is the present status quo of the Democratic party, that is, trying to be better Republicans. Every time I see people feeding into it, I am going to call it out. It started with Clinton, and hasn't ceased.

Queequeg said:

We either engage or we head down the road to dissolution. That could be civil, or it could be violent. Likely the latter if it gets to that point.

Malcolm wrote:

We don't engage by feeding into the xenophobic fantasies of a moribund demographic that is going to lose most of its political power by 2035.

We engage by addressing the concerns of the next generation: climate change, etc. These are the issues that matter, not the revanchist sentimentality of old white people who are out of touch with reality.

And, frankly, disunion would be fine with me. New England doesn't need Texas. Neither does California. The blue states pay more in taxes than we use, the red states are the reverse. Two senators represent 40 million people. This is insane. We've not seen such levels of political inequality since the 1850's. We need to reform the constitution. It no longer works.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:52 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

amatadundubhiril said:

Let's face it: Some of these gurus dismiss it

Malcolm wrote:

Śākyamuni dismissed it. The whole reason he taught dependent origination, "Where this exists, that exists," etc., was in response to monks pestering him about who they

were in past lives. In the Abhidharmakośabhaṣya, vol. 2, pg. 406, "Whoever, Oh Bhikṣus, knows through prajñā, pratītyasamutpāda, and the dharmas produced through dependence, will not turn himself towards the past by asking if he existed..."

The simple fact is that we took birth in this life due to affliction and karma, and we will continue to do so if we do not eliminate karma and affliction.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:42 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Astus said:

Dependent nature is not negated, so there is no independent, uncompounded consciousness to find anywhere, otherwise it wouldn't be dependent. It's also dependent nature that's like an illusion, a mirage, a dream, a reflection, an optical illusion, an echo, a water-moon, a magical creation (MS II.27).

Malcolm wrote:

That's not why the dependent nature is called "dependent." This is a misunderstanding. It is called the "dependent nature" because samsara and nirvana both depend on how it is perceived, not because it itself is "dependent."

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:32 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Malcolm wrote:

You can find evidence of this in the Bodhisattvabhūmi [Engles, pp. 77-86], where Asaṅga excoriates mādhyamikas for over-negation, where he describes the negation of a designation as valid, but strongly objects to the negation of the basis of designation, a so-called "bare substance."

Astus said:

How is that practically different from saying that things are empty mere appearances?

Malcolm wrote:

For the Yogacāra there are no entities apart from a mind. For Madhyamaka, there are entities apart from the mind.

Astus said:

What Asaṅga refutes is not necessarily Madhyamaka but a misconception of emptiness as nothingness.

Malcolm wrote:

No, he is refuting Madhyamaka specifically in asserting that there is a real, existent,

ineffable something which is ultimate, an actual basis of designation. No mādhyamika will accept this. Asanga's definition of emptiness is that the emptiness of a thing is always its emptiness of something else. In this case, specifically, he is asserting the existence of suchness, his "bare substance," which is only empty of names such as form, and so on. What is this suchness he is asserting? It is the dependent nature, of course, which he asserts exists ultimately. So, he does not escape the charge of asserting something compounded becomes uncompounded in the transformation of the basis. Why? Because the purification of the all-basis consciousness is the entire keystone of the yogacāra system. I will leave it here because we are going now in circles.

In Madhyamaka, the ultimate is simply the absence of inherent existence in conventional entities.

BTW, Mipham is not really helpful for you here. As I pointed out already, his interpretation of the Madhyantavibhanga is not possible in Sanskrit. One cannot simply revise rnam par rig pa to rnam par snang ba to try and harmonize MVB with Madhyamaka. It doesn't work.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:15 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Oh, by the way, if the Dems are seriously going to be a worker's party, they need to address the perception that undocumented workers have a depressing effect on wages.

Malcolm wrote:

Yes, they address it with facts: undocumented workers do not have a depressing effect on wages. They work all the shitty jobs no one else wants.

Queequeg said:

The present situation is perceived as proof - the pandemic has limited the number of undocumented workers in the country.

Malcolm wrote:

But it hasn't.

<https://cis.org/Report/Estimating-Illegal-Immigrant-Population-Using-Current-Population-Survey>

Queequeg said:

While the current number of illegal immigrants in the country has returned to pre-pandemic levels, if current trends are allowed to continue the number will soon surpass the number before Covid-19.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:06 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

We don't have a regulated border.

Malcolm wrote:

We don't need one.

Queequeg said:

What I'm saying, and I think its obvious to everyone, the border needs to be thought out in light of present circumstances and we need a comprehensive policy that addresses the various concerns.

Malcolm wrote:

There is nothing which will prevent people from coming into the US seeking opportunities they do not have elsewhere, even if they do not have a visa.

Queequeg said:

You're all about democracy, except when you don't agree with the democratic impulse. Vast majority of people, Republican and Democrat, want a secure border.

Malcolm wrote:

I am a citizen and I am voicing my opinion. People in Massachusetts and VT could give two shits about the Southern border, other than the racists of course. NYC would not be NYC without all "Illegal aliens" who live and work there, and the same goes for every other major urban area in the US.

Queequeg said:

Sure, some of the impulse is racist. There are also impulses to want law and order - the chaos of thousands of people bum rushing the border elicits a visceral reaction and democrats are losing on this because democrats get blamed for it. Add to that concerns about national security, drug trafficking. I'm tired of politically losing for these side issues - and in the scheme of things, this is a side issue. Its shit like this that keeps us from infrastructure policy, universal healthcare, and all those other social programs to improve opportunities for citizens. In a democracy, the citizens matter before everything else. Don't lose sight of that obvious fact.

Malcolm wrote:

Sorry, but this "control the border" business just creates more problems than it solves. Look at the total waste of money on the so-called wall that has completely upset sensitive natural areas, interrupted species migrations, blasted useless corridors through living rock, falls down scant years after being erected, etc.

Sure, we need policies, but not knee-jerk "git your guns."

First of all, we don't properly identify what the actual border problems are. It sure isn't migration. That hurts no one but migrants. We've tried outsourcing our border control to Mexico, but that has proven to be a farce. Drugs are a problem, that is easily solved by legalizing all drugs and putting the cartels out of business. Cross-border trade isn't a problem.

So what's the real problem? Rounding up people and putting them in concentration camps is the real problem. Not providing migrants with proper health care is a problem, etc. Putting an army on the southern border hasn't solved anything and won't solve anything. It just creates more problems.

Queequeg said:

There's concerns about fairness - there is a widespread perception that undocumented workers take from everyone else who plays by the rules.

Malcolm wrote:

Except that it is completely false concern. Undocumented workers contribute far more than than they take.

Queequeg said:

It doesn't matter that these concerns behind wanting a secure border are not strongly grounded in facts.

Malcolm wrote:

Yes, it matters. Otherwise, you are just appealing to people's worst sentiments for political power. That is a shitty attitude, worthy of the GOP. As I said, you are just aiming to be a better Republican. But, in aiming to be a better Republican, you just lose to the house. Your suggestions are like the guy who has lost 50k at the table, borrows another 100k loses it and realizes the vig is so high he will never get out from under. The only way to win is to not play their game.

Queequeg said:

If you think facts are all that matter in the democratic process, you're delusional. Emotion sometimes matters more, and we're in a time where emotion is ruling.

Malcolm wrote:

See above.

Queequeg said:

A comprehensive border policy would primarily establish a secure border.

Malcolm wrote:

This is a fantasy. The southern border cannot be secured without Iraq war levels of spending. It is not feasible. It's a complete waste of money and resources. It will make

the US much weaker, not stronger. Fortress America a bad look. It is the opposite of this lady's mission statement:

Queequeg said:

It would also address domestic labor needs.

Malcolm wrote:

No, it won't.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 12:13 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

I don't buy it and calling any attempt to regulate border crossings as racist per se is a losing position and one that will never get us to a rational immigration policy.

Malcolm wrote:

We have had open borders in this country for 250 years. Crops withering unpicked in the fields is only one consequence of closing the borders. We e already seen the travesty of Abbots attempts to,regulate border crossing into Texas. Total debacle.

Most border crossing from Central America is a result of endemic violence and climate change. The idea we can stem climate refugees from Central America and so on is simply absurd. Most of the US is empty. The idea we don't have room for immigrants is as ludicrous as it is racist.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 8:29 AM

Title: Re: Current state of the Democratic party

Content:

Malcolm wrote:

This opinion piece danced around it, but if Dems want support of workers, then immigration is going to need to be a little more nationalist. There's going to have to be stronger border security - not a wall, but a high tech fence, hard enforcement, fast deportation, but balanced with a liberal legal path to working in the US that falls short of permanent residence with limited time frames - expand temporary worker visas and the like. We ought to have an amnesty for people who have been working illegally but still paying taxes, etc. Maybe some sort of permanent residence category that can't daisy chain family into the US. That might be the hardest part to sell, but I think it can be sold to US voters: even Trumpists I know will admit under their breath that they respect the

hard, honest work many undocumented guys perform. Shit, they often employ them. You are just falling into the same trap as Clinton, trying to be better Republicans than the Republicans. It won't work this time.

Queequeg said:

What alternative is there? Point to one realistic alternative.

Open borders are not realistic. There is no North American Union anywhere on the horizon.

Malcolm wrote:

Fact. We will never, ever close the borders, our economy depends on open borders and “illegal” laborers.

Look at Brexit, total disaster for the British. Appealing to white xenophobia is a dead end solution.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 4:49 AM

Title: Re: Any ideas on Carlos Castaneda?

Content:

prsvrnc said:

I loved the Carlos Castaneda books!!! I didn't find them confusing. If you're interested in Chogyam Trungpa's thoughts, he gave a four-talk series on the parallels between the path portrayed in Carlos Castaneda's books on Don Juan and the path of Buddhist Tantra.

<https://www.chronicleproject.com/the-question-of-reality/>

Malcolm wrote:

This was some years before it was revealed that his thesis was a completely fraudulent publication:

Imagine my surprise when I learned that the most successful author of “Indian” books of all time was a fake. His name was Carlos Castaneda. He made a national and international name for himself, and made himself very rich, by making up whole stories about a medicine man who never existed.

Hundreds of colleges used his books by the ton. And they are still using them, misguided though they are. He sold more than eight million copies of his books, starting with “The Teachings of Don Juan.” The Don was supposed to be a Yaqui medicine man who divulged his secrets to Castaneda in Mexico and in a bus station in Tucson. Unfortunately, there was no Don Juan, and Castaneda never met him. He made the whole thing up. It earned him a doctorate from the Department of Anthropology at UCLA. But once they learned about the fraud, they took the doctorate back—the only case I know of where this has happened.

<https://indiancountrytoday.com/archive/the-fake-carlos-castaneda>

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 3:10 AM

Title: Re: Current state of the Democratic party

Content:

Johnny Dangerous said:

So the conundrum is that the part of the Democratic Party most likely to fight for real economic reform is the same part which is the least appealing to the Republicans reactionary working class base (and let's say it, mostly white, though not all) base.

Malcolm wrote:

The problem is, as I pointed out here 7 years ago, in America, race is class. Whites are a higher social class than blacks and latinos, in America, and as a result, will not willingly give up their class privilege. It's just a fact. Explicit racism is now the worst it has ever been in my lifetime, the move by the right to limit civil rights, women's rights, etc., should all be wake up calls.

But we sleep...

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 2:43 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Call down the unions in support.

Malcolm wrote:

Union leadership already supports the Dems. It's the rank and file that have been lost to nationalist fantasies.

Queequeg said:

This opinion piece danced around it, but if Dems want support of workers, then immigration is going to need to be a little more nationalist. There's going to have to be stronger border security - not a wall, but a high tech fence, hard enforcement, fast deportation, but balanced with a liberal legal path to working in the US that falls short of permanent residence with limited time frames - expand temporary worker visas and the like. We ought to have an amnesty for people who have been working illegally but still paying taxes, etc. Maybe some sort of permanent residence category that can't daisy chain family into the US. That might be the hardest part to sell, but I think it can be sold to US voters: even Trumpists I know will admit under their breath that they respect the hard, honest work many undocumented guys perform. Shit, they often employ them.

Malcolm wrote:

You are just falling into the same trap as Clinton, trying to be better Republicans than the Republicans. It won't work this time.

BTW, Mexico is giving us 1.5 Billion for border security.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 1:11 AM

Title: Re: HYT Wangs

Content:

Ayu said:

This literally is the Gelug subforum and the OP's question was regarding Gelug approach. [/color]

Malcolm wrote:

[metatopic] Sure, and the long discussion of Hevaja and Cakrasamvara was in the Sakya subsection, but was largely populated by people from this thread...so... [/metatopic]

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 12:28 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Malcolm wrote:

Think you need to brush up a bit on Yogacara.

Astus said:

That's probably so. Still, I cannot recall encountering the idea somewhere in a Yogacara work that there is an ultimate, uncompounded consciousness, despite this being a standard charge against them. On the other hand, the twofold emptiness is regularly affirmed.

Malcolm wrote:

You can find evidence of this in the Bodhisattvabhumi [Engles, pp. 77-86], where Asanga excoriates mādhyamikas for over-negation, where he describes the negation of a designation as valid, but strongly objects to the negation of the basis of designation, a so-called "bare substance." He tries to play off śrāvaka realists on the one hand who hold characteristics truly exist, and mādhyamikas who negate [pg. 80] a "substance that truly exists in ultimate truth in the form of an ineffable essence." He goes on to say that the latter are true nihilists who should be avoided at all costs. He continues [pg. 80], "For someone who denies the bare [underlying] substance of such entities as form, etc., neither ultimate reality nor [verbal designations exist, they are both invalid."

For Asanga, "bare substance," vastumātram, is a synonym of suchness.

Finally in Brunhölzl, vol.1, 192, Vimuktisena's reference to gold as an example of purity may be found. Here it is seen that the dependent nature, the cognition that appears as the unreal or appears as real is never itself negated. And, given Asanga's references to a "bare substance" in the BBh above, one can only conclude that this ultimate is an existent cognition devoid of duality, itself ultimately established even if its contents are not, since, it cannot be nonexistent according to the Yogacāra scheme set forth by Asanga.

Author: Malcolm

Date: Monday, July 18th, 2022 at 8:58 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Malcolm wrote:

"The imagination of the unreal exists..."

One cannot have an imagination of the unreal in absence of a consciousness imagining the unreal.

Astus said:

Imagination exists as unreal, it appears real to the deluded and false to the wise. And when it is seen as actually unreal, there is no observing consciousness either, as the verse after the next stanza states explicitly.

Malcolm wrote:

That's not how it is read. What is understood to be unreal is parikalpita, the imagination of the unreal, not the imagination itself, paratantra. Otherwise, there is no point in saying "no duality exists in it."

Astus said:

Is there such an admittance somewhere explicitly, or is it something assumed? Furthermore, Yogacara works are quite explicit that there are eight consciousnesses, none of them ultimately existing.

Malcolm wrote:

Think you need to brush up a bit on Yogacara.

Author: Malcolm

Date: Monday, July 18th, 2022 at 5:45 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Malcolm wrote:

Emptiness in yogacāra is clearly an extrinsic emptiness. As asserted in the Madhyantavibhanga, "emptiness exists" as a consciousness devoid of duality.

Astus said:

Where does it assert such a consciousness?

Malcolm wrote:

"The imagination of the unreal exists..."

One cannot have an imagination of the unreal in absence of a consciousness imagining the unreal.

Astus said:

From Mipham's commentary: 'If it were the case that the emptiness of duality did not exist, the duality of apprehended and apprehender would become existent, as a double negation is an affirmation.' (Middle Beyond Extremes, p 37)

Malcolm wrote:

That does not address the point, and even Mipham admits in this text that consciousness exists ultimately, otherwise, there would be no reason for him to suggest that if one merely tweaks *rnam par rig pa* (*vijñāpti*) to *rnam par snang ba*, that is "appearing as an aspect" (impossible in Sanskrit), the text is rendered compatible with Madhyamaka.

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:47 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Astus said:

Things have never been apart from emptiness in the first place.

Malcolm wrote:

Emptiness is *yogacāra* is clearly an extrinsic emptiness. As asserted in the *Madhyantavibhanga*, "emptiness exists" as a consciousness devoid of duality. This is fine, but this is a limited emptiness, not the ultimate free from extremes of Madhyamaka.

Astus said:

Apart from space and various forms of cessation the only uncompounded in Yogacara is suchness (*Abhidharmasamuccaya*, p 23-25; http://www.cttbusa.org/100shastra/100dharma_1.asp.html). Who says consciousness isn't compounded? Sounds more like a buddha-mind type of idea.

Malcolm wrote:

Abhidharmasamuccaya is not a *Yogacāra* text. Even so, it is pretty clear Asanga's view

has an internal contradiction when looking at Mahāyānasamgraha, as above. And there is the fact that Vimuktisena chides the Yogacāra school for possessing a realist view of the objective support in Abhisamayālamkāravṛtti [Spareham, vol. 1, pg. 88].

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:32 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:28 AM

Title: Re: Taking 8 Mahayana Vows

Content:

Toenail said:

Is there any defect or problem with taking the eight Mahayana one day vows as a tantric practitioner? Because of the distinction of pure/impure that seems inherent of following a set of vows like that.

Malcolm wrote:

No. If you have to do a ganapuja that day, there is no fault. The higher vow supersedes the lower, when there is a conflict.

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:18 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

FiveSkandhas said:

In considering the three natures this way...

Malcolm wrote:

Here, we can point specifically to the problem I identified:

In Compendium of Mahāyāna [Burnnhölzl, vol.1, pg. 235-6, Asanga states, "[The dharmakāya has] the characteristics of fundamental change. For when the dependent nature in its afflicted part that consists of all obscurations has come to an end, it converts into the dependent nature in its pure part, which is liberated from all obscurations and in which the mastery of all dharmas is present."

Thus, all-basis consciousness here is asserted to transform into the dharmakāya, consequently (1) something compounded is asserted to transform into something

uncompounded or (2) the all-basis consciousness is uncompounded, or (3) dharmakāya is compounded. These are three undesirable consequences of the three natures scheme.

FiveSkandhas said:

Thus ultimately there are no internal contradictions if the three natures are understood in this sense.

Malcolm wrote:

Unfortunately for your exercise this is not how the Yogacāra school parses things.

Author: Malcolm

Date: Monday, July 18th, 2022 at 1:50 AM

Title: Re: David Hinton's 2020 book "China Root"

Content:

Genjo Conan said:

I confess that I haven't read it. But Hinton is a poet and translator, not a practitioner or a historian; my understanding is that his argument is largely philological. On that basis, I would be wary: Hinton published a translation of the Wumenguan a few years ago that...I didn't like. Hinton's translation differs mightily from every other English translation of the text that I'm aware of. When your translations are an outlier and you're making essentially a linguistic argument, I'm skeptical from the start.

Malcolm wrote:

Poets....ugggggh.

Author: Malcolm

Date: Monday, July 18th, 2022 at 1:43 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Kai lord said:

Pretty sure the Gelugpas will agree with you, as they define Buddha nature as a non-implicative negation and equate it to Clear light of mind.

Malcolm wrote:

No, they won't. Their nonaffirming negation can't be accepted as tathāgatagarbha.

Kai lord said:

Because it also negates inherent Buddha qualities like the five wisdoms?

Looking at all the major disagreements on this subject between various schools, I am starting to agree with the popular saying that comprehending Buddha nature is a difficult task even for Bodhisattvas on the bhumi.

So the safest bet will be to go with Mipham's middle path formula of Buddha nature = clarity + dharmadhatu free from all reference points

Malcolm wrote:

Because it is a cessation.

Mipham's tathagātagarbha is just cribbed from Sapan by way of Gorampa.

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:09 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Kai lord said:

Pretty sure the Gelugpas will agree with you, as they define Buddha nature as a non-implicative negation and equate it to Clear light of mind.

Malcolm wrote:

No, they won't. Their nonaffirming negation can't be accepted as tathāgatagarbha.

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:04 AM

Title: Re: 40c temp London next two days possible

Content:

Konchog Thogme Jampa said:

So we're bracing ourselves for extreme heat the next two days in the UK.

It's never hit 40c here since records began. Highest temp recorded was 38.7c in Cambridge in 2019.

But 40c is possible in the South East and London.

As a country we're not really set up for it people don't really have air-con in their homes and so forth.

Any advice dedications welcome to help cope with it

Malcolm wrote:

Swamp cooler, aka redneck air conditioner:

<https://momwithaprep.com/redneck-air-conditioner/>

<https://www.diycraftsy.com/diy-air-conditioner-projects/>

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:00 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Genjo Conan said:

Sometimes people do shit.

Malcolm wrote:

Well, if one can't shit, it becomes a real problem.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:36 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Kai lord said:

Regarding the predating, Sandhinirmocana Sutra was dated to 1st to 3rd AD centuries almost as early as the earliest Tathāgatagarbha sūtras much like Mahāyāna Mahāparinirvāṇa Sūtra and Tathāgatagarbha Sūtra. Given the uncertainty of range in hundreds of years, its entirely unclear who was earlier, more likely both doctrines start developing in parallel to each other before each reaching their final form in 5th to 6th century.

Malcolm wrote:

You do realize the Yogacāra school is distinct from its founding sūtras?

In any case, the Yogacāra school entirely neglects tathāgatagarbha. The latter was largely neglected in India until the Vajrayāna period.

Kai lord said:

Yes and Chinese Yogacara school eventually died as well after a short period of growth and Chinese Buddhist school like Huayan criticized yogacarins for not accepting the one vehicle doctrine among other nine criticisms. And I never believed Asanga wrote Uttaratantra

My original point is that late period Tathāgatagarbha Sūtras like Lankavatara Sutra in 3rd century and the Awakening of Faith in 7th century continued to evolve and did integrate Yogacara tenets with Buddha nature. For the latter, it even subsumed. Nichiren school who uphold buddha nature and one vehicle as their supreme core doctrines, even create a ninth consciousness called amala-consciousness which they equate to Buddha nature.

Malcolm wrote:

These developments are only of academic interest to me. In my opinion, tathāgatagarbha thought more easily integrates with Madhyamaka than Yogacāra.

Longchenpa is an excellent example of this.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:20 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Malcolm wrote:

fixed it for you.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 10:13 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Kai lord said:

Regarding the predating, Sandhinirmocana Sutra was dated to 1st to 3rd AD centuries almost as early as the earliest Tathāgatagarbha sūtras much like Mahāyāna Mahāparinirvāṇa Sūtra and Tathāgatagarbha Sūtra. Given the uncertainty of range in hundreds of years, its entirely unclear who was earlier, more likely both doctrines start developing in parallel to each other before each reaching their final form in 5th to 6th century.

Malcolm wrote:

You do realize the Yogacāra school is distinct from its founding sūtras?

In any case, the Yogacāra school entirely neglects tathāgatagarbha. The latter was largely neglected in India until the Vajrayāna period.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 9:40 PM

Title: Re: HYT Wangs

Content:

jmlee369 said:

ee syllables 108 times daily would suffice. However, until receiving this waiver, the disciples were doing as they were told originally.

When old students changed tradition and gave up their daily practice commitments given to them by their Gelug vajra masters since their new root guru taught that all practices can be united into a single practice as you mention, it certainly raised eyebrows of the Gelug teachers. For one thing, the definition of root guru is different between the traditions.

Malcolm wrote:

Yes. What is considered a root guru in Sakya and Kagyu is not the same as what is considered a root guru in Nyingma and Kagyu.

jmlee369 said:

It's true that these practice commitments are not necessary for enlightenment.

Malcolm wrote:

The point is that all commitments can be maintained through guru yoga. But, this is not something one goes to a Geluk teachers and proclaims boldly. It would be disrespectful.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 9:24 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

FiveSkandhas said:

But I'm a bit confused by your take on the yogacara tradition. Do you believe there is something lacking in the yogacara worldview? I spent some time drilling into it and I can't understand why it cannot be totally reconciled with Madhyamaka. Or maybe I'm just misreading you.

Malcolm wrote:

The three own natures, parikalpita, paratantra, and parinispanna contain two problems. The first problem is how the all-basis consciousness is understood. If we consider paratantra, the dependent nature, to be the all-basis consciousness, there is an internal contradiction in asserting that something compounded becomes uncompounded in the transformation of the basis into the perfected nature, parinispanna.

If on the other hand, we considered the perfected nature to be empty of the imagined nature and the dependent nature, there is a problem of the inability to reconcile this with the inseparability of samsara and nirvana.

There are other problems with Yogacāra view as well, which mainly arise from their reluctance to accept that consciousness is also a dependent designation.

So, what do we rely upon yogacāra for? Yogacāra has an extensive explanation of the Mahāyāna paths and stages. So, we rely on Madhyamaka for view and Yogacāra for practice.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 8:23 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Shunyatagarbha said:

Are all Mahayana sutras sutras of definitive meaning? Or only the 3rd turning. Also

what does it mean for a sutra to be a sutra of definitive meaning?

Kai lord said:

In the current day context of Buddhist Mahayana community. Tathāgatagarbha sūtras are universally regarded as having definitive meaning.

Malcolm wrote:

Not so. Geluk does not consider them so. In Sakya it depends on whether the nine examples are interpreted correctly or not.

Kai lord said:

You can also view Tathāgatagarbha as the final philosophical form that evolved from Yogācārin tenets on Buddha goṭra, Trikayas, five wisdoms, pure seeds (Bija) found in Eighth consciousness, Ālayavijñāna.

Malcolm wrote:

Also false. The Tathāgatagarbha doctrine predates yogācāra.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:18 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

Malcolm, in the op i quoted you saying "...when you have finished the two stages connected with the practice of Chetsun", what do one do as the completion stage of 2 stages in Chetsün Nyingthig?

Malcolm wrote:

Receive it and find out.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:13 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Shunyatagarbha said:

Are all Mahayana sutras of definitive meaning? Or only the 3rd turning. Also what does it mean for a sutra to be a sutra of definitive meaning?

Malcolm wrote:

Some hold that only second turning sutras are definitive.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 3:08 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Kai lord said:

Reminds me of the age old debate that clear light is not rigpa but a subtle form of sems.

Malcolm wrote:

Everyone possess this mind of clear light. Not everyone possesses rigpa (knowledge of the basis). That's the difference. The subtle mind of clear light in Geluk school is their name for what is termed in Dzogchen, "the basis," that is, one's unfabricated mind.

Kai lord said:

So clear light being the nature of mind is alaya (gzhi) ?

Malcolm wrote:

Well, in Dzogchen terms, the ālaya and the gzhi (sthana) are different. The former is the nature of ignorance and the collector of traces. The basis is not a collector of traces.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:36 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Sennin said:

If a Dzogchen practitioner isn't inclined to put in the effort towards the two stages as a secondary practice, would śamatha be the alternative?

Malcolm wrote:

Guru yoga is the alternative.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:25 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Kai lord said:

Reminds me of the age old debate that clear light is not rigpa but a subtle form of sems.

Malcolm wrote:

Everyone possess this mind of clear light. Not everyone possesses rigpa (knowledge of the basis). That's the difference. The subtle mind of clear light in Geluk school is their name for what is termed in Dzogchen, "the basis," that is, one's unfabricated mind.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:04 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Malcolm wrote:

If someone realized the body of light, the illusory body is superfluous.

Sādhaka said:

Yes and no. It depends.

Malcolm wrote:

No it doesn't. Illusory body is definitely considered a result inferior to the body of light. Why? Illusory body is merely a body of vāyu and mind (rlung sems) appearing as the deity, it is relative and compounded. It's a stage in the completion stage. The body of light, on the other hand, is result of thogal, when all the coarse elements of the revert into their original nature as ye shes, pristine consciousness.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 1:33 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Sādhaka said:

I've gleaned that although Illusory Body and the Body of Light are not the same; they're also not mutually-exclusive.

In other words, one or both can be attained; and one could even be attained before the other and vice-versa.... Although I don't think that I'd want to say more on the topic.

Malcolm wrote:

If someone realized the body of light, the illusory body is superfluous.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 1:08 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

dpcalder said:

I have similar interests when it comes to a practice involving creating a new energy body. It is my understanding that it is possible to create a new energy body with a karmically clean slate. In general, I am interested in any texts I might be able to read from either the Hindu or Vajrayana Buddhist traditions on these topics, as I am having quite a difficult time finding reliable information.

Malcolm wrote:

This is a special position of the Geluk school. They theorize that when one attains buddhahood, one also attains a brand new illusory body composed of vāyu (energy, but actually the air element).

Kai lord said:

This is interesting, so illusory body is actually consists of very subtle air particles? I thought of them as energy that move like wind based on gelug commentaries. But they did hint on the most subtle energy wind having five colours of light.

Malcolm wrote:

Actually, there is not word "energy" that corresponds to a specific word in Tibetan or Sanskrit other than nus pa/shakti. The Greek antecedents means "interior work."

In this case, air, fire, and water all possess energy, but they are not "energy." The air element in the body is not quite the same as the outer air element, as it is refined through the lungs, and so on. However, each of the five elements also possesses five elements. Even consciousness possesses the five elements. Even pristine consciousness possesses the five elements. Everything is made of the five elements, from the most gross physical entity to the most subtle layers of consciousness. There is nothing that is not made of the five elements.

Kai lord said:

The other schools of Tibetan Buddhism assert that one's ordinary body instead transforms into its real nature as gnosis light.

As in the body of light or Jalu? Some claimed the former is used in mother tantra and latter is used for Thogal and then some think the opposite is true, making me confused between the two terminologies.

Malcolm wrote:

The term "body of light" occurs in texts such as the sgra thal gyur. The term rainbow body occurs in no canonical text in either Kanjur or Nyingma Gyudbum. It occurs once in a Tenjur text attributed to Naropa, translated by Marpa.

'ja' lus is basically a Tibetan colloquial term for 'od kyi lus, as far as I can tell. It is primarily a Nyingma concept, which occurs almost exclusively in Dzogchen tantras.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:47 PM

Title: Re: 30.08. Chetsang Rinpoche Nairatmya

Content:

Crazywisdom said:

I'm curious about something. I know DK wants to bring back Hevajra as it was Marpa's main gig, but who is responsible for the continuity of this practice lineage in DK? And has HHDKC done a retreat on Hevajra and accomplishes the signs of realization?

Malcolm wrote:

HH Chestsang requested this empowerment from HH Sakya Trizin, because the Sakyapas are the principle upholders of this system.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:44 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

dpcalder said:

I have similar interests when it comes to a practice involving creating a new energy body. It is my understanding that it is possible to create a new energy body with a karmically clean slate. In general, I am interested in any texts I might be able to read from either the Hindu or Vajrayana Buddhist traditions on these topics, as I am having quite a difficult time finding reliable information.

Malcolm wrote:

This is a special position of the Geluk school. They theorize that when one attains buddhahood, one also attains a brand new illusory body composed of *vāyu* (energy, but actually the air element).

The other schools of Tibetan Buddhism assert that one's ordinary body instead transforms into its real nature as gnosis light.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:34 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

fckw said:

If you exhaust your dharmata...

Malcolm wrote:

The only way to exhaust dharmatā is to exhaust dharmin. It's not the other way around.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:12 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

pemachophel said:

You're assuming that sentient beings in the 22nd century are not living in a Mad Max world -- IMO, large assumption.

Kai lord said:

I was being optimistic.

Not totally baseless though since the last Karmapa is said to be the 21th and

Kalachakra has a prediction on the total degenerate period on Earth being connected to the 25th king of Shambhabla who will be born hundreds of years from now given that the current king is 21th.

Malcolm wrote:
This is all offtopic.

The topic is "Dzogchen without deity yoga/two stages?"

Author: Malcolm
Date: Saturday, July 16th, 2022 at 5:08 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:
florin said:
Unless you practice dzogchen where samsara lives very comfortably next to nirvana

Malcolm wrote:
That depends considerably upon who you are. I know very miserable "dzogchen" practitioners who get very upset with other people for not agreeing with them. They are especially common on reddit.

Author: Malcolm
Date: Saturday, July 16th, 2022 at 2:51 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:
Konchog Thogme Jampa said:
Bhikkhus, all is burning. And what is the all that is burning?.....
<https://www.accesstoinsight.org/tipitaka/sn/sn35/sn35.028.nymo.html>

Malcolm wrote:
Sound words, but this is the path of renunciation.

Author: Malcolm
Date: Saturday, July 16th, 2022 at 1:34 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:

treehuggingoctopus said:
And by the time one knows enough Tibetan to really understand these texts, there is no possibility to travel anymore. Assuming there is anything like a pocket of livable planet available, that is. I mean, come on. There is no future to look forward to. Not a day to waste.

Malcolm wrote:

That's even more pessimistic, but optimistic at the same time.

treehuggingoctopus said:

Well, the optimistic bit is hiding in the bushes, as far as I can tell. But I can concede that at this stage there is precious little to take refuge in but the Dharma, and it is bloody difficult to pretend otherwise. Climate collapse is progressing faster than even I thought it would, and institutions are either dead in the water (as a solution to the incoming energy crisis, which means thousands of people literally freezing to death, German cities have been told to prepare... heated shelters! Polish ministers are suggesting that those who struggle to make ends meet should... eat less, and less frequently. Next time I watch the news the workhouse will be back, as a simple and elegant solution to the problem of homelessness) or psychopathic. Yidam or no yidam, little else left to do.

Malcolm wrote:

The optimistic part is that you can still practice. Samsara has always been a burning house.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 12:14 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Kai lord said:

In my opinion, if you are serious about going down this path. You should consider start taking up Tibetan language and become well versed in it due to a large amounts of dzogchen tantras, commentaries and texts not available in other languages. You might have to wait decades for a work that you desire to read, to be available with reliable and accurate translations.

Furthermore most dzogchen masters can't speak English that well. So if you don't want any meanings in the words lost through translation. Its best if you can converse with them directly.

Malcolm wrote:

That's a bit pessimistic.

treehuggingoctopus said:

And by the time one knows enough Tibetan to really understand these texts, there is no possibility to travel anymore. Assuming there is anything like a pocket of livable planet available, that is. I mean, come on. There is no future to look forward to. Not a day to waste.

Malcolm wrote:

That's even more pessimistic, but optimistic at the same time.

Author: Malcolm

Date: Friday, July 15th, 2022 at 8:00 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

I'm not sure about this one ...

generation-gap.jpg

Kim

Malcolm wrote:

Considering that the cartoonist is a major trumpster, me either.

Author: Malcolm

Date: Friday, July 15th, 2022 at 7:55 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

its not that i have the intention to doubt your words - but how they are?

one need to have an empowerment first, a guidance of a teacher, and translation of a root text. if empowerments are hard to come by, root texts are not translated, and cycles are interspersed with deity yogas nonetheless because a teacher decide one needs them.. then?

i am not a fan of those people who think they know better than a teacher what to do and (hopefully) i am not the one..

Kai lord said:

In my opinion, if you are serious about going down this path. You should consider start taking up Tibetan language and become well versed in it due to a large amounts of dzogchen tantras, commentaries and texts not available in other languages. You might have to wait decades for a work that you desire to read, to be available with reliable and accurate translations.

Furthermore most dzogchen masters can't speak English that well. So if you don't want any meanings in the words lost through translation. Its best if you can converse with them directly.

Malcolm wrote:
That's a bit pessimistic.

Author: Malcolm
Date: Friday, July 15th, 2022 at 9:27 AM
Title: Re: Back in the USA...
Content:
Sādhaka said:

The above video said something along the lines that Biden once wanted to block weapon sales to Saudis, because they posed an potential threat to Israel;

Malcolm wrote:
Correct. In the 90's, Saudi Arabia and Israel were enemies.

Author: Malcolm
Date: Friday, July 15th, 2022 at 2:37 AM
Title: Re: Does having an intention to commit a bad action but not doing it produce bad karma? Am I going to hell?
Content:

good said:
So, does me having an intention to commit an evil deed, but after a few months of time, realizing that it's bad, and not doing it generate any bad karma? If yes, am I hellbound or is there anything I can do?

Malcolm wrote:
Since you applied the antidote, it cancelled out. But in any case, you have to be a fully ordained bhikṣu in order to cause a schism in the Sangha, and there have been fully ordained bhikṣus in the Japanese Zen tradition for a very, very long time. Chan, however, is a different matter.

Author: Malcolm
Date: Friday, July 15th, 2022 at 2:33 AM
Title: Re: Corporate Buddhism
Content:

Queequeg said:
It's not new, though... the history of Buddhism in Japan has some shameful, violent episodes. Sohei happened. Foot soldiers marching under Nembutsu or Daimoku standards to hold back the fear of death happened. The integration of martial arts and

zen practice continues to this day.

Genjo Conan said:

Oh, for sure. But I also think we've largely come around to seeing that as a perversion of the dharma. (And I do distinguish the practice of martial arts from militarization and violence--though maybe that's because I practiced judo and BJJ for a long time and need to excuse my own behavior.) I think if the best we can say for the current practice is that we're repeating old mistakes, well...not great!

Malcolm wrote:

1 Onward, Buddhist soldiers,
marching as to war,
With the wheel of Buddha
going on before!
The King of the Śākya
leads against the foe;
Forward into battle,
see his banner go!

Refrain:

Onward, Buddhist soldiers,
marching as to war,
With the wheel of Buddha
going on before!

2 At the sign of triumph
Māra's host doth flee;
On, then, Buddhist soldiers,
on to victory!
Hell's foundations quiver
at the shout of praise;
Sanghas, lift your voices,
loud your anthems raise! [Refrain]

3 Like a mighty army
moves the Sangha true ;
Brothers, we are treading
where arhats have trod;
We are not divided;
all one body we,
One in hope and doctrine,
one in charity. [Refrain]

4 Onward, then, ye people,
join our happy throng,
Blend with ours your voices
in the triumph song;

Glory, laud, and honor,
unto the Śākya King;
This thro' countless ages
men and devas sing. [Refrain]

Author: Malcolm
Date: Friday, July 15th, 2022 at 2:20 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:
Malcolm wrote:
... Kadag Rangshar, and so on.

yagmort said:
nice to know, but the question remains - how feasible they are to actually practice these
days? i would like you to elucidate on this "and so on" though?

Malcolm wrote:
They are very feasible.

Author: Malcolm
Date: Friday, July 15th, 2022 at 1:31 AM
Title: Re: Back in the USA...
Content:
Malcolm wrote:
It is quite one thing to say we need to support Israel, or "invent one," to guarantee US
security in the Middle East (whether we agree with Biden or not, I don't, personally). It's
quite another assert that Israel should have "power over Congress" and "rightfully so."
TFG is still a goddamn traitor and should be doing hard time.

Author: Malcolm
Date: Friday, July 15th, 2022 at 1:25 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:
yagmort said:
just to answer my own question from 2 years back, the Dzogchen cycle without deity
yoga

Malcolm wrote:
There are others, such as the Kadag Rangshar, and so on.

Author: Malcolm
Date: Thursday, July 14th, 2022 at 10:06 PM
Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, July 14th, 2022 at 12:55 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Inslee, Hickenlooper, Whitehouse - all seem solid. I'd be fine with any of them. I don't see any charisma there.

Malcolm wrote:

The problem is "charisma," it's paralyzing our democracy and turning it into a prom king tournament.

Queequeg said:

I invite you to convince our fellow Americans that elections should not be popularity contests.

To paraphrase a recent warrior philosopher, you go into the campaign with the country you have, not the country you wish you had.

Malcolm wrote:

well, I will be dead within 40 years or so, so it won't matter to me. Wishing future generations the best of luck.

Author: Malcolm

Date: Thursday, July 14th, 2022 at 12:10 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Inslee, Hickenlooper, Whitehouse - all seem solid. I'd be fine with any of them. I don't see any charisma there.

Malcolm wrote:

The problem is "charisma," it's paralyzing our democracy and turning it into a prom king tournament.

Author: Malcolm

Date: Wednesday, July 13th, 2022 at 11:05 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

I like Amy Klobuchar. There are some politicians in NY who aren't quite ripe - Katherine

Garcia, for one.

There are a lot of very competent women in the Democratic Party.

Then there are the celebrities -

The Rock? Howard Stern?

How about Michelle Obama?

Absolutely no to Harris. She has a problem that she tries to speak in so many dialects that she ends up just voicing word salads in fake southern black accents.

KristenM said:

Currently, I'm digging Jay Inslee the governor of Washington. He's not as slick as Newsome, perhaps more relatable to folks in other areas of the country. And he's strong on the environment. I told you I'm listening to a lot of C-Span these days.

<https://www.c-span.org/video/?521489-1/washington-governor-jay-inslee-supreme-court-rulings>

Malcolm wrote:

Personally, I like Sheldon Whitehouse.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 10:48 PM

Title: Re: Current state of the Democratic party

Content:

justsit said:

Biden missed his golden opportunity in 2016, too distraught to run after his son Beau's death. By 2020 it was really too late for him. I really can't see him as a viable candidate in '24.

So who else can the Dems run? Usually the VP is next to run, but Kamala isn't electable in the current climate, and she hasn't shown much promise IMO.

Who's on deck? Which Democrat has the best chance of winning?

Malcolm wrote:

Good question.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 9:22 PM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

Have you seen the latest Hunter Biden escapades? If he was a Trump Jr., he'd be pilloried, but instead on CNN there's nada. It's like a tulku system.

Malcolm wrote:

It's not news. Anyway, the Post, Fox, and so on, have it all covered.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 8:30 PM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

. Democrats need to convey their message more effectively. Inflation, crime, homelessness etc are problems people see every day.

Malcolm wrote:

Apart from inflation, these are largely urban problems. We don't see the level homelessness in New England there is on the west coast. But Fox News keep spinning the narrative that crime is out of control, when in reality it's been dropping for years, outside Walmarts in SF.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 9:56 AM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

It's not really simply religion, it's the whole package of "American values" i.e. getting rewarded for your hard work, not depending on the state or government. Democrats are about to have their "Come to Jesus" moment. I'm a Democrat, btw.

Malcolm wrote:

Democrats, since Clinton, have tried their best to be "better" Republicans. The only thing that has succeeded in is driving the country further right, in my opinion.

Bernie still has the best policies...

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 4:01 AM

Title: Re: What did Nichiren think of Confucianism and Shintoism?

Content:

bcol01 said:

Thank you for that insight! Would there be anything wrong with practicing Confucian

ideals or incorporating Confucian advice into daily life, as a Nichiren Buddhist?

Queequeg said:

Not at all. Jen and Li are wonderful ideals, IMHO. There is a lot of great advice in the Analects.

There's nothing wrong with incorporating any practices or ideals unless they conflict with the practice of NMRK.

Malcolm wrote:

Just a point here—it was the Neoconfucian thought of the Cheng Zhi and Wang Yang Ming schools that formed the basis of secular society in Japan, especially the latter's thought. The Tokugawa Shogunate adopted the bureaucratic model developed by Zhu Xi and instituted it as the system of examination for the civil service.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 3:27 AM

Title: Re: Evolution

Content:

Aemilius said:

Now the question is: given that there are million times more animals, fishes, crustaceans, reptiles, birds, ants other insects, than there are humans, are these all reborn at the end of the kalpa when this world is destroyed, in the higher Brahma heavens? Do they(we) all attain a body or form of a Deva or Brahma (or a state of formlessness in Arupyadhatu) ?

Kai lord said:

There are a few existing explanations to that, if the single world system (planetary system) is destroyed by fire up to the first Dhyana or Mahabrahma heaven, then the sentinel beings within that world system and below the second dhyana heaven will either be reborn in the second dhyana heaven that will be immune to the destruction by fire or reborn in other planetary systems or single world systems that have not yet undergone the fiery destruction.

After the eons of destruction and dissolution are over, when the single world system is starting to form again. Those beings from second dhyana heavens will descend onto the lower realms and start to repopulate those realms. The first of them to do so will become Brahma, followed by his ministers and so on.

Aemilius said:

In Abhidharmakosha bhashyam a small world system is one thousand four continent worlds (i.e. one thousand solar systems with planets). Then there are also the middle and great world systems. The AKB Vyakhya says that the thousand four continent worlds in a world system are created and destroyed at the same time. I.e. one thousand solar systems are created and destroyed at the same time. It is not quite clear if this applies to the middle and great world systems also, based on the short quotation from the

Vyakhya.

AKB does not support your view that individual four continent worlds are created and destroyed independently (of other four continent worlds in a thousandfold or larger world system.)

(AKB p. 469)

Malcolm wrote:

It and Chim only discuss the destruction (56 times) of a given world system in chapter three. The world is destroyed up to the level of the fourth dhyāna plane, excluding it because the pure abodes are located there. I have never seen this other description of Kai's. The other three form realms are destroyed by fire, air, and water respectively.

Author: Malcolm

Date: Monday, July 11th, 2022 at 11:08 PM

Title: Re: Suella Braverman

Content:

Kim O'Hara said:

It's easier than that, Sādhaka: most Western Buddhists are converts, not born to it, and most converts are more serious about their religion than most who were simply born to it.

Malcolm wrote:

I don't consider myself a convert.

We were all born into Buddhism based on our past merit accumulation. That's the meaning of a precious human birth. The pity is that most Buddhists just waste it.

Author: Malcolm

Date: Monday, July 11th, 2022 at 10:57 PM

Title: Re: Evolution

Content:

Kai lord said:

However I speculate that their "physical forms" are invisible energy field of subtle particles enclosed in a spherical dimensional realm limited by the extent or reach of their consciousness.

Malcolm wrote:

According to Dzogchen teachings, they have subtle bodies made of five elements. "Formless" meaning virtually no matter.

Author: Malcolm
Date: Monday, July 11th, 2022 at 9:03 PM
Title: Re: talk: Vedantic Self and Buddhist Non-Self
Content:

Passing By said:
Madhyamakas claim that awareness and its objects are separate from each other?

(or are you saying that Madhyamakas do NOT claim that objects of awareness ARE awareness ITSELF rather than simply being a display of its cognitive properties?)

Malcolm wrote:
Most accept that objects and cognitions of objects are conventionally distinct entities, much in the same way that a face reflected in the mirror is a different entity than its reflection in the mirror.

See my signature.

Passing By said:
So.....In short, you are talking here about the "physical things out there" rather than "what we experience" ? Meaning that Madhyamaka/Vajrayana is not idealist, which we know since everyone has their own consciousness which gives them their distinct, individual-specific experiences.....But are Hindus (specifically Advaitins here) idealists then?

Also, with regards to the mirror example, how do you reconcile this notion of conventional distinctiveness with the example of the reflection in the mirror being not separate from the mirror when talking about Mind and its objects in Dzogchen/Vajrayana? That the former applies only when talking about different people but for each individual person, practically speaking, the latter applies?

Malcolm wrote:
Longchenpa rejects idealism in Dzogchen, asserting that conventionally, there are external objects.

Author: Malcolm
Date: Monday, July 11th, 2022 at 9:01 AM
Title: Re: The Karmapa fathered a child - DNA test reveals
Content:

conebeckham said:
First, as far as I know, the results of that DNA paternity test have not been independently verified. Right now, as far as I can tell, all of you are taking as true what an anonymous

person, a "vetted source" on a blog about various controversial issues, has posted.

Malcolm wrote:

Nope, I made that clear early on. Tenzin Paljor erred in posting his blog post, IMO.

conebeckham said:

The "host" or author of the blog points out that the Paternity test can be easily proved. I would agree. I'd like to see the results, as I think would we all. If they are truly positive, I would be disappointed and disturbed by the lack of transparency, but I think it's still not proof of rape or lack of consent.

Malcolm wrote:

At the minimum, the Karmapa and KTD bear a fiduciary responsibility to the plaintiff. Even if the civil rape case is never brought, it appears the plaintiff is going after KTD on this basis.

conebeckham said:

And be careful ascribing truth to any legal pleading or allegation--believe me, I have seen some doozies related to Dharma Centers.

Malcolm wrote:

The judge ruled there was sufficient cause for a trial. These cases always favor the plaintiff in the beginning, should there be sufficient evidence. It's a bit of a stretch, IMO, to say there is no evidence of a breach of fiduciary responsibilities, at minimum, on the part of the defendants, but hey, I am not a lawyer.

Author: Malcolm

Date: Monday, July 11th, 2022 at 6:23 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Mirror said:

In that case, I don't understand your previous comment, because crossing tipping points can lead to global collapse of ecosystems,

Malcolm wrote:

Yes.

Mirror said:

which will lead to our extinction.

Malcolm wrote:

The human race has gone through extinction events before (70,000 years ago), I am sure we will manage, but it won't be pretty.

Author: Malcolm

Date: Monday, July 11th, 2022 at 2:41 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Sangyedorje said:

Aside from this, look into Lonchenpa and his experience at the first monastery he went to in Kham. He wrote an entire poem about how bad they were as practitioners.

Malcolm wrote:

Sangphu, where Longchenpa attended college is in Tsang, not Kham. Longchenpa was complaining about how the Khampas were disruptive and vulgar at Sangphu.

Sangyedorje said:

The real practitioners keep very lowkey and don't get all the fame or prowess. Remember that Tulku Urgyen and Chatrel Rinpoche never became famous until after their deaths.

Malcolm wrote:

They were both quite famous among Tibetans during their lifetime, the former because he was the guru of the 16th Karmapa, the latter because he was the guru of Reting Rinpoche. Also, the latter was quite famous among Chinese practitioners.

Sangyedorje said:

More importantly, they never got involved in writing big important books, international tours, or any of that.

Malcolm wrote:

Chatral Rinpoche wrote several works anonymously. I am pretty sure they have been collected in his collected works.

Author: Malcolm

Date: Monday, July 11th, 2022 at 12:44 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Giovanni said:

The Tulku system has been an even more effective means of a particular clan keeping control than the European Aristocracy was.

Which is not to say that it did not result in some notable teachers, but as Malcom implies it was always open to abuse and political power struggles.

.

Malcolm wrote:

Arguably, it was a means of keeping the aristocracy under control, a form of spiritual hostage taking.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:28 PM

Title: Re: Is Buddhism Atheist?

Content:

PadmaVonSamba said:

Also, what is your argument that Buddhism is theistic, or that what the Buddha taught was theistic?

Malcolm wrote:

This person was banned for sock puppetry.

PadmaVonSamba said:

God is a sock puppet

Malcolm wrote:

He should be banned too.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:25 PM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

PadmaVonSamba said:

A.V. is all about resolving that difference, and his claim seems to be that ultimately, Buddhism is too.

Malcolm wrote:

We don't care about that difference, and we Madhyamakas accept it.

Passing By said:

Madhyamakas claim that awareness and its objects are separate from each other?

(or are you saying that Madhyamakas do NOT claim that objects of awareness ARE awareness ITSELF rather than simply being a display of its cognitive properties?)

Malcolm wrote:

Most accept that objects and cognitions of objects are conventionally distinct entities, much in the same way that a face reflected in the mirror is a different entity than its

reflection in the mirror.

See my signature.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:02 PM

Title: Re: Suella Braverman

Content:

Malcolm wrote:

Cue Sadhaka's reply in 10, 9, 8...

Author: Malcolm

Date: Sunday, July 10th, 2022 at 8:42 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Yes, because it is not linear, it is exponential.

The global north is going to have to deal with climate refugees from the global south for the next millennia. I am sure we will get our climate shit together, but it won't be in the next ten years or even twenty. It will take a hundred, and we will be looking at a 1000 years to cool it all off.

The world will look a lot different than it does now.

Mirror said:

Stop taking 'hopium'.

Our planet has boundaries, scientists call them Tipping points. If these are crossed, then we don't really know, what might happen next. Some scientists suggest it might lead to extreme movements in jet streams, collapse of The Gulf Stream, triggering methan feedback loop in Siberia, acidification of oceans, etc. etc.

In short, we have only a small time to act before it's everything lost.

Malcolm wrote:

Ummm, it seems to me you're the one with hopium pipe in your mouth. We are already past the tipping point and have been for a long time. Buckle up.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 8:47 PM

Title: Re: Is Buddhism Atheist?

Content:

Malcolm wrote:

This is simply not the case. I am an atheist. I also accept karma, rebirth etc. it has never been the case that rejecting supernatural explanations of the origin of things, etc., requires one to reject karma, dependent origination, and so on. Buddhism itself is based on cause and result. Buddhism does not propose any supernatural explanation of causation, unless one wants argue that the Buddhist explanation of mind is supernatural, and that is plain silly,

Shinjin said:

Tell Richard Dawkins you are an atheist who beleives in karma and reincarnation. He would probably find it strange.

Kai lord said:

Well, he is also a biologist who believes that human body is a organic machine complex enough to derive a consciousness and he plans to illustrate that point further through a future breakthrough in AI technology on a non organic machine

Malcolm wrote:

In other words, Atheists like Dawkins have non-falsifiable beliefs too.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 8:42 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

treehuggingoctopus said:

How easy would it be to seduce or manipulate him into a seduction or rape attempt? Would he know the difference between the two the way "we" know it? What would be his motivation to get involved in anything of the sort? Unfortunately, these questions have a very different tone and urgency if we are thinking about a realised being rather than a mere man from another culture thrown into a globalised world.

Malcolm wrote:

Manipulated into a rape attempt? You've really lost the plot here. You are usually more sensible than this.

An awakened person would never find themselves lurching from scandal to scandal, IMO, especially not a rape scandal.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 10:02 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Malcolm wrote:

Free legal porn:

https://iapps.courts.state.ny.us/webcivil/FCASeFiledDocsDetail?county_code=4ALHeAj_PLUS_EMwAmO6p8KZdQQ%3D%3D&txtIndexNo=MJzHw2nOtQEeQtP%2FBktpMw%3D%3D&showMenu=no&isPreRji=N&civilCase=ay8MhLigb_PLUS_NTtwoVsmJk%2FA%3D%3D

Author: Malcolm

Date: Saturday, July 9th, 2022 at 9:51 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

I prefer the term 'non-theistic' to 'atheist'.

Malcolm wrote:

This is silly. Non and A are both negations. There is no difference between nontheism and atheism.

Knotty Veneer said:

I would beg to differ. Atheism states that Gods do not exist. Non- theism makes no such decision on the ontological status of Gods and holds that Gods are irrelevant whether they exist or not.

Malcolm wrote:

You've confused agnosticism with atheism.

In Buddhadharma we absolutely deny the existence of god. Just read what the ancient Indian masters such as Nagarjuna, Vasubandhu, Dharmakirti, etc., have to say in the issue of creator gods, etc.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 9:47 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

To be an atheist is to not just reject the existence of a creator deity, but all deities. Including other beliefs such as karma and rebirth that can't be scientifically proven. Buddhism doesn't fit that description at all unless we are talking about secular Buddhism.

Malcolm wrote:

This is simply not the case. I am an atheist. I also accept karma, rebirth etc. it has never

been the case that rejecting supernatural explanations of the origin of things, etc., requires one to reject karma, dependent origination, and so on. Buddhism itself is based on cause and result. Buddhism does not propose any supernatural explanation of causation, unless one wants argue that the Buddhist explanation of mind is supernatural, and that is plain silly,

Author: Malcolm

Date: Saturday, July 9th, 2022 at 6:12 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

Atheism seems to get the same unthinking dismissal as socialism in the US.

Malcolm wrote:

Godless atheists are always commies...

Author: Malcolm

Date: Saturday, July 9th, 2022 at 6:09 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

So I don't know, I think religion is important in my life, I think there is a spiritual force or higher power...

Malcolm wrote:

There is no "higher" power in Buddhism. The only difference between a Buddha and a sentient being is presence or absence of traces.

Javierfv1212 said:

So, I think adopting this label might make people less inclined towards the Buddhadharma. At least in America.

Malcolm wrote:

People are inclined to dharma or not based on whether they have a precious human birth or not.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 5:21 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

Do they really? I don't know if that's really the case, but then again, I haven't really looked at surveys for what the public think "atheist" means. Would be interesting to look into.

Malcolm wrote:

Pretty much the case in my experience.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:42 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

Amitabha isn't omnipotent but reciting his name has the power to erase eons worth of negative karma and bringing about birth in his pure land hence why evil individuals can go there too. Similarly in Christianity: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." 1 Corinthians 6:9-11

Malcolm wrote:

Amitabha does not wash away your misdeeds for you, you still have to remove your own negative traces of affliction and karma.

Shinjin said:

Depends on who you ask. Shinran says buddhahood is automatic upon birth in the pure land for those who are firmly established in shinjin. And this shinjin isn't something that can be created ourselves but can only be received from Amitabha.

Malcolm wrote:

Then this means that Amitabha plays favorites, since not everyone is into Sukhavati.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:30 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Malcolm wrote:

For those into legal porn (paywall):

<https://trellis.law/case/36025/EF2022-182/Vikki-Hui-Xin-Han-v-Karma-Triyana-Dharmachakra-Monastery-Inc-Karma-Kagyuu-Institute-Inc>

<https://unicourt.com/case/ny-sue1-vikki-hui-xin-han-v-karma-triyana-dharmachakra-monastery-inc-et-al-1658274>

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:25 AM

Title: Re: Is Buddhism Atheist?

Content:

Nalanda said:

Atheism

Malcolm wrote:

I didn't say Buddhism was atheism. I said it was atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:04 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I see but the whole premise of pure land sutras is that one can be rescued by Amitabha if one has faith and recites his name.

Johnny Dangerous said:

Amitabha is not an omnipotent being. His power results from vows combined with the faith of followers.

Similarly, one is not simply relying on the agency of Amitabha for salvation, and importantly, Amitabha does not hold power over natural and karmic forces. So, he does not compare well to the idea of deities in theistic religion.

Shinjin said:

Amitabha isn't omnipotent but reciting his name has the power to erase eons worth of negative karma and bringing about birth in his pure land hence why evil individuals can go there too. Similarly in Christianity: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." 1 Corinthians 6:9-11

Malcolm wrote:

Amitabha does not wash away your misdeeds for you, you still have to remove your own negative traces of affliction and karma.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:51 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

If I were to answer the question is Buddhism atheist or theist I would have to take the fourth koti and say "neither".

Malcolm wrote:

And leaving the person in a state of confusion. Most people, in the West, consider you an atheist if you explicitly do not believe in a creator god. We cannot take agnostic position, since we know that the universe was not created by an omnipotent deity or any deity at all.

Which leaves at my first point: functionally speaking, Buddhism is atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:47 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

I'm assuming that since you say the mode of empowerment is different, this means that I would have to receive the empowerment from a Sakya lama in order to study literature on the Sakya presentation of the ghanatapada system?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:30 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

I prefer the term 'non-theistic' to 'atheist'.

Malcolm wrote:

This is silly. Non and A are both negations. There is no difference between nontheism and atheism.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:26 AM

Title: Re: Is Buddhism Atheist?

Content:

Malcolm wrote:

Ok, you can be an anīśvaravādin, which no one will understand. I will continue to insist that Buddhism is an atheist religion, and be mistaken as well. I am an atheist. YMMV.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 2:08 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I see but the whole premise of pure land sutras is that one can be rescued by Amitabha if one has faith and recites his name.

Malcolm wrote:

Still atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:42 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I wouldn't call it atheist. For example in Pure Land Buddhism one relies on Amitabha Buddha for one's salvation. In this way it is similar to theistic religions since we are relying on a power that is outside of ourselves.

Malcolm wrote:

Amitabha is not a god. Still atheist.

Shinjin said:

Not a god but still a higher power. True atheists would not believe in such things, imo.

Malcolm wrote:

Not a higher power. Amitabha cannot rescue you from samsara. No buddha can. This why the Buddha taught:

Water cannot wash away misdeeds,
nor can suffering be removed with the hand,
I cannot give you liberation,
but I can show you the path.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:20 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I wouldn't call it atheist. For example in Pure Land Buddhism one relies on Amitabha Buddha for one's salvation. In this way it is similar to theistic religions since we are relying on a power that is outside of ourselves.

Malcolm wrote:

Amitabha is not a god. Still atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:00 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Konchog1 said:

He's seduced a nun...

Malcolm wrote:

It was not a seduction, according to her, it was a rape. Rape \neq seduction.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:57 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

This is more similar to the english "atheism" but, still, its not truly equivalent. Because atheism encompasses belief in God or any lower case 'gods' (which would include devas, olympian gods, etc). But in Buddhism, we believe in devas and so, under some definitions of atheism, Buddhism would not fit. This is why said it depends on how you define atheism and how you define "god". If devas don't qualify as gods, then Buddhism could be atheist, but if the word "god" can include devas, then Buddhism is not atheist. But, the term god is already pretty broad and ambiguous in English anyways. Therein lies the problem.

Malcolm wrote:

I don't agree. There are no gods in Buddhism, as conceived by Greeks, etc., where they viewed the gods as immortal. Devas are mortal, just sentient beings like the rest of us. Hence, we are atheist.

As for the vicissitudes and complexities of darshans in India, Mimamsas certainly held that atmans were permanent, etc., even if they rejected a creator god, just as Samkhya holds that atmans are permanent, etc.

We deny all of this in Buddhism. So while I agree that nastika is not a precise equivalent, it is functionally equivalent, meaning, "We reject your beliefs."

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:13 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

Kai lord said:

Anyway since we are on the topic, Drikung Kagyu published a short history on their Vajrayogini/vajravarahi teachings recently, so I thought I would share here.

Malcolm wrote:

However, the Yogini practiced in Drikung comes from Lakṣminkara, not Naropa. I've received it.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:01 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

"Rightfully" huh?

Malcolm wrote:

TFG is a traitor.

Author: Malcolm

Date: Friday, July 8th, 2022 at 11:17 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Vasana said:

I find it disappointing how quickly some come to conclusions about what this means for all involved and how easily assumptions surrounding any details are shared as facts.

Malcolm wrote:

It has not been confirmed independently. The only source for this is Tenpel's blog. It's a bit irresponsible for him to post this news without secondary confirmation.

Author: Malcolm

Date: Friday, July 8th, 2022 at 11:01 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Passing By said:

It is not just Dzogchen. Maha/Anuyoga and Sarma Anuttarayoga as well

Kai lord said:

Kalachakra's unique view of Bodhicitta, deserves a mention as well.

Malcolm wrote:

Completely different meaning, but since you brought up:

There is Mahāyāna bodhicitta, the altruistic intent to awaken.

There is Secret Mantra jasmine bodhicitta, the basis of experiencing bliss.

There is Dzogchen's bodhicitta, the sole, unique bindu, which encompasses all phenomena of samsara and nirvana.

Author: Malcolm

Date: Friday, July 8th, 2022 at 10:09 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Kai lord said:

Fortunately for the Karma Kagyupas, there is an alternate Karmapa that they can look up to so actual situation is not that abyssal.

Malcolm wrote:

Also a pipe dream. Also never gonna happen.

Author: Malcolm

Date: Friday, July 8th, 2022 at 10:06 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

treehuggingoctopus said:

This dream is over.

Malcolm wrote:

That was always a pipe dream. Was never gonna happen.

Author: Malcolm

Date: Friday, July 8th, 2022 at 9:55 PM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

I don't think there's an equivalent Indic term for something like this,

Malcolm wrote:

Sure there is, "nastika," applied to anyone who rejected the authority of the vedas, such as Buddhists, Carvakas, etc.

<https://www.merriam-webster.com/dictionary/theism>

Functionally speaking, Buddhists are atheists. We hold that dependent origination and the karma of sentient beings generates the universe.

Author: Malcolm

Date: Friday, July 8th, 2022 at 11:12 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Kai lord said:

The guru-yoga in Ngondro, when done correctly, is the union of calm abiding and special insight. The fiercer your devotion for your guru, the more likely you will achieve that state with the help of the blessing from your lineage. Maybe you can ask your lama for more details on how to do guru yoga perfectly and reach that union.

Sangyedorje said:

I don't want to sound like a faithless heathen, but this has never made any sense to me.

Malcolm wrote:

It just means you have the devotion and faith that your mind essence and the guru's mind essence are the same state, and then you rest in that state.

Author: Malcolm

Date: Friday, July 8th, 2022 at 4:59 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Kai lord said:

The guru yoga in Ngondro...

Malcolm wrote:

So is the refuge section, etc.

Author: Malcolm

Date: Friday, July 8th, 2022 at 4:03 AM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

Being an orthodox Buddhist

Malcolm wrote:

Doesn't exist, apart from in the febrile imagination of some western converts.

Leaves of Light said:

little bit shocking in this kind of forum

Malcolm wrote:

If you are shocked, then good.

Leaves of Light said:

As for the conversation being boring, recall that you brought it up. The topic here is "Are Trees Sentient", so I'm not sure why you're complaining about a topic that is not related to that that you brought up.

Malcolm wrote:

I didn't start this topic.

Leaves of Light said:

There is nothing at all I can find in your statement that actually accords with a reasonable definition of what Buddhism and the entire Buddhist tradition explains and stands for, so really very little needs to be said about it.

Malcolm wrote:

Buddhadharma is śīla, samadhi, and prajñā; and prajña is hearing, reflection, and cultivating. What it is not is blindly accepting a bunch of stuff in books written down by bhikṣus with limited access to knowledge if anything further than 500 miles from where they resided, if that.

Leaves of Light said:

To attack the greatest omniscient teachers in Tibetan tradition, claim that the Dharma was not taught by the Buddha, dismiss the Buddha's teaching as "ancient" - even though its the same Dharma that was taught by Dipamkara and will be taught by Maitreya in the future and is currently being taught by Buddhas in all directions of space - is heterodox and has nothing to do with a reasonable understanding of BUddhism.

Malcolm wrote:

The real teaching of the Buddha will never be found in any book. Books are something

relative, faulty, subject to emendation, and so on, as the any person who has studied even a smidgeon of the textual history of Buddhist texts knows. The Mahāyāna tradition is self-conscious of its revelatory status, as opposed to the oral tradition represented by the Nikāyas and Agamas. You are making a category error in assuming that provenance determines doctrinal validity. The definitive sūtras of the Mahāyāna are true because they are rational, concern emptiness, selflessness, absence of persons, living beings, and so on, which are the hallmarks of definitive sūtras. Sūtras concerning living beings, cosmologies, and so on, are provisional. There are four criteria we follow in Mahāyāna:

Follow the dharma, not the person.
Follow the meaning, not the words.
Follow the definitive sūtras, the provisional sūtras.
Follow gnosis, not mind.

Leaves of Light said:

The Dalai Lama said as an expedient means that he doesn't include Buddhist cosmology within his set of beliefs because otherwise he would alienate all the Western world.

Malcolm wrote:

Bullshit, and you just outed yourself as Ode to Joy, someone who has been banned once already. Bye!

Author: Malcolm

Date: Friday, July 8th, 2022 at 2:56 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Sangyedorje said:

So, how do I actually practise ngondro from a technical standpoint? Do I just do it?

Malcolm wrote:

Yes, you just do it.

Rongzom Pandita said:

In general, secret mantra is proclaimed to be the four doors:
the door of reciting words is the recollection of the ultimate;
the door of secret mantra is invoking the key point of samaya;
the door of samādhi is one-pointed focus;
and the door of the mudra is designated in indicative symbols.

One-pointed focus on the recitation, doing the visualizations as they come, reciting the stanzas to repeat, etc. is śamatha. Resting in the nature of the mind after each section is vipaśyanā.

Sangyed Dorje said:

Wow thanks Malcom! Ok, that makes more sense to me now. It's sort of like setting the whole thing and gaining clarity of the concept before tearing the whole thing down and really getting into it. My final thing is how does this work with prayers? For example, when I recite the tashi gyepa, I don't really know what I'm doing besides calling out a bunch of names.

Malcolm wrote:

Yup, that's it. The Aṣṭamaṅgalaṃ prayer by Mipham is a condensation of a sūtra. So all you are doing is calling out a bunch of names.

Sangyed Dorje said:

In that case, do the meaning of the words even matter? I know they don't really matter for most deity mantras (at least for beginners like me) because they often don't even mean anything (a ra pa ca na dhih is just the beginning of the alphabet plus dhih), but how does this apply to certain other prayers?

Malcolm wrote:

Depends on the supplication. But in general, we recite supplications while focusing the meaning. In this case, it is likely more useful for you to recite such things in English in your personal practice.

Author: Malcolm

Date: Friday, July 8th, 2022 at 2:40 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

A lot of people on the left side of the spectrum scream at Biden, "DO SOMETHING!"

Malcolm wrote:

He gets a lot of flack because of the obstructionism of Sinema and Manchin.

Author: Malcolm

Date: Friday, July 8th, 2022 at 1:14 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Sangyed Dorje said:

So, how do I actually practise ngondro from a technical standpoint? Do I just do it?

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One-pointed focus on the recitation, doing the visualizations as they come, reciting the stanzas to repeat, etc. is śamatha. Resting in the nature of the mind after each section is vipaśyanā.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:37 PM

Title: Re: Sakya Ghantapada Tradition?

Content:

Kai lord said:

Is that tradition somehow related to Vajrayogini?

Malcolm wrote:

Yogini is a part of it, and some would argue, the ultimate expression of it.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:22 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

The Guardian said:

"All indicators suggest the effects of the climate crisis are accelerating faster than the worst predictions of a few years ago..."

Malcolm wrote:

Yes, because it is not linear, it is exponential.

The global north is going to have to deal with climate refugees from the global south for the next millennia. I am sure we will get our climate shit together, but it won't be in the next ten years or even twenty. It will take a hundred, and we will be looking at a 1000 years to cool it all off.

The world will look a lot different than it does now.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:18 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")
Content:

Malcolm wrote:
Your twitter feed is very revealing.

Author: Malcolm
Date: Thursday, July 7th, 2022 at 10:09 PM
Title: Re: Mahayana vs Theravada
Content:
Aemilius said:
I can understand why we (the modern Dharma) are developing into the direction of disregarding and rejecting the dhyana states.

Malcolm wrote:
This is not correct.

Author: Malcolm
Date: Thursday, July 7th, 2022 at 9:48 PM
Title: Re: Did Sam Harris recognize the nature of the mind?
Content:
Malcolm wrote:
Avici is Akanistha.

Leaves of Light said:
Do you have a source for that statement?

Malcolm wrote:
Of course. Jetsun Drakpa Gyaltzen sang:

Even the deepest hell of sentient beings,
is the dharma palace of Akaniṣṭha.
Even the suffering of both hot and cold,
is the dharmakāya free from proliferation.
Even philosophical conclusions of tīrthikas
are the essential meaning of Madhyamaka.
Even the oral instructions of the sublime Gurus
are illusions deceived by illusions.
Even the experience of one's realization
is drawing pictures on the water.
Even the arising of the five paths and ten stages
are similar to counting the number of horns on a rabbit.
Even the accomplished Buddha

is just a name without ultimate existence.
Even dharmata established by vidyā
is a banana tree without a heartwood.

Leaves of Light said:
It sounds suspiciously heterodox.

Malcolm wrote:
Ok, Torquemada Rinpoche.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 9:19 PM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Okay since we're comparing and contrasting, how would the kagyü presentation of the ghantapada tradition be different from the Sakya? Is it just a matter of a subtle difference in view? Are there greater differences?

Malcolm wrote:

There is a great deal of difference. The Sakya system is based in an uncommon hermeneutical tradition called the "ultimate secret" (guhyānta), which is a special tradition of Naropa's not taught to Marpa.

As far as I know, the Ghantapada tradition in Drikung comes through Shridhara, rather than Marpa. It has the same source as the five deity tradition in Sakya, but a different lineage, and hence the explanations are different, mode of empowerments is different, and so on. It's does not mean one is better than the other, they are just very different expressions of the same mandala.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 8:59 PM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

As for your description of the Buddha's teaching as "ancient biology", then I cant agree with this description. The Buddha's teaching is neither ancient nor contemporary, but it is the eternal true Dharma. This is the orthodox Buddhist view of it, even if this is displeasing to certain modern Western Buddhists. The principle I'd adhere to is as stated previously:

Malcolm wrote:

Spoken like a true fundamentalist. Apparently you didn't get the memo on the distinction between provisional and definitive teachings. Things like cosmology, biology, etc., are provisional.

Your example is misplaced. Kongtrul was certainly quite knowledgeable, but he never left Tibet, he never knew the world was round, that the earth revolved around the sun, and so on. These things are not necessary to know in order to attain liberation. This conversation is boring. People like you show up on Dharmawheel, all full of piss and vinegar, eager to defend ancient, outdated models as if their conventional validity is intact because they showed up in some sūtra somewhere, none of which were in fact spoken directly by the Buddha, all of which are later revelations, composed for this and that reason. To the extent that any of them are consistent with an identifiable model of liberation taught by the Buddha, we then accept them as Buddhadharma. But we do not have to accept flat earths, Sumerus, and so on. The present Dalai Lama, within my own hearing, rejects the ancient cosmology taught by the Buddha and which is present in Kongtrul's encyclopedia. Why? Because it is contradicted by empirical observation. Modern Tibetan attempts to defend this ancient cosmology, of which there are a few, are just exercises in romantic, wishful thinking. Next you will be insisting that the hell realms are located so many yojanas beneath the ground, that a ring of iron mountains surrounds the four continents in order to prevent the stink of the river surrounding hell from killing us all, and so on. Please.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:44 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I think you're seriously underestimating the drive to discover truth, insight, knowledge, wisdom etc in philosophers past and present.

Nonetheless, I agree that Buddhadharma operates in a different way.

Malcolm wrote:

People like to climb all kinds of mountains, high and low. I am only interested in one of them, the highest.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:39 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I think you're universalizing what kind of philosopher your dad was, and maybe what kind of department he was in, with the incredibly diverse range of traditions we tend to call western (even this point is questionable, if you consider the relation between the Bactrian Kingdom India and some ancient Greek schools).

Malcolm wrote:

I am referring to modern academy as it exists in most Anglo-American schools. The point of mentioning Garfield was that Smith's program is actually incredibly diverse. But I have had similar breakdowns with Jay, Hubbard, etc., because they are not interested in liberation per se, but rather arguments and ideas. That's what they are paid for, and they are quite expert in their fields.

tobes said:

In a sense I'm saying the same thing; the problem here is the narrow focus on argumentation which is the hallmark of Analytic philosophy.

Existential, phenomenological and soteriological concerns can definitely be found in other (western) traditions.

Malcolm wrote:

Again, the conversation breaks down as soon as the goals of Buddhadharma are made clear—just look at the vain attempt to interpret Dzogchen through western phenomenology aka Guenther. He has done more than any other scholar to set Dzogchen studies back decades. Now one has to pile through reams of bullshit he has inspired in his followers, likewise with Thurman and Wittgenstein, etc. it's all basically hermeneutical malpractice.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:32 PM

Title: Re: Are trees sentient?

Content:

Vajrasambhava said:

I didn't mean rebirth is caused by chance, i meant the worm has the ability to choose to create a brain or not by chance. Moreover, this process can be influenced chimically by scientists

Leaves of Light said:

I'm afraid you've lost me...I don't know what you're getting at by saying "the worm has the ability to choose to create a brain or not by chance". Isn't it, apparently, the case that the regrowth of the body part is the natural process of the animal?

Malcolm wrote:

Flatworms reproduce both sexually and asexually: through budding, and through segmentation, They are also fully hermaphroditic.

One can't really explain their reproduction through recourse to the old four birthplaces model, which is not fully functional as a grand theory of every type of reproduction. For example, heat and moisture birth actually describes the egg birth of insects, etc., some animals and birds are capable of parthenogenesis. We don't need to fit modern biology into ancient biology anymore than we need to fit modern cosmology into ancient cosmology.

Also, gandharvas possess all five aggregates, and the descent of consciousness "into the womb" is intentional, not unconscious or mechanical. Please examine chapter three of the Abhidharmakoshaśāstra.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:29 AM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

Animal experimentation for human edification or profit has always been highly problematic.

Malcolm wrote:

Especially when it contradicts our deeply held scriptural bias. Then we want to do Catholic Church tries Galileo 2.0

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:24 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I don't like the idea being propounded on this thread that western philosophy is always aimed at mere 'speculation' or 'mere intellectualizing'.

It can of course fall into such things. But so can Buddhism. In both cases, this says something about the agent doing Buddhism or philosophy, but not necessarily very much about what Buddhism or philosophy actually are.

Philosophy generally aims at truth (most contemporary philosophers I have met have this as an innate motivation, and it is a noble one). It tries to resolve intractable problems that other disciplines can't or won't try to resolve - so it is indeed pragmatic too. It has given birth to just about every other major discipline of knowledge - most of which we rely upon to fly our planes and structure our societies - so there is plenty of proof in the pudding that philosophy has not remained mere abstract theory.

So, you know, a bit of credit where it's due.

Malcolm wrote:

The aim of Buddhadharma is liberation, it presupposes a number of things foreign to what we call modern philosophy in the West. Indeed, "philosophy" as a program does not even exist in Buddhadharma. Buddhadharma does not aim for "truth for truths sake," as conceived by westerners, an abstract principle or ideal, since it is not attainable conceptually, from a Buddhist pov.

You are conflating so called "natural philosophy," which eventually became "science" with what we today understand as philosophy., which has largely abandoned the search for first principles.

It does not serve our purposes here to make anachronistic claims.

But all of this is really outside the scope of Buddhadharma.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:13 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

Traleg was one of my main teachers; he encouraged me to study western philosophy alongside doing ngondro etc. He was quite a beautiful, understated scholar, and his work on Asanga has little droplets of Husserl in it. Being able to converse across cultures, in a genuine and open way - whilst not diluting one's own standpoint, is extremely powerful and enriching.

Malcolm wrote:

My father was a professor of philosophy. He worked in the same department as Jay Garfield. We discussed these issues frequently. At base, we can discover that modes of argument might be the similar. However, there is a disconnect between what western philosophers do, and the aims of Madhyamaka or Abhidharma, and this is where conversations between me and my dad consistently broke down.

tobes said:

I think you're universalizing what kind of philosopher your dad was, and maybe what kind of department he was in, with the incredibly diverse range of traditions we tend to call western (even this point is questionable, if you consider the relation between the Bactrian Kingdom India and some ancient Greek schools).

Malcolm wrote:

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in liberation per se, but rather arguments and ideas. That's what they are paid for, and they are quite expert in their fields.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:37 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

Konchog1 said:

Might be the wrong thread but what's the difference between Luipa and Ghantapa anyway? They seem almost identical. Is it just the separate body mandala empowerment?

Malcolm wrote:

Luipa system emphasizes creation stage. Ghantapada system emphasizes completion stage. Creation in the former is gradual, instant in the latter.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 6:29 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya tradition?

If this is indeed the case, I'm looking for general information on how exactly this tradition was transmitted into the Sakya lineages.

Kai lord said:

Tilopa ==> Naropa ==> Two Pamtingpa brothers ==> Sherab Tseg ==> Mal Lotsawa==> Five lords of Sakyapa

Malcolm wrote:

And a few before Tilopa, starting with Ghantapada.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 6:26 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya

tradition?

If this is indeed the case, I'm looking for general information on how exactly this tradition was transmitted into the Sakya lineages.

Bonus points for anyone who can mention any Rime Sakya connections.

Was empowered for the tradition by kagyü, but my first teachers were Rime Sakyapas and I'm just looking for any non-Samaya breaking info that will help me deepen my understanding.

Dm me personally with anything that might be samaya sensitive.

Malcolm wrote:

Yes, from Mal Lotsawa to Sachen Kunga Nyingpo. My teacher, Khenpo Migmar, is a specialist in this system.

KonchogUrgyenNyima said:

Thanks Malcolm. Is this the five deity system?

Malcolm wrote:

Both five deity and body mandala sadhanas.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 5:08 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya tradition?

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Dm me personally with anything that might be samaya sensitive.

Malcolm wrote:

Yes, from Mal Lotsawa to Sachen Kunga Nyingpo. My teacher, Khenpo Migmar, is a

specialist in this system.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 4:09 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

stoneinfofocus said:

The dang rolpa tsal schema is a unique feature of Namkhai Norbu's system, so you're not going to find it in the tantra or commentaries. The more typical schema is tsal, rolpa, bodhicitta as explained by Longchenpa in his Treasuries.

Malcolm wrote:

It is important to understand that Longchenpa's byang chub sems, rtsal, and rol pa scheme is explained in order to clarify that Dzogchen does not reject outer objects (rol pa). Some people in Tibet took the "sems" part to be something resembling Yogacāra idealism.

ChNN's scheme is related to the three kāyas, so completely different in meaning.

To this we can add the explanation of byang chub sems found in Kunzang Dorje's 12th century text, the Vajra Bridge (klong sde). Byang refers to purity, that's obvious. But he states very clearly:

Comprehension means (chub pa) means [6/b] 1) the comprehensions imbued with the five poisons when there is ignorance or delusion about the reality of the mind essence and 2) it means the comprehension imbued with the five pristine consciousnesses when there is knowledge and realization of that reality.

One point that the gloss "perfect" does not reach as a translation is the definition of chub pa as understanding or realization (rtogs pa).

sems is explained as follows:

Next, because so-called "mind" (sems) is not the mind, it is the mind essence (sems nyid). The temporary concepts of mental processing arise from conditions and perish because of conditions. Being conditioned and relative, since [the mind] cannot endure and are transformed by conditions, [mind] is not ultimate.

The mind essence (sems nyid) has always been unconditioned. The meaning of not being destroyed by conditions and never changing in the three times is the reality that is luminous and nonconceptual.

Dorje Gyaltsen's 13th century commentary on the Cuckoo of Vidyā gives the following definitions:

The meaning: “Purity [byang]” means all phenomena that are the primal nature (rang bzhin, prakṛti) of delusion have never been established in the core of the true state, bodhicitta [byang chub sems]. Also there is no purifying antidote, its intrinsic essence beyond thought and expression is pure.

However all the phenomena of samsara and nirvana or the universe and beings appear, they are one in bodhicitta through the principle of being free from departing and gathering, and are inseparable. Since those are free from partiality, they are comprehended (chub) to be pure.

That “Mind of” [kyi sems] is the unmixed totally complete essence, the primal nature of the eight consciousnesses endowed with a luminous (‘od gsal) identity which inherently never wavers into any extreme at all, free from all extremes, naturally pure and unwavering in the three times.

Now then, if it is asked “Is it not impossible for such a pure primal nature to appear to the mind of a person?” It is possible, it is called “vidyā” (rig pa). The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated wisdom, and then the pure basis of the mental consciousness (free from the root of apprehending subject and apprehended objects) bring samsara to an end. The pristine consciousness (ye shes, jñāna) of one’s vidyā (without root or leaf) — naturally perfected as it totally encompasses and subsumes everything — is the true state [de kho na nyid, tattva].

Thus, another way to translate byang chub sems is "The mind essence of the comprehension of purity."

This also why we distinguish byang chub sems and rig pa. The former is the object of the latter.

This should clear up some questions and cause more.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 3:40 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Johnny Dangerous said:

Similarly, it’s good to know the worldview and ideas of someone like Daniel Dennett.

While I think he is wrong, his view lays out a lot of assumptions underneath materialism that a good portion of modern societies share. So, knowing the basic tenets of modern

day nihilists and/or eternalists has a functional value, at least to me, especially as regards their views on consciousness, theories of mind, etc.

Malcolm wrote:

That was covered in eliminating concepts. We don't need to read Dennet, however, since the materialists have been with us for a long time, known in Ancient India as carvakas/lokyatis.

But of course, if one like to read Dennet, why not?

Author: Malcolm

Date: Thursday, July 7th, 2022 at 3:02 AM

Title: Re: Mahayana vs Theravada

Content:

Aemilius said:

The discussion so far largely refuses to address the main question, i.e. is Dzogchen or Tantra aiming at individual liberation (from the wheel of becoming), or are they prepared and willing take rebirth in samsara 1 000 000 000 times or more, if it is necessary for the liberation other beings?

Malcolm wrote:

The idea is to become a Buddha as fast as possible in order to reside in nonabiding nirvana in order to assist all sentient beings achieve buddhahood until samsara has been emptied from the bottom.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 2:56 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

Trale was one of my main teachers; he encouraged me to study western philosophy alongside doing ngondro etc. He was quite a beautiful, understated scholar, and his work on Asanga has little droplets of Husserl in it. Being able to converse across cultures, in a genuine and open way - whilst not diluting one's own standpoint, is extremely powerful and enriching.

Malcolm wrote:

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Johnny Dangerous said:

I think the point here is that some people might benefit from the clarification that conversations like these provide. One doesn't need to be in full agreement with other people to gain something in trying to understand them.

Malcolm wrote:

In Buddhadharma, we study tenets to reduce concepts, not to enjoy their beauty of expression.

Modern Western Philosophy, now largely divorced from soteriological concerns, is a beautiful edifice to the conceptual mind, but its meaning is coarse and shallow.

As I mentioned above, the one place Western Phil might be able to add something to Buddhadharma is a more finely articulated theory of social justice, given that no such theory was ever enunciated in the days when all rulers were absolute rulers. Buddhists are discovering there are deficits in Buddhist discourse around social justice and so on, because the migration of Buddhism to democracies is still less than a hundred years old.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 1:14 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

its going to have to include working class whites, too.

Malcolm wrote:

Sure, but they have to stop with being racists as f*ck, which your post illustrates is the main problem with working class whites these days—they are racist as f*ck, and always have been, since the beginning of the labor movement in this country.

Queequeg said:

For this and other reasons, Negroes, who have been shut out, or believed they had been shut out, of employment by the unions, have been in the past very willing strike-breakers. It is another illustration of the way in which prejudice works, also, that the strikers seemed to consider it a much greater crime for a Negro, who had been denied an opportunity to work at his trade, to take the place of a striking employee than it was for a white man to do the same thing. Not only have Negro strike-breakers been savagely beaten and even murdered by strikers or their sympathizers, but in some instances every Negro, no matter what his occupation, who lived in the vicinity of the strike has found himself in danger.

Another reason why Negroes are prejudiced against the unions is that, during the past few years, several attempts have been made by the members of labor unions which do not admit Negroes to membership, to secure the discharge of Negroes employed in

their trades. For example, in March, 1911, the white firemen on the Queen and Crescent Railway struck as the result of a controversy over the Negro firemen employed by the road. The white firemen, according to the press reports, wanted the Negro firemen assigned to the poorest runs. Another report stated that an effort was made to compel the railway company to get rid of the Negro firemen altogether.

Malcolm wrote:
Booker T. Washington, 1913

<https://www.theatlantic.com/magazine/archive/1913/06/the-negro-and-the-labor-unions/529524/>

Let's not get started on the Chinese and the Japanese and the Mexicans and last, but not least, the Native Americans, who largely built NYC skyscrapers since they had no fear of heights.

The fact is that that white "working class" are mostly a bunch of petite bourgeois MFRs these days and have always been racists.

Author: Malcolm
Date: Tuesday, July 5th, 2022 at 10:49 PM
Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)
Content:
Passing By said:
Thanks for the clarification. Do you know who teaches Yangzab as their main teaching?

Malcolm wrote:
The Yangzab is a branch of the Khandro Nyingthig.

Most of the Yangzab is maha and anuyoga practices. Some people assert that Taking the Five Poisons as the Path is trekcho, but it is not, it is a completion stage practice of anuyoga. There is another text in Yangzab, which in a brief way covers the main path of trekcho and thogal.

Author: Malcolm
Date: Tuesday, July 5th, 2022 at 10:42 PM
Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa
Content:
Malcolm wrote:
The translations of the seventeen tantras absent their available commentaries are of limited value.

For example, nearly every line of the first chapter of the six dimensions tantra refers to

specific practice, which is not apparent from the root text. Without the commentary one simply cannot understand the real meaning of the text. The same applies to the rest of the seventeen tantras

Leaves of Light said:

Couldn't that be an argument in favor of a text like the Thekchok Dzöd being made available, since it presumably offers some practical and scholastic guidance to that class of literature? Especially since for better or for worse, the 17 Tantras are available in English.

Malcolm wrote:

There is merit to a systematic project of translating the basic commentaries before the theg mchog mdzod. The TCD is invaluable for Longchenpa's insights into the 17 tantras, but without Vimalamitra's commentaries, much of what is alluded to in Longchenpa's corpus remains obscure, and this is obvious in all the 7 treasures that have thus far been translated. For example, in order to elucidate points in the Tshig don mdzod, Khenpo Namdrol frequently refers to these commentaries. So as a matter of principle, I think my approach is more sound.

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 9:42 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

Which commentaries are they, by whom?

Malcolm wrote:

There are six such commentaries that survive, plus some ancillary texts, two of which I have translated and published through wisdom.

Leaves of Light said:

Would you be willing to share the names of the translated texts? Is it "Buddhahood in This Life"?

And wouldn't it still be feasible to get some value out of the next notwithstanding that? For example, even the names of the first three chapters/sections quoted by Rigpawiki surely suggest that therein are contained precious and invaluable Dharma teachings helpful for general understanding of the Dharma and Dzogchen pith instruction transmission tradition in particular:

1. How the teacher (does this refer to Garab Dorje or Shakyamuni Buddha?) came into this world system.
2. An explanation of world environments and the beings therein.

3. The spread of the Dharma.

Even the first chapter alone must contain a wealth of invaluable doctrinal treasures, even if there are unattributed secondary sources included by the author Longchenpa which might make it harder to understand.

Malcolm wrote:

All of this information comes from the Vima Nyinthig. And can be found in many places in English already, such as Dudjom big red book. Of course the Thegchok Dzod is important, but it requires knowledge and expertise that is quite rare for the reason I mentioned above.

Leaves of Light said:

It would be still be good to read the account of it in Longchenpa's own words. Also, isn't the rare knowledge and expertise required to study the Thegchok Dzod, very much the same as that required to make use of the 17 Tantras themselves? Since the 17 Tantras have all been translated into English, some of them by multiple hands, and the Thegchok Dzod is apparently the premier compiled commentary on them, then it seems logical that it would also be available to the same students as those of the 17 Tantras. Especially since all the other six treasuries of Longchenpa have by and large, with the exception of the Wish-Fulfilling Treasury or Yishyin Dzod, been translated and published.

Malcolm wrote:

In my opinion, translating these Longchenpa texts, as well as the other translations of the seventeen tantras, including my own translations of the rang shar and rang grol have been done backwards. But now, with the translations of the commentaries of the Tantra Without Syllables and the Blazing Lamp we are headed in the right direction.

The translations of the seventeen tantras absent their available commentaries are of limited value.

For example, nearly every line of the first chapter of the six dimensions tantra refers to specific practice, which is not apparent from the root text. Without the commentary one simply cannot understand the real meaning of the text. The same applies to the rest of the seventeen tantras

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 1:45 AM

Title: Re: Are trees sentient?

Content:

DNS said:

Also, logistically, how would that work? With an animal (or human), it's easy to see the being and where the continuum 'went' to. But with a plant, what part 'receives' this continuum? If you cut off a branch of a shrub or some other plant, the rest of the plant is

still alive, in fact you can make another plant from the part you cut off.

Malcolm wrote:

The same is true of humans (cloning), etc. The term “continuum” is a convention for a series of moments that observe morphological regularity, that’s all. But they too have no absolute identity.

It is one thing to say a rock, which has no observable respiratory or metabolic functions, is insentient. It’s a little more difficult to say thus of plants and so on.

Author: Malcolm

Date: Monday, July 4th, 2022 at 9:54 PM

Title: Re: Are trees sentient?

Content:

Vajrasambhava said:

I understood your points. Thank you.

I think the problem is not to establish if this or that animal or cell is sentient or not. The problem is, if plants are sentient, It means that a continuum can be reborn as a plant,

Malcolm wrote:

Unless plant intelligence operates according to principles which are alien to what we observe in animal intelligence. In other words, plants may be intelligent, but in a fashion distinct from the way we are intelligent, with different senses, different modes of communication, reproduction, memory, and so on. And, should this be the case, karma and so on would be irrelevant to plant intelligence, because of its utter difference.

Read Paul Stamets.

Author: Malcolm

Date: Monday, July 4th, 2022 at 9:31 PM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

This is of course only one viewpoint.

Malcolm wrote:

Yes. And the fact remains that plant life, like all life, refines the five elements, demonstrates community, communication, interaction, altruistic behavior across species, as well as hostility, etc. One can claim it is all mechanistic, and insentient, but one can make the same argument about two and four-legged beings, i.e. that everything we do and are is merely a function of chemical interactions.

The rebirth argument is not particularly convincing. So, in the end, Buddhists who insist on plantlife insentience are really just resting their arguments on passages from texts. That’s fine, but then, how does one pick and choose? Meru is false, but plant

insentience is true?

Author: Malcolm

Date: Monday, July 4th, 2022 at 8:54 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Leaves of Light said:

Compounding the matter further, isn't it the case that Adriano Clemente used the term "pure presence" to translate "rigpa"?

Malcolm wrote:

He uses the term "instant presence" when the term rigpa is referring to a moment of unfabricated consciousness, and rigpa when term is referring to one's knowledge of the basis.

Leaves of Light said:

Then could it be that Jim Valby has seized on this use of the word "presence" in a general Dzogchen context and shoehorned it onto "byang chub sems"? Which Adriano Clemente I think translated as "pure and total consciousness". It makes it seem like for a certain interpretation of things, "sems" and "rigpa" are assumed to more or less refer to the same thing, which can't be true, even in terms of ultimate "byang chub sems". Or is the implication from this translation convention where both have ended up by being translated as "presence", that "sems" and "rigpa" are in Dzogchen to be thought of as the same thing?

Malcolm wrote:

Not exactly, but you need to have been a student of ChNN to really understand the difference: the first term refers to the basis. The second, one's knowledge of the former.

Author: Malcolm

Date: Monday, July 4th, 2022 at 8:51 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

Which commentaries are they, by whom?

Malcolm wrote:

There are six such commentaries that survive, plus some ancillary texts, two of which I have translated and published through wisdom.

Leaves of Light said:

And wouldn't it still be feasible to get some value out of the text notwithstanding that? For example, even the names of the first three chapters/sections quoted by Rigpawiki surely suggest that therein are contained precious and invaluable Dharma teachings helpful for general understanding of the Dharma and Dzogchen pith instruction transmission tradition in particular:

1. How the teacher (does this refer to Garab Dorje or Shakyamuni Buddha?) came into this world system.
2. An explanation of world environments and the beings therein.
3. The spread of the Dharma.

Even the first chapter alone must contain a wealth of invaluable doctrinal treasures, even if there are unattributed secondary sources included by the author Longchenpa which might make it harder to understand.

Malcolm wrote:

All of this information comes from the Vima Nyingthig. And can be found in many places in English already, such as Dudjom's big red book. Of course the Thegchok Dzod is important, but it requires knowledge and expertise that is quite rare for the reason I mentioned above.

Author: Malcolm

Date: Monday, July 4th, 2022 at 11:07 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

With Longchenpa's Seven Treasuries, some or all of all of them have been translated into English with the glaring and sole exception of arguably the key text of the set, namely the Treasure of the Supreme Vehicle (Tib. རྟེན་མཆོག་མཛོད་, Tekchok Dzö, Wyl. theg mchog mdzod). Given that all of the "17 Tantras" have been translated into English at least once, and Longchenpa's exegesis on them in his Treasure/Treasury of the Supreme Vehicle is indispensable for comprehending them, it's a great shame that the latter hasn't been translated, not even the first chapter or chapters. Does anyone know how this situation transpired and if there is any prospect of it being remedied?

Malcolm wrote:

There is little point in translating it, until all the available commentarial sources he relied upon have been translated first, since he cribbed large sections of these materials without attribution.

Author: Malcolm

Date: Monday, July 4th, 2022 at 11:03 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Leaves of Light said:

Compounding the matter further, isn't it the case that Adriano Clemente used the term "pure presence" to translate "rigpa"?

Malcolm wrote:

He uses the term "instant presence" when the term rigpa is referring to a moment of unfabricated consciousness, and rigpa when term is referring to one's knowledge of the basis.

Author: Malcolm

Date: Monday, July 4th, 2022 at 6:16 AM

Title: Re: Sudden Awakening

Content:

Malcolm wrote:

Sudden awakening means that you suddenly realize you were never not a Buddha.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 9:57 PM

Title: Re: Nyingma Herukas and their depiction

Content:

videodhara said:

Have a question about it actually: Does this proliferation have more to do with the diversity of tantras in India that a Padmasambhava brought to Tibet, or with the prevalence of mind-to-mind, visionary transmissions in the Nyingma terms tradition?

Kai lord said:

Looking at Nyingma Gyubum which said to contain only texts from kama lineages and very little from the termas (don't know how true that is). They are said to be around like "The Hundred Thousand Tantras" Some divide Nyingma Gyubum into the following categories:

10 volumes of Ati Yoga

3 volumes of Anu Yoga

6 volumes of the tantra Section of Mahayoga

13 volumes of the sadhana Section of Mahayoga

1 volume of protector tantras

3 volumes of catalogues and historical background

Don't know about you but it looks to me that Kama's volumes is already a vast ocean of Dharma.

Malcolm wrote:

'bum here just means "volumes."

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 9:06 AM

Title: Re: Evolution

Content:

Sādhaka said:

I don't doubt evolution; I just doubt how it is usually presented to us

Malcolm wrote:

It's mathematical.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 8:23 AM

Title: Re: Did Sam Harris recognize the nature of the mind?

Content:

Sādhaka said:

What about avici though?

Malcolm wrote:

Avici is Akanistha.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 6:21 AM

Title: Re: Did Sam Harris recognize the nature of the mind?

Content:

Johnny Dangerous said:

I was briefly on some forum years ago where there were a bunch of Sam Harris follower lamenting that they couldn't find a "secular" Dzogchen or Mahamudra teacher.

Virgo said:

This is why I don't think he has realized the nature of mind. If he had, he wouldn't be ambiguous about whether consciousness is simply an emergent principle of the brain or not.

Vajrasambhava said:

Exactly, that's right the point i don't understand.

I really don't know how can the view of a materialist Dzogchen practitioner be like.

Malcolm wrote:

They can relax a little bit in this life, even if they will not attain liberation.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 6:17 AM

Title: Evolution

Content:

Malcolm wrote:

[Mod note:] Because the quoted person didn't respond to this initial question by Malcolm, but others couldn't resist discussing the topic of evolution, therefore a brand-new thread is being granted here just for this matter. The topic was split from here: <https://www.dharmawheel.net/viewtopic.php?p=633749#p633749>

Lavender-Thief said:

Buddhism is said quite often to be non-dogmatic.

But when reading about the 'ten fetters', I discovered the second one, which is 'vicikitsa':

<https://en.wikipedia.org/wiki/Vicikitsa>

Translated as 'doubt' or 'indecision' about the 4 noble truths & dependent origination.

But shouldn't buddhist teachings be able to put in doubt, in order to be considered non-dogmatic?

Malcolm wrote:

Do you doubt evolution?

Author: Malcolm

Date: Friday, July 1st, 2022 at 11:08 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Malcolm wrote:

We are so f*cked:

<https://www.scotusblog.com/case-files/cases/moore-v-harper-2/>

Author: Malcolm

Date: Friday, July 1st, 2022 at 11:04 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Malcolm wrote:

The question everyone must ask themselves, is this: "I am interested mainly in the book or the person?" If the answer is the former, then even if one has the requisite transmissions, one should not attend. If the answer is the former, than one should attend by all means possible. So if you are not sure, contact the organizers and ask them.

Author: Malcolm

Date: Friday, July 1st, 2022 at 10:59 PM

Title: Re: Hope

Content:

KristenM said:

I'm curious about the concept of "hope" in Buddhism. I recall hearing a negative-sounding person ask Khenpo Tsultrim Gyatso about some pessimistic view on life and KTG replied, "We must always have hope."

Is there a word for "Hope" in Buddhism or Tibetan or Buddhadharma?

Malcolm wrote:

Re ba in Tibetan, āśā in Sanskrit.

The point of the dharma is to go beyond hope and fear.

Aspirations, smon lam, pranidhana, on the other hand, are not about hope. They are an altruistic wish for the betterment of everyone. There is also of course the sentiment that everyone's hopes are fulfilled, because that is simply kindhearted.

Author: Malcolm

Date: Friday, July 1st, 2022 at 2:53 AM

Title: Re: When we say "enlightenment in one lifetime"...

Content:

Nalanda said:

Is that doctrinally referring to the same complete enlightenment of a samyaksambuddha?

Malcolm wrote:

Yes.

Nalanda said:

And if it is, what makes it so powerful/fast that the perfection/paramitas in the Greater Vehicle seem to take a long time?

Malcolm wrote:

Special methods.

Author: Malcolm

Date: Friday, July 1st, 2022 at 2:38 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Malcolm wrote:

However, not all teachers will accept this as sufficient, this is why you must ask the organizers if it is sufficient. Some teachers consider a direct introduction to only apply to trekchod, not thogal. I am quite certain (since he is my teacher) that Khenpo Namdrol only wants people who have received empowerments like any of the four Nyingthig empowerments, the empowerments of the Gongpa Zangthal, Thigle Gyacan, Chetsun Nyingthig, the Rig pa'i rtsal dbang from Ye she Bla ma, and so on. Basically, empowerments that are based on the man ngag sde tantras.

czd said:

Thank you for clarifying what will be required for this lung. We appreciate your expertise, as a newcomer this is can be confusing.

Sorry if this is a bit off topic, but I think this would help a number of us here. In a recent retreat others have mentioned in this thread, poti wang + ngo trod was given (confirmed by the organization). I clearly remember the translator using the words "extremely unelaborate empowerment" during the wang. Is it that a variation of the poti wang?

Malcolm wrote:

I wasn't there, so cannot comment.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 11:32 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

ninespokes said:

For Lama Pema Chophel and any one else who might know, when you say you will know when you've received a Dzogchen empowerment, do you mean know experientially on the spot, or know because you will be informed that that is what you will receive?

Malcolm wrote:

Direct introduction is a rig pa'i rtsal dbang, but there are many kinds, not only one.

However, not all teachers will accept this as sufficient, this is why you must ask the organizers if it is sufficient. Some teachers consider a direct introduction to only apply to trekchod, not thogal. I am quite certain (since he is my teacher) that Khenpo Namdrol only wants people who have received empowerments like any of the four Nyingthig empowerments, the empowerments of the Gongpa Zangthal, Thigle Gyacan, Chetsun Nyingthig, the Rig pa'i rtsal dbang from Ye she Bla ma, and so on. Basically, empowerments that are based on the man ngag sde tantras.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 10:30 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Nemo said:

Perhaps liberal democracy itself is the problem. It has never produced the outcomes it promises in over 200 years.

Malcolm wrote:

Neither have any of the other systems we humans have tried in the past 200 years: absolute monarchy, fascism, and communism.

But liberal democracy has a better track record on delivering net gains than the other three systems.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 12:02 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

pemachophel said:

Ngo-tro, pointing out, is not wang-kur, empowerment.

Passing By said:

Thank you, then what about the Pudri Rekphung empowerment? Does that count as a Nyingthik empowerment?

Malcolm wrote:

You need to ask Lerab Ling.

Author: Malcolm

Date: Wednesday, June 29th, 2022 at 4:06 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

justsit said:

So if the shit hits the fan, where's the smart money going?

As a trans person I'm sitting in the crosshairs and need to make a plan. Take the cash and run?

Malcolm wrote:

Just go to Canada.

Author: Malcolm

Date: Wednesday, June 29th, 2022 at 1:02 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

For one example;

I am trying to communicate a broad and general qualm with chavinism and exclusionary/fundamentalist attitudes in our traditions.

Malcolm wrote:

The ripening of karma excludes people from our traditions. One either has the gathered the roots of virtue to even hear the name "Buddha" or one has not. It is not question of fundamentalist attitudes. All sentient beings have the potential to awaken. Very few sentient beings meet the proper set of conditions, the eight freedoms and ten endowments, so that becomes a real possibility for them in this lifetime. This is the difference between natural gotra, which all sentient beings possess, and developed gotra, which exists only in those who have undertaken to follow the bodhisattva path in some lifetime or another. Since below the 7th bhumi, bodhisattvas lose their awakening entirely in every birth, it is very possible there are many beings in many dimensions who pursue this or that religious career, notable primarily for their compassion. But, in absence of the Buddhadharma, they certainly cannot directly lead people to liberation, the best they can do is encourage people to behave virtuously. The Jataka tales exemplify this.

Nilasarasvati said:

I am trying to articulate that there is worth and merit of all kinds across cultures.

Malcolm wrote:

Yes. Of course.

Nilasarasvati said:

And instead of any acknowledgment that or engaging with my meaning, people have seized on very minute particular about my statement that Pramana, for example, could be improved upon. Worthwhile points! Very valid! Missing the forest, though.

Malcolm wrote:

Why bother, unless it is of interest to you. You have not really examined why epistemology was taken up in Buddhism, where it was rejected by Nāgārjuna. The answer is pretty simple: epistemology was taken up with a view to convince tīrthikas that the Buddha was omniscient with respect to liberation without recourse to any of our own scriptures. I am not sure that is a worthwhile goal to pursue with Post-Quine logic.

There really isn't anything Western philosophy can add to Buddhadharma, other than

perhaps a more clearly articulated theory of social justice, ala Rawls, etc. But these are mundane considerations, as I mentioned above, more in line with what we call Nitiśāstras, treatises on governance. Why would Buddhādharma need such a theory articulated? Because for most of its history, Buddhism has flourished in the context of absolute monarchies. Therefore, deeply considered ethical treatises which considered things from the point of view of multiple stakeholders other than kings and aristocrats became more important. And also, there were in India manuals on statecraft like Kautilya's Arthashastra. Buddhism has never confronted democracy, so Buddhists are still working out how democracy and Buddhism will interact, etc. Therefore, if there is philosophical work to be done, it is in this area, but definitely not when it comes to the path or liberation.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 8:40 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

This is exactly what bothers me. This general notion that nothing worthwhile or relevant to dharma has happened since Nalanda in the entire rest of the planet's intellectual life, and that in general we are declining and not improving our ability to successfully describe and predict the reality we live in. That we can broad strokes label everything besides Madhyamika as Nihilistic or Eternalist. And this general idea that Pramāṇa as it was conceived in classical India is the height of human reasoning. It's absurd. All I wish was that there was more conversation between, and actual debate and discourse, and that our buddhist traditions weren't essentially frozen in the 9th century or something.

Malcolm wrote:

It really depends on where your interests lie. Pramāṇa is not liberative. It concerns discerning veridical cognitions from false cognitions, conventionally speaking. One can analyze conventional phenomena endlessly, and still never ever come close to the taste of liberation. There is no doubt that modern logic is much more sophisticated than Dharmakīrti's seven treatises. So what? We don't need pramāṇa to attain liberation (hence Nāgārjuna's dismissal of pramāṇa). It's all a question of domain: transcendent or mundane. Buddhādharma concerns the former, and to the extent it is worthwhile and beneficial, can employ the latter, for example, pramāṇa, medicine, grammar, and so on. But we should not confuse these two domains.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 8:30 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

There's an anecdote where H.H. Dalai Lama (which I've never seen in print but heard

and sounds credible) went to the main shrine to the Virgin De Guadalupe early in the morning before leaving Mexico city one year. He prayed there, mentioned something obliquely about her being a form of Tara.

Malcolm wrote:

Here is another HHDL anecdote for you, 2005 Tucson, AZ, "When my Christian friends ask me about emptiness, I tell them it is none of their business."

In general, the Trad Buddhist view is that anything good in other religions is a result of bodhisattva activity, and of course, given rebirth, there is no doubt that bodhisattvas exist everywhere, even if they are, in that incarnation, not aware of their status as bodhisattvas.

Nevertheless, we are talking about liberation from the kleshas that cause the actions which result in birth in samsara. Don't know about you, but I don't spend much time reading things which don't bear directly on this issue, much less speculate about them. YMMV.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 2:16 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

also, in general, I think it's against the tantric view to believe that:

Bodhisattvas only appeared in Dharmic countries. That the enlightened activities of the conquerors did not manifest in the poetry of heathen Persians or the films of Fellini or the rituals of the Mayans. That no flicker of liberation ever occurred outside of the scope of certain orthodox locations and times. That there is a monopoly on enlightenment.

Malcolm wrote:

Take it up with the Buddha:

"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. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats."

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

The eightfold path begins, necessarily, with right view.

And, no, there is no other means to overcome and destroy afflictions outside of Buddhadharma. It seems you could work a bit more on contemplating the eight freedoms and ten endowments that make up a precious human birth.

There is no "tantric" view of this. Some people interpret the samaya admonition not to criticize the Hinayāna as a blanket prohibition against critiquing any religion at all. Slagging off someone's religion out of spite is wrong, but offering criticisms of idiots like Hegel and so on, no problem.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 1:10 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

heart said:

I am not sure, in the story I heard it was only Tulku Urgyens german translator Andreas who was there.

Malcolm wrote:

Ah, yes, I knew one of the translators was there. That combined with the fact that Andreas worked with Kheno Choga...

Anyway, ChNN stumped them on the question of which buddha came before Śākyamuni who taught Dzogchen, and chided them for not knowing their own history. They had come to confront ChNN over their misconception that ChNN claimed Dzogchen originally came from Bon.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 12:42 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

heart said:

Yes, ChNNR often mentioned it in his teachings as well.

Sādhaka said:

Although he never mentioned him by name, as far as I'm aware anyway; and I have heard the story a few times.

He just referred to him and his entourage as elegant Nyingma Khenpos or something like that.

Malcolm wrote:

It's well known who the participants were. Erik PK was there.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 12:21 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

3. Are there any lineage holders of the Rime schools who are well-educated in Western philosophy as well as the monastic curriculum? The dearth of such overlap is really sad--especially after having studied Deleuze/Guattari, Hegel, Spinoza, and even classical thinkers like Zeno, the more convinced I am that basically our Tibetan teachers have NO idea that there really are some ideas OUTSIDE of Medieval India that converse incredibly well with the Dharma.

Malcolm wrote:

This is not important. That said, Hume's Inquiry and Adorno's Negative Dialectics stand out as anti-foundationalist trends in Western Phil. F*ck Hegel. Spinoza is an eternalist. Nomadology is fun, but irrelevant to Dharma, as is 1000 Plateaus, etc., in general.

Nāgārjuna had no idea about Zeno, Plato, or Aristotle, and had no need to. Madhyamaka rulez ok.

Author: Malcolm

Date: Monday, June 27th, 2022 at 11:16 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

So as he is Khenpo, he should have geshe degree?

How come he is rinpoche? Is he genuine lineage holder?

Or just some one who have received the transmission for specific lineage?

(just like me who have received transmission, but I am not a lineage holder who has realisation)

Malcolm wrote:

He is a rinpoche because his students call him that. He is not a tulku, so far as I know. Khenpo is equivalent to basic Geshe degree. He did graduate from Shri Simha college at Dzogchen monastery. Generally, people with title "khenpo" are considered qualified teachers. YMMV. Not all lineage holders are awakened bodhisattvas.

Author: Malcolm
Date: Monday, June 27th, 2022 at 11:04 PM
Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche
Content:
heart said:
He debated the origin of Dzogchen with ChNNR

Malcolm wrote:
Khenpo Choga lost.

ChNN used to joke about this debate fairly often. At the time, he was in Katmandhu privately receiving the Desum teachings from Tulku Urgyen.

Once, in 2002, I was hanging out with ChNN in his cabin at Tsegyalgar, and he pulled out this flag on the right, which Khenpo Choga had sent him:

ChNN remarked (and I paraphrase), "This "Dzogchen" flag is a modern style, politics, like the so-called Buddhist flag (on the left, created by Olcott). The real Buddhist flag is the Gyaltsen":

Disclaimer, I have no idea about Khenpo Choga's teachings.

Author: Malcolm
Date: Monday, June 27th, 2022 at 9:24 PM
Title: Re: Treasury of Precious Instructions, vol. 5 Sakya
Content:
thanhdq said:
Congratulation Acarya Malcom, This is wonderful!!! can't wait to get a copy of it. BTW, How many parts for this volume 5 ? When will they all available?

Malcolm wrote:
The text is divided in the three parts: core texts, empowerments and sadhanas, and instructional manuals.

Vol 6, the second volume of Sakya materials consisting of the eight ancillary path cycles , will be out next year sometime.

Author: Malcolm
Date: Monday, June 27th, 2022 at 6:44 PM
Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

ninespokes said:

For the tsik don dzod, it just asks for a general nyingthig class empowerment, not necessarily those listed (which are just popular and common nyingthig empowerments).

They are all empowerments from the yang gsang bla na med pa'i skor, the innermost secret unsurpassed cycle of Dzogchen menngagde.

Does the Chime Pakme Nyingtik empowerment given by HH Sakya Trizin recently count?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, June 27th, 2022 at 3:52 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

WE can appropriate the thing that indigenous people owe, for the good reason that they cannot be the real owners, since is somehow of interest to US

Malcolm wrote:

The Dharma is not "indigenous" to Tibet, not even after 1400 years. Tibetans are an indigenous people with an intrinsically valuable culture, language, art, and music. By the same token, being at the crossroads of Central Asia, they have absorbed cultural influences from Persia, Byzantium, India, China, and so on. Tibetans have done such a good job of forgetting their own indigenous, pre-Buddhist history, their indigenous civilization can only be caught in glimpses.

The Buddha himself enjoined that the Dharma be taught in the vernacular language of people interested in the Dharma: this is why we have Dharma texts in Tocharian, Sassanian, Chinese, Tibetan, Pali, Drusha, Ghandaran, etc.

The international character of Dharma is evident from its earliest days.

nyonchung said:

There is long and consistent historical trend of thinking in the West, based on the same sense of inborn moral superiority, that inform colonialism, that this is a beautiful thing that should not be left in the hands of "natives", who, anyway, never even understood it properly.

Malcolm wrote:

I don't think anyone is making such an argument in this thread.

Author: Malcolm

Date: Monday, June 27th, 2022 at 3:30 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Nalanda said:

Can I attend with my 17 tantra and Longchen Nyingtik lungs?

Malcolm wrote:

No. You need to have received a necessary empowerment.

Author: Malcolm

Date: Monday, June 27th, 2022 at 12:58 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

"The Vajrayāna belongs to the Dharmapālas, not any human being."

Well, it's under their care and of dakinis, but where does stand the root-lama, supposed to be Vajradhara?

Malcolm wrote:

That person is only Vajradhara for you, not for everyone.

nyonchung said:

"Tibetans, and so on, may continue to be the principle custodians of Vajrayāna for a while, but they don't own it."

Stricto sensu, of course, but they're still a great majority of lineage holders, and, as such, certainly have their say about how to handle it and transmit it - this is what I mean

Malcolm wrote:

"Lineage holders" are anyone who has received the transmission, does the retreats, etc. The main reason why these things remain in the hands of Tibetans is due to the lack of translation of empowerment manuals and so on into English. I don't imagine Tibetans will be out of the picture for a long while, but they do not own Vajrayāna Dharma. There was no Kagyu, Sakya, Nyingma, etc. in India or Central Asia.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 11:00 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

Vajrayana still belongs largely to Tibetan/Bhutanese/Nepalese masters

Malcolm wrote:
Strongly disagree.

The Vajrayāna belongs to the Dharmapālas, not any human being.

Tibetans, and so on, may continue to be the principle custodians of Vajrayāna for a while, but they don't own it.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 7:23 PM
Title: Re: Missing 1st day of Wangchen
Content:

jmlee369 said:
With all due respect for your years of experience, this is how my Gelug vajra masters have taught explicitly and they themselves have given wangchen in a single session without doing the tagon rituals...

Malcolm wrote:
This would never fly in Sakya.

zerwe said:
Have not had this experience (wangchen in a single day) personally, but during my very first HYT initiation did see a batch of folks show up the next day after the tagon and it has been a question/curiosity for me ever since.

Shaun

Malcolm wrote:
There are some empowerments in Sakya, like Kings tradition Avalokiteshvara, where it can all be done in a single day. But it usually takes two.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 7:03 PM
Title: Re: Mahayana vs Theravada
Content:

tobes said:
Nonetheless, I have heard this instruction from Ajahm Brahm in different forms, numerous times - it's hard to not to take it as the real pith. It is perhaps, as you suggested before, a less structured approach to entering the jhanas. I think there is a

definite resonance with Dozgchen/Mahamudra approaches, but this does not imply they are the same.

All the best with your practice as well.

Malcolm wrote:

Dzogchen teachings regard cultivating the dhyanas to be deviations.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:00 PM

Title: Re: Someone go tell DJKR

Content:

Nilasarasvati said:

In my mind, that's a very big deal for a dharma teacher to be a between-the-lines Fascist.

Malcolm wrote:

I don't think this is correct. If anything, he is a monarchist, while at the same time he imagines himself to be an anti-imperialist. So, for example, he tried to blame the situation in Burma on the British. And, factually speaking, he grew tired people correcting his historical blunders and shitposting, and now mostly posts "puppies and kittens" on his Facebook feed. But he is not a crypto-fascist, he is someone who derives his opinions from mainstream Indian media. This makes sense, because he lives in India, is grateful to India, and sees in India the past glories of the Buddhist hegemony, which ended in 495 CE.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:39 AM

Title: Re: Missing 1st day of Wangchen

Content:

nyonchung said:

such a great wisdom is rare to find nowadays! and so practical, I have second doubts, and why not barging in the middle of the second day, being late due to (tick) - the bus blew a tyre

- had an urgent call from my ex-wife regarding pension dues
- met yesterday evening old acquaintances
- thought it was starting 8PM not AM

and claim that, anyway, your received another HYT initiation, ot leave before the end (urgent call from your banker),no problem since you received the 3rd and 4th initiation of another deity by another teacher? this is where such thinking leads

my take is no, you're simply not part of the batch, by your own reasoning, having received Kye rdor in the Ngog tradition, I can come only on the second day of of a Kye dor rgyu dbang of the Sakyapas and say hello you guys?

If not possible to be there for the tagön: karmic obstacles, unsufficient connection, or the guru's will ...

Should this happen to (it actually happened once - railway and bus problem) that's what I would think, accept my fate, and certainly not do anything reckless

jmlee369 said:

With all due respect for your years of experience, this is how my Gelug vajra masters have taught explicitly and they themselves have given wangchen in a single session without doing the tagon rituals...

Malcolm wrote:

This would never fly in Sakya.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 5:05 AM

Title: Re: Mahayana vs Theravada

Content:

Kai lord said:

That is the biggest issue I faced when previously tried to identify Virupa.

Malcolm wrote:

There are two main ones: Lamdre Virupa, and Brahmze Virupa. They are frequently confused. The latter was the disciple of Lakṣminkara, the sister of Indrabhuti III.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 4:58 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

Or genuinely believe the royal family "had no idea" and "weren't consulted."

Malcolm wrote:

It is unlikely the present King of Bhutan had any idea or any say in the ethnic cleansing of the Lhotsampas. He was five when the Bhutan Citizenship Act was passed.

His father passed a policy which amounted to "Get Buddhist or get out" in 1988.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 3:44 AM

Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?

Content:

Nilasarasvati said:

So --

what is an HYT empowerment?

Also I heard that in the Sakya tradition you are expected to recite the sadhanas of any deity you have received the Wang for (on a daily basis)--how is that possible for a set of commitments this large??

Malcolm wrote:
You heard wrong.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 2:19 AM
Title: Re: HH Sakya Trinzin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June
Content:
Johnny Dangerous said:
Where might one obtain the sadhana?

Malcolm wrote:
You can find my translation on Amazon under Lama Migmar's name

Johnny Dangerous said:
Awesome, thanks!

Malcolm wrote:
You can also find it at Lotsawa house.

Author: Malcolm
Date: Saturday, June 25th, 2022 at 8:35 PM
Title: Re: HH Sakya Trinzin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June
Content:
Johnny Dangerous said:
Where might one obtain the sadhana?

Malcolm wrote:
You can find my translation on Amazon under Lama Migmar's name

Author: Malcolm
Date: Saturday, June 25th, 2022 at 7:28 PM
Title: Re: HH Sakya Trinzin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June
Content:
Johnny Dangerous said:
Where might one obtain the sadhana?

tony_montana said:

A variety of sadhanas and other translations related to this cycle is available in Lotsawa House : <https://www.lotsawahouse.org/topics/chime-pakme-nyingtik/>

I'm wondering if an oral transmission is needed for the sadhanas.

Malcolm wrote:
Comes with the Jenang.

Author: Malcolm
Date: Saturday, June 25th, 2022 at 9:46 AM
Title: Re: Mahayana vs Theravada
Content:

Konchog Thogme Jampa said:

The Thai Forest Tradition is the path of personal liberation to get somewhere with it it's recommended to do full time practice. To remove all the kleshas from the mind is the goal. This requires intensive effort as you're on your own.

I'm sure Ajahn Brahm teaching to relax is to help uptight westerners and he is well known to have skill with Jhanas which would help a lot.

tobes said:

No, it is the quintessence of the technique. The effort one makes is non-effort. Sound familiar?

Yes, he teaches that to westerners and easterners. But you're making the implicit and unjustified inference here is that this is somehow contrary to the tradition itself. Sorry, but it ain't.

Malcolm wrote:
You do realize you are responding to someone who ordained in that tradition and has personal experience of it?

Author: Malcolm
Date: Saturday, June 25th, 2022 at 5:33 AM
Title: Re: Mahayana vs Theravada
Content:

Astus said:

Dzogchen still has view, meditation, conduct, and result, doesn't it?

Malcolm wrote:
From the perspective of the vehicles of the cause and result, yes. From its perspective, only nominally.

Astus said:

Its gnosis is not something other than prajnaparamita, is it?

Malcolm wrote:

It's not the perfection of wisdom as imagined by the vehicles of cause and result.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:38 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

PeterC said:

In case anyone missed them, in other cases this week the court decided that the second amendment has special priority over all other enumerated rights - specifically, that any restriction on gun ownership that the founders didn't historically support are presumptively unconstitutional - and that police face no liability for failing to mirandize suspects.

Genjo Conan said:

They also https://www.supremecourt.gov/opinions/21pdf/20-1088_dbfi.pdf the Establishment Clause subordinate to the Free Exercise Clause.

Malcolm wrote:

Missed that also, that is super-f*cked. They just eviscerated the first amendment.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:28 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

PeterC said:

and that police face no liability for failing to mirandize suspects.

Malcolm wrote:

I missed that. F*ck. Worst Court Ever.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:06 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

justsit said:

So it's back to 1950? Women barefoot and pregnant, blacks back to the ghetto, gays back in the closet, white men have all the guns they want and rule everything.

Not gonna happen - we worked too hard, it's back to the barricades. I really hope the

young people are ready for a long, hard slog.

Malcolm wrote:

I think this breaks the country. Republic of New England, here we come.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:30 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Johnny Dangerous said:

Pretty much. I mean we really can't talk about this without recognizing that we have a nascent fascist movement tied in with these folks.

Malcolm wrote:

It's not that f*cking nascent. Next time around, they will be more effective. Think Italy in 1925; Germany in 1936.

They have set up the courts to lend their putsch a veneer of legitimacy; they have an active paramilitary; they largely control the police; etc., etc.

Oh, and once they get into power, they will ban gun ownership for blacks, non-Christians, etc., they will enlarge libel laws to control the press, etc., etc.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:26 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

Anti abortion crowd...will force something catastrophic.

Malcolm wrote:

There, fixed it for you.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:14 AM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The difference between the nine yānas and the great perfection is that the former take mind as the basis; where as the great perfection takes gnosis as the basis. This has consequences for the path: the nine yānas are paths based on causes and results; path of Dzogchen is not based on causes and results. This also has consequences for the

result. In the the nine yānas the three kāyas are a result that arise from the two accumulations; in Dzogchen, the three kāyas are path experiences and do not exist in the result.

Queequeg said:

Can you explain this difference a little more?

I can understand in preliminary stages where we train the mind that the mind is the basis, but what I don't grok is the distinction between mind and gnosis at subtler levels. As far as the theory goes, I think there are non Dzogchen paths that are based on something "beyond" subject/object constructs. I'll refer to some zen teachings here for the sake of convenience and general familiarity. Sudden, as I understand, is something wholly unrelated to subject/object ideation and is passed down through vital lineage.

Malcolm wrote:

When there is mind, gnosis cannot be observed. When there is gnosis, mind is not evident. Mind is adventitious; gnosis is not adventitious, etc.

If people want to really understand this, they need to seek out a proper teacher. No matter how many words I write online, it will just be an intellectual description of sugar.

Author: Malcolm

Date: Friday, June 24th, 2022 at 11:31 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

DNS said:

Regarding the number of states that will ban abortions; we'll see. The media has a tendency to exaggerate for hyperbole and ratings. We'll see how many actually ban it completely.

Malcolm wrote:

You really haven't been paying attention.

Author: Malcolm

Date: Friday, June 24th, 2022 at 11:25 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

For those of you who had some asinine "principled" excuse for not voting for Hillary, F*ck you, f*ck you, f*ck you.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Friday, June 24th, 2022 at 11:20 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

DNS said:

<https://www.cbsnews.com/live-updates/supreme-court-roe-v-wade-abortion-rights/>

It's a huge historical day in U.S. history, overturning an almost 50 year precedent in Roe v. Wade, which allowed abortion. However, it's not going to really change that much in practical terms, as all it does is give the states the power to enact their own restrictions, if they so choose. Most states will not place any restrictions. There are maybe about 10 states that might place severe restrictions or outright bans, but then all a woman has to do, it to travel to a state that allows it.

Malcolm wrote:

Totally, utterly, wrong.

PastedGraphic-1.png (277.78 KiB) Viewed 202 times

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:49 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Malcolm wrote:

Say goodbye to the First Amendment, Fourth Amendment, Fifth Amendment, Sixth Amendment, Seventh Amendment, Ninth Amendment, Fourteenth Amendment, and Nineteenth Amendment. Hello Gilead.

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:23 PM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The basis is different, the path is different, the result is different.

Astus said:

Is dzogchen outside the framework of the four noble truths? If so, then how is it not just perpetuating samsara?

There is no similarity between Dzogchen and Theravada at all.

Maybe you know this one: <https://www.abhayagiri.org/books/423-small-boat-great-mountain>.

Giovanni said:

Ajahn Amaros interest is not merely academic. He receives instruction from Tsoknyi

Rinpoche according to that Rinpoche's students.
He remains the Abbott of Amaravati Monastery.

Malcolm wrote:

Yes, and this is a good thing. Nevertheless, there are some errors in this person's understanding, at least at the time of publication.

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:19 PM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The basis is different, the path is different, the result is different.

Astus said:

Is dzogchen outside the framework of the four noble truths?

Malcolm wrote:

The four truths are diagnostic, not ontological. There is a problem. There is a cause of that problem. When the cause of a problem is known, it can be remedied. There is a method to remedy the cause of the problem. Thus, the four truths apply to everything from car repair to samsara.

Astus said:

There is no similarity between Dzogchen and Theravada at all.

Maybe you know this one: <https://www.abhayagiri.org/books/423-small-boat-great-mountain>.

Malcolm wrote:

I appreciate his book. But there are some pretty large errors of misunderstanding of Dzogchen terminology, at minimum. Compare this:

Rigpa, nondual awareness, is the direct knowing of this. It's the quality of mind that knows, while abiding nowhere.

With Jigme Lingpa:

There are three kinds of vidyā in the sutras of Mahāyāna: the knowledge (rig pa, vidyā) of the divine eye, knowledge of past lives, and immaculate knowledge, that is, knowledge is a so-called cognition. Apart from this explanation in three categories, the dharmatā of vidyā—transcending the eight consciousnesses that include thoughts, reflections, causes, and results of a final goal—exists as the gnosis (ye shes) of the natural great perfection...The essence of that view is the truth of āryas, the personally-intuited gnosis (so so rang rig pa'i ye shes, pratyatmyavedanajñāna) that is free from subject and object. So here, Amaro, draws an understandable, but erroneous conclusion, assuming that rigpa/vidyā referred to in Dzogchen is the mental factor of cognizance. Elsewhere, he refers to rig pa as intrinsic awareness (rang rig), understandably ignorant of the fact that rig pa, rang rig, and so on, in Dzogchen are contractions of so so rang rig pa'i ye shes,

which is a very common term in Buddhist literature. If one claims that svasamvedana is what "rang rig" refers to, one's view does not transcend Yogacāra. This is an extremely common error, with consequences for one's practice.

The difference between the nine yānas and the great perfection is that the former take mind as the basis; where as the great perfection takes gnosis as the basis. This has consequences for the path: the nine yānas are paths based on causes and results; path of Dzogchen is not based on causes and results. This also has consequences for the result. In the the nine yānas the three kāyas are a result that arise from the two accumulations; in Dzogchen, the three kāyas are path experiences and do not exist in the result.

Author: Malcolm

Date: Friday, June 24th, 2022 at 6:06 PM

Title: Re: Mahayana vs Theravada

Content:

tobes said:

I celebrate this, and I agree that there are some big similarities even in method.

Malcolm wrote:

There are no similarities at all, not in view, meditation, conduct, not to mention result.

tobes said:

"No similarities at all" is more than a bit extreme. Giovanni is saying they are commensurable and you are saying 0%. A bit of middle way is warranted.

Malcolm wrote:

The basis is different, the path is different, the result is different.

There is no similarity between Dzogchen and Theravada at all.

Author: Malcolm

Date: Friday, June 24th, 2022 at 8:40 AM

Title: Re: Mahayana vs Theravada

Content:

tobes said:

I celebrate this, and I agree that there are some big similarities even in method.

Malcolm wrote:

There are no similarities at all, not in view, meditation, conduct, not to mention result.

Author: Malcolm

Date: Friday, June 24th, 2022 at 7:28 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

“ In substance, these three phases correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Supreme Source “DZOGCHEN SEMDE AND THE KUNJED GYALPO TANTRA”

There is a similar quote in Mejung Tantra.

Malcolm wrote:

All I can say is he said different things at different times.

florin said:

But Somewhat in support of your original statement rinpoche, referencing longde said that it is not a practice you would do for the rest of your life. The implication is that one after confidence has been established would move one to upadesha and so on.

Malcolm wrote:

I personally regard the three series as sets of views about Dzogchen, rather than hard textual divisions, because as we know, our teacher taught the unity of the three series in meaning.

Author: Malcolm

Date: Friday, June 24th, 2022 at 4:05 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

Well that much is clear. But then why the statements that each class is a complete path in itself. Complete means complete aka one can benefit from the ultimate fruit.

Malcolm wrote:

Well, we would need to see a citation.

florin said:

“ In substance, these three phases correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Supreme Source “DZOGCHEN SEMDE AND THE KUNJED GYALPO TANTRA”

There is a similar quote in Mejung Tantra.

Malcolm wrote:

All I can say is he said different things at different times.

Author: Malcolm

Date: Friday, June 24th, 2022 at 3:49 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

Actually in some of the books translated under his direction by some of his most trusted translators there is plenty of evidence for quite the opposite.

Malcolm wrote:

I am basing myself off of direct statements he made in English in various retreats, for example, his pointing out that one could not attain rainbow body through sems sde, and

his direct assertion it was not. So, regardless of whatever other people may have said, I know what ChNN himself said in SMS teachings, etc. YMMV

florin said:

Well that much is clear. But then why the statements that each class is a complete path in itself. Complete means complete aka one can benefit from the ultimate fruit.

Malcolm wrote:

Well, we would need to see a citation.

Author: Malcolm

Date: Friday, June 24th, 2022 at 3:31 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

Tata1 said:

Yes semde is very useful. But each series is a complete path in itself as chnn said manytimes

Malcolm wrote:

No, this is not correct. He state that klong sde and man ngag sde are complete paths, but not sems sde.

florin said:

Actually in some of the books translated under his direction by some of his most trusted translators there is plenty of evidence for quite the opposite.

Malcolm wrote:

I am basing myself off of direct statements he made in English in various retreats, for example, his pointing out that one could not attain rainbow body through sems sde, and his direct assertion it was not. So, regardless of whatever other people may have said, I know what ChNN himself said in SMS teachings, etc. YMMV

Author: Malcolm

Date: Friday, June 24th, 2022 at 2:19 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

Malcolm wrote:

Khyungpo Naljor, aka Lama Shang, shows up as a student of Khonchog Gyalpo in one lineage list.

conebeckham said:

The usual person referred to as "Lama Shang" (or Zhang) is actually the founder of the now-extinct Tselpa Kagyu. Some controversy about his Mahamudra tradition, if I recall..... I've not heard Khyungpo Naljor equated with the title "Lama Shang" before.

Which Khonchog Gyalpo are you referring to?

Malcolm wrote:

Khon Konchog Gyalpo, far too early to be Lama Shang of white panacea fame.

Author: Malcolm

Date: Friday, June 24th, 2022 at 12:17 AM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

This is the source, sounds anyway possible,

Malcolm wrote:

Both the sems sde and klong sde chronicles locate him in Vajrāsana where he meets Vairocana.

Kai lord said:

So he was an Indian or Nepalis? Seem more likely since His name does not even sound remotely Chinese.

Malcolm wrote:

We don't know. We know for sure he was a contemporary of Trisrong Detsen. We know for sure that some of his associates are associated also with Padmasambhava. One can guess that those two ran in the same circles. We can be fairly confident that Vimalamitra was also his student, who arrived in Tibet around 800.

For example, there are three completely different accounts of the origin of Garab Dorje, with the sems sde and klong sde accounts being the closest, but also distinct.

Author: Malcolm

Date: Friday, June 24th, 2022 at 12:02 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

Sādhaka said:

Aren't there complete practice manuals for Semde level though?

Malcolm wrote:

sems sde is the completion stage of maha and anu. ChNN clearly explained this.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:57 PM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

This is the source, sounds anyway possible,

Malcolm wrote:

Its highly unlikely. Shri Singha's existence can be confirmed through a text by Manjuśrīkīrti, where one dPal gyi seng ge is mentioned as part of group of partisans who argue the creation stage is unnecessary, along with one dge slong ma dga' mo, etc.

Both the sems sde and klong sde chronicles locate him in Vajrāsana where he meets Vairocana.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:33 PM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

As for the great Dzogchen master Shri-singha, he was born to the South of China, possibly in Champa

Malcolm wrote:

Unlikely. The only source for this idea is the 12th century snying thig account, the lo rgyus chen mo. This finds no confirmation in the sems sde or klong sde histories.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:25 PM

Title: Re: Semde and longde are base of Mennagde?

Content:

Tata1 said:

Yes semde is very useful. But each series is a complete path in itself as chnn said manytimes

Malcolm wrote:

No, this is not correct. He state that klong sde and man ngag sde are complete paths, but not sems sde.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:47 PM

Title: Re: Mahayana vs Theravada

Content:

Giovanni said:

Some senior Dzogchen teachers known to me have been studying with a Theravadin Abbot who is teaching Dzogchen.

The Bodhisattva and Arhat models are seen as upaya rather than ontological realities. This may be a way that Buddhadharma developes in the West.

Malcolm wrote:

Of course they are methods, and the methods of arhats and bodhisattvas could not be more different since their motivation is utterly different.

Without Mahāyāna motivation, there is no Dzogchen.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:41 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

<https://www.theguardian.com/world/2022/jun/18/burning-planet-why-are-the-worlds-heatwaves-getting-more-intense>

Malcolm wrote:

Meanwhile, it is 57 F (13.8 C) in Western New England today and for the past week, somewhat colder than average, while the rest of the country swelters.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:26 PM

Title: Re: Best deities-practices for eliminating or transforming heavy negative karma.

Root Guru

Content:

Loto-Trueno said:

First; what deity or practice each of you consider would be better to clean, revert, transform very dirty, thick and dense karma

Malcolm wrote:

Guru Yoga, followed by samadhi.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:20 PM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

nyonchung said:

Later rnam thar of Machig are of no practical (historiographical) use.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:06 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

This is what Tenné did, Dzeng spent a short time with Dampa, but well before Dampa's final stay in Dingri (both Dzeng's and Dampa's biographies lack of a precise chronology - and if you find a precise chronology in a 12th or 13th century, well , somebody probably added it later)

Malcolm wrote:

I was referring to Kunzang Dorje's 12th century account of klong sde where this episode is recounted. The point is that there was considerable contemporary doubt about the extent of Dampa's work.

nyonchung said:

Probably the source for Gö Lotsawa =

"sLob dpon kun bzang gis mdzad pa'i rnam bshad che ba" according to Deb ther sngon po (vol. 1), p. 237

I have doubts on Dzeng's dates and Dampa's dates; following Gö Lotsawa, Dzeng is possibly (1052-1168?), but maybe b. 1064 -

Mel Kawachen (1126-1211) - dates safer - is the master of Künzang Dorjé in the zhi byed bar ma so lugs (don brgyud and the disciple of Shami Mönlam Bar (1085-1171), a key master of Tenné (so Künzang Dorjé and Tenné received the same lineage)

Künzang Dorjé is possibly just a little younger than Mel and Tenné (b. 1127) but not much more

So Tenné did this remarkable clarification work, highlighting the original cycles of instructions ; otherwise, he was quite an exceptional character, his rang nam is pretty atypic and comparable to some of the best French medieval literature. Freshness.

Nothing of the conventions of later rang nam thar.

Could you please locate Künzang Dorjé's account?, it can be interesting to compare with Gö Lotsawa's version.

- Martin D. (1997), p. 33 mentions this account

Regards

Malcolm wrote:

That makes it even more remarkable that Kunzang Dorje related Dzeng's skepticism.

Kunzang Dorje's account can be found in the 'bka ma, under the title rdo rje zam pa, Vajra bridge.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 8:11 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

The most remarkable early example of careful reconstruction I know of is that of Gyelwa Tenné (1127-1217), who compiled biographies of masters of the zhijé tradition since Phadampa Sanggyé, the teachings they transmitted, the part of commentaries and additions that belong to successive masters down to the few root instructions given by the Indian master. 5 volumes .

Tenné's own autobiography is a marvel.

Malcolm wrote:

Dzeng Dharmabodhi, a contemporary and student of Phadampa, expressed doubt at the huge number of volumes of Shije teachings present in the mid 12th century, since Phadampa didn't actually speak much and communicated mainly in symbols.

nyonchung said:

This is what Tenné did, Dzeng spent a short time with Dampa, but well before Dampa's final stay in Dingri (both Dzeng's and Dampa's biographies lack of a precise chronology - and if you find a precise chronology in a 12th or 13th century, well , somebody probably added it later)

Malcolm wrote:

I was referring to Kunzang Dorje's 12th century account of klong sde where this episode is recounted. The point is that there was considerable contemporary doubt about the extent of Dampa's work.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 5:49 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

The most remarkable early example of careful reconstruction I know of is that of Gyelwa Tenné (1127-1217), who compiled biographies of masters of the zhijé tradition since Pha Dampa Sanggyé, the teachings they transmitted, the part of commentaries and additions that belong to successive masters down to the few root instructions given by the Indian master. 5 volumes .

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Malcolm wrote:

Dzeng Dharmabodhi, a contemporary and student of Phadampa, expressed doubt at the huge number of volumes of Shije teachings present in the mid12th century, since Phadampa didn't actually speak much and communicated mainly in symbols.

Khyungpo Naljor, aka Lama Shang, shows up as a student of Khonchog Gyalpo in one lineage list.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 1:19 AM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

What about Godzilla?

Malcolm wrote:

I don't know, little dated. Transformers (sentient robot/vehicles) are a more in keeping with the times.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 12:10 AM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

Not really, in a formal shrine...

Malcolm wrote:

These are just Tibetan lineage customs. There is no real rule book for these things. Indian bali was chapatis, not elaborate tormas sculptures with butter ornaments, etc.

Eight offerings are just articles used by Indians to welcome guests, etc. It is unlikely they were arranged the way Tibetans now do. Just look at how they arrange these things in a Shingon altar. No stupa, no text.

For example, ChNN specified the only thing one really needs for a shrine is a picture of A in thigle of five colors, a candle for offering, and incense for dharmapālas, and this is enough for a formal shrine. If one like to do more, of course, one can.

There is no one right way. So, it is sufficient for one's home shrine to simply have a picture of one's guru.

So we agree.

Author: Malcolm

Date: Wednesday, June 22nd, 2022 at 10:38 PM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

but OMG "three jewels, Buddha, Dharma, and Sangha. Sangha is often represented by a picture of one's teacher." Certainly not.

Malcolm wrote:

Certainly. Otherwise, what is the point of saying the guru is the embodiment of the Three Jewels? So below, you contradict yourself

nyonchung said:

One's own teacher is... the union of all refuges / jewels

Malcolm wrote:

Hence a sufficient representation.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 11:59 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

One might wonder how the development of Tibetan Buddhism would have been different had this debate taken place.

Kai lord said:

Sakya was under the patronage of the Yuan empire of Mongols and was at their height of power during that time, Many Sakya masters even served as the state preceptor of the Mongol Khans. So due to political reasons, the result of that debate wouldn't be fair

even if it had taken place and might even be bad for Dölpopa (recall how Chan was driven out in the 8th century),

Malcolm wrote:

At this time in history, gzhan stong was quite popular, and had not yet been subject to the critiques it would receive from Rendawa, Tsongkhapa, Rongton, Gorampa, and others.

However, my point was really that the argument for Jonang institutional independence is backwards looking and somewhat anachronistic.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 10:31 PM

Title: Re: Hevajra or Chakrsamvara Empowerments in 2022

Content:

Konchog1 said:

How does this work for people who switch traditions? I know a few zen teachers who talk about how they were formerly Vajrayana practitioners and I would guess they have some practice commitments? Maybe they haven't abandoned them and do it in private, but I feel it could be hard balancing the two practices.

Malcolm wrote:

Practice commitments are voluntary. And if you find you don't really gel with a practice, there is no reason to continue with it. Of course, when teachers give important cycles, they want people to take them seriously. But there is actually no _samaya_ to do this or that practice. These commitments are given to discourage the idly curious.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 8:10 PM

Title: Re: Prophecies of Dolpopa

Content:

Tenma said:

Over in the sectarian spirit cult, I've seen their deceased teacher

Malcolm wrote:

Not deceased. Alive and living in Spain.

Tenma said:

The one that used to live in Malaysia is still alive? That's the dude I'm talking about.

Malcolm wrote:
Oh, that guy. Quite deceased.

Author: Malcolm
Date: Tuesday, June 21st, 2022 at 3:43 AM
Title: Re: Treasury of Precious Instructions, vol. 5 Sakya
Content:
Malcolm wrote:
Preorder link:

Author: Malcolm
Date: Tuesday, June 21st, 2022 at 3:36 AM
Title: Treasury of Precious Instructions, vol. 5 Sakya
Content:
Malcolm wrote:
Hi All,

Just received my advance copies of my first translation with Tsadra:

Author: Malcolm
Date: Monday, June 20th, 2022 at 8:34 PM
Title: Re: Ekajati yidam practice
Content:
lelopa said:
In Drikung Yangzab is an empowerment needed for Ekadzati self-transformation.

Malcolm wrote:
Yes, of course.

Author: Malcolm
Date: Monday, June 20th, 2022 at 7:41 AM
Title: Re: Gelug responses to these critiques of Tsongkhapa?
Content:

wei wu wei said:
All Classical Madhyamakas agree that emptiness is the emptiness of something, and that without something, there cannot be nothing. What is that something? Dependent Origination. No classical Madhyamaka accepts a self-established ineffable emptiness. The ultimate is the ultimate of something, no classical Madhyamaka rejects this, including Mipham. Otherwise one cannot have the Union of the two truths and so on which became codified with the translation of the MAV of Candrakirti.

Malcolm, would you mind if I share this in a FB conversation?

Malcolm wrote:
Not at all.

Author: Malcolm
Date: Monday, June 20th, 2022 at 5:00 AM
Title: Re: Ekajati yidam practice
Content:
Riku19 said:
Thanks Malcom! You never fail to deliver

Malcolm wrote:
It is not so easy to receive this instruction.

Author: Malcolm
Date: Sunday, June 19th, 2022 at 10:39 PM
Title: Re: Ekajati yidam practice
Content:
Riku19 said:
Not exactly what I am looking for but thank you for the info nonetheless!

Malcolm wrote:
Drikung Yangzab.

Author: Malcolm
Date: Sunday, June 19th, 2022 at 9:46 AM
Title: Re: Bad look for the Sangha
Content:

Queequeg said:
Whether the Buddha actually attained parinirvana is something Buddhists cannot agree on.

Malcolm wrote:
Conventionally speaking, upon which you base your case, everyone accepts he did. The fact is not in dispute. The interpretation of that fact is a different matter.

Author: Malcolm
Date: Sunday, June 19th, 2022 at 9:31 AM
Title: Re: Bad look for the Sangha

Content:

Queequeg said:

I do disagree with this whole putting Buddhism in quotation marks to insinuate that there is some difference between Dharma and the ways it is practiced. That said, the terms Buddhist/Buddhism are clumsy and conventions that I probably ought to avoid using.

Malcolm wrote:

There is an old Karmapa saw that runs to the tune of some student does this and that "Dharma" practice, goes to his teacher, who responds, that's great, but it is better to practice Dharma, etc.

Author: Malcolm

Date: Sunday, June 19th, 2022 at 9:25 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

By excommunication I mean only what the Buddha instructed as above - cease intercourse with the person.

Malcolm wrote:

This is not excommunication, and it only applied to how bhikshus relate to deviant bhikshus who gave committed one of the fourteen breaches requiring expiation. It has nothing to do with lay people. We have no authority to punish bhikshus. Not only that, but protesting at Starbucks doesn't rate.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 11:54 PM

Title: Re: Bad look for the Sangha

Content:

Malcolm wrote:

Nah. We should never be worried about what other people do unless it is directly harmful to sentient beings.

Queequeg said:

Karma is harmful to sentient beings.

Malcolm wrote:

You cannot protect people from their own karma.

The Three Jewels are not a church or an institution to defend. Those who wish to

“preserve the integrity of the Three Jewels” only need to worry about their own physical, verbal, and mental actions. We can’t really condition others to behave as we would wish, no?

Well actually, the sangha is certainly an institution that the Buddha established. The rules came later, but there certainly was a going for refuge that brought people into a certain community. One of his last instructions was on what to do when people act in a manner not in harmony with the community - excommunication. [/quote]

???

No. Where did the Buddha recommend excommunication? How could a buddha, an embodiment of compassion, excommunicate anyone?

There would need to be something to be excommunicated from - and that is the fellowship of refuge.

Losing one's status as bhikṣu does not constitute loss of refuge. The Sangha is made up of four types of persons (eight when multiplied by gender). And frankly since you are not a bhikṣu, the only thing you can do is complain to his Sangha. And likely, he is not even a bhikṣu. Even if he were, since there is no rule in Vinaya, as far as I know, stating that bhikṣus (if the guy is even a bhikṣu) are forbidden from attending PETA protests or glueing their hands to counters. I agree with you it is dumb, but, so what? Buddhists do all kinds of dumb shit I don't agree with. So your complaint would amount to nothing.

Beyond that, this person probably thinks they are doing a bodhisattva action. They likely have generated bodhicitta.

Of course we can choose to efface everything with "its empty, man", but I don't think it needs to be explained to you the fault in that. We sentient beings inescapably live in a matrix of conventions. We can deny them on the basis of emptiness, but for most of us that's nothing more than an intellectual position. An authentic insight into emptiness is something wholly different. We're not talking about that, so its not relevant here.

My point has to do with contrasting "Buddhists" who don't agree on much, with Buddhadharma, which does not depend on such conventions. There are people, Buddhists, who think that protesting at Starbucks over soy milk is entirely in line with Buddhism. You disagree. You want to excommunicate them, since this is accords with your idea of "Buddhism." But in the end, it is just a bunch of accepting and rejecting.

We go for refuge in certain conventions as an antidote to the suffering due to our entanglement in conventions. In the end, we are still left with the triratna and our responsibility to keep it alive for the future.

We cannot keep the Buddha alive, he went into parinirvana 2500 years ago. The relative renunciate Sangha is in a rapid state of decline, merely a reflection of what it once was—people try to preserve it, but the Buddha predicted it would perish. The Dharma is there to be realized even when there is no Buddha present in the world, such as now. So, the only way to keep the Three Jewels alive is in our own practice, and not by looking at the faults we perceive in other's "Buddhism."

Author: Malcolm

Date: Saturday, June 18th, 2022 at 10:18 PM

Title: Re: eye organ versus eyeball

Content:

Hazel said:

I can dig up the quote, if that is helpful.

jimmi said:

I would appreciate that. I'm very interested in Buddhist teachings that might elaborate on the functions of the body's eye and the mind's eye.

Malcolm wrote:

You can find this information in the first chapter of Vasubandhu's Abhidharmakośbhaṣya.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:58 PM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

At this point preserving the integrity of the triratna may well be futile. Doesn't mean we shouldn't try to keep it alive. imo.

Malcolm wrote:

The Three Jewels are not a church or an institution to defend. Those who wish to "preserve the integrity of the Three Jewels" only need to worry about their own physical, verbal, and mental actions. We can't really condition others to behave as we would wish, no?

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:52 PM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

Buddhist

Malcolm wrote:

Buddhists are one thing, followers of Buddhadharma another. You can't discern the latter from the former based on costumes. And it really doesn't matter what anyone thinks of Buddhists.

Queequeg said:

The old True Scotsmen thing...

It does.

Malcolm wrote:

Nah. We should never be worried about what other people do unless it is directly harmful to sentient beings. The only issue here is the superglue. The rest of it is just theater for the bored.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 8:18 PM

Title: Re: HYT Wangs

Content:

Malcolm wrote:

All this chat of commitments and recitations makes me glad to be a Dzogchen practitioner. It's exhausting even to think about.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 10:19 AM

Title: Re: Obesity epidemic

Content:

KristenM said:

I would like to follow an Ayurvedic diet but somewhere I read that tomatoes should be avoided. That's a deal breaker for me, personally.

Malcolm wrote:

There is no one Ayurvedic diet, and tomatoes are an integral part of Indian cooking.

KristenM said:

That's what I thought was always so weird about the tomato thing, they are so prevalent in Indian food.

Malcolm wrote:

Tomatoes are a bit acidic, hence pitta aggravating.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:48 AM

Title: Re: Obesity epidemic

Content:

Johnny Dangerous said:

eating a diet high in animal fats is directly linked to all sorts of problems in humans.

Malcolm wrote:

Eating a diet high in anything is likely to cause problems.

Not only this, but there is no single diet which is good for every person.

People should eat seasonally, according to their constitutional type as described in both Ayurveda and Tibetan Medicine.

KristenM said:

I would like to follow an Ayurvedic diet but somewhere I read that tomatoes should be avoided. That's a deal breaker for me, personally.

Malcolm wrote:

There is no one Ayurvedic diet, and tomatoes are an integral part of Indian cooking.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:16 AM

Title: Re: eye organ versus eyeball

Content:

Hazel said:

I had assumed that by eye organ texts meant the eyeball, but recently read that it's actually something more subtle than that.

What am I missing here?

I can dig up the quote, if that is helpful.

Malcolm wrote:

It's a patch of atoms on the back of the eyeball.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:08 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

Buddhist

Malcolm wrote:

Buddhists are one thing, followers of Buddhadharma another. You can't discern the latter from the former based on costumes. And it really doesn't matter what anyone thinks of Buddhists.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 12:26 AM

Title: Re: Obesity epidemic

Content:

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Malcolm wrote:
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Not only this, but there is no single diet which is good for every person.

People should eat seasonally, according to their constitutional type as described in both Ayurveda and Tibetan Medicine.

Author: Malcolm

Date: Friday, June 17th, 2022 at 10:25 PM

Title: Re: What exactly is a deva??

Content:

ToddGibbsop said:

I know devas were once humans and I've heard that the word deva means god. The thing is that I thought the definition of a god was supposed to be infinite and all powerful, but devas aren't all powerful and they don't live for ever. Is one not supposed to take the name translation literally and devas are actually just very powerful spirits. Please tell me your knowledge of this?

Malcolm wrote:

A sentient being who inhabits the highest part of the three realms, the upper part of the desire realm, the form realm, and the formless realm.

They are not "spirits" per se.

Author: Malcolm

Date: Friday, June 17th, 2022 at 10:16 AM

Title: Re: Bad look for the Sangha

Content:

Sādhaka said:

Well security let just them in, instead of even trying to stop them.

Malcolm wrote:

Ummmm, no.

Author: Malcolm

Date: Thursday, June 16th, 2022 at 10:33 PM

Title: Re: Bad look for the Sangha

Content:

Könchok Thrinley said:

What about monks protesting killing? Be it slaughterhouses or massacres? After all Buddha did try to protect the Shakyas by blocking the way for the army if I remember correctly. Is that not a form of a protest?

Malcolm wrote:

He didn't block them. He met them on the road and convinced them it was a bad idea and they went away. But the second time, he watched the army murder and carry off his relative into slavery.

Author: Malcolm

Date: Thursday, June 16th, 2022 at 12:35 AM

Title: Re: Non-Buddhist attending a tsok

Content:

jamesrigzin said:

He listened to the Tibetan chanting and maybe perused the English in the text... Afterwards, he commented, "man, they waste so much food!" - referring to the tsok remainder - and suggested that, according to his logic, it is hypocritical to behave in such a way i.e. environmental concerns, moral concerns.

Malcolm wrote:

Apparently, during the imperial period, the Bonpos also used to make similar complaints about the Buddhists, in addition to the fact that the Buddhist were dependent on texts!

M

Author: Malcolm

Date: Wednesday, June 15th, 2022 at 8:09 PM

Title: Re: Non-Buddhist attending a tsok

Content:

Hazel said:

Hello all!

Is there anything unwise about a non-Buddhist attending an (online) tsok? I was going to ask a friend to join me as I've been having trouble motivating myself to do anything on my own.

Malcolm wrote:

Not permitted.

Author: Malcolm
Date: Tuesday, June 14th, 2022 at 8:27 PM
Title: Re: HYT Wangs
Content:

jmlee369 said:

That particular line is part of the recitation for transmitting the tantric vows and one of the reasons six sessions is required. Hence the interpreters' assumptions that six session guru yoga is mandatory.

Malcolm wrote:

This idea isn't universal. Only the Geluk school maintains this idea.

Author: Malcolm
Date: Sunday, June 12th, 2022 at 10:19 PM
Title: Re: The Bendowa and Teachers in Zen
Content:

FiveSkandhas said:

So tell me, Zen scholars, how should we understand the Bendowa? Can it serve as a substitute for a master, as suggested by the first quote? Or is practice useless without a realized master, as later suggested in the same work?

Malcolm wrote:

Not a Zen scholar, but the first quote suggests to me that Dogen was recording how Chan was practiced as an institutional practice in China. I do not perceive a contradiction here with his later assertion in the same text generally speaking one needs a teacher.

Author: Malcolm
Date: Sunday, June 12th, 2022 at 9:03 PM
Title: Re: "Lost" and "Broken" lineages and traditions
Content:

FiveSkandhas said:

As most if not all of us are well aware, it is forbidden to learn and practice Vajrayana from texts alone (as far as I am aware) without the personal instructions of a Guru / Teacher.

Well and good.

That said, two questions I probably should know the answer to, but plead exoteric Mahayana ignorance

1) I seem to recall once reading about certain “lost lineages” or “broken lineages” in Tibetan history. Are there indeed lineages or even entire sects that have vanished?

Malcolm wrote:

Many institutional lineages have vanished, as well as many transmission lineages.

FiveSkandhas said:

2) I am aware that Jamyang Khyentse Wangpo and Jamgön Kongtrül, among others, are responsible for preserving the texts of numerous lineages that were on the brink of extinction through the Rime approach. Are there schools and traditions that have disappeared in practice and exist only in the form of texts salvaged by Rime preservation?

Malcolm wrote:

Only Transmission lineages, not institutional lineages.

FiveSkandhas said:

3) What is the general Tibetan policy, if any, to “reviving” traditions that may exist only in textual form? Is this considered acceptable?

Malcolm wrote:

There are ways to revive broken transmissions. There is not much point in reviving extinct institutions.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 6:51 PM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Soma999 said:

If commitments are too « rigid » in their forms, instead of helping you they can be felt as a burden.

Malcolm wrote:

Practice commitments are one thing, samaya another.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 6:46 AM

Title: Re: HYT Wangs

Content:

Malcolm wrote:

This already happened and it was not streamed.

Lobsang Chojor said:

The Chakrasamvara wang is in July not June, it's still on the schedule as upcoming July

8-10

Malcolm wrote:
Ok my bad

Author: Malcolm
Date: Sunday, June 12th, 2022 at 1:16 AM
Title: Re: HYT Wangs
Content:
Terma said:
Here is an update from the site of OHHDL:

"Please note that people attending the initiation are required to do the daily practice of the Luipa Chakrasamvara Sadhana (luipa dechok dakye) or at least the Triple Purification Practice (dakpa sum kyi nyeljor) of Chakrasamvara."

<https://www.dalailama.com/schedule>

No indication of this will be streamed yet, but I think it will.

Malcolm wrote:
This already happened and it was not streamed.

Author: Malcolm
Date: Saturday, June 11th, 2022 at 8:56 PM
Title: Re: HYT Wangs
Content:
Soma999 said:
Commitments should be presented beforehand so you can choose them in conscience if you can and want to take them. Otherwise it is like signing a contract without even knowing what's written in it.

Malcolm wrote:
Yes, that is how Vajrayāna is. The samayas are themselves part of samaya, so, classically speaking, students are selected on the basis of their ability to keep secrets and the secrets are not disclosed, as well as the commitments, before hand.

Author: Malcolm
Date: Saturday, June 11th, 2022 at 9:28 AM
Title: Re: Coronavirus
Content:
PeterC said:
They should also be excluded from treatment for COVID with public or private medical insurance, unless an independent doctor verifies that they have a medical condition

contraindicating vaccination.

They don't want the vaccine - that's fine, but then they pay for any costs they incur.

Archie2009 said:

What's your take on the herd of morbidly obese Americans who aren't obese because of a condition but simply became elephantine by putting too much food in their mouths?

Malcolm wrote:

This is mostly a function of food deserts in low income areas. It's not because they put too much food in their mouths, it's a function of being unable to access real food.

Author: Malcolm

Date: Saturday, June 11th, 2022 at 1:21 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Malcolm wrote:

The longest, most detailed commentary on Kalacakra was written by Lama Dampa Sonam Gyaltsen who received the Jonang tradition. He wrote more on Kalacakra than any other single subject, but no one could consider him a Jonangpa.

stong gzugs said:

The longest, most detailed commentary on Kālacakra including the Vimalaprabhā? I haven't seen this text, is it translated into English? In terms of translated verse-by-verse commentaries, the Vimalaprabhā is unfortunately quite scant in its coverage of the final, and perhaps most arcane, chapter. Mipham's Illumination of the Vajra Sun delves more deeply into it. But it would certainly be valuable to study additional commentaries.

Malcolm wrote:

It has not been translated, is in seven volumes, one volume per chapter with related material in other two volumes.

Author: Malcolm

Date: Friday, June 10th, 2022 at 11:47 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

I tend to agree more with your prior views in the other thread than your view. Yes, a beautiful Sakya instruction.

Malcolm wrote:

It shows patrimony. Also, if you read his bio, Kunga Drolchok was a Sakyapa.

https://treasuryoflives.org/biographies/view/Jetsun-Kunga-Drolchok/TBRC_p2387

When two children have the same father, we consider them to be in the same family. No?

Even Thukje Tsondru received most of his education at Sakya affiliated monasteries at the height the Sakya Hegemony.

It's fine for the Jonangpas to consider themselves an independent lineage, but the fact is that they remained closely connected with the Sakya school for much of their existence. For example, Dakchen Dorjechang realized mahamudra by practicing the six limb yoga, but no one would call him a Jonangpa. The longest, most detailed commentary on Kalacakra was written by Lama Dampa Sonam Gyaltzen who received the Jonang tradition. He wrote more on Kalacakra than any other single subject, but no one could consider him a Jonangpa.

In those days, there were a number of smaller institutions that flourished, like Zhalu, Jonang, and so on. We can say that they are this or that institution, but when we examine things more clearly, their institutional identity as independent lineages is a function of the rising power of the Gelugpas more than anything else. They were either absorbed, like Nalendra, made a deal, like Sakya, Drikung, and so on, or were suppressed like Karma Kagyu and Jonang.

Author: Malcolm

Date: Friday, June 10th, 2022 at 9:14 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Malcolm wrote:

And I'm still no clearer on where the word "kulaya" ever came into it, You never will be clearer about it. There is no early commentary on the Kun byed rgyal po that goes into a phonemic explanation of the individual syllables and diacritics of the its title. That is something we only find for the 17 tantras. The earliest complete commentary of the Kun byed rgyal po was composed in the 19th century. Longchenpa's commentary is quite short and only covers the key concepts in the text.

Shabda said:

Okay. Then all I'm wondering about now, is regarding this

"Non-Tibetan Titles

sar+b d+har+m mahA san d+hi bo d+hi tsat+t ku la ya rA dza/ (Tb)

sar+b d+har+mA mahA san ti bod+hi tsit+t ku la ya rAdza/ (Tk)

sarba d+harmā ma hA san+ti bo d+hi tsit+ta ku la ya rA dza/ (Dg)"

<https://www.thlib.org/encyclopedias/lit...at=ng/0010>

By whom and when were these Non-Tibetan titles created? Is it that they were added to

manuscripts by very modern compilers maybe in the last 200 years or do they go back to the first compilations of the canon? Are they found in original manuscripts or are they clearly recent modern additions only cited in catalog information? If the latter, for what purpose? Can we know or is it impossible to say.

Malcolm wrote:

Hard to say, but the earliest version of the kun byed rgyal po we have, the 14th century Bai ro rgyud “bum recension, lacks a Sanskrit title. Many other texts in this collection, however, have “Indic” titles.

Author: Malcolm

Date: Friday, June 10th, 2022 at 12:49 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Crazywisdom said:

What is Dzogchen linguistic theory? I've never heard of it.

Malcolm wrote:

It's rather complicated and has not really been studied by anyone other than perhaps JLA.

The concepts of how language is formed and so on, is major part of the first chapter of the commentary on the Sound Tantra, which was not in general circulation for hundreds of years.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 9:19 PM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

How old are the Indian titles given in the Nyingma Gyubum?

Malcolm wrote:

We are talking about Dzogchen tantras titles here specifically.

Shabda said:

Were they not part of the canonical information when it was first collected and organised by Ratna Lingpa (if that's right) or added later in the age of Jigme Lingpa? Or could they go back to the time of Vimalamitra?

Malcolm wrote:

The Brahmin cycle as well as the Man ngag sde tantras are all treasure texts. So, we have no evidence for them that is earlier than the late 10th century.

As I said, the the Kujn byed rgyal po is likely a Tibetan compilation which grew around the five early Dzogchen lungs translated by Vairocana.

Shabda said:

And I'm still no clearer on where the word "kulaya" ever came into it,

Malcolm wrote:

You never will be clearer about it. There is no early commentary on the Kun byed rgyal po that goes into a phonemic explanation of the individual syllables and diacritics of the its title. That is something we only find for the 17 tantras. The earliest complete commentary of the Kun byed rgyal po was composed in the 19th century. Longchenpa's commentary is quite short and only covers the key concepts in the text.

Shabda said:

འཇ་གསུམ་གྱི་

Malcolm wrote:

The source of this is the Mind Mirror of Vajrasattva (rDo rje sems dpa' snying gi me long). It cannot be ha, since ha is already present. Longchenpa, as I mentioned above, states in the Treasury of the Supreme Vehicle that the syllable འ་ is from Oḍḍiyāna language, and so not Sanskrit. This is the same text where we find the translation of the Song of the Vajra. It is unlikely this is actually Longchenpa's own translation, considering the large swaths of material he cribs from the extant commentaries on the 17 tantras. It is likely from the now lost commentaries on the Union of the Sun and Moon Tantra.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 9:24 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

Namkhai Norbu offered meanings of the terms in the Song of the Vajra, so no doubt he could, but he is no longer with us, but I wonder if there's anyone else like him today.

Malcolm wrote:

Actually that was Longchenpa who presented a translation, which ChNN promulgated. But it's not a 1:1 translation. And ChNN is the one who insists that Oddiyaneese has grammar distinct from Sanskrit.

And there is inconvenient presence of syllable འ་, which has no correlate in Sanskrit, as I mentioned above. If anything, Oddiyana language would have been a Central Asian language at the border of Iranian and Indian language spheres. Several Dzogchen

tantras and texts claim they are translated from multiple languages. How much credibility we can lend such assertions is a debate for text critical scholars. Other than texts like song of the vajra, we have almost no evidence of Oddiyana language, other than mentions of it as a language distinct from Sanskrit.

And no, there is no one alive who can offer much more than Longchenpa did. Having translated major portions of Dzogchen linguistic theory, it has no relationship to Pannini's grammar. It's quite unique.

Finally, it's entirely certain that "Indic" title of the Kun byed rgyal po is fairly modern, since the KG bears considerable evidence of being a Tibetan compilation of earlier sources, and there is no mention of it before the 11th century, though it's five core chapters are cited by Nubcheb, but it never is.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 8:19 AM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

Perhaps it means both simultaneously; great perfection and great peace at the same time.

Malcolm wrote:

I don't think. There is no commentariat evidence to support such a reading.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 4:44 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

the diversity of practices in the 108 Quintessential Instructions of the Jonang

Malcolm wrote:

The very first of these instructions, is, not surprisingly, Parting From the Four Attachments.

The status of Jonang as divorced from Sakya is a post-Taranatha situation. Prior to Gorampa, gzhan stong was quite popular in Sakya. Gelug largely got its start because of rejection of gzhan stong in Sakya with Rendawa, but this really rather late. Even well into the 16th century there was a great deal of interaction between Sakya, Zhalu, and Jonang.

Things became stratified under the Ganden Phodrang.

Institutions and lineages are actually distinct.

stong gzugs said:

As far as I know, only 2 of the 17 lineages are clearly Sakya: the lineage from Ga Lotsāwa to Sachen Kunga Nyingpo and the lineage from Śākyaśrībhadrā to Sakya Paṇḍita. Do you know otherwise?

Malcolm wrote:

Kilaya, Hevajra, the three lineages of Cakrasamvara, etc., in Jonang are all from Sakya. Most of the tantric lineages in Jonang are from Sakya, other than the Shangpa Kagyu stuff.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 1:06 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

The Jonang were actually recognized as an independent fifth school of Tibetan Buddhism <https://www.phayul.com/2011/09/28/30077/>, presided over by HHDL. This recognition on paper has not necessarily come with equal representation in practice and led to some

https://webcache.googleusercontent.com/search?q=cache:mUpwtA9Pi7YJ:tibetanbuddhistencyclopedia.com/en/index.php%3Ftitle%3DJonang_Buddhist_tradition+&cd=1&hl=en&ct=clnk&gl=us.

The notion that the Jonang are an offshoot of the Sakya is a notion held by some Sakyapas, but no Jonangpas. It is worth noting that the Jonang were founded by Kunpang Tukje Tsondu who brought together 17 distinct lineages of Kālacakra ṣaḍaṅgayoga, creating a new practice tradition, and that subsequent developments by Dölpopa Shérab Gyeltsen created a completely new dharma language (chos skad) and doxography. In this way, it is hard to describe either the practice or the theory of the Jonang as anything except independent and original.

Freddie B. said:

Thanks for weighing in here. Whereas it is true that Dolpopa Sherab Gyeltsen came from Sakya (wasn't he Abbott?), And when he went to the Jomanang valley, the Jonang Lineage had already existed I believe. So the lineage was not created by Dolpopa.

In fact, some of the main figures of the Sakya lineage at that time were at odds with Dolpopa including Butön Rinchen Drup. So at the very least the thought of being a Sakya sub-school probably ended at that point.

Malcolm wrote:

The fact of the matter is that many Sakya Lamas were abbots of Jonang, like Dagchen Dorje Chang's uncle and so on. The relationship with the Khon and Jonang was actually extremely close and continued with Ngorpas.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 10:00 PM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

1. kulayarāja

Malcolm wrote:

Your first clue that this is not Sanskrit is mahāsanti. There is no word "santi" in Sanskrit. And in the Bairo rgyud 'bum, we find santimahā. Some hold this is evidence of Oḍḍiyanese syntax, where, like Tibetan, the adjective is placed after the noun it modifies. Raja (cognate of rex) is likely a loan word from Sanskrit.

Kulaya is translating kun byed, but there is no way to derive any Sanskrit word that resembles this. Hence, not Sanskrit. The Sanskrit would be something like sarvakāraṇa.

Shabda said:

2. bodhicitta

3. svayambhūjñāna

Malcolm wrote:

These are ok, since they are attested in Mahāvyutpatti

Shabda said:

4. śrutiśāstradharmādarśa

Malcolm wrote:

Unlikely, this is bka' yi 'grel. Bka' is vacana and 'grel is vivarana/vṛtti.

Shabda said:

5. prakṛtārthayāna

Malcolm wrote:

Unlikely, snying po is most like sāra, hence arthasāra for snying po don.

Shabda said:

6. darśanādarśa

Malcolm wrote:

Maybe, though dṛṣṭi is more likely, lta ba'i me long.

Shabda said:

7. jīnamāṭṛ

Malcolm wrote:
Ok, attested.

Shabda said:
8. tantrarāja

Malcolm wrote:
Attested.

Author: Malcolm
Date: Wednesday, June 8th, 2022 at 8:13 PM
Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra
Content:
Shabda said:
Sir (above), thank you for your helpful thoughts.

You know, that's probably why I'm not very happy with 4, 5 and 6. I know the Tibetan text can be read online and in print but lacking the skill in reading Tibetan especially in Tibetan font it would likely take days to decipher.

So if anyone happens to know what the Tibetan text reads, then I'd be so grateful.

By the way, is it really in the style of Don Quixote to want to know the Tibetan of these names? Which is, after all, what I'm interested in. If someone then wants to make Sanskrit-windmills out of them, why, what harm could really come? At worst, one gets more familiar with the Tibetan language.

Malcolm wrote:
I can provide those for you. I assume you are using the horrendously bad Dargye translation.

Author: Malcolm
Date: Wednesday, June 8th, 2022 at 8:01 PM
Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra
Content:

Malcolm wrote:
Simple answer, the title is not Sanskrit.

Shabda said:
Although reductionist explanations can be useful at times, I fear in truth, with due

respect, it's not that simple, nor is that an accurate statement. In fact, the title as reported by Tarthang Tulku in his edition of the Derge Catalog (Dharma, 1980) reads:

Sarvadharmamahāsāntibodhicittakulārāja

Which is, contrary to some claims, a Sanskrit title, the exact same language as every other Indian title of all texts of the Derge (and similar) Tibetan canon(s), including those of the Ancient Tantra section. If that title is not Sanskrit, then you'll agree there is no such thing as a Sanskrit title anywhere! So it's interesting that Tarthang Tulku chose to report the title with that exact spelling, which reads "The King of the Family of Bodhicitta that is the Great Peace or Pacification of All Phenomena".

So the question remains, is the word "kulaya" extrapolated from "kula" in the same way as "kilaya" was from "kila"? Did Tarthang Tulku restore it to its original form? And, why did the Tibetan translation (kunbyed) differ so much from the Indian for that term (kulaya), the two having nothing in common at all?

Malcolm wrote:

The title is a backtranslation. If you compare the titles in various versions of rnying ma rgyud “bum, you find wide discrepancies. The Derge version has replaced many of the earlier “Indic” titles found in the Tshams brag reskin with back translations. The problem is that the often unintelligible Indic language version found in the latter collection is the one commented upon syllable by syllable. So, you really cannot trust the “Sanskrit” of these titles when examining them from the Derge version of the Nyingma canon.

In any case, Dzogchen tantras are held to have been given in Oddiyana language, not Sanskrit. As Longchenpa points out, the ṛ syllable does not exist in Sanskrit, but according to him, does exist in the language of Oddiyana.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 10:19 AM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Konchog1 said:

I don't believe HHDL's empowerment is going to be online.

<https://www.dalailama.com/schedule>

Lobsang Chojor said:

They don't update the livestream until the next event has passed. Given in the past Tadrin Yangsang was given online and Gyalwa Gyatso will be, it's likely Chakrasamvara will be too.

zerwe said:

Yes, if my memory serves me correctly he gave Vajrabhairava in Jan. 2018? It was streamed. So, I don't see why Chakrasamvara would not be.

Shaun

Malcolm wrote:

Doesn't seem to be.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 9:49 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

The Jonang were actually recognized as an independent fifth school of Tibetan Buddhism <https://www.phayul.com/2011/09/28/30077/>, presided over by HHDL. This recognition on paper has not necessarily come with equal representation in practice and led to some

https://webcache.googleusercontent.com/search?q=cache:mUpwtA9Pi7YJ:tibetanbuddhistencyclopedia.com/en/index.php%3Ftitle%3DJonang_Buddhist_tradition+&cd=1&hl=en&ct=clnk&gl=us.

The notion that the Jonang are an offshoot of the Sakya is a notion held by some Sakyapas, but no Jonangpas. It is worth noting that the Jonang were founded by Kunpang Tukje Tsondu who brought together 17 distinct lineages of Kālacakra ṣaḍaṅgayoga, creating a new practice tradition, and that subsequent developments by Dölpopa Shérab Gyeltsen created a completely new dharma language (chos skad) and doxography. In this way, it is hard to describe either the practice or the theory of the Jonang as anything except independent and original.

Malcolm wrote:

The bulk of the lineages in Jonang are from Sakya. The relationship between Kunpang and Sakya is well known. Dolpopa largely received his training at Sakya. There is no doubt that like Geluk, Jonang owes a great debt to Sakya. To state that in its earliest days Jonang was a Sakya subschool is accurate.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:31 AM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

Dear Sirs

Does anyone happen to know the Tibetan names of the 8 epithets of Samantabhadra/Kunbyed rGyalpo listed near the end of Chapter 84, the final chapter of

the Sutra of the All-Creating King ? The reason is I'm curious to reconstruct these names into Sanskrit. So far based on the two English translations, the names would be something like

1. kulayarāja
2. bodhicitta
3. svayambhūjñāna
4. śrutiśāstradharmādarśa
5. prakṛtārthayāna
6. darśanādarśa
7. jīnamāṭṛ
8. tantrarāja

But I'm not very happy with 4, 5 and 6. I know the Tibetan text can be read online and in print but lacking the skill in reading Tibetan especially in Tibetan font it would likely take days to decipher.

So if anyone happens to know then I'd be so grateful.

Malcolm wrote:

Since the text wasn't composed in Sanskrit, your attempt is quixotic.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:08 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

Dear Sirs

The word "kulaya" in the Indian title of the Kunbyed rGyalpo Sutra/Tantra is very mysterious it seems to me. It isn't a real Sanskrit word nor it appears to be a word from any other language. There is the Sanskrit word "kulāya" which mainly means "nest", but that doesn't seem to fit the context. Besides, they are different words with different spellings. The Tibetan translation offers no clues since "kulaya" is translated "kunbyed" or "all-creating" which is nothing related to "kulaya" but would instead in Sanskrit be "sarvakṛti" or "sarvakara" or something like that. Could it be that the underlying word is actually "kula", "[Buddha]-family", and that it has been extrapolated in "kulaya" in the same way that "kīla" becomes "kīlaya" for no obvious reason? Kula/kulaya....kīla/kīlaya. This way, the Indian/Sanskrit name of the deity would be:

bodhicittakularāja

rather than:

bodhicittakulayarāja

This way, the name could be understood to mean "the King of the Family of Bodhicitta" which would be another way of saying the king of the 5 Buddha families or kulas; since the Bodhicittavajra family is sometimes called the 6th Buddha family that rules the main 5 ones.

Malcolm wrote:

Simple answer, the title is not Sanskrit.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 4:22 AM

Title: Re: What qualifies as a [complete] path?

Content:

cyril said:

Wouldn't the three abidings in fire, sound and end of the sound be the equivalent of the dzogrim? I mean not in terms of praxis but in terms of end result?

Malcolm wrote:

No.

cyril said:

"Buddhaguhya's commentary says: [...] Therefore, it is said that if one has meditated on the end of sound - the nature of which is the element of superior qualities (dharmadhatu) - liberation is bestowed".

- Deity Yoga in Action and performance tantra by HH the Dalai Lama, chapter 8

What kind of liberation was Buddhaguhya referring to?

Malcolm wrote:

If you examine that book carefully, you will discover that in the opinion of Tsongkhapa, kriya can extend one's life for a very long time, enabling one to attain buddhahood, but not directly through the practice itself.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 3:27 AM

Title: Re: What qualifies as a [complete] path?

Content:

Malcolm wrote:

It is because there is not even a hint of completion stage in kriya.

cyril said:

Wouldn't the three abidings in fire, sound and end of the sound be the equivalent of the

dzogrim? I mean not in terms of praxis but in terms of end result?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:15 AM

Title: Re: Music time

Content:

reiun said:

Too bad if Baker and Bruce get guilted by association.

Malcolm wrote:

Hypocrite.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:10 AM

Title: Re: The own basic sense about masturbation as misconduct

Content:

Sādhaka said:

And, if anyone wants to say that the two are the same, well then they don't have direct experience of the difference between the energetic exchange that happens with sex vs masturbation

Malcolm wrote:

The only thing specified in the texts is ejaculation, not the manner of ejaculation.

Energetic exchange is a bunch of new age woo woo invented by Western fantasists who've confused Taoist concepts with Buddhist yoga.

I have translated literally dozens of texts on karmamudra, not one of them mentions anything like "energy exchange."

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:07 AM

Title: Re: What qualifies as a [complete] path?

Content:

Malcolm wrote:

Generally, kriya tantra is not a completely path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows on to live an incredibly long life....

Sādhaka said:

Is this partly attributed to its incorporation of regular fasting, and also the Sattvic diet and Brahmacharya aspects?

Malcolm wrote:

Not really. It is because there is not even a hint of completion stage in kriya.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 9:29 PM

Title: Re: Only pure knowing is true, isn't it?

Content:

PeterC said:

Define "pure", "knowing" and "true" and perhaps we can offer an opinion.

xjh2021 said:

pure ~ without object

knowing~ awarebess

true not false

Malcolm wrote:

No, even this is not "true" since it is not established in any form at all.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 9:24 PM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

PadmaVonSamba said:

A.V. is all about resolving that difference, and his claim seems to be that ultimately, Buddhism is too.

Malcolm wrote:

We don't care about that difference, and we Madhyamakas accept it.

PadmaVonSamba said:

While it may be that A.V. regards this awareness, experienced by each individual being, as inseparable from one all-encompassing consciousness (as individual drops of water are inseparable from the ocean once combined) I don't think that was his point in this video.

Malcolm wrote:

Of course it was, he spend a lot of time explaining why the seven-fold deconstruction of a chariot was inapplicable to Advaita, because everything is made of one monadic substance that he labels "consciousness," thereby proving he missed the point utterly.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 8:48 PM

Title: Re: Music time

Content:

Malcolm wrote:

Thought you were woke, I can't believe you are posting this racist bastard's music (Clapton).

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 7:25 PM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

Thank you! A follow up:

Does this mean that all carya level practices and up qualify as such or should distinctions still be made even at that level?

Malcolm wrote:

Distinctions must be made even in HYT. Some deities are just activity deities.

Chenda said:

What of Māricī, specifically the one usually given out by Sakya lamas? I remember hearing that the one the 41ST gave was of the carya class, so I'm assuming the one given by the 43ST (from the Ocean of Sadhanas; three faces: gold, red, and a boar) is of the same classification.

Malcolm wrote:

It's an activity deity.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 6:53 PM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

That means bön deities count as buddhas?

Malcolm wrote:

Not even all Buddhist deities count as Buddhist for all Buddhists.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 10:44 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

I think among most Buddhists and most Vajrayana practitioners, it is accepted that these tantras were expounded by emanations of the Buddha (ie. Vajradhara),

Malcolm wrote:

You have it exactly backward. Shakyamuni Buddha is the emanation, not Vajradhara.

Cakrasamvara, for example, was never taught by Shakyamuni. Nor were the Dzogchen tantras. Nor was Guhyasamaja.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 10:04 AM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

I have been reading old threads in the forum and I noticed that there were instances of certain deities being said to be "not a path", which I'm assuming means not a complete path to liberation. One such mentioned is Mahāmāyūrī because her practice is for temporary benefits.

The HYT practices are a given, such as Chakrasamvara, Hevajra, etc., and I'm more interested in deities that one might consider "of the lower tantras" instead.

In line with that, how do we determine if the practice of a deity is a [complete] path? What of Māricī or Vasudhārā, for example, both of whom, at least on the surface, practiced for temporary benefits as well?

Thank you in advance.

Malcolm wrote:

Mañjuśrī, Avalokiteśvara, Vajrapāṇī all have complete paths. Generally, kriya tantra is not a complete path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows one to live an incredibly long life enabling one to complete path of the perfections in a single lifetime. Complete paths in Vajrayāna really begin with Carya Tantra.

Chenda said:

Thank you! A follow up:

Does this mean that all carya level practices and up qualify as such or should

distinctions still be made even at that level?

Malcolm wrote:

Distinctions must be made even in HYT. Some deities are just activity deities.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 9:02 AM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Malcolm wrote:

HH Dalai Lama will be giving it beginning tomorrow night, 10:30 EDT.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 6:49 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

But again, Buddhism is the teachings of the historical Buddha Shakyamuni, so I think if the teachings and texts in a lineage are not coming down from this lineage, can we still say it is Buddhist?

Malcolm wrote:

This is just Indophilia.

Amitabha is not from India. Is Amitabha devotion Buddhist?

Most Bon practices have absolute corollaries in Buddhism, to the point that it is absurd to claim Bonpos are not Buddhist.

You have not studied Bon Prajñāpāramita, Logic, Abhidharma, etc. I have. Bon is just as Buddhist as Gelug.

Freddie B. said:

I see. I certainly do not question your scholarly knowledge, and yes I have not studied all these topics in depth, especially from the Bon standpoint.

Is lineage not an important thing anymore? I thought that the four (or five) schools of Tibetan Buddhism trace their lineage back to the historical Buddha, but the Bonpo's do not, but maybe I am mistaken.

Anyways, way off topic.

Malcolm wrote:

If it walks like a duck...

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 5:33 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

Can you say in like two sentences why Bonpos of for example Menri are buddhists? And why is it ok to order Hindu pujas?

Malcolm wrote:

They accept Śākyamuni Buddha as a valid refuge.

Freddie B. said:

I really didn't know this. I thought they attributed their teachings to shenrab Miwoche? Then I may stand corrected.

Malcolm wrote:

They do attribute the origin of their teachings to Shenrab. They also accept Śākyamuni Buddha as a valid refuge. The word for Buddha in Bon is sangs rgyas. The word for Buddha in Gelug is sangs rgyas.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 5:29 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

But again, Buddhism is the teachings of the historical Buddha Shakyamuni, so I think if the teachings and texts in a lineage are not coming down from this lineage, can we still say it is Buddhist?

Malcolm wrote:

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Author: Malcolm

Date: Tuesday, June 7th, 2022 at 4:39 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Konchog1 said:

It depends on who you ask.

-Great Treatise of the Stages of the Path eng. v1 pg. 202 tib. pg. 153

Malcolm wrote:

Tsongkhapa, despite his many positive qualities, like many Tibetans, was quite ignorant of Bon.

Toenail said:

Can you say in like two sentences why Bonpos of for example Menri are buddhists? And why is it ok to order Hindu pujas?

Malcolm wrote:

They accept Śākyamuni Buddha as a valid refuge.

According to Ngorchen, who is even more conservative than Tsongkhapa, it is acceptable to practice Hindu Tantras for worldly benefits.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 4:21 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Konchog1 said:

It depends on who you ask.

Whatever activity you engage in, and whatever your purpose, rely on and do that which accords with the three jewels, such as making offerings to them. But never do that which does not accord with the three jewels, such as relying on the Bon religion. Always entrust yourself to the three jewels.

-Great Treatise of the Stages of the Path eng. v1 pg. 202 tib. pg. 153

Malcolm wrote:

Tsongkhapa, despite his many positive qualities, like many Tibetans, was quite ignorant of Bon.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 3:53 AM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

I have been reading old threads in the forum and I noticed that there were instances of certain deities being said to be "not a path", which I'm assuming means not a complete path to liberation. One such mentioned is Mahāmāyūrī because her practice is for temporary benefits.

The HYT practices are a given, such as Chakrasamvara, Hevajra, etc., and I'm more interested in deities that one might consider "of the lower tantras" instead.

In line with that, how do we determine if the practice of a deity is a [complete] path? What of Māricī or Vasudhārā, for example, both of whom, at least on the surface, practiced for temporary benefits as well?

Thank you in advance.

Malcolm wrote:

Mañjuśrī, Avalokiteśvara, Vajrapaṇī all have complete paths. Generally, kriya tantra is not a completely path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows one to live an incredibly long life enabling one to complete path of the perfections in a single lifetime. Complete paths in Vajrayāna really begin with Caryā Tantra.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 3:50 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

Is ordering a bonpo puja in one of the Bon monasteries breakage of buddhist refuge?

Malcolm wrote:

Nope, neither is ordering a Hindu Puja. But Bonpos are Buddhists (sang rgyas pa rnam), so there is even less of an issue.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 12:33 AM

Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?

Content:

gelukman said:

Thanks. Are these lengthy sadhanas? Two months is pretty long time for this?

Rinchen Terdzo that have like 700 sadhanas can be given 2-3 months time.

Malcolm wrote:

Not so much. The time factor is the lung. Not the wangs.

Author: Malcolm

Date: Monday, June 6th, 2022 at 11:05 PM

Title: Re: What are you watching? Any good?

Content:

PeterC said:

And, they succeeded.

Malcolm wrote:

Admirably so, and inventive too. Who thinks this stuff up?

PeterC said:

That series really does know how to walk the line between funny and sick. The whale episode was my favorite, but almost every major character they kill dies in an interesting and usually disgusting way.

Malcolm wrote:

And Hugh always gets covered in something foul.

Author: Malcolm

Date: Monday, June 6th, 2022 at 10:33 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

Well, the Gelugpa's are a different case, with Tsongkhapa having important teachers from all lineages (even Jonangpa I believe- most likely teachings on Kalachakra and the Six Vajra Yogas), plus a great deal of influence directly from the Kadampas.

On the second point, I think it is still a mystery whether or not to consider Bon a "Buddhist" school per say. So I would say there are five schools of Tibetan Buddhism plus the Bon tradition.

PeterC said:

The question of whether Bon is "Buddhist" reflects I think a general lack of understanding of the Bon canon. If you spend a little time looking at it, it's obvious that it's the same Dharma.

Freddie B. said:

Might have to agree to disagree on this one. Might be "the same Dharma" as you put it,

but by definition I think to be considered Buddhist, one's teaching should come from the Buddha, which was Shakyamuni from India, no?

Malcolm wrote:

"A rose by any other name would smell as sweet."

--Shakespeare

Author: Malcolm

Date: Monday, June 6th, 2022 at 10:20 PM

Title: Re: What are you watching? Any good?

Content:

PeterC said:

And, they succeeded.

Malcolm wrote:

Admirably so, and inventive too. Who thinks this stuff up?

Author: Malcolm

Date: Monday, June 6th, 2022 at 10:17 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Kim O'Hara said:

We therefore can't condone or cover up any sexual misbehaviour which falls too far outside community expectations, even if it falls within the norms of our religious tradition.

We could, in fact, see the string of abuse scandals as a long-running series of skirmishes or negotiations between the two sets of standards.

And it seems to me that discussions like this one could help us work out where the borders of acceptable behaviours, and acceptable responses to unacceptable behaviours, might lie.

Malcolm wrote:

I already pointed out a number of red flags for whether a teacher was behaving inappropriately. Unfortunately, the assumption is that this is all one way, and it isn't. Patrons, who by all measure are students, for example, exert enormous influence in Tibetan Buddhist centers, and elsewhere. The possibility for misconduct among them is enormous, including making advances on men and women in centers, financial leverage, and so on.

These discussions are endless because they are not evidence-based. They are values-based, and therefore political issues, rather than ethical issues, 90% of the time.

For example, for years the faculty at Smith College was not to have any kind of relationship with anyone in the student body. The student body objected, feeling infantilized, and the policy was revised so that one was only forbidden to have a relationship with a student currently studying in one's course.

Pedophilia is so far outside of this discussion as to be absurd. The Buddha himself prohibited it, though at the time, the definition of "child" was considerably more limited. But even 150 years ago in our own culture, 13 year old minors were basically adults, now children by all definitions. Our concept of minors as "children" dates from the early 20th century, with adoption of child labor laws.

In the United States, there is no consistent law about ordained ministers pursuing romantic partners among their constituents. In some states there is no law about it, in some states it is illegal. But the key word here is "ordained." To be ordained means to be recognized by a professional body. But separation of church and state in this country, the USA, precludes forcing any religion to only have "professional" ministers. One cannot force a Dharma center's teacher or an itinerant teacher to be "qualified." All the state can do is refuse to give such people license to officiate at weddings and funerals, which are recognized civil procedures.

Therefore, Dharma centers are on their own in this regard, and can only agree to codes of ethics that, frankly, are barely enforceable. We see examples of people violating these codes, moving on, and then doing it again elsewhere. This indicates to me that the problem is not power differentials, but womanizing. And if one is to argue that womanizing is only possible because of some imputed power differential in a dharma center, I have news for you. Unless that dharma organization is set up as an educational institution, and therefore subject to civil codes, it has nothing that can be withheld from a student. No degree, no honors, etc. A power differential is predicated on a carrot and a stick. The carrot is a reward such as raise, promotion, grade and and so on. The stick is the sexual favor.

Now, I can certainly imagine some young, naive person imagining that their liberation (the carrot) might depend on granting some sexual favor (the stick) to the lama, which is why I identify relationships with new students as a possible issue. But really, people need to grow up. Liberation, in Buddhism, never comes from someone else. It cannot be given to you even by the Buddha. The worse someone can do is say, "If you won't screw me, I won't teach you." I imagine that this could be devastating to someone, but most of the women I know who were propositioned by lamas when they were new in the Dharma were grossed out.

Actually, the worst offenders in the Dharma scene are not teachers, but rather Senior Students, who trade on their affiliation with Lama so and so, etc., and their position in a given Dharma center (chant leader, etc.) etc., proposition new women who show up. But no one ever discusses this at all, crickets.

Anyway, more fuel on the fire.

Author: Malcolm

Date: Monday, June 6th, 2022 at 9:40 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

Greetings,

The Jonang lineage is alive and well in Tibet and with a monastery in India as well. This lineage survived the cultural revolution.

I am curious as to why they normally speak of only 4 schools of Tibetan Buddhism. Is it because the Jonangpa's were a little more remote, is it due to the view the Jonangpa's hold on Zhentong Madyamika, or is it political? Perhaps maybe a combination of the three?

Sometimes it is odd to think about it, when you hear "the four schools of Tibetan Buddhism."

Any thoughts?

Malcolm wrote:

Jonang is considered a sub school of Sakya, though the Jonangas don't see it that way. But they are an offshoot, historically speaking.

PeterC said:

And...the Gelugpas?

On a more serious note - the odd thing about saying there are four schools is the omission of the Bonpos.

Malcolm wrote:

Also the Gelugpas are an offshoot of Sakya, most definitely.

Author: Malcolm

Date: Monday, June 6th, 2022 at 7:30 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

Greetings,

The Jonang lineage is alive and well in Tibet and with a monastery in India as well. This

lineage survived the cultural revolution.

I am curious as to why they normally speak of only 4 schools of Tibetan Buddhism. Is it because the Jonangpa's were a little more remote, is it due to the view the Jonangpa's hold on Zhentong Madyamika, or is it political? Perhaps maybe a combination of the three?

Sometimes it is odd to think about it, when you hear "the four schools of Tibetan Buddhism."

Any thoughts?

Malcolm wrote:

Jonang is considered a sub school of Sakya, though the Jonangoas don't see it that way. But they are an offshoot, historically speaking.

Author: Malcolm

Date: Monday, June 6th, 2022 at 5:03 AM

Title: Re: Mewa and mantra

Content:

Könchok Thrinley said:

Hi,

I have been just very lightly looking at tibetan astrology and I am interested in what the connection between the birth mewa and its associated mantra is. How should one use the information? If has birth mewa 1 does it mean mani mantra would help overcome obstacles or is best for achieving realization? What is the logic behind it?

Thank you in advance Malcolm if you answer.

Malcolm wrote:

Not sure where you are pulling this info from. Source?

Könchok Thrinley said:

Sites like this <https://www.tibastro.eu/Mewa/BirthMewa/0>

Then also Phub Dorji Wang who is usually quite reliable:

<https://phubdorjiwang.blogspot.com/2021/09/individual-characteristics-based-on.html>

And then in general it makes rounds in some groups I follow every now and then.

Malcolm wrote:

OK. These indications do not included mantras in the Tibetan texts, it is just an elaboration on changeable mewas which are calculated for the deceased to ascertain the kind of statue one should have sponsored for them.

Author: Malcolm

Date: Monday, June 6th, 2022 at 2:18 AM

Title: Re: Mewa and mantra

Content:

Könchok Thrinley said:

Hi,

I have been just very lightly looking at tibetan astrology and I am interested in what the connection between the birth mewa and its associated mantra is. How should one use the information? If has birth mewa 1 does it mean mani mantra would help overcome obstacles or is best for achieving realization? What is the logic behind it?

Thank you in advance Malcolm if you answer.

Malcolm wrote:

Not sure where you are pulling this info from. Source?

Author: Malcolm

Date: Sunday, June 5th, 2022 at 9:21 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Kim O'Hara said:

It seems to me that some Buddhist groups do fit the 'community education' model very well...

Malcolm wrote:

Some, but not all. Many are informal gatherings, not nonprofits, not registered churches, etc.

Codes of ethics are often false blankets, but in the woke world, they are clung to like clumps of grass on a river bank. The Buddha's own recommendations for sexual misconduct with respect to partners is sufficient in most cases: don't sleep with minors, don't sleep with other people's spouses, etc.

For example, I met a Bhutanese man once, who could not understand why he could not have two female partners at the same time in the USA. Why? His father had two wives and he had two moms.

In the end, people just need to be adults, and take responsibility for their own choices. That is the best solution. If someone sleeps with Lama so and so and finds out that it is not working out, then move on. Your spiritual life does not depend on someone else, it depends on you.

Tibetan Buddhist teachers are not therapists, counsellors, social workers, doctors, etc. They principally act as instructors in liturgy and Buddhist praxis in various lineages.

Most people will never have an opportunity to spend any facetime with their guru, from whom they receive empowerments and so on. They will mostly interact with center heads and senior students. How such places work things out with respect to this issue is up to them.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 8:57 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

dharmafirststeps said:

I'm not sure we can apply Western cultural values for professional settings to a sangha.

Correct me if I'm wrong, but doesn't the Tibetan tradition say that Vajrayana practitioners should only have relationships with those they share samaya with?

Malcolm wrote:

Generally, yes. It's rather discouraged to date "outside of the fold." Even where this is the case (partner outside the Vajrayāna Dharma), that partner must be supportive of one's practice, or minimum, indifferent to it.

dharmafirststeps said:

So if their tradition says they should limit their relationships to those who share samaya, and culturally we say they can't date people who share samaya unless the person is of an equivalent level of respect/authority/power, well... it seems lay teachers may as well all just become monks and nuns at that point.

Malcolm wrote:

Culturally, we say lots of things. This whole thread started in the Tibetan Buddhist forum. Culturally, we are different than IMS, etc.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 11:52 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

The Boys season three. Gross, but hilarious.

Arnoud said:

Good to know it's out. First season was great. Second one less so. Hopefully the third one won't disappoint too much.

Malcolm wrote:
It won't.

Author: Malcolm
Date: Sunday, June 5th, 2022 at 11:36 AM
Title: Re: What are you watching? Any good?
Content:
Malcolm wrote:
The Boys season three. Gross, but hilarious.

Author: Malcolm
Date: Sunday, June 5th, 2022 at 6:04 AM
Title: Re: Appropriateness of sexual relationship Dharmateacher/Student
Content:

reiun said:
Buddhist teacher patriarchy has been an obvious contemporary problem.

Malcolm wrote:
One cannot draw an inference from a generality to a particular. One cannot state that every romantic relationship between a Buddhist teacher and his or her student is predicated on patriarchy and exploitation.

reiun said:
The sex part is not appropriate in the opinion of many Buddhist groups, in part because it violates that trust.

Malcolm wrote:
Sex is messy, and many people are not mature about it, both teachers and students.

As for your claim it violates "trust," this is again not a quantifiable absolute. In Tibetan Buddhism, sexual pleasure is not something to be avoided. Many people, women as well as men, are attracted to Tibetan Buddhism precisely because this is so. Tangentially are many women attending so-called "tantric retreats" because they have romantic ideas about sacred sexuality and so on. Many of them wind up sleeping with the so-called instructors, and quite intentionally.

However, in Tibetan Buddhism, while sexual pleasure is not something to avoid, so-called sexual yogas are not fun, they are laborious, systematic, time-consuming, and frankly, not very erotic. In any case, they are only for young people between 16-26. So, it's a bunch of baloney that this violates "trust." It might very well do so in Vipassana and Zen, etc. Tibetan Buddhism is a different animal. If you had not noticed, this is where this OP is found.

The real issue in Buddhism is that many people think somehow their teacher is enlightened, when this is obviously not the case 99 percent of the time in every school. The real problem is Buddhist puffery about "enlightened masters" and naive romantics who believe in such things.

If a Buddhist teacher wants to have a romantic relationship with a student, this axiomatic proof that person is very unlikely to be a liberated person, no matter how eloquent they may sound or how still or long they may be able to sit.

The real problem is the naivety that people carry when they begin to study and practice. All the problematic situations I have seen is where the teacher allows students to think they are enlightened. If there is a problem, it is Buddhist marketing that preys on the naive. The problem is not sex. The problem is expectations. If someone pretends to be enlightened and then goes out and seduces a student based on that premise, this is abusive. But if two people happen to fall in love, one a teacher and the other a student, or even if they just want to use each other for sex (mutually), I have zero problem with this and I think everyone should mind their own business. Of course, if they are a monastic, they should know better, period.

Frankly, I think the way some buddhists react to this phenomena of teachers having romantic relations with students as if it is always bad is as immature as it is infantilizing. People really need to grow up and take responsibility for their own actions.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 5:09 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

That would be true only if there was no inherent power differential.

Malcolm wrote:

There is no objective evidence for an inherent anything.

reiun said:

That would be the patriarchal opinion.

Malcolm wrote:

No, that would be Buddhist opinion, which rejects inherency. There is no doubt Buddhism like every other religion in the world emerged from a patriarchal matrix. But that is completely besides the point. If you go down that road, you will then wind up with the conclusion that all sexual relationships involve a power differential, and in that case, all women are victims when they decide they are unhappy with this or that man. This might square with Andrea Dworkin-style feminism (all sex is rape), but it is facially

absurd.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 3:21 AM

Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?

Content:

zerwe said:

The link for a list of the works contained doesn't work.

Does anyone else know or have further details?

Shaun

Malcolm wrote:

It is 14 volumes of Jenangs and blessings (so it requires an HYT initiation to start with, usually Hevajra) from Sakya, Kagyu, Kadampa and Nyingma, collected by Khyentse Wangpo.

mKhyen brtse'i dbang po, and Ngor pa dpon slob blo gter dbang po, editors. sGrub thabs kun btus (glog klad par ma). Sachen International, Guru Lama, 2002. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1KG17189. [BDRC bdr:MW1KG17189]

You can scan the outline.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 3:16 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

A sexual relationship is never appropriate between teachers and current students.

Malcolm wrote:

That is IMS's trip. It is not universally applicable. If that is how they want to run their community, I have no issue with it, as long as they aren't running around making up rules for Tibetan Buddhists.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 12:51 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

Wherever on this globe, there is always much space for marginalizing the issue and shaming the person who has been hurt in first place.

Malcolm wrote:

It is always assumed that the (male) teacher is never hurt in these circumstances. This is quite a narrow-minded view. Human relationships are complicated.

Ayu said:

But what's your advice for the OP - how should a center / a community deal with it in general?

Malcolm wrote:

Ascertain whether the relationship meets the threshold to be considered abusive.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:35 PM

Title: Re: Is this year obstacle for sheep?

Content:

Toenail said:

Is tiger year bad for sheep? Is it the seventh year from the birth sign? I don't know how to count correctly.

Malcolm wrote:

Monkey. This is the offside seven.

Toenail said:

Thank you. I still don't understand the system. I thought offside seven meant the seventh year from the birth sign. Which would be tiger, no? Monkey comes right after sheep year?

Malcolm wrote:

Correct. (1) tiger (2) rabbit (3) dragon (4) snake (5) horse (6) sheep (7) monkey. Monkey is the enemy of tiger, since the life element of tiger is male wood, and the life element of money is male metal.

For sheep is it ox: (1) sheep (2) monkey (3) bird (4) dog (5) pig (6) mouse (7) ox.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:31 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

I read this as : if the consort does not feel to be benefited by this sexual consensus...

Malcolm wrote:

Consensual sex is consensual sex. It doesn't always work out as planned.

Unless a clear and evident pattern of abuse can be shown, it's no one's business. "It was a mistake" is not a valid reason to pillory someone.

Ayu said:

I think, I didn't suggest to pillory anybody. Please note, that this whole thread is not about pillorying anybody. That is important for staying on topic.

Mingyur Rinpoches advice (my post above) is really helpful and wise. To me it shows that a teacher-student-relationship (in a hopefully aware environment) cannot be equaled to any usual relationship between common ignorant people.

Malcolm wrote:

Sure it can. Most teachers are common ignorant people (95+%) with varying levels of Buddhist education.

Ayu said:

It cannot be reduced to "consent in first place and therefore everything is fine". This kind of argument ignores the psychic damage that can possibly follow after such a confusing incident. The psychic condition of the woman after this incident has to be respected.

Malcolm wrote:

Only if the woman in question is suffering from the delusion that her teacher is an enlightened being, or if the teacher encourages such an idea.

Ayu said:

There's nothing wrong with showing some empathy even after the consensual act turned out to be a misunderstanding. Yes, this can happen, and it happens all the time. This is no crime.
But I think, as well it's no crime to talk about it openly, if one feels hurt.

Malcolm wrote:

Of course there is no harm talking these things through.

What would signs of abuse of a sangha look like? The teacher has serial or multiple relationships with students. The teacher claims spiritual benefit for the student in such a relationship. The student is required to keep the relationship secret under threat of "samaya." There is a significant age disparity between the two parties (25/60, for example). The student is very new, young, and inexperienced. In these circumstances, of course, the teacher needs to be confronted, the sangha broken up, and so on. I also want to add that such abuse generally involves financial impropriety as well.

Americans in general are very hysterical about such things. I find Europeans to be a bit more level-headed with regard to such issues.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:41 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

I read this as : if the consort does not feel to be benefited by this sexual consensus...

Malcolm wrote:

Consensual sex is consensual sex. It doesn't always work out as planned.

Unless a clear and evident pattern of abuse can be shown, it's no one's business. "It was a mistake" is not a valid reason to pillory someone.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:37 PM

Title: Re: Is this year obstacle for sheep?

Content:

Toenail said:

Is tiger year bad for sheep? Is it the seventh year from the birth sign? I don't know how to count correctly.

Malcolm wrote:

Monkey. This is the offside seven.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:09 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

zerwe said:

IDK, an attempt to address what I think the OP had in mind, FPMT's handling of Dagri Rinpoche and subsequent establishment of policy/education?

Shaun

Malcolm wrote:

Dagri is a monastic. We don't know that this is case here.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 10:15 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reipun said:

It does, because it puts a student at an inherent disadvantage.

Malcolm wrote:

This is an opinion. It is not an evidence-based fact. Students are just as capable of manipulating teachers as teachers are capable of manipulating students.

reipun said:

That would be true only if there was no inherent power differential.

Malcolm wrote:

There is no objective evidence for an inherent anything.

reipun said:

Scandals involving predatory Buddhist teachers are well- documented and recent. But, as a Buddhist teacher yourself, I understand your discomfort with the topic.

Malcolm wrote:

I have no discomfort with the topic at all, and have seen examples of abusive teachers up close and personal, where the dynamics you describe are present. However, I have also seen other examples where relationships between teachers and students have hit the rocks, where there was nothing other than the “maybe this wasn’t such a fantastic idea” and everyone brushed themselves off, and got on with their life and practice. I have seen teacher groupies who hop from the bed of one teacher after another, etc., as well as sane, long-term commitments between teachers and their students, which are examples of mutual respect and love. That’s why I think automatically assigning students to an inferior position necessarily infantilizes women in particular. As for myself, I am in a long term committed relationship with my partner, who I met in the Dharma. So, no discomfort. People on the other hand experience some discomfort with the fact that I am not axiomatically opposed to romantic relationships between teachers and students. It is quite common in Tibetan Buddhism. Most Tibetan lamas, for example, with western wives have married one of their students. Most Tibetan wives of Tibetan lamas are absolutely their students. It’s just not as cut and dried as some western Buddhists would like it to be.

“Predatory” male Buddhist teachers are no different than any other womanizer. We don’t say that all women who get involved with womanizers are suffering from a power differential. Women make bad choices sometimes, and sometimes those bad choices happen to be Buddhist men. The opposite is also true. I’ve known some “predatory” female Buddhist teachers.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:01 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Malcolm wrote:

The power differential is consideration, however, we should not pretend that it robs students of responsibility for their own choices.

reiu said:

It does, because it puts a student at an inherent disadvantage.

Malcolm wrote:

This is an opinion. It is not an evidence-based fact. Students are just as capable of manipulating teachers as teachers are capable of manipulating students.

People regret relationships for all kinds of reasons. In this case, we do not have enough information to form any kind of reasoned judgement about the situation.

It would be good to hear from the victim.

Not every relationship that sours has a "victim," even when it involves a Buddhist teacher and one of their students.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 8:10 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiu said:

The power differential/trust betrayal is an issue here.

What do you think is the object of regret, if not the harm felt?

Malcolm wrote:

The power differential is consideration, however, we should not pretend that it robs students of responsibility for their own choices.

I see no evidence of a betrayal of trust. That's your projection, not present in the OP.

People regret relationships for all kinds of reasons. In this case, we do not have enough information to form any kind of reasoned judgement about the situation.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 7:06 AM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

anjali said:

Here is an engaging and informative philosophical talk by Swami Sarvapriyananda, a scholar monk in the Ramakrishna lineage on an exposition of Buddhist emptiness, with an Advaita response: <https://www.youtube.com/watch?v=vAZPWu084m4&t>

Normally, I wouldn't post something like this on DW, but I think the Swami does a good job of presenting almost 2,000 years of Buddhist thought on emptiness from the Buddha, through Nagarjuna, Chandrakirti, and on into Tibetan Buddhism with mentions of Prasangika Madhyamika and Shentong. The majority of the talk discusses https://www.rigpawiki.org/index.php?title=Sevenfold_reasoning_of_the_chariot. Near the end of the talk, he covers the fivefold emptiness as discussed in Khenpo Tsultrim Gyamtso Rinpoche's https://www.amazon.com/Progressive-Meditation-Emptiness-Tsultrim-Rinpoche/dp/153740900X/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1654290897&sr=8-8. Although he doesn't mention Khenpo by name, he mentions the book and covers each of the five emptinesses.

Most of the talk is a fair exegesis of Buddhist thought. The Advaita response actually only covers about 20 minutes of the talk at the end. Swami Sarvapriyananda took a class on Tibetan Buddhism under Jay Garfield at Harvard Divinity School a couple of years ago. This talk seems to be based primarily on a paper he wrote for that class.

The occasion of the talk was Vesak.

Personally, I'm not interested in discussing/debating this topic. I'm merely offering this talk to those who are interested in such things.

Malcolm wrote:

His reasoning is quite poor actually. Trying to prove there is one substance, consciousness, out of which everything is made is ridiculous and easily refuted.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 6:51 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

A secret sexual relationship involving a power differential such as that between a student and teacher obviously violates trust, doesn't it? Is "consort" what the victim calls herself? A teacher resignation (or expulsion) would be "leaving everyone else without their teacher"? Aw, poor you.

Malcolm wrote:

Lot of assumptions here. Who said it was secret? Are teachers obligated to check with all their students before they have sex with one of them? Is it anyone's business who one sleeps with? No. She had regrets. So what? Is there a claim of harm or merely regret?

And, in Vajrayāna, assuming the person received empowerment from this teacher, it is a

little hard to expel one with whom one has samaya. Sleeping with students may not be a good idea, but there are a whole host of issues here which are not going to be resolved through simplistic, judgmental comments.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 5:15 AM

Title: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Malcolm wrote:

[Mod note: This topic was split from here:

<https://www.dharmawheel.net/viewtopic.php?p=631010#p631010>

tummo18 said:

Hi everyone,

My community just had a complaint raised to the community of a student who became a consort of the teacher but then afterwards regretted the relationship and feel it shouldn't have happened.

Malcolm wrote:

If it was consensual, we all have had relationships we have regretted.

tummo18 said:

I don't personally feel it was inappropriate from what I've heard so far, but we are looking at how we can handle this in a way that seeks truth and takes care of the community as best as possible without ignoring and blaming the person making the complaint or just having the teacher resign when they might not have done anything inappropriate and leaving everyone else without their teacher.

Malcolm wrote:

- 1) How long was the complainant in the community?
- 2) What is the age difference between the two parties?
- 3) Who initiated the relationship?
- 4) If the teacher, did he apply pressure on the women to have a relationship?
- 5) What sort of damage, if any, is the complainant specifying?

Author: Malcolm

Date: Saturday, June 4th, 2022 at 12:41 AM

Title: Re: Confusion about Avalokiteshvara

Content:

khemindas said:

According to Heart Sutra Bodhisattva avalokiteshvara realized that all five skhandas are empty and attained liberation from dukkha, so why he is still called bodhisattva and not

Buddha?

Malcolm wrote:

He is a buddha, he is just not a samyaksambuddha.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 12:33 AM

Title: Re: Vajradhara, Pantheism, Advaita Vedanta Brahman

Content:

heart said:

Ok, but as the OP got the impression that Vajrayana is the same as Advaita Vedanta I would say something went seriously wrong.

Malcolm wrote:

This is quite a common error. Doubt it is a result of DG's translation.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 11:13 PM

Title: Re: Vajradhara, Pantheism, Advaita Vedanta Brahman

Content:

heart said:

Emptiness is not "one entity with many isolates", where did you find that?

/magnus

Konchog1 said:

David Gonzalez.

We can understand this by thinking about the Prasangika's presentation of "same entity different isolates." In the case of emptiness, all phenomena have the same nature or entity but have different conventional bases or imputation or "isolates." Therefore they have the same entity emptiness-but different isolates their bases of their bases of designation.

heart said:

Entity = "a thing with distinct and independent existence". So using "entity" for "nature" as he does in your quote is just plain wrong. Emptiness is not a thing, it means that there is nothing that have an "distinct and independent existence" all phenomena are free of distinctions and they only appear to have distinctions because of the interdependence on other phenomena.

/magnus

Malcolm wrote:

He is translating ngo bo as "entity." So does Thubten Jinpa. So do I when it is warranted. For example we have the entity (ngo bo), then its definition, divisions, and so.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 10:38 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

That's racist.

Archie2009 said:

You can't be racist against white people according to the good guys/gals/they/thems in the culture wars.

Or as Whoopi Goldberg would say : "The Holocaust was not about race."

Malcolm wrote:

The comments on twitter about this are pretty funny, especially this one:

Author: Malcolm

Date: Friday, June 3rd, 2022 at 8:43 PM

Title: Re: Reading restricted texts

Content:

namtose said:

With humble and great respects to my dharma brother and fellow Lamdre-pa (we took the LamDre together in 1990 in Nepal with the Late Dagchen Rinpoche) I quote From Sakya Trichen's introduction To Taking the Result as the path:

"A very important aspect of these secret pith instructions is that, from their beginning until now, they have been held in the greatest respect and have only been available to those whose mental continuum has been ripened through the relevant preliminary practices and initiations. Without such a base, esoteric teachings such as these cannot actually be comprehended. It is vitally important, both for the ripening of disciples and for the maintenance of the authenticity of the teachings, that this respect and guardianship of these teachings continues in their transport into the west. (xv-xvi)

Malcolm wrote:

The disclaimer notwithstanding, you can purchase this book on Amazon. But as any mature student knows, it won't mean much to someone who has not received Lamdre.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 7:36 PM

Title: Re: Tibetan/Western qualification "equivalents"

Content:

Lingpupa said:

SO - from what I know (and this is particularly where I'm hoping for more knowledgeable input), it seems that the following, necessarily vague, equivalences might make sense:

kyorpon: beyond secondary education, perhaps equivalent to some sort of tertiary diploma focussed on relevant textual knowledge and expertise

khenpo: Master (whether of Arts or Studies is not important), being higher than a normal first-degree Bachelor's.

But I could be wrong...

Malcolm wrote:

The first problem is that the equivalent for kyorpon would be TA, teaching assistant, it's an appointment, not a degree. So grad student.

The degrees are bka' bzhi pa (four treatises), bka' bcu pa (ten texts), and mkhan po. Slob dpon is not a degree, but a title, usually for nonmonastics with an advanced education. Technically, a Khenpo can lead an ordination of monks and nuns.

The Geshe degree system is different.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 5:43 AM

Title: Re: Is dzogchen independent from Vajrayana?

Content:

florin said:

Dzogchen rejects the ten natures. They are obstacles to understanding the dzogchen state. Lots of practitioners develop limiting attitudes as a result of these characteristics.

Malcolm wrote:

A lot of other practitioners develop limiting attitudes because they do not understand the absence of the ten principles refers to the basis, in which these ten principles are indeed absent. No one needs an empowerment, samaya, etc., to possess the primordial state. These ten principles refer to the path. And indeed, the path of Dzogchen requires empowerment, samaya, etc.

Author: Malcolm

Date: Tuesday, May 31st, 2022 at 9:42 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:
heart said:

I think Adriano Clemente clarified this point in December 2021. It is good enough for me at least.

<https://melong.com/adriano-clemente-closing-talk-vajrasattva-longsal-retreat/?fbclid=IwAR0pf8KFoPNo-YNnUJXXjR6ez8332BoRXOGvQOJ9mgkLfG6O5rhdUp4Q1q0>

/magnus

xjh2021 said:

I believe more in ChNN than Adriano Clemente.

Malcolm wrote:

Adriano is Rinpoche's oldest active student (circa 1974), and the sole translator of Rinpoche's Longsal cycle. If you don't trust him, who would you trust?

Author: Malcolm

Date: Tuesday, May 31st, 2022 at 2:36 AM

Title: Re: Is dzogchen independent from Vajrayana?

Content:

xjh2021 said:

Is dzogchen independent from Vajrayana?

Malcolm wrote:

Depends what you mean by "Dzogchen."

Depending on that, the answer is yes and no.

Author: Malcolm

Date: Sunday, May 29th, 2022 at 12:32 AM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Malcolm wrote:

They need to receive it from someone who has received it and practiced it.

xjh2021 said:

such as Fabio, SMS instructor or common student ?

Malcolm wrote:

From whoever feels confident to transmit it, based on their experience, and is willing to be a responsible teacher for that person, and understands what that means.

The qualifications for who can give teachings is clearly described in the Self-Arisen Vidyā Tantra. People should check those out and see if they think the person they wish to receive teachings from is qualified.

Author: Malcolm

Date: Saturday, May 28th, 2022 at 8:05 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

PeterC said:

In any case, ChNNr had plenty of time to decide this, and chose not to appoint someone as his successor.

It's important to remember that there isn't some "ChNNr Transmission". He taught Buddhadharma, and within that, primarily Dzogchen. If we get hung up on the "ChNNr Lineage" then I think we misunderstood what he taught.

xjh2021 said:

Then how Can new Students practice ChNNr's special teaching such as long sa ? or They can't.

Malcolm wrote:

They need to receive it from someone who has received it and practiced it.

Author: Malcolm

Date: Saturday, May 28th, 2022 at 7:30 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Queequeg said:

I find it interesting that ChNNR didn't name a successor or leave any specific guidance despite having time to prepare for his passing.

xjh2021 said:

ChNN taught many students. Why He didn't choose a lineage holder from them?

Malcolm wrote:

He said many times that everyone who receives a lineage is a holder of that lineage. You are treating “lineage” as if it were intellectual property. That is an incorrect point of view.

Author: Malcolm

Date: Friday, May 27th, 2022 at 8:56 PM

Title: Re: Looking for the origin of Naro-khechari's Yakshini

Content:

AmidaB said:

The location is:

gsung 'bum/ tA ra nA tha/ (rtag brtan phun tshogs gling gi par ma/)

"rje btsun tā ra nā tha'i gsung 'bum". "rtag brtan phun tshogs gling" edition, reprinted in Ladakh. BDRC reference: MW22277.

nā ro mkha' spyod kyi rdzogs rim thun mong ma yin pa, Tāranātha, 4 (nga): 663-673.

On p. 664 among a couple of side practices (mirror of predictions, sman grub) a Yakshini practice was mentioned by Taranatha.

I would like to ask for your help to identify the possible source, lineage and any more or less publicly available details of this Naro Khechari related side/branch(?) practice.

Any of your help would be greatly appreciated.

Malcolm wrote:

Drakpa Gyaltsen'collected works in Sa skya bka' 'bum

Author: Malcolm

Date: Thursday, May 26th, 2022 at 8:22 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Queequeg said:

I find it interesting that ChNNR didn't name a successor or leave any specific guidance despite having time to prepare for his passing.

treehuggingoctopus said:

Actually, we do not know that. When the IDG were asked in 2020 if there is a will that deals with the future of the DC, they said: "We do not know."

Malcolm wrote:

He did say the DC would split into different groups. This is already happening.

Author: Malcolm

Date: Thursday, May 26th, 2022 at 9:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

The Chinese grandmother happened.

If you were working age, they basically made it necessary to get vaccinated if you wanted to leave your home. But nobody tells their Chinese grandmother what to do. And granny is very nervous about these new medicines. So the elderly didn't get quite so much pressure, and many of them didn't get vaccinated.

Queequeg said:

Oh. That changes the story. The shut down is not a narrative about control, vaccine inefficacy, but filial piety.

Now it makes sense.

PeterC said:

Not quite. The government decided it couldn't/wouldn't/whatever require the elderly to vaccinate in the same way it required the working age people. So now it is stuck with a large unvaccinated elderly population. Etc etc.

If they were not in the middle of an outbreak they would have more options available. As it is they had authorized use of paxlovid and molnupravir at the end of 2021. But once you're actually engaged in trying to suppress an outbreak, your options are limited. It's hard to run a second mass vaccination campaign while you're trying to suppress an outbreak - you have to either let the suppression go and deal with a few million deaths, or continue the suppression until cases come down. Neither are great options.

Malcolm wrote:

According to Soros, the Chinese never developed a vaccine for variants. Not sure if he is right.

Author: Malcolm

Date: Wednesday, May 25th, 2022 at 2:10 AM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Are the 25 Tattvas mentioned mostly by, say, Caraka; or are they also taught within Tibetan Medicine as well?

Malcolm wrote:

They are not taught in Tibetan Medicine, nor are they taught in the Ayurvedic treatises of Vagbhata, which directly influence Tibetan Medicine.

Author: Malcolm

Date: Tuesday, May 24th, 2022 at 11:11 PM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Then as I mentioned a post or so back, perhaps it is better to not take the Gunas into so much consideration, and instead go by the Three Humours (Vata/Lung, Pitta/Tripa, Kapha/Badkan). Now the Three Humours don't seem to be exactly parallel to the Three Gunas, although maybe there's some overlap; at least with pitta/tripa & rajas and the fire or heat element (?) In other words maybe I'll want to look into adding more pitta or tripa foods, instead of trying to look up what foods are rajasic....

And I wouldn't say that I eat rotten, stale, reheated, or (overly) processed foods (all tamasic); yet I'm all about fermented foods with bacteria, which if the latter are considered tamasic, would still be worth the trade-off due to the nutritional content.

Also if pasture-raised egg yolks are tamasic, they're still also packed with naturally occurring vitamins like Vitamin K2 and just about every other essential vitamin you can think of....

Malcolm wrote:

All food is tamasic, actually. Why? All food is made of the four elements, which are the in tamasic portion of the 25 tattvas.

It's better evaluate food based on the six tastes and in particular, their post-digestive tastes, sweet, sour, and bitter.

Author: Malcolm

Date: Tuesday, May 24th, 2022 at 5:52 PM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Are there any authoritative texts with extensive examples of both of these?

I've found online what appeared to be a translation of the Caraka Samhita, and in doing a search within the said PDF, didn't find anything about foods; only on the Gunas in relation to types of people.

The reason I ask, is because most websites provide contradictory information. One website says that eggs are rajasic and another says that they are tamasic. One website says that avocados are rajasic and another says that they are tamasic. One website says that red meat is rajasic and another says that it is tamasic. Etc., etc., etc.

Malcolm wrote:

It's based on tastes, In the Bhagavid Gita, sweet is defined as sattvic. Sweet is composed of earth and water.

Author: Malcolm

Date: Monday, May 23rd, 2022 at 9:42 AM

Title: Re: Is the alaya vijnana outside of spacetime?

Content:

dpcalder said:

It's my understanding that the Yogacara concept of the alaya vijnana is transpersonal and contains the sum total of all impressions of all sentient beings. How is this compatible with the Buddhist view of impermanence? Can anyone link me to any good discussions on this issue (or provide their own answers)?

Malcolm wrote:

Your understanding is incorrectl. The all basis is personal. Read Mahayana Samgraha.

Author: Malcolm

Date: Sunday, May 22nd, 2022 at 9:26 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

As for why some Sakyapas still practice Hevajra... well, just think of lamdre and vajra verses.

Malcolm wrote:

Lamdre is a hetrogenous system (see my two volume forthcoming translation of Lamdre material published by Shambala under the auspice of Tsadra).

Kai lord said:

Will do

One can use these completion stage practices for any mother tantra deity. Indeed, Sachen's Nyakma commentary shows up in the terma revelations of Longsal Nyingpo. Is it because the older brother of the founder for kathok was a student of Sachen?

Malcolm wrote:

I don't know.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 9:39 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

As for why some Sakyapas still practice Hevajra... well, just think of lamdre and vajra verses.

Malcolm wrote:

Lamdre is a heterogeneous system (see my two volume forthcoming translation of Lamdre material published by Shambala under the auspice of Tsadra). The Vajra Verses are primarily focused on completion stage practice. Lamdre also incorporates eight other upadesas brought to Tibet by Drokmi. Lamdre is in fact the distilled essence of nine upadesas, based on Hevajra, Cakrasamvara, and Guhyasamaja.

One can use these completion stage practices for any mother tantra deity. Indeed, Sachen's Nyakma commentary shows up in the terma revelations of Longsal Nyingpo.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 6:16 AM

Title: Re: Tilopa 6 words of advice

Content:

Konchog Thogme Jampa said:

Question

Do Tilopa's Six Words of Advice apply the same to Dzogchen practice even though they were written and intended for Mahamudra?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 3:46 AM

Title: Re: White Tara Empowerment

Content:

heart said:

It is considered Mahayoga,

Malcolm wrote:

It can be practiced in Anuyoga style as well. It may not be evident from the sadhana, but it is pretty clear in the root text, which specifies two ways of arising: instantly or according to the five abhisambodhis. You don't need much of sadhana to practice in the Anuyoga style.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 1:56 AM

Title: Re: White Tara Empowerment

Content:

Aloke said:

How can Chimé Pakme Nyingtik be conferred, as a Wang, Jenang?

Malcolm wrote:

It has three kinds of empowerments: two day major empowerment; one day blessing, as well as a Jenang.

It is HYT in general so no dietary restrictions.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 12:09 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

Does Mipham qualify as a "classical Madhyamaka scholar"?

Malcolm wrote:

He accepts emptiness as explained by Madhyamaks as a non-affirming negation.

Freedom from the four extremes is a series of negations which do not affirm anything. If there is nothing in the relative that can be found by an examination of the four extremes, there is also nothing ultimate which can be found by any of the four extremes. Mipham's final view is prasangika, just as it is the view of Longchenpa, etc.

Author: Malcolm

Date: Friday, May 20th, 2022 at 9:57 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 20th, 2022 at 3:22 AM

Title: Re: Chakravartin, Indian myth of a Flying Saucer King

Content:

Caoimhghín said:

I'm looking at it this way:

Physical objects cannot actually travel at light-speed, at faster-than-light-speed, or even substantially near light-speed. Objects become energy. Matter dematerializes.

If they can re-materialize a spaceship, they might as well just re-materialize their bodies, which they would have to do anyways.

PeterC said:

We're into the realm of speculative theoretical physics here, but: the basic idea that to cross a very long distance you would find a way to accelerate to beyond the speed of light is not the most plausible. A more plausible way would be to construct a stable wormhole large enough to go through - ie to distort spacetime rather than to travel through it faster.

But just because we can speculate that a means might exist to do this - eg using exotic matter to stabilize and expand a wormhole occurring naturally on the event horizon of a supermassive object - the far, far more likely outcome is that this simply isn't possible. That our simplistic view of physics is actually correct and that there's no means of crossing interstellar space, and we are therefore de facto alone and always will be.

Malcolm wrote:

There is always rebirth...

Author: Malcolm

Date: Friday, May 20th, 2022 at 3:09 AM

Title: Re: Different conceptions of the bodhisattva path

Content:

retrofuturist said:

Sometimes I hear about bodhisattvas, "sticking around" to assist all sentient beings (or even every single blade of grass!) to liberation.

Sometimes I hear about bodhisattvas striving to become Buddhas ASAP as a means to help enlighten sentient beings.

Are these different paths? Are there other paths that can be followed by the bodhisattva other than the two mentioned above?

Kai lord said:

Basically those bodhisattvas speed run to the Tenth bhumi which is super close to Buddhahood and then stick around to help sentinel beings.

Vajrapani, Manjusri, Chenrezig and other eight major bodhisattvas or Mahasattvas like Maitreya, are all at Tenth bhumi.

Malcolm wrote:

Tenth stage bodhisattvas are buddhas, just not samyaksambuddhas.

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:34 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:26 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Johnny Dangerous said:

I have really come around to this view. It's not that I don't see the importance of establishing right view, I just think most contemporary polemicism is primarily a way of wasting one's time. I mean I participate myself, in no way am I above it, I'm just not gonna justify it as something productive when it's not. It's so easy to become enamored with our own thoughts! Damn!

Malcolm wrote:

The purpose of studying of tenets is not to become expert in arguments, rather, the purpose is to identify erroneous concepts one may be holding and abandon them.

There are two basic erroneous concepts: "This is" and "This isn't." All tenets spring from these two assertions. The only view free from these two assertions is the view of dependent origination, i.e. the Buddha's view.

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:22 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Passing By said:

Is it correct to say that the Basis (gzhi in Nyingma /Kun gzhi in Bon) and its characteristics of ngowo, rang zhin and thukje or the dang, rolpa, tsal, need no cultivation, and so is always ready to be recognized or ("observed" for want of better word) by using the method used to give you pointing out for yourself?

Malcolm wrote:

The basis is your real nature. So, it is like picking the fruit of the a tree. As it says in the Tantra Without Syllables, the dharmakāya is encountered in the intimate instructions. So, one does need a qualified teacher.

Author: Malcolm

Date: Thursday, May 19th, 2022 at 11:26 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

Most Sakypas practice the four unbreakables, so they practice both hevajra and yogini at the same time daily.

Malcolm wrote:

Theoretically. The reality is different.

Kai lord said:

Let me guess, many just do kilaya and yogini similar to what some Gelugpas did, except with solitary hero and Yogini

Malcolm wrote:

Many only practice Yogini.

Author: Malcolm

Date: Thursday, May 19th, 2022 at 6:32 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

Most Sakypas practice the four unbreakables, so they practice both hevajra and yogini at the same time daily.

Malcolm wrote:

Theoretically. The reality is different.

Author: Malcolm

Date: Wednesday, May 18th, 2022 at 7:56 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

cjb said:

Hi Malcom,

I appreciate your translation work, thank you very much for your efforts.

I'm not familiar with this term at all.

Malcolm wrote:

Your assertion that "awareness," by which I assume you mean the term "rig pa," is not something to be cultivated is completely mistaken. I am not sure where you learned this, but it is not a correct understanding. Rig pa is just a special kind of knowledge, that's all.

cjb said:
Malcom,

Thank you for clarifying.

I am not suggesting that familiarization with rig pa is not required, if that is what is meant here by cultivation. Only that rig pa is not created/modified/etc upon recognition of it,

Malcolm wrote:
Rig pa is the recognition. When there is no recognition, there is no rig pa. There is instead ma rig pa, ignorance.

Author: Malcolm
Date: Wednesday, May 18th, 2022 at 5:33 AM
Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022
Content:

cjb said:
Awareness is timeless and unobstructed. It is never separate from your being and it cannot be created anew, lost, or destroyed and is not something that is cultivated.

Malcolm wrote:
Spoken like a true crypto-advaitan.

cjb said:
Hi Malcom,

I appreciate your translation work, thank you very much for your efforts.

I'm not familiar with this term at all.

Malcolm wrote:
Your assertion that "awareness," by which I assume you mean the term "rig pa," is not something to be cultivated is completely mistaken. I am not sure where you learned this, but it is not a correct understanding. Rig pa is just a special kind of knowledge, that's all.

Author: Malcolm
Date: Tuesday, May 17th, 2022 at 11:36 PM

Title: Re: Ukraine News

Content:

Sādhaka said:

By the way, I don't endorse whoever posted the tweet. I'm not concerned about the messenger; just the message there.

Malcolm wrote:

Maccaffery deleted it when he realized it was an error. That is more than I can say for the person who posted the tweet, who has nothing but errors filling his entire timeline.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 11:53 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

What I mean is the distinction that Duckworth is setting up above: "For these thinkers, emptiness is not the negation of a putative object of negation, for emptiness is beyond any description and hence transcends both affirmation and negation."

Malcolm wrote:

All Classical Madhyamakas agree that emptiness is the emptiness of something, and that without something, there cannot be nothing. What is that something? Dependent Origination. No classical Madhyamaka accepts a self-established ineffable emptiness. The ultimate is the ultimate of something, no classical Madhyamaka rejects this, including Mipham. Otherwise one cannot have the Union of the two truths and so on which became codified with the translation of the MAV of Candrakirti.

wei wu wei said:

Thanks for that clarification. Perhaps some of them don't. Are there some you question?

Malcolm wrote:

Most, not some.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 9:22 AM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Montoya said:

In a recent thread (quoted below), you make a clear distinction between formal and informal forms of initiation. Can you clarify what you don't agree with in the above statement?

Malcolm wrote:

Abhisheka is a very precise term for a specific rite. It was the incorrect use of that word that prompted my initial comment. There are many kinds of transmission in Buddhadharma. But these two gentlemen regularly speak of such things in a very haphazard, irresponsible manner that is misleading.

When speaking of how Dzogchen is transmitted, for example, as in sutra, the kind of transmission depends on the capacity of the practitioner. These issues are detailed precisely in various authoritative commentaries. It's true that Dzogchen transmission does not need to be wrapped up in a complicated mandala ritual, but it still has identifiable principles of transmission that have been written about extensively, the most important of which are the teacher's intent and the student's receptivity. The teacher must be able to and intend to give transmission and the student has to be receptive and proactive in receiving transmissions. The details depend on a variety of factors. For example Manjushrimitra was a highly trained pandita as well as a Vajrayana practitioner already when he met Garab Dorje. Garab Dorje was an Indian child prodigy, a nirmanakaya.

Especially when discussing the other Vajrayana systems, a formal set of ritual empowerments is essential. There are many reasons for this, not least of which is the assertion that the result, buddhahood depends on gathering the two accumulations.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 8:25 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

The people who arm themselves with such polemics, imagining that there is some transcendental emptiness, have missed both Tsongkhapa's point, as well as the point of Classical Madhyamaka thinkers in Tibet prior to Tsongkhapa.

Setting aside pure polemicists, there are obviously substantially different views in how to characterize emptiness (as shown in the Duckworth quote above). I regularly see non-Gelug refutations of Tsongkhapa's formulation of emptiness as a non-implicative negative...

Malcolm wrote:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

wei wu wei said:

First one has to make sure they actually understand the point of view they think they are defending. It is not clear at all that this is case.

Hmmm. What can I say? I've done my homework the best I can for several years, even with a mentor. Have spent my time in all volumes of the Lamrim Chenmo, Hopkins, Newland, Napper, HHDL, Garfield, Westerhoff, Thakchoe, the primary early Madhyamaka texts. I won't claim direct insight into emptiness but if I'm not qualified to begin understanding the broader dialogues of the path I'm taking, then I don't know exactly when I would be.

Malcolm wrote:

My point is that it is really not clear whether these western scholars you refer to actually understand Madhyamaka at all.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 8:22 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

cjb said:

Awareness is timeless and unobstructed. It is never separate from your being and it cannot be created anew, lost, or destroyed and is not something that is cultivated.

Malcolm wrote:

Spoken like a true crypto-advaitan.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 4:34 AM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

Kai lord said:

On the fun side, some prominent Tibetan noble families like the Khon have their own famous creation myth that their ancestors were descended from beings of light from a second dhyana plane of existence called Heavenly Clear Light.

Influences from agganna or similar theme found in the sutras? Well, its up to one to

decide for themselves.

Malcolm wrote:

'Od gsal lha are pre-buddhist. They cannot be Ābhāsvara devas since they belong to the desire realm. Indeed, the Khon clan identify a very specific mountain peak to the north of the Tsangpo river as the site where the sky gods (gram aha) as they are also called descended in Tibet. The middle brother was called gYu ring, or Long Turquoise. His sons were the famous seven Ma sang brothers, which include the dharmapāla Vajrasadhu. The Ma sang are also credited with inventing divination and gambling with dice. The ancient Tibetan game of Pagchen is credited to them as well. In any case, it is impossible for form realm gods to descend to the desire realm, much less the human realm, and even if they were to do so, humans could not interact with them. There is a similar myth from the lCe clan, only in this case, the 'od gsal lha descend in Tajik, and conquered the humans there, before moving into Mang yul, Tibet via Zhang Zhung.

Thus, these so-called gods from which these Tibetan clans claim descent are pre-buddhist classes of deities, and have nothing to with Indian cosmology at all.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 2:48 AM

Title: Re: Chakravartin, Indian myth of a Flying Saucer King

Content:

Kai lord said:

Not to worry though according to the time wheel tantra, in the darkest hours, the 25th king of shambala, the next iron wheel chakravartin, will arrive with his army of enlightened warriors to cleanse the world and free everyone from their suffering by encouraging them to do the ten virtuous deeds.

Malcolm wrote:

Bad idea to interpret this literally.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 1:49 AM

Title: Re: White Tara Empowerment

Content:

Silent Bob said:

Not to put too fine a point on it, but Chime Pakme Nyinthik is a terma and not really equivalent to the White Tara of Atisha's tradition.

Chris

Malcolm wrote:

There are two traditions of Tshe lha rnam gsum, and they are connected. There is the

tradition from Bari, Marpa, and Maitriyogi, and then there is the tradition of Shri Singha, Padmasambhava, and Vimalamitra.

The former is the outer practice of the latter.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 12:22 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:36 PM

Title: Re: Ukraine News

Content:

Svalaksana said:

Let's just hope Erdogan does not come up with another of his classic brainfarts and vetoes their joining.

Malcolm wrote:

It won't impact Finland much, I don't think there are many Kurds in Finland, and Finland has pretty strict laws about immigrating, learning Finnish, for example, being a primary requirement.

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:26 PM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

From my little corner of the dharma social media universe, Tsongkhapa is taking a beating at the hands of people armed to the teeth with Mipham, Gendun Chopel, and other non-Gelug thinkers.

Malcolm wrote:

The people who arm themselves with such polemics, imagining that there is some transcendental emptiness, have missed both Tsongkhapa's point, as well as the point of Classical Madhyamaka thinkers in Tibet prior to Tsongkhapa.

wei wu wei said:

Well, I'm not sure how the average social media user engages a "renowned Buddhist scholar-monk" at one of the great monasteries, but they are skillfully and directly taking on Tsongkhapa's presentation of emptiness. Yes, internet debate is easy, but I'm not talking about low-level sectarian mud slinging: I'm talking about serious points of

criticism raised by non-Gelugpas regarding important issues of interpretation.

Malcolm wrote:

First one has to make sure they actually understand the point of view they think they are defending. It is not clear at all that this is case.

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:19 PM

Title: Re: Dharanis that don't require initiation

Content:

Soma999 said:

My experience is that with a true master, even casual words can be a transmission. Some transmission can introduce - initiate - you to certain mysteries.

Malcolm wrote:

You also have demonstrated repeatedly that you have no idea what you are talking about.

Author: Malcolm

Date: Monday, May 16th, 2022 at 9:19 PM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Aemilius said:

Many instances in teachings of Shakyamuni can be described as initiations. "

Malcolm wrote:

You still don't know what you are talking about.

Author: Malcolm

Date: Monday, May 16th, 2022 at 6:57 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Fortunately, there is some indication that the midterms will not be the GOP red tsunami everyone fears/hopes for.

Queequeg said:

We can only hope the Republican primaries give us lunatics like Herschel Walker and Dr.

Oz.

Malcolm wrote:

Seems to be the case.

Author: Malcolm

Date: Monday, May 16th, 2022 at 3:00 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Arnoud said:

Would it be possible for a Terton to recover or renew the tradition?

Malcolm wrote:

No, I don't think so.

Arnoud said:

Maybe the manual will show up in some long lost library one day. Of course, there are still plenty of practices left so...

Malcolm wrote:

We can only hope. Sometimes, when knowledge is lost, it is lost for good.

Author: Malcolm

Date: Monday, May 16th, 2022 at 2:14 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Monday, May 16th, 2022 at 2:10 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Arnoud said:

Would it be possible for a Terton to recover or renew the tradition?

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Monday, May 16th, 2022 at 12:37 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Nalanda said:

Meditation on the sound of 4 elements? There was really no clear instruction on that.

Malcolm wrote:

This is called "guidance of the three kāyas (sku gsum sna khrid). It is not practiced extensively because the complete instructions for it have been lost for centuries. We only have partial, incomplete instructions.

YesheDronmar said:

Thank you for this information, Malcolm.

Is the Guidance of the Three Kayas from Dudjom Lingpa?

Malcolm wrote:

No, it is an ancient category of preliminaries found in the Sound tantra and its attendant commentary. Unfortunately, one of the key manuals that explains how to actually practice this is missing.

Author: Malcolm

Date: Monday, May 16th, 2022 at 12:34 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

In this, Dems are currently failing, and so the election will be about the economy.

Malcolm wrote:

If people are stupid enough to think the people who created this mess will get us out of it...SMH.

Formulagate is a direct result of the revised NAFTA rules.

Fortunately, there is some indication that the midterms will not be the GOP red tsunami everyone fears/hopes for.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 11:57 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

We're reasonably rational about this. Unfortunately, a lot of the country is not very rational about this at all. And their votes count, too.

Malcolm wrote:

Given that 70 percent of the country supports Roe, let's hope so.

Queequeg said:

Its gaming the minor league system of the judiciary.

Malcolm wrote:

Time to change the game. Hating the players is irrelevant.

The reason there are nine Supreme Court judges is that back in the day there were only nine district courts. Now there are 13. Hmmmm....

Queequeg said:

I have to revise my comment about passing an abortion rights law not being open to constitutional challenge. The issue would pit the law against the fetus's right to life. We'd then have to address your point about when a person comes into being.

As for packing the court with 13 justices... that might fix things for a while but we could end up with a gamed court again. I like the idea of having a term limited (10 years? 15 years? 20?) panel of up to 20 judges who could sit on smaller benches to decide minor cases and then a full bench for more significant cases. Packing the court with 4 more justices would be the easier thing to do. Just be careful we don't get around to doing that under a Republican president.

Malcolm wrote:

Expand the court and mandatory retirement by 70, irrespective of length service.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 11:24 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Can a third trimester fetus do any of those things? Roe said personhood was triggered by viability.

Malcolm wrote:

Children have limited rights. But first they have to survive outside the womb.

Queequeg said:

We're reasonably rational about this. Unfortunately, a lot of the country is not very rational about this at all. And their votes count, too.

Malcolm wrote:

Given that 70 percent of the country supports Roe, let's hope so.

Queequeg said:

Its gaming the minor league system of the judiciary.

Malcolm wrote:

Time to change the game. Hating the players is irrelevant.

The reason there are nine Supreme Court judges is that back in the day there were only nine district courts. Now there are 13. Hmmm....

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:52 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Actually, since there's no right to privacy, we don't even need to talk about rights of either the woman or the zygote. Abortion can simply be regulated with criminal law, prohibit the act, without violating anyone's non-existent rights or having to justify it by granting rights to the zygote.

Malcolm wrote:

The fourteenth amendment gives us our right to privacy, rather than the penumbra theory you advocated above.

<https://www.law.cornell.edu/wex/privacy>

Queequeg said:

14th amendment proscribes states from making laws that violate federal civil rights without due process.

The due process clause still requires some precedent for identifying the right to be protected by due process. The Penumbra of Rights was devised to identify rights that are not specifically enumerated in the constitution. This is the point that the literalists insist on as the basis for identifying and protecting rights.

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the

equal protection of the laws.

Malcolm wrote:

BTW, we do not disagree about codifying ROE. And we might as well pass the ERA again, while we are at it.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:47 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Can a third trimester fetus do any of those things? Roe said personhood was triggered by viability.

Malcolm wrote:

Children have limited rights. But first they have to survive outside the womb.

Queequeg said:

I didn't follow the link to draw the context, but where the policy is facially neutral, the issue is whether students feel compelled to participate. Consistent with what I wrote earlier.

Malcolm wrote:

The point is that public schools are not allowed to advocate for one religion over another. Appointing a rabbi to speak at a graduation is facially biased, and hence not permitted since it violates the establishment clause. Selecting any version of when life begins, other than viability, will also bring up the same problem. Viability is the only objective, evidence-based criteria which works.

Queequeg said:

They don't need a general election win. They just need Pennsylvtucky and Ohio to break their way. The New Yorkers moving to Florida these days are not the liberal ones. They're the ones fed up with NY taxes and want to go enjoy their hard hat pensions in the nice weather.

Malcolm wrote:

Good thing their days are numbered.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:21 PM

Title: Re: 'Dakas and dakinis' in Seven-Line Prayer

Content:

LhakpaT said:

Recently saw a translation being used that had the fifth line as "surrounded by many dakas and dakinis". I can only assume this was an attempt at gender-inclusive language? Doesn't seem right to me though to change the translation that far from what the Tibetan literally says especially when it's being encountered for the first time by English-speakers who don't know that liberties are being taken with translation. Anyone have thoughts?

Malcolm wrote:

Mkha' 'gro is actually male gendered in Tibetan, translating the word "ḍāka." "Ḍākinī" is "mkha' 'gro ma."

Guru Rinpoche is surrounded by both ḍākas and ḍākinīs, in fact.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:11 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Actually, since there's no right to privacy, we don't even need to talk about rights of either the woman or the zygote. Abortion can simply be regulated with criminal law, prohibit the act, without violating anyone's non-existent rights or having to justify it by granting rights to the zygote.

Malcolm wrote:

The fourteenth amendment gives us our right to privacy, rather than the penumbra theory you advocated above.

<https://www.law.cornell.edu/wex/privacy>

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:08 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

At the end of the day, these legislatures will have a difficult time proving they are not violating the establishment clause.

Queequeg said:

No they won't. Fertilization is a discrete biological event which sets off a chain reaction that sometimes results in a live birth. There is no need to refer to anything else to identify that moment as the point at which rights attach to the zygote.

Malcolm wrote:

Yes, they will. They have to prove a zygote is a person with rights. That's impossible.

Queequeg said:

Again, they've made corporations "people" with constitutional rights. They can make a zygote a "person" with constitutional rights.

Malcolm wrote:

They will have a hard time proving a zygote is person. For example, how can a zygote enter into a contract? Own property? Be sued?

Queequeg said:

It bars them from legislating their religious views into law. Thus is why we do not have prayers before class in public schools.

The prayer per se was not what was barred. Its because the nominal neutrality actually sanctioned a particular religious practice.

Malcolm wrote:

"The Supreme Court's decisions set forth principles that distinguish impermissible governmental religious speech from constitutionally protected private religious speech. For example, teachers and other public school officials, acting in their official capacities, may not lead their classes in prayer, devotional readings from the Bible, or other religious activities, [4] nor may school officials use their authority to attempt to persuade or compel students to participate in prayer or other religious activities. [5] The Supreme Court has held, for example, that public school officials violated the Establishment Clause by inviting a rabbi to deliver a prayer at a graduation ceremony because such conduct was "attributable to the State" and applied "subtle coercive pressures," "where the student had no real alternative which would have allowed her to avoid the fact or appearance of participation." [6] Accordingly, school officials may not select public speakers on a basis that favors religious speech. [7]"

https://www2.ed.gov/policy/gen/guid/religionandschools/prayer_guidance.html

Queequeg said:

As you've admitted yourself, science has not defined when life starts. As such, that question is open to determination.

Malcolm wrote:

There is no evidence-based criteria for defining human personhood before a fetus is viable and can survive on its own, which is why viability has been the standard in US law since Roe. If one defines personhood for a multi-celled organism and one then assumes it has rights, this raises a huge thicket of issues: does a pregnant woman have the right to work in a job which may cause a miscarriage, resulting in manslaughter, etc. The law on this point is schizophrenic, on the one hand, as of now, a women has a right to terminate pregnancies even in the late term, under certain medical conditions. On the

other hand, if a pregnant woman is killed, one can prosecute the murderer for two counts of murder.

Queequeg said:

Maybe if we ever have a Supreme Court where secular views prevail, we'll get that decision you want. But, let's be clear - that's also an arbitrary line.

Malcolm wrote:

The point is that secular views must prevail in US Courts. If not, we are doomed to fight a bitter civil war over religion, which the founders sought to avoid by implementing in the establishment clause in the first place. If that happens, the world for your children is finished.

Queequeg said:

The real takeaway here is that we can't rely on the courts to create protections that we want. We need to win these in the legislature. Which brings us back to the reason this issue was brought up - there is no popular groundswell that will deliver democrats come election time over this issue. Dems are dead in the water at our current trajectory. Republicans just need to pound the economy.

Malcolm wrote:

Not really. The right is far more fractured than you think, and much less competent than they were, as a whole, six years ago. People think infighting among Dems is bad. Look at the crazy shit going on in the GOP. You really think the GOP can win a general election by going full racist? I mean a real general election win, not an electoral college slide into home base.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 9:13 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

As for whether overturning Roe violates the establishment clause, I don't see it. Conception itself is a biological event with no dependence on any religious views. They made corporations people, they can make a zygote a person.

Malcolm wrote:

But there is no special reason to privilege the biological event of conception over any other kind of biological event. Medical privacy laws are absolutely at risk here. Women will be losing the right to medical privacy. Now we are going to allow the state to have control over women's reproductive choices? Based on what precedent?

The question that hinges on when "life" starts is less important. That question has no scientific definition. There is no agreement when a fetus becomes a person. Any claim will be purely arbitrary, and necessarily posited upon a religious opinion.

But medical privacy is another issue entirely.

Queequeg said:

Roe set up a biological condition, "viability", as the cut off point for having an abortion. That line is totally arbitrary but makes some sense where the balance of interests are weighed between the right to privacy and the right to life of a person. The courts are going to be reluctant to question a legislature's decision that life starts at conception. If that's the popular will, then the courts will have a hard time questioning that without wading into the intersection of theology and biology.

Malcolm wrote:

At the end of the day, these legislatures will have a difficult time proving they are not violating the establishment clause.

Queequeg said:

The establishment clause does not prevent people from bringing their religious views to inform their political choices, just as it does not bar people from bringing their ideas about the civil person defined by a particular bundle of rights. It only bars the official sanction of a particular religion to the exclusion of others.

Malcolm wrote:

It bars them from legislating their religious views into law. Thus is why we do not have prayers before class in public schools.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 9:59 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

As for whether overturning Roe violates the establishment clause, I don't see it. Conception itself is a biological event with no dependence on any religious views. They made corporations people, they can make a zygote a person.

Malcolm wrote:

But there is no special reason to privilege the biological event of conception over any other kind of biological event. Medical privacy laws are absolutely at risk here. Women will be losing the right to medical privacy. Now we are going to allow the state to have control over women's reproductive choices? Based on what precedent?

The question that hinges on when "life" starts is less important. That question has no scientific definition. There is no agreement when a fetus becomes a person. Any claim will be purely arbitrary, and necessarily posited upon a religious opinion.

But medical privacy is another issue entirely.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 6:00 AM

Title: Re: Back in the USA...

Content:

justsit said:

And there will undoubtedly be covert runs to the blue states, just like there were runs all over the East coast to NYC in the 70's. Women will still get abortions.

Malcolm wrote:

My mother used to do this. She is absolutely livid. Never in her life did she think Roe would be overturned.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 5:10 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I suggest that the major spiritual paths in the West hold this position so it wasn't much work to get people to frame the abortion issue in this light.

Malcolm wrote:

But they don't. Genesis for example holds that life begins at birth, with the first breath. Jews maintain the following:

<https://rac.org/blog/abortion-and-reproductive-justice-jewish-perspective>

Overturing Roe necessitates violating the Establishment clause, causing the state to favor one religious tradition over others.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 4:56 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Nalanda said:

Meditation on the sound of 4 elements? There was really no clear instruction on that.

Malcolm wrote:

This is called "guidance of the three kāyas (sku gsum sna khrid). It is not practiced extensively because the complete instructions for it have been lost for centuries. We only have partial, incomplete instructions.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 2:49 AM

Title: Re: Back in the USA...

Content:

KristenM said:

I'm with Q. on this. I think the perception of the economy will be more important than abortion rights at election time to voters.

Malcolm wrote:

Not if SCOTUS upends Roe.

In other news:

Author: Malcolm

Date: Saturday, May 14th, 2022 at 11:48 PM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 11:07 PM

Title: Re: White Tara Empowerment

Content:

heart said:

There are Dzogchen teachings connected with this cycle but I think they are mainly connected with the Vimalamitra Guru Sadhana.

Malcolm wrote:

Yes, correct.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 5:26 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Bitecoffer's favorite pollster:

Unknown said:

The poll does give Democrats some hope, however. In a generic matchup, respondents indicate they would be more likely to vote for a Democratic candidate over a Republican

candidate, 44-38, to represent their congressional district, while generic Democratic candidates carry a 13-point lead (46-33) among respondents in states facing a Senate battle this fall. Support for Democratic Senate candidates has actually increased since UMass Polls conducted in April 2021 (+2) and December 2021 (+4), while support for Republican Senate candidates in the new poll is five points lower than both of last year's UMass Polls. About one in five respondents indicated that they don't know which party's candidate they would vote for in either their House (19%) or Senate (21%) races.

"If the past is any indication, then President Biden and the Democratic Party will likely lose seats in the U.S. Congress if not total control of both the House and the Senate," says Nteta. "However, our results suggest that all is not lost, with Democratic candidates in both the House and Senate holding on to slim leads over their Republican opponents. With six months until Election Day, it looks like the fight for control of Congress may not comport with our historical expectations."

Malcolm wrote:

<https://www.umass.edu/news/article/over-two-thirds-republicans-think-president-biden-should-be-impeached-if-gop-retakes>

This poll reflects my gut instinct. And if the Dems hold the house and the senate, then Biden will win in 2024, no ifs, ands or buts.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 4:59 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I sincerely hope I'm wrong.

Malcolm wrote:

Considering that almost every pollster cited in the article is a right wing poll, I think the data is skewed in the article. However, there is this tidbit:

This dynamic could be shifting. As FiveThirtyEight reported, "After the Supreme Court allowed a highly restrictive abortion law to go into effect in Texas last fall, the share of Biden voters who said abortion is a 'very important' issue for them jumped, while the share of Trump voters who said the same thing fell."

FiveThirtyEight, which is cited in the article, asserts that 69% of Americans do not want Roe overturned. How anyone can think this is not a game changer in the upcoming elections is beyond me.

<https://fivethirtyeight.com/features/where-americans-stand-on-abortion-in-5-charts/>

Author: Malcolm

Date: Saturday, May 14th, 2022 at 4:48 AM

Title: Re: Upasaka vows - strengthening / retaking

Content:

zerwe said:

Yes, but there is not a way to "retake" the vows you received during your initial refuge ceremony.

Malcolm wrote:

Renewing, retaking, more or less the same thing.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:35 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I don't get the impression young women as a whole understand what is happening or care all that much. Maybe they don't quite understand what they're about to lose. Maybe I'm around too many Catholics.

Malcolm wrote:

You must be living in some kind of bubble. All the women I know, everywhere, are completely freaked out.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:31 AM

Title: Re: Upasaka vows - strengthening / retaking

Content:

Könchok Thrinley said:

Hi,

going through some talks on the five upasaka vows and for example Thubten Chödrön mentioned retaking the upasaka vows as a way to strengthen them. How does one go about it?

Malcolm wrote:

Everytime one recites the refuge formula one is renewing one's pratimokṣa vows.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:25 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Biden is going to run, and Biden is going to win. Why? TFG has hollowed out the GOP.

DeSantis lacks the panache and gift for gift of TFG.

And Roe v. Wade. This will create much more of an impact than anyone realizes if SCOTUS really goes through with overturning it.

And, the Dems keep the senate, as well as knocking out Ron Johnson. The Dems also keep the house.

Queequeg said:

You have much more faith in our fellow Americans than I do.

Malcolm wrote:

I have faith in the self-interest of women.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:55 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Republicans are going to love Desantis.

Malcolm wrote:

Biden is going to run, and Biden is going to win. Why? TFG has hollowed out the GOP. DeSantis lacks the panache and gift for gift of TFG.

And Roe v. Wade. This will create much more of an impact than anyone realizes if SCOTUS really goes through with overturning it.

And, the Dems keep the senate, as well as knocking out Ron Johnson. The Dems also keep the house.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:23 PM

Title: Re: White Tara Empowerment

Content:

Arnoud said:

HH Sakya Trizin is giving a Tara Wang in MN next month. Don't know if it will be streamed. Most are though.

discoskwalla said:

Hi! Do you have a date and time? I know HH is doing a chime phakme empowerment, but I didn't hear abt White Tara!

Thanks

Rich

heart said:

chime phakme nyingtik empowerment is a white tara empowerment.

/magnus

Malcolm wrote:

More specifically, it is a terma version of what is known as the Three Long Life deities: White Tāra, White Amitayus, and Uṣṇīṣavijaya.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:14 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I will make a (not so) bold prediction and say Ron DeSantis will be the next president and it will be a stomping. He will have both houses of Congress and cruise to a landslide reelection. He is going to have Reaganesque stature by the end of his second term and the Republican party will be in his mold for a generation.

Malcolm wrote:

The man who tried to killed Disney will not go on to be president.

Queequeg said:

Between promoting brown skinned princesses and speaking out to protect teachers who want kindergarteners to change their gender, Disney is no one's darling anymore. Mickey is a creepy as we thought.

Malcolm wrote:

Desantis will never be president. He is just not that likable, and he is pro-Gilead. It is one thing to appeal to Florida Man, quite another to appeal to a country which has a firm, liberal majority.

Author: Malcolm

Date: Friday, May 13th, 2022 at 9:37 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I will make a (not so) bold prediction and say Ron DeSantis will be the next president and it will be a stomping. He will have both houses of Congress and cruise to a landslide reelection. He is going to have Reaganesque stature by the end of his second

term and the Republican party will be in his mold for a generation.

Malcolm wrote:

The man who tried to killed Disney will not go on to be president.

Author: Malcolm

Date: Friday, May 13th, 2022 at 10:23 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Unfortunately, the Green Party US, both of them, are incompetent and incapable of governing. Our problem right now is keeping the damn GOP out of power.

Norwegian said:

...

Let me add, that I do try my best in what I can do, to contribute to the cause. But it's absolutely nothing compared to what the powers that be can do. And when I see them sit there and tell us to recycle or whatever, when they don't give a single shit, and when they have so much more capacity to enact change than what we could ever dream of achieving on our own... It's rather infuriating to say the least.

Kim O'Hara said:

We in Australia do have a chance to make a change in the next week or so, with a federal election. I'm putting my time into supporting a climate action candidate because it leverages my own vote. If enough of us do that, we can make a difference.

house-on-fire-c.jpg

Kim

Author: Malcolm

Date: Friday, May 13th, 2022 at 3:36 AM

Title: Re: Dharanis that don't require initiation

Content:

Konchog Thogme Jampa said:

Any great Dharanis Sutra Level that don't require initiation can anyone recommend any?

Malcolm wrote:
Medicine Buddha.

Author: Malcolm
Date: Thursday, May 12th, 2022 at 10:58 AM
Title: Re: Ukraine News
Content:

Queequeg said:
20 years? I don't know if the US survives. It truly feels like we're coming to the end of an age. Maybe the only reliable thing will soon be Prime Delivery.

Malcolm wrote:
The edges, like Florida, Texas, and so on will continue to fray.

The East Coast Metro Corridor will be fine, as will the West Coast, but strange things will happen in the interior and in the South, as is already the case.

Author: Malcolm
Date: Thursday, May 12th, 2022 at 10:08 AM
Title: Re: Ukraine News
Content:

KristenM said:
I think one big reason why just offing Putin won't bring a revolution in Russia is that they have created an authoritarian culture which breeds deference to authority figures despite all rational evidence.

Malcolm wrote:
Russia is what happens when so-called "people's democracies" decide to liberalize without proper regulation around how and by whom state assets are privatized. After the USSR euthanized itself, there was no real plan. Russia swallowed the neoliberal myth, straight, no chaser. Milton Friedman is indirectly responsible for the present state of affairs. Russia is a perfect example of the wet dream the libertarian side of the GOP has been advocating for the last century. What they fail to understand is that Autocracy is the certain outcome of poorly regulated markets. The US has fallen into the same trap. However, our liberal institutions have been more resilient, but, they are wearing thin. Unfortunately, there is serious political apathy in the US, and in 20 years, the US could be in much the same condition if we make poor National choices.

Author: Malcolm
Date: Thursday, May 12th, 2022 at 6:12 AM
Title: Re: Ukraine News
Content:

Brunelleschi said:

Also, you whole "Russians are orcs and crush them like bugs" schtick is not exactly contributing to a flattering picture of yourself.

Malcolm wrote:

Not all Russians are orcs. Just the ones invading Ukraine. We wouldn't call them orcs, generally, because it is dehumanizing and that is generally a negative place to go. But the Russian troops in Ukraine have been behaving dreadfully, behaving just like orcs.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 5:54 AM

Title: Re: What are some of the most recent terms?

Content:

Nalanda said:

Yeah, hat's off.

So to avoid losing the confidence of the Gelugpas and the Ngorites, how does the Nyingma school validate new terms?

Malcolm wrote:

They really don't care what the Ngorpas and the Gelukpas think, nor should they.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:52 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö on Dolpopa

Content:

Malcolm wrote:

It is because they are both views of intellectual analysis. But there can be no doubt that Longchenpa proclaims that the view of Prasanga is the highest Mahāyāna view, and the one most compatible with Dzogchen teachings.

Seeker12 said:

Correct me if I'm wrong, but I believe that what Longchenpa specifically says is that Prasangika is the highest view of all of the cause-based dialectical approaches.

Malcolm wrote:

Gzhan stong also a causal vehicle view.

But that is besides the point. Longchenpa makes it very clear in the Treasury of Dharmadhātu Commentary that Prasangika is the view most compatible with Dzogchen, as does Jigme Lingpa, etc.

As for dbu ma chen po, Great Madhyamaka, everyone in Tibet called their view "dbu ma chen po." It's a meaningless term.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:44 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

If I may wear my Donald 'skeptical scholar' Lopez hat for a second, if the terma is coming from the so-called "mind termas", is it not possible that that the terma is a sincere and skillful creative production of the Tertons themselves? To put it kindly.

Malcolm wrote:

That is the general skeptics point of view, yes.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:03 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

So how does this work, they discover a text somewhere in a cave in between rocks? Are the texts buried?

Archie2009 said:

Here are two photos of the place called Zha'i lha khang (c. 90 km east of Lhasa) where Vimalamitra hid the 17 Dzogchen tantras. They were rediscovered centuries later. Photos by Hugh Richardson (1948) taken from Michael Henss' The Cultural Monuments of Tibet.

Malcolm wrote:

Richardson is slightly in error. It was Nyang Tingzin Zangpo who hid the texts, sometime after Vimala's death/departure to Wu Tai Shan, depending on who one believes.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 3:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, May 12th, 2022 at 2:53 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

So how does this work, they discover a text somewhere in a cave in between rocks? Are

the texts buried?

Malcolm wrote:

These days most termas are so-called mind termas.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 1:10 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö on Dolpopa

Content:

Seeker12 said:

What do you think of Dudjom Rinpoche saying that for one whose intelligence is authoritative, one does not differentiate between rangtong and shentong?

Malcolm wrote:

It is because they are both views of intellectual analysis. But there can be no doubt that Longchenpa proclaims that the view of Prasanga is the highest Mahāyāna view, and the one most compatible with Dzogchen teachings.

Author: Malcolm

Date: Wednesday, May 11th, 2022 at 10:52 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, May 11th, 2022 at 12:34 AM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 11:52 PM

Title: Re: Ukraine News

Content:

PeterC said:

As a hypothetical: suppose Putin nukes Kyiv. What do we do? We aren't going to retaliate proportionately by attacking Moscow. So - what do we do?

Malcolm wrote:

If they use a low-yield nuke on Ukraine, there will be immediate mobilization by NATO. The only way they can prevent that is to nuke Berlin, Paris, and London. But that is

suicide.

PeterC said:

I'm not so sure. How would NATO respond? I'm sure they've thought through the military options, but it's a political decision. They would not bomb a Russian city.

Malcolm wrote:

I think NATO would strike a Russian city with conventional weapons in response.

PeterC said:

I agree with all of that but it could remain as the status quo for some time yet. Even if the rumors on Putin are correct - he's got Parkinson's, he has more Botox than blood in his veins, he's chronically paranoid, etc - and he doesn't have long to go, what comes next? Why wouldn't someone a lot like him just take over the apparatus he created?

Malcolm wrote:

Yes, more cops. But cops are not good at war. They are only good at terrorizing unarmed civilians. In the long run, with no economy, that won't get you very far unless you go for extreme isolation, like N. Korea.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 11:13 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 10:59 PM

Title: Re: Drikung Yangzab Structure

Content:

Konchog Thogme Jampa said:

Is there a website anywhere that lays out all of the terms, texts and practices within the Drikung Yangzab? So the overall map and structure.

Looked online but can't find anything complete.

heart said:

I received from Lamchen Gyalpo Rinpoche the ngondro and the main yidam practice that is a hayagriva/varahi practice along with several other empowerments and teachings (one which was a trechö teaching). But he never told us about the further structure.

/magnus

Malcolm wrote:

Yangzab is like most Nyingma systems: preliminaries, combined three roots, and then move on to Nynthig practices, rushan, all under the guidance of one's teacher.

Dzogchen is Dzogchen. People make a big deal out of this lineage and that lineage, but it all comes from the Dzogchen tantras. As the Yangzab is an appendix of the Kandro Nynthig, the systematic way of practicing it is no different than what Longchenpa explains in his long commentary on the Khandro Nyintig, which is preserved in the Khandro Yantig.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 10:52 PM

Title: Re: Ukraine News

Content:

PeterC said:

As a hypothetical: suppose Putin nukes Kyiv. What do we do? We aren't going to retaliate proportionately by attacking Moscow. So - what do we do?

Malcolm wrote:

If they use a low-yield nuke on Ukraine, there will be immediate mobilization by NATO. The only way they can prevent that is to nuke Berlin, Paris, and London. But that is suicide.

PeterC said:

We need, somehow, to take the initiative away from him.

Malcolm wrote:

They are wasting hypersonic missiles on malls and hotels to the tune of \$100 million per pop. Putin is running out of options. When you are out of options, you have lost the initiative. I would say that Putin lost the initiative after he lost the Battle of Kyiv. It is he who is on his back foot now.

For example, the Ukrainians have a new and very novel software package which runs their artillery. In the US Army, call to strike is generally 1 hour, and never gets better than 15 minutes. What is the main delay? JAG officers, apparently, who have to sign off on that that strike is a legitimate military target. The Ukrainians have a five minute window from call to strike. Also, their artillery strikes are designed to confuse Russian counter-artillery radar. Now they are also being gifted with advanced counter artillery radar from the US, etc. At the present moment, the conflict in Donbas, etc., is mainly an artillery war, and the Russians are wasting huge amounts of ammunition on empty farmland. The Ukrainians on the other hand are able to accurately target tanks, etc., with artillery directly. This is unheard of before this war. UAV's have really changed the nature of air war permanently. All bets are on Ukraine pushing Russian troops out of all occupied territory with NATO backing.

Russia is toast. They will be Germany after WWI, since not many people are going to be willing to help them rebuild after this war. Also, it is quite likely that the RF will split up

as a result of all of this. Who wants to be part of a country lead by crazy, old white people? (Oh wait, I live in the US...). Anyway, back to the main point: ethnic division in the RF is going to be exacerbated by this conflict. The RF, IMO, is only held together at this point by inertia and nostalgia. All the youngest and smartest Russians have already left (3.4 million).

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 8:43 PM

Title: Re: Ukraine News

Content:

Queequeg said:

We...have a Christian Taliban among us who would like to bring back witch trials. We still have robust, free elections and in the big picture, robust regimen of civil rights.

Malcolm wrote:

The fight at home.

Queequeg said:

If you're going down the road of drawing moral equivalency between the US and Russia, then I'll let you walk down that path on your own. I don't know many Americans who want this fight. Maybe some hawks at the Pentagon and State Department. We're mobilizing for a long standoff with Russia - this is true. Sometimes you just have to deal with shit. That's life. Even if we chose to ignore Ukraine, its not like we'd be putting those resources toward a progressive agenda.

Malcolm wrote:

The fight abroad.

The USSR was a different sort of country that the RF is today. The only reason Russia is a power is because of they have the old Soviet nuclear arsenal. Advancing the interests of the Western bloc through soft and hard power is something to which we need to return, or cede the space to China, primarily. Russia is toast.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 9:17 AM

Title: Re: karma and its fruit or fruits

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 9:11 AM

Title: Re: Ukraine News

Content:

Miorita said:

The data don't add up.

Putin is born in '52. He didn't fight in WW2. I don't know what he celebrates.

You have to have earned the merit to celebrate that is to have fought in it yourself or at least having been around at the time.

I think it's called nepotism. The merit is not transferable.

Malcolm wrote:

Means he was born in a dragon year. Dragons are the weakest member of their group.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 4:16 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 1:40 AM

Title: Re: karma and its fruit or fruits

Content:

Crazywisdom said:

It doesn't say anywhere in Mahayana sutras that all six perfections, Bodhicitta, three roots, three wisdoms, etc., are one in the nature of mind.

Malcolm wrote:

Sure it does.

Author: Malcolm

Date: Monday, May 9th, 2022 at 11:55 PM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Monday, May 9th, 2022 at 9:50 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Chechen TikTok soldier:

Author: Malcolm

Date: Monday, May 9th, 2022 at 8:15 PM

Title: Re: karma and its fruit or fruits

Content:

PadmaVonSamba said:

Merit and karma are two different things, although they are related. Merit accumulates but it doesn't "ripen".

Malcolm wrote:

Yes, actually it does. It ripens as birth in higher realms, longevity, absence of illness, and so on.

Author: Malcolm

Date: Monday, May 9th, 2022 at 3:38 AM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

Crazywisdom said:

Vajrayana itself is Abhidharma.

Malcolm wrote:

It is true that Vajrayāna is included in Abhidharma, according to one way of categorizing things.

Author: Malcolm

Date: Monday, May 9th, 2022 at 2:03 AM

Title: Re: karma and its fruit or fruits

Content:

Crazywisdom said:

Karma and interdependence are general not specific, unless you want to go with Vasubandhu, which some here rely on. I don't, because it's one guy's opinion.

Malcolm wrote:

The Abhidharmakośabhaṣya is not just one guy's opinion. It is a compilation of many different opinions by one guy—mainly those of the Kashmiri Sarvāstivādins and the Sautrantikas. In many, many, places the opinion Vasubandhu actually supports is ambiguous at best.

For example, in chapter 4, karma, Vasubandhu frequently cites the Buddha directly, and then discusses how these citations are understood in different schools. It is not as simplistic as you make out.

Dzogchen teachings offer no novel reinterpretation of karma.

Author: Malcolm
Date: Monday, May 9th, 2022 at 12:46 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Sunday, May 8th, 2022 at 10:07 PM
Title: Re: karma and its fruit or fruits
Content:

Queequeg said:
No, the metaphysical substrate I was referring to is the idea that there is some sort of karma bank in the sky where everyone's deposits are tracked and appreciate and depreciate depending on the outcomes of actions.

Malcolm wrote:
You mean the Akashic Record... https://en.wikipedia.org/wiki/Akashic_records

Author: Malcolm
Date: Sunday, May 8th, 2022 at 5:30 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Sunday, May 8th, 2022 at 2:10 AM
Title: Re: After taking HYT initiation
Content:
Vajradhara said:
ould I stop and wait to find another guru that can grant me a more official HYT initiation (if ready for it) ?

Malcolm wrote:
Find a qualified teacher. Since you seem to be attracted to Geluk, try to make a connection with Jado Rinpoche.

<https://tibet.net/the-envoy-of-his-holiness-the-dalai-lama-jado-rinpoche-awarded-the-medal-for-merit-to-republic-of-buryatiya/>

Author: Malcolm

Date: Saturday, May 7th, 2022 at 11:46 PM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

heart said:

Maybe this can help

Malcolm wrote:

Should be read with care, it is not a complete account.

Author: Malcolm

Date: Saturday, May 7th, 2022 at 11:01 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

But also, we need to get money out of fossil fuel production as fast as possible.

Malcolm wrote:

It is not happening. In fact, it is getting worse.

Author: Malcolm

Date: Saturday, May 7th, 2022 at 9:38 PM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

Sādhaka said:

Dzogchen cosmogony says things similar to the Aggañña Sutra, yet provides more detail.

For said details though, likely better to receive them from a Lineage Holder.

Malcolm wrote:

These myths are not some privy information. And, frankly, most westerners do not seem to understand that Dzogchen cosmogony is a minor variation on the cosmogony in the third chapter of the Abidharmakośabhāṣya.

Specifically the mythology of the Aggañña sutra in Tibetan sources is to be found in Asanga's Yogacārabhūmi.

Author: Malcolm

Date: Saturday, May 7th, 2022 at 9:09 AM

Title: Re: karma and its fruit or fruits

Content:

Queequeg said:

Its like the stock market - your good deeds are like stock bets that can vary in merit depending on the beneficiaries of your actions. Past results do not guarantee future performance.

Malcolm wrote:

Nagarjuna prefers to think of karma as something like a debt which must repaid.

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:18 PM

Title: Re: Back in the USA...

Content:

Archie2009 said:

We have even worse/more dangerous fascist scum in parliament now in

<https://twitter.com/thierrybaudet>.

https://en.wikipedia.org/wiki/Thierry_Baudet

Malcolm wrote:

Indeed, but not as cartoonish.

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:09 PM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:05 PM

Title: Re: Back in the USA...

Content:

Archie2009 said:

I'm sorry you have to live in one country with creatures like that. The footage was even worse than I expected.

Malcolm wrote:

They're in every country, I mean after all, you have this guy:

Author: Malcolm

Date: Friday, May 6th, 2022 at 9:27 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 8:41 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 4:29 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 4:15 AM

Title: Re: Ukraine News

Content:

Caoimhghín said:

These threads are 90% twitter, it sometimes seems like.

I've resisted, successfully, getting twitter and being a twit for 16 years. I was 15 when twitter first came out and I instinctively knew it was garbage then as I still do now. Once Musk owns twitter, I wonder what these threads will look like.

Malcolm wrote:

Twitter is ahead of the news orgs by about 48 hours when it comes to Ukraine. Prior to the war, I never used it much.

Then there are the twitter mean girls...brutal but funny. I would mostly check in to see who they were ripping to shreds.

Author: Malcolm

Date: Friday, May 6th, 2022 at 3:42 AM

Title: Re: the cause of intention

Content:

clyde said:

1. Desire (tanha) and clinging (upadana) are afflictions, but that doesn't answer the question: What is the cause of (what gives rise to) intention (cetana)? And are you

saying that intention is an affliction, even 'good intentions'?

Malcolm wrote:

Cetana (volition/intention) is a caitta (mental factor). It accompanies every citta, being neutral in character. Cetana is colored by whether that citta is governed by other positive, afflicted, and negative caittas. So, when you find the cause of citta (a mind) you will also answer the question of what causes cetana, which is one of the mental factors that accompanies all minds in the desire realm. (Not all caittas accompany all minds. For example, a negative mental factor can never accompany a positive mind.)

clyde said:

3. And your "essential components" imply that all karma leads to suffering, even so-called 'good karma' (merit). Is that your meaning?

Malcolm wrote:

Good question. The truth is that positive actions are also afflicted when they are not connected with path phenomena. Basically, all compounded phenomena are afflicted or conducive to affliction, with the exception of path phenomena.

So it still applies that --> affliction --> karma --> suffering -->, since afflicted positive actions only lead to birth in higher realms, and not to liberation.

For example, when one perceives an enemy, the caitta of anger is produced, this colors cetana negatively, and one then engages in verbal and physical actions which aim to harm that enemy. Cetana is simply that mental factor that puts the mind's negative and positive qualities into action. That's why the Buddha defined cetana, intention, as karma, action, in the Anguttara Nikaya, iii.415:

"Mental volition, O Bhikkhus, is what I call action (Kamma). Having volition, one acts by body, speech and thought."

Author: Malcolm

Date: Friday, May 6th, 2022 at 12:22 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Anne Applebaum's hubby.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 11:36 PM

Title: Re: karma and its fruit or fruits

Content:

Aemilius said:

On the contrary, it seems evident that Shantideva has got it wrong.

Malcolm wrote:

No, since Śāntideva is an awakened person and Lamotte is not even a Buddhist.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 11:31 PM

Title: Re: the cause of intention

Content:

Tao said:

--> affliction --> karma --> suffering --> rinse, repeat.

Very nice but it lacks ignorance, as it's the only way out from the links... and one noble truth is "there's an exit"

Ignorance --> attachment -> affliction --> karma --> suffering --> rinse, repeat.

Malcolm wrote:

No, ignorance is an affliction, it also has a cause.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 9:17 PM

Title: Re: karma and its fruit or fruits

Content:

Aemilius said:

The old question about merit is: Does it matter if the recipient of one's generosity does not actually get one's gift? Due to some circumstance that is, or seems to be, beyond one's control. Like for example a sudden earthquake or a traffic accident, that destroys the actual gift or its giving. I.e. is the intention really enough to create the positive karmic consequence or not ?

Etienne Lamotte has in his History of Indian Buddhism answered this question: According to tradition the merit of a gift is twofold, 1. there is the actual intention, the disposition it creates in one's mental continuum, and its future karmic reward. And 2. there is the aspect of the enjoyment of the gift by its recipient. This event creates happiness also in the giver. If the gift is not received nor enjoyed this happiness is not created. Thus it does matter whether the gift is received or not.

Malcolm wrote:

He is mistaken. The intention alone is sufficient, as pointed out by Śāntideva.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 4:48 AM

Title: Re: Ukraine News

Content:

rai said:

...

Malcolm wrote:

FFS, we prosecuted those guys and Calley went to jail)(but not for long enough). You think Russia is going to prosecute even one orc? Even a show trial? Nope. They give them f*cking medals.

This is whataboutism at its finest. What happened in My Lai on March 16, 1968 is just not relevant to the Russian invasion of Ukraine.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 4:01 AM

Title: Re: the cause of intention

Content:

clyde said:

This may be a bit technical (or semantic), but according to dependent origination (pratitysamutpada), desire (tanha) gives rise to clinging (upadana), not intention (cetana).

Malcolm wrote:

Clinging (tanha) and addiction (upadana) are both affliction. Becoming is karma. Birth, aging and death, are the result of karma.

When the twelve links are reduced to their essential components: --> affliction --> karma --> suffering --> rinse, repeat.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 3:57 AM

Title: Re: the cause of intention

Content:

clyde said:

From a discussion about “karma and its fruit or fruits” a question arose for me: Since all dharmas arise based on causes and conditions, what is the cause of an intention?

Malcolm wrote:

All positive, negative, and neutral intentions (karmas) are caused by positive minds, afflicted minds, and neutral minds. This is why it is important to understand operation of mental factors.

For example, for neutral karmas, I see food, then I decide to eat it. For negative karmas, I see an object I dislike, which arouses my affliction of hatred, then I try to eliminate it. I see something I desire, then I decide to steal it.

Author: Malcolm
Date: Thursday, May 5th, 2022 at 3:46 AM
Title: Re: Ukraine News
Content:

Könchok Thrinley said:
Apparently he has decided it is time to start a new body count.

Malcolm wrote:
Yes, orcs.

Author: Malcolm
Date: Thursday, May 5th, 2022 at 3:05 AM
Title: Re: Ukraine News
Content:
Malcolm wrote:
Found him. Danish Reality TV dude. Not a Nazi.

The Tats are pretty new, there is this from 2019:

<https://www.dr.dk/mitliv/storm-med-218-sexpartnere-skal-giftes-jeg-tror-stadig-ikke-paa-den-eneste-ene>

Claim to fame? Had sex with 218 partners.

Author: Malcolm
Date: Thursday, May 5th, 2022 at 2:02 AM
Title: Re: Ukraine News
Content:
Malcolm wrote:
Well, some fellow Scandinavians, presumably far-right death metal fans by the looks of their facial tattoos, are laughing about the bounty placed on their head by Russia, "See you in Valhalla, guys."

Author: Malcolm
Date: Wednesday, May 4th, 2022 at 11:54 PM
Title: Re: the great vegetarian debate
Content:
seeker242 said:
Fruit and vegetables are plentiful plant food sources.

My species evolved to eat these food sources.

My species is still around, it is not extinct.

My species is here today because it evolved to eat these plentiful plant food sources.

Meateater: we're here because we ate meat.

Makes total sense.

Sādhaka said:

Well most of the fruits and vegetables we now eat didn't exist until recent centuries. Just about any of them you can find at a grocery store are grafted, selectively bred, hybridized etc. Almost every contemporary common vegetable (broccoli, cabbage, etc.) was bred from a simple mustard green or something like that.

<https://i.insider.com/5638f775dd08957b788b463e?width=1000&format=jpeg&auto=webp>

You won't find broccoli just growing in the wild, and most natural fruits in the wild are mostly tough rind and seeds with very little edible fleshy parts.

And with how much fruit and vegetable matter you have to consume to get all your nutrients, you'd be very hard-pressed to live on berries, the few edible roots you could find, and like maybe wild nettles, mustard greens, and dandelions. Of course some regions are more plentiful than others, but most environments aren't so much.

Malcolm wrote:

Correct, most crops eaten today were developed by humans in the last 10,000 years. Prior to that there was little or no cultivation, just gathering berries, tubers, etc. The notion of rich natural orchards of fruit and natural grain where humans just ate of them free of competition is a fantasy. .

This kind of diet is more consistent with what ancient humans in temperate zones likely ate:

<https://royalsocietypublishing.org/doi/abs/10.1098/rstb.1991.0112>

Author: Malcolm

Date: Wednesday, May 4th, 2022 at 10:55 PM

Title: Re: Is it better to gain enlightenment first versus trying to do as many charitable deeds as possible?

Content:

Sādhaka said:

And I think that the First Bhumi is implied above.

Malcolm wrote:

No. The five abhijñās can be accomplished by everyone.

Author: Malcolm

Date: Tuesday, May 3rd, 2022 at 9:31 AM

Title: Re: Ukraine News

Content:

Crazywisdom said:

Why not use air power for this? This would be evidence of a greatly diminished air force. It would be a lot easier to drop bombs.

Malcolm wrote:

The Russians have failed achieve anything resembling air superiority. So they are using tanks and artillery instead.

Author: Malcolm

Date: Tuesday, May 3rd, 2022 at 1:36 AM

Title: Re: Coronavirus

Content:

Genjo Conan said:

But I don't think we're there yet.

Malcolm wrote:

As warming continues, there will be more severe pandemics.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 10:54 PM

Title: Re: Ukraine News

Content:

Könchok Thrinley said:

I really wonder what is up with those fires and attacks on Russian soil. I mean is UA army that good, or do they get help from some underground movement within Russia? If anything it fills me with hope that there is a possibility of change of regime in Russia, although who knows if it would be better...

However if it is UA army action I have to applaud because that is how you do modern warfare. Minimal casualties, targets hit and destroyed, very precise and clean. The same would go for the underground movement.

Malcolm wrote:
There are Ukrainians all over Russia...

Author: Malcolm
Date: Monday, May 2nd, 2022 at 10:49 PM
Title: Re: What are you doing about the coronavirus?
Content:
Malcolm wrote:
<https://www.nytimes.com/2022/05/02/nyregion/nyc-coronavirus-yellow-risk-level.html?smid=fb-nytimes&smtyp=cur&fbclid=IwAR3pmtxqja4bGXHxEOPQuKTgdOhIUINSowMCBtp4-eytcZ0fO5ww4VHF1Kw>

Unknown said:
The city moved into the medium risk level, known as yellow, as it sees a troubling increase in cases and the mayor weighs bringing back some restrictions.

Author: Malcolm
Date: Monday, May 2nd, 2022 at 10:36 PM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Monday, May 2nd, 2022 at 9:44 PM
Title: Re: Ukraine News
Content:
Malcolm wrote:
The difference between Ukrainian shelling and Russian shelling:

Author: Malcolm
Date: Monday, May 2nd, 2022 at 9:36 PM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Monday, May 2nd, 2022 at 9:31 PM
Title: Re: Ukraine News
Content:
rai said:
video

Malcolm wrote:

Yes, Ukrainian villages get caught in the cross fire as the UA has completely halted the advance of the RFA, and begun to wear them down through superior training, tactics, and morale.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 8:32 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 3:47 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Brown is the new red:

<https://twitter.com/ggreenwald/status/1520751923355398144?s=20&t=O8aenamIpfXbaKXdKMXDcQ>

Brunelleschi said:

Give me a break, Chomsky is on record calling Trump a criminal, a fascist, comparing him to Hitler, urging everyone to vote first for Hillary then for Biden.

To imply that Chomsky is pro Trump is just deeply, deeply dishonest.

Malcolm wrote:

Chomsky is a useful idiot, always has been.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 1:17 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 1:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Brown is the new red:

Author: Malcolm

Date: Sunday, May 1st, 2022 at 11:44 PM

Title: Re: karma and its fruit or fruits

Content:

muni said:

There is no point in contemplating it.

Non-conceptual contemplation.

Without any duality of perceiver and per-ceived, there is no way a normal thought can survive; it vanishes.

Malcolm wrote:

But they (concepts) still arise, so not a state of blankness.

Author: Malcolm

Date: Sunday, May 1st, 2022 at 8:53 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I disagree. It's not materialism that prevents us from understanding the Dharma; it's the belief in a self, an enduring essence (soul).

I understand the meaning of "effulgence" and that the mind is luminous. My question is about what you meant by:

Malcolm wrote:

He means that matter comes from mind. This is consistent with Abhidharma as well.

Queequeg said:

Yes, with the caveat that matter is not what we ordinary beings are conditioned to think it is. ie: water for animals and humans is molten metal to a hell beings, puss to a preta, and amrita to asuras and devas, dharmakaya to tathagata. Correct or no?

Malcolm wrote:

Water for example, is a liquid state of matter, no matter how it is perceived.

Author: Malcolm

Date: Sunday, May 1st, 2022 at 2:59 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, May 1st, 2022 at 12:39 AM

Title: Re: karma and its fruit or fruits

Content:

Queequeg said:

Most of us, this materialist conditioning casts a mist over Dharma Teachings preventing us from understanding them.

clyde said:

I disagree. It's not materialism that prevents us from understanding the Dharma; it's the belief in a self, an enduring essence (soul).

I understand the meaning of "effulgence" and that the mind is luminous. My question is about what you meant by:

Queequeg said:

Matter is an effulgence of consciousness

Malcolm wrote:

He means that matter comes from mind. This is consistent with Abhidharma as well.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 11:08 PM

Title: Re: karma and its fruit or fruits

Content:

PadmaVonSamba said:

We may assert that matter exists independently of the mind, but that asserting itself is still based completely on our perceptions.

Malcolm wrote:

It's a reasonable, evidence-based assertion.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 8:35 PM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

If karma and vipaka are functions of the mind, I understand how intentions influence

one's mental state, but how does karma influence form (rupa)?

Malcolm wrote:

It influences how our minds experience sensations. Actions ripen only as pleasurable, painful, or neutral sensations.

clyde said:

If I understand you correctly, your understanding is that karma effects how we experience sensations - but that karma does not effect which sensations arise, yes?

Malcolm wrote:

Karma vipaka are only sensations, fundamentally. However, the Buddha taught there are a variety of effects of action, long vs short life, High vs low status, health vs illness, etc.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 8:44 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I thought I was done with this issue. Malcolm and Sadhaka both explained the momentariness of intentions, actions and their effects. And since my sense-organs, including my mental consciousness, don't appear to operate at 'karmic speeds' (1/60th of a finger snap), I can't directly corroborate this, but there's nothing that seems illogical about their understanding.

But Queequeg opens another issue.

Queequeg said:

Karma is a function of the mind. Vipaka is a function of the mind. As functions of the mind, they can't transcend the mind. These are technical terms and if you understand what these terms designate, then things are clear.

clyde said:

If karma and vipaka are functions of the mind, I understand how intentions influence one's mental state, but how does karma influence form (rupa)?

Malcolm wrote:

It influences how our minds experience sensations. Actions ripen only as pleasurable, painful, or neutral sensations.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 2:58 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 30th, 2022 at 2:48 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 30th, 2022 at 1:30 AM

Title: Re: karma and its fruit or fruits

Content:

Shinjin said:

What would be the karma of a guilty individual like oj simpson who gets acquitted of murder? Does aquital mean that his good karma overrided his bad karma and so he did not have to face any prison time?

Malcolm wrote:

Karma does not care about the justice system.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 12:35 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 30th, 2022 at 12:27 AM

Title: Re: karma and its fruit or fruits

Content:

Malcolm wrote:

An actual deed of killing, etc., is not confined to a single moment of intention. It is rather a series of moments of intention—from anticipating it, executing the deed, and then relishing in the satisfaction of having carried it out. Each of these moments of intention is a discrete karma, each with separate force and vipaka. Thus one deed of killing, made up of many actions, can have in many results. But each result is the ripening of an individual karma, and the case above, 500 individual throwing karmas.

haha said:

Now, it is clear, it is rather a series of moments of intention. Its seems that his five hundred intentions with one act of killing produced five hundred vipaka. Thanks.

Malcolm wrote:

500 is one of those group numbers that really just means "many."

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:46 PM

Title: Re: Ukraine News

Content:

Bundokji said:

Acknowledged

Archie2009 said:

"Commander, the woke Rebels demand all surrendering Stormtroopers list their various intersecting identities and assign a privilege to each of them."

Malcolm wrote:

Somehow, I think CRT is not going to be an issue in Ukraine.

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:21 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:17 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

That's one point of view—foolish and short sighted—but one point of view.

Bundokji said:

Acknowledged

Author: Malcolm

Date: Friday, April 29th, 2022 at 10:56 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 9:47 PM

Title: Re: Ukraine News

Content:

Caoimhghín said:

Out of curiosity, do you think that both Trump and Putin have been unjustly "demonized?"

Bundokji said:

Yes.

Malcolm wrote:

That's one point of view—foolish and short sighted—but one point of view.

Author: Malcolm

Date: Friday, April 29th, 2022 at 7:20 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:40 AM

Title: Re: karma and its fruit or fruits

Content:

haha said:

Here is an example for one karma but five hundred vipaka.

Malcolm wrote:

An actual deed of killing, etc., is not confined to a single moment of intention. It is rather a series of moments of intention—from anticipating it, executing the deed, and then relishing in the satisfaction of having carried it out. Each of these moments of intention is a discrete karma, each with separate force and vipaka. Thus one deed of killing, made up of many actions, can have in many results. But each result is the ripening of an individual karma, and the case above, 500 individual throwing karmas.

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:06 AM

Title: Re: Ukraine News

Content:

Author: Malcolm
Date: Friday, April 29th, 2022 at 8:38 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Friday, April 29th, 2022 at 7:38 AM
Title: Re: karma and its fruit or fruits
Content:
clyde said:
Nothing arises from a single cause.

Malcolm wrote:
Correct. But a given cause can only produce a single result. A cause expires upon the production of its result. This does not mean a seed is a sufficient cause of a sprout, but it is the necessary cause. Sunlight, warmth, and moisture are also needed as conditions. But in absence of a seed, they won't produce a sprout.

This also applies to a karma— a karma is exhausted when it produces its vipaka. But in order to produce its result, conditions necessarily come into play.

Author: Malcolm
Date: Friday, April 29th, 2022 at 6:34 AM
Title: Re: Conditioned vs Unconditioned
Content:

Malcolm wrote:
Unconditioned phenomena are just nonexistent. There are only four kinds of unconditioned phenomena in Buddhism: space, the two cessations, and emptiness, and they are all negations. Nirvana, for example, is simply the absence of afflictions which lead to rebirth.

PadmaVonSamba said:
In saying that space, the two cessations, and emptiness are non-existent, what do you mean by not “existing”? Do you mean they are not regarded as ‘things’ (phenomena)?

One could say that emptiness “exists” as a characteristic of phenomena just as heat exists as a characteristic of fire.

This is why I think the term “occur” is often better.

Malcolm wrote:
They are dharmas because they bear characteristics. Space is the absence of

obstruction, cessation (both kinds) is the absence of a cause, emptiness is the absence of inherent existence.

Author: Malcolm

Date: Friday, April 29th, 2022 at 5:23 AM

Title: Re: Conditioned vs Unconditioned

Content:

TAG said:

Conditioned phenomena have entanglements and inverted structures of opposing inward and outward pressures that produce the formations that appear in the world: including physical and mental formations.

Unconditioned phenomena lack the entanglements and inverted structures of opposing inward and outward pressures that are capable of producing formations or appearances: including physical and mental formations.

Since no formations and no appearances happened in the "unconditioned world," there are no formations or appearances of suffering as well.

An extremely brief synopsis.

Malcolm wrote:

Unconditioned phenomena are just nonexistent. There are only four kinds of unconditioned phenomena in Buddhism: space, the two cessations, and emptiness, and they are all negations. Nirvana, for example, is simply the absence of afflictions which lead to rebirth.

Author: Malcolm

Date: Friday, April 29th, 2022 at 5:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 4:16 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 4:12 AM

Title: Re: Ukraine News

Content:

Queequeg said:

Yeah. B, that's a terrible comeback.

Bundokji said:

Liberalism is another term to describe generosity. If it does not lead to non-violence, then how it can be generous?

Norwegian mentioned political philosophy, but in the context of the Buddha's teachings, the word "sabba" is known through negation. The three marks of existence are preceded by sabba, which shows an inherent limitation in worldly ways. This limitation expresses itself in what Malcolm shared, the urge to convert, even if violence is what it takes. This very urge translates into encouraging others to act against their own interest as long as they pretend to follow one's own ideology and become a member of the group. Within this mindset, encouraging Ukraine to challenge Russia is not a bad advise, even if this causes destruction and unnecessary suffering. This usually comes along with promises of better future, to rationalize short term self-inflicted misery.

Coming back as a cheap debating trick is not my intention. Asking direct questions to more knowledgeable members might improve my understanding.

Author: Malcolm

Date: Friday, April 29th, 2022 at 3:45 AM

Title: Re: Ukraine News

Content:

Queequeg said:

Yeah. B, that's a terrible comeback.

Bundokji said:

Liberalism is another term to describe generosity.

Malcolm wrote:

"Liberalism" means different things to different peoples in different epochs, and these meanings are often quite at odds with each other. Liberal internationalism, of the Wilsonian variety, is definitely hegemonic, deliberately so, but it is not imperialist.

Bundokji said:

Within this mindset, encouraging Ukraine to challenge Russia is not a bad advise,

Malcolm wrote:

Ukraine did not challenge Russia, Russia invaded Ukraine.

Bundokji said:

even if this causes destruction and unnecessary suffering. This usually comes along with promises of better future, to rationalize short term self-inflicted misery.

Malcolm wrote:

The people causing unnecessary suffering is the Russian army. They can stop anytime. But they won't because Russia is imperialist and always has been, since its beginning.

Author: Malcolm

Date: Friday, April 29th, 2022 at 2:42 AM

Title: Re: Do you need lung to read the book Precious Treasury by Longchenpa

Content:

ManiThePainter said:

Does this treasury have an auto-commentary? Or is it only some of the Seven Treasuries which have auto-commentaries?

Malcolm wrote:

it does.

Author: Malcolm

Date: Friday, April 29th, 2022 at 2:35 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The US's initial reluctance arose from reflecting on our error in pursuing liberal agendas in countries that did not have native liberal-democracy movements. But since we have seen that the Ukrainians indeed wish to participate in the rules-based liberal international order, we steeled our resolve and now we are really helping them to win this war that Russia forced on the world. It's that simple. It represents the continuation of post-WWII US foreign policy. Basically, it's jump on or get out of the way.

Queequeg said:

I hope. And I hope this impacts us at home against the illiberalism rising here.

Malcolm wrote:

The problem at home are the MARs, identified in the 1980's by a far-right conservative, Samuel Todd Francis:

How could a political movement rise up to challenge ruling elites? Francis believed it required capturing the anger and resentment of a class of Americans whose interests the managerial revolution had not benefited. He called them "Middle American Radicals" and suggested they would soon form a revolutionary class...MARs were neither a distinct economic class nor a political movement committed to abstract principles. He claimed that MARs were united by a common "attitude" or "temperament" about their place in American society. Their grasp of American political history, to say nothing of their knowledge of Western culture, reflected the appalling state of general literacy. Francis frequently referred to them as a cultural "proletariat," and noted that many rely on government help in the form of benefits or loans. As Francis began to imagine a movement built around MAR interests, he cautioned that it might appear

ideologically eclectic or even incoherent. MARs tend not to think about politics primarily in terms of the size of government, and they defend neither the minimal state nor the welfare state as a matter of strict principle. What made them “radical,” Francis maintained, was their instinctive defense of communal roots and their visceral opposition to cosmopolitan values. MARs are motivated by a particular view of political life, if not a systematic ideology. Francis called it a “domestic ethic,” and claimed it as the basis of a viable future conservatism.¹⁷ It reflects a traditional impulse, suppressed by liberal individualism, that sees political life in terms of interlocking loyalties that link the family to the nation. It assesses policies not by an impersonal standard of justice, but by whether they protect and enhance group well-being. Francis believed he had found his vanguard, who lacked only an awareness of its shared interests. It was a social movement, about to be born, that would unapologetically place citizens over foreigners; majorities over minorities; the native-born over recent immigrants; the ordinary over the transgressive; and fidelity to a homeland over cosmopolitan ideals. Rose, Matthew. *A World after Liberalism* . Yale University Press. Kindle Edition.

This is Trumpism. In the 19th century, they were the Know Nothing Party.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:47 AM

Title: Re: Ukraine News

Content:

Queequeg said:

The Ukrainians refused to play along with Russia's narrative and changed the narrative for the world. The West reluctantly came to Ukraine's aid because it is demanded by our ideals but also our real security - so long as Russia was just poaching little countries here and there, so what, really. But once they moved on Ukraine and incidentally tried to move their effective border up against the EU, things got serious.

Malcolm wrote:

What we are dealing with here is an autocratic reaction to modernity and liberalism internationalism:

Illiberal states—autocratic and authoritarian regimes—might want to participate in the open, rules-based system but worry about its long-term effects on their ruling class and other entrenched interests.

Ikenberry, G. John. *A World Safe for Democracy* . Yale University Press. Kindle Edition.

Because Trump weakened this order, this conflict has become existential due to Biden's rebuilding the liberal consensus, and China and Russia view the liberal international order as a threat. Why? Because liberal democracy must promote other liberal democracies for mutual security. The more of us, the better.

Queequeg said:

Liberal internationalism has moralist tendencies and activist impulses, but it is ultimately a reform-oriented and pragmatic endeavor. Modern liberals do not embrace democratic governments, market-based economic systems, and international

institutions out of idealism or as tools of empire but as arrangements better suited to realizing human interests than the alternatives. Liberal internationalists hold that world politics requires institutional cooperation and political integration in response to relentlessly rising economic and security interdependence...Liberal democracies are understood to have distinctive goals for international order as well as distinctive capacities to cooperate with other liberal states. Interdependence, a fundamental condition of modern society, calls forth liberal internationalist agendas for cooperation and prompts nations to create international institutions as tools for managing and reconciling sovereignty and interdependence. Liberal democracies cannot be secure or prosperous alone; they must create a larger world so as to survive and advance.

Malcolm wrote:

Ikenberry, G. John. A World Safe for Democracy . Yale University Press. Kindle Edition.

The US's initial reluctance arose from reflecting on our error in pursuing liberal agendas in countries that did not have native liberal-democracy movements. But since we have seen that the Ukrainians indeed wish to participate in the rules-based liberal international order, we steeled our resolve and now we are really helping them to win this war that Russia forced on the world. It's that simple. It represents the continuation of post-WWII US foreign policy. Basically, it's jump on or get out of the way.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:23 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:19 AM

Title: Re: Ukraine News

Content:

Queequeg said:

The nominal value of the ruble is not reliable because it is not freely floating as other currencies are.

PeterC said:

That's a bit of an understatement. It's not that long ago that when Russian banks had large nondeliverable forwards on the ruble expiring, they would shift the value of the currency for a couple of days to stiff their counterparties.

But at some level the means by which Russian gas is paid for is not really the issue. The issue for Western Europe is how dependant they are on Russian supply, and for Russia, what options they have to sell the production elsewhere. I'm sure the customers will develop alternative supply options much faster than Russia will develop alternative offtake routes.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:14 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

Malcolm, The Buddhist teachers I've heard or read who have addressed or mentioned this issue have all presented it as "fruits", a multitude of effects.

Can you point to where the Buddha said that each karmic event caused one and only one effect?

Malcolm wrote:

Vasubandhu, Abhidharmakośabhaṣyā 4:95a:

One action projects one arising.

clyde said:

Thank you. I'll take a look at it.

To be clear, this is the work of a Buddhist scholar/monk, not a direct teaching of the Buddha, yes?

Malcolm wrote:

It's Abhidharma, i.e., advanced Dharma analysis by arhats.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 9:38 PM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as it's result.

clyde said:

Malcolm, The Buddhist teachers I've heard or read who have addressed or mentioned this issue have all presented it as "fruits", a multitude of effects.

Can you point to where the Buddha said that each karmic event caused one and only one effect?

Malcolm wrote:
Vasubandhu, Abhidharmakośabhaṣyā 4:95a:

One action projects one arising.

Author: Malcolm
Date: Thursday, April 28th, 2022 at 9:32 PM
Title: Re: Ukraine News
Content:

Malcolm wrote:
You really don't pay attention very well. Hungary is paying in rubles directly. Ok, back into the kill file.

Bundokji said:
If they are paying in Ruble directly, then why Russia cut their gas supplies?

Könchok Thrinley said:
There is a difference between Hungary and Bulgaria.

Malcolm wrote:
Yes, Russia did not cut off Hungary.

Author: Malcolm
Date: Thursday, April 28th, 2022 at 8:48 PM
Title: Re: Ukraine News
Content:

Bundokji said:
. I would not be surprised if Poland's and Hungary's refusal of using the Ruble was instigated by the US to embarrass these two countries. Beyond the facade of unity, there can be many divisions.

Malcolm wrote:
You really don't pay attention very well. Hungary is paying in rubles directly. Ok, back into the kill file.

Author: Malcolm
Date: Thursday, April 28th, 2022 at 7:47 PM
Title: Re: Ukraine News
Content:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 10:30 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

So much for the Gazprombank gambit:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 10:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The whole thing is handled from the RUSSIAN side. The so-called special accounts (holding accounts) are not opened by the importers, but by Gazprombank. The deposited euros or dollars are converted by Gazprombank into rubles, moved into these holding accounts for Gazprombanks book keeping.

Bundokji said:

Which is essentially what i said! They knowingly continued to purchase Russian gas after the Ruble accounts been opened. Their justification is what you described. Why similar arrangements were not followed with Poland and Hungary? Gazprombank could have opened similar accounts for these two countries, and they could have claimed (as per the lead of the major European counterparts) that its all the exporter internal affairs that have little to do with the legitimacy of what they do in the context of breaking the sanctions! What does their refusal to pay in Ruble exactly mean? does it mean that Russia showed more leniency with major European countries and decided to have different policy/approach with others?

The whole purpose of this is not jack up the ruble. The whole purpose of this is collect dollars and euros, because the assets in dollars and euros of Russia have largely been frozen. 282 billion dollars of Russias foreign reserves, slightly more than half, have been frozen. Why? Because Russia stores most of the foreign reserves in foreign banks. It coincided with the Ruble recovery nonetheless. From the Russian perspective as i imagine it, Ruble recovery accompanied by having a flow of USD and Euro to fund their imports is not a bad thing.

Malcolm wrote:

Both Poland and Bulgaria's gas contracts were up at the end of this year, so it appears they have much less incentive to continue buying gas from Russia, and also, Poland has apparently been agitating for alternatives to Russian gas for some years. Hungary is in Putin's pocket at the moment.

The "recovery" of the ruble is a manipulation, it's price does not represent its true market value. No one wants to buy the ruble right now at any price. Russia's energy minister announced today they would pump 18% less oil in 2022.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 6:02 AM

Title: Re: Ukraine News

Content:

Bundokji said:

I interpret this as poor coordination between European allies. If major EU nations declared or agreed that opening accounts in Ruble

Malcolm wrote:

You continue to misunderstand. These countries do not open accounts in rubles. They open accounts into which they deposit dollars or euros, per their contracts. Russia converts these payments into rubles, just as the article states.

Bundokji said:

then this should have not been an issue for Poland and Hungary.

Malcolm wrote:

Poland and Bulgaria, as you can see, was cut off for not paying directly in the ruble. They paid in the agreed upon currency of exchange: dollars or euros.

Hungary and three other unnamed countries have decided to pay directly in rubles. They will be punished for violating the sanctions. The EU sanctions are clear: contracts written to be paid in dollars or euros cannot be paid in rubles.

Bundokji said:

Correct me if i am wrong, but what you are presenting is half of the story (as i know it). Major EU nations continue to deposit dollars or euros as you said, but they signed or agreed to open Ruble accounts with Gazprombank after the Russian decree.

Malcolm wrote:

No, you are quite mistaken.

From TASS:

MOSCOW, April 27. /TASS/. At least ten European companies buying Russian natural gas have already opened accounts at Gazprombank needed to meet Russia's demand to pay in rubles, Bloomberg reported on Wednesday.

According to a source close to Gazprom, 4 have already made payments.

The source added that next settlements for gas will be made after May 15.

On March 31, Russian President Vladimir Putin signed a decree that lays out a new procedure for paying for gas supplies by buyers from unfriendly countries. Now such states must transfer funds in foreign currencies to Gazprombank, which will buy rubles on exchanges and transfer them to special ruble accounts of importers. It is from these

accounts payment for deliveries will be made.

https://tass.com/economy/1443937?utm_source=google.com&utm_medium=organic&utm_campaign=google.com&utm_referrer=google.com

The whole thing is handled from the RUSSIAN side. The so-called special accounts (holding accounts) are not opened by the importers, but by Gazprombank. The deposited euros or dollars are converted by Gazprombank into rubles, moved into these holding accounts for Gazprombanks book keeping.

The whole purpose of this is not jack up the ruble. The whole purpose of this is collect dollars and euros, because the assets in dollars and euros of Russia have largely been frozen. 282 billion dollars of Russias foreign reserves, slightly more than half, have been frozen. Why? Because Russia stores most of the foreign reserves in foreign banks.

<https://www.nbcnews.com/data-graphics/russian-bank-foreign-reserve-billions-frozen-sanctions-n1292153>

Author: Malcolm

Date: Thursday, April 28th, 2022 at 5:28 AM

Title: Re: Ukraine News

Content:

Bundokji said:

I interpret this as poor coordination between European allies. If major EU nations declared or agreed that opening accounts in Ruble

Malcolm wrote:

You continue to misunderstand. These countries do not open accounts in rubles. They open accounts into which they deposit dollars or euros, per their contracts. Russia converts these payments into rubles, just as the article states.

Bundokji said:

then this should have not been an issue for Poland and Hungary.

Malcolm wrote:

Poland and Bulgaria, as you can see, was cut off for not paying directly in the ruble. They paid in the agreed upon currency of exchange: dollars or euros.

Hungary and three other unnamed countries have decided to pay directly in rubles. They will be punished for violating the sanctions. The EU sanctions are clear: contracts written to be paid in dollars or euros cannot be paid in rubles.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 5:07 AM

Title: Re: Ukraine News

Content:

Bundokji said:

Does the cutting of Russian gas supplies on Poland and Bulgaria means that other European nations are paying for the gas in Ruble? According to the news, these two nations refused to pay in Ruble, how about the rest?

Malcolm wrote:

Hungary for sure, probably Austria, and two other unspecified countries—probably Italy is one of them.

However, the EU has stated that paying directly in rubles violates sanctions.

<https://www.politico.eu/article/youre-next-kremlin-warns-anyone-not-paying-in-rubles-also-faces-gas-shutoff/>

Bundokji said:

Both Poland and Bulgaria said they had made payments on time for their gas — but not in Russian currency — but were still cut off.

Malcolm wrote:

So the EU workaround is not likely to work in the long term, even though Ten EU countries have opened accounts at Gazprombank:

In guidance issued earlier this month, the Commission said companies could open an account with Gazprombank (as requested by Moscow) to make payments for gas in euros or dollars (as specified in their contracts) and then issue a declaration that their payment obligation ends with the deposit of funds. That leaves any later conversion into rubles in Russian hands.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 12:21 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 12:01 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 11:04 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Instead, the whole industry is so impersonal as to make the idea that someone buying meat in a modern market is karmically responsible for the death of the piece of flesh of a slaughtered animal ludicrous. If this is the case then all vegans and vegetarians are karmically responsible for all the animals who died in the cultivation of grain and so on for their meals.

KathyLauren said:

You are certainly entitled to your opinion. I find your assertion that the customer is not karmically responsible equally ludicrous, for the reasons I stated.

As for the animals that died in the production of vegetarian food, there are two arguments that make it ridiculous to bring it up. First, that killing is mostly accidental (acknowledging that the use of pesticides is intentional - a good reason to go organic),

Malcolm wrote:

Organic agriculture uses the same amount of pesticides as conventional agriculture, they are just "organic."

<https://news.agropages.com/News/NewsDetail---8680.htm>

KathyLauren said:

and karma involves intention.

Malcolm wrote:

Right, so when an organic farmer uses pesticides, he is killing sentient beings and you are supporting that, so according to your own argument, you are accumulating negative karma.

KathyLauren said:

Secondly, raising animals for slaughter requires ten times the resources per calorie that vegetarian food does, so the accidental and/or intentional killing of rodents and insects is ten times what it is for vegetarian food. So, for meat eaters to hold that over the heads of vegetarians as an example of how hypocritical we are is, well, ludicrous.

Malcolm wrote:

Making religious arguments about meat vs. veg is stupid. I have already pointed out to you multiple times that health and environmental reasons against eating meat are more sound than tenuous arguments involving karma, harm-reduction, etc. For example, I don't see vegans eschewing the use of plastic in their garments. Yet, arguably the penetration of plastic into the whole food chain, from plankton on up is a serious crisis no one wants to address, largely caused by microfibers in clothing and the breakdown of plastic garbage in the oceans, etc. There is literally plastic in our rain water now.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:52 PM

Title: Re: What are the 4 noble truths?

Content:

shanyin said:

What are the 4 noble truths? I realize I can look it up (on the internet), but I am suspicious of certain information that says "there is suffering" or "Life is dukkha". I am not a secular Buddhist at the time, nor am I a religious person.

Malcolm wrote:

- 1) Suffering
- 2) The cause of suffering
- 3) The cessation of suffering
- 4) The eightfold path

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:06 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Queequeg said:

Suicide as a means of survival?

Malcolm wrote:

Martyrs offer powerful symbolism which create cultural unity.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:19 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Queequeg said:

Reference has been made to Tibetans who have set themselves on fire.

Malcolm wrote:

As I pointed out, there is no Tibetan Buddhist context for these acts. This man was not

politically oppressed. Self-immolations in Vietnam and Tibet are political protests rooted in cultural survival.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 9:37 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

KristenM said:

planning to kill themselves

seeker242 said:

Seems nobody knew he was planning this. And I would bet any amount that if he had told any teachers about this, they most certainly would have tried to stop him.

KristenM said:

I would hope so. I'm not going to keep going on about it. I thought it was an interesting story related to Buddhism in a way, but no need to belabor the point when essentially we all agree and should spend our energy on more helpful activities.

Malcolm wrote:

I personally think the man likely suffered from severe mental illness,

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 9:33 AM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

tobes said:

I suspect that if we did a straw poll here, long term practitioners have assented to rebirth etc precisely because they have encountered great practitioners and seen directly that such beings see more to reality than they do. Shabda pramana follows from this.

Malcolm wrote:

Can't speak for others, but that is not why I came to accept rebirth. I came to accept rebirth because I had first inferred that emptiness and dependent origination were the correct view.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 7:35 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

seeker242 said:

Unfortunate that the man felt he needed to do this. May he be reborn in favorable circumstances.

That said, doesn't sound very loony if you ask me.

Malcolm wrote:

Complete waste of a precious human birth. A bodhisattva's responsibility is to preserve themselves to aid others. Can't do that if you off yourself.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 6:40 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

"To bodhicitta, I pay no homage"—

Saying such is evil speech.

Where there are no bodhisattvas,

There will be no dharmakāya. [69]

....

With bodhicitta, it is just the same:

When it's guarded, fostered, and refined,

Arhats, conditioned realizers, Buddhas too

Will then arise and spring from it. [72]

....

The nonbeing of all beings—

This nature is its sphere.

The mighty bodhicitta seeing it

Is fully stainless dharmakāya. [100]

- Few verses from Nagarjuna's In Praise of Dharmadatu.

Malcolm wrote:

This text is very late and cannot be accepted as original Nag. In any case, I was referring to the Madhyamakakarikas, the most important text on the meaning of emptiness in Mahayana, other than the Perfection of Wisdom Sutras.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 4:45 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 3:54 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Yes, I saw this. Wankers.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:24 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:16 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:07 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 1:37 AM

Title: Re: Twitter

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 12:16 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:45 PM

Title: Re: Toxic Masculinity: The New Standard

Content:

Ayu said:

Just resume who is circumcised in the US. Those men are more aggressive than usual Christians in the US?

This sounds so narrow and biased - it's not only not worth to discuss, it's also telling what alright people would like to hear.

KristenM said:

Hi Ayu, apparently my misunderstanding is due to in the US most Americans like myself think circumcision is the norm for white males. In the US, only about 1.1% of the population is Muslim, not sure how many are Jewish but it's likely a relatively small proportion. As far as uncircumcised men in the US, that's more common from Hispanic backgrounds. The European who espoused the view may very well have known a different reality like you say, and in that context it surely is a racist statement. Apologies for the confusion.

Ayu said:

My apologies as well for heated speech. I had no idea that this is different in USA.

Malcolm wrote:

Can we please get back to toxic masculinity?

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:41 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

JieshiShan said:

let's make a big mental salad with our progressive agenda preferences...and then we can cover it all up with a veneer of "sensei" and "Zen Master-"

Malcolm wrote:

I guess she sure triggered you.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm
Date: Tuesday, April 26th, 2022 at 10:57 PM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Tuesday, April 26th, 2022 at 9:55 PM
Title: Re: Twitter
Content:
Queequeg said:
Elon Musk will own Twitter. Seems like wanting herpes. He'll find out modding a social media site is a thankless job.

PeterC said:
Did you see the terms of the financing he's getting? This is a very, very expensive toy, and he's probably going to wreck it anyway

Malcolm wrote:
Yes, the interest alone is more than Twitter earns in a year.

Author: Malcolm
Date: Tuesday, April 26th, 2022 at 8:43 PM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Tuesday, April 26th, 2022 at 8:13 PM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Tuesday, April 26th, 2022 at 10:26 AM
Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?
Content:
ddorje said:
It seems to be talked about in many different ways.
I can understand if it's in the context tshog sha

Malcolm wrote:

All meals are supposed to be ganapujas. When the tantras talk pure and impure food, they are not talking about feces vs. filet mignon. They are talking about meat (outcast) versus vegetarian (twiceborn), etc.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:07 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Malcolm wrote:

It's way simpler to understand that we generally live in samsara, and there is nothing we can do to fix it. At best, we can offer some palliatives and that's about it.

Kim O'Hara said:

Defeatism is not a solution to either climate change or its effects on our mental health.

Kim

Malcolm wrote:

This is not defeatism, this is Dharma. There isn't a pinprick of happiness in samsara. That does not mean one cannot enjoy oneself or that offering palliative care for the suffering of others is a waste of time. It's just what we do.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:03 AM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

MiphamFan said:

E.g. if you have the transmission of the Adzom Drugpa Green Tara, which is Nyingma, you still need the transmission of the Chokling Tersar Green Tara if you want to practise the Chokling Tersar one

Malcolm wrote:

No, not really. For example, if you have one Vajrakilāya empowerment, you can practice pretty much any Vajrakilaya sadhana. Westerners make up all kinds of rules out of thin air.

stoneinfofocus said:

Malcolm la, would you be able to say a bit more about this? I understand that in Dzogchen, if one has rigpa'i tsal wang, one theoretically only really needs the transmission of a practice to do it rather than a separate empowerment. Is there a similar concept behind just needing one empowerment of a deity to do other sadhanas from other lineages?

Malcolm wrote:

That depends on the capacity of the teacher. If they understand things correctly and are operating from the point of authentic knowledge of the teachings and the students have confidence, then everything can be done in a very simple way. But if the teacher has some doubts, or the student has doubts, than doing things in a more complicated way may be desirable. There is no fixed rule.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 9:51 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Malcolm wrote:

It's way simpler to understand that we generally live in samsara, and there is nothing we can do to fix it. At best, we can offer some palliatives and that's about it.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 8:41 AM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

Nalanda said:

I got a "reading" for Green Tara practice from my Nyingma lama. Is that lung or empowerment?

Malcolm wrote:

Lung.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 5:41 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 5:26 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

- No. Dharmakaya emptiness, or emptiness of all phenomena, isn't the same emptiness that arhat realize.

Malcolm wrote:

Candrakīrti asserts that it is. You can take it up with him. You are confusing what arhats and pratyekabuddhas realize with śrāvaka philosophical systems. Both arhats and pratyekabuddhas also realize the absence of inherent existence. There is no other emptiness apart from that, other than a bunch of designations: outer emptiness, inner emptiness, etc., etc.

For example, can you show me a single place in the Madhyamakakārika of Nāgārjuna where he discusses compassion? No, you cannot.

If one wishes for full buddhahood, one must have Mahāyāna bodhicitta; but that is not required for arhatship. This is why people are warned that even if their meditation of emptiness is perfect according to Mahāyāna philosophy, if they lack bodhicitta, they will not achieve anything other than the cessation realized by arhats. Nevertheless, such people are liberated, free of affliction, and so on. Not only this, but there is such a thing as nonafflictive ignorance, even some buddhas suffer from it, such as tenth stage bodhisattvas. The only beings who are completely free of nonafflictive ignorance are samyaksambuddhas.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 4:24 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 1:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 1:07 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Yes, but emptiness and compassion is inseparable.

Malcolm wrote:

They are separable. That's why we have arhats.

Chinnamasta said:

Are buddhists the only one that can have deep and profound compassion?

Malcolm wrote:

Yes, actually. You are just suffering from not having learned the difference between mundane compassion and great compassion.

Chinnamasta said:

if compassion is the seed of emptiness realization,

Malcolm wrote:

It isn't. It is the seed of bodhicitta, the aspiration to become a buddha in order to benefit sentient beings. One can realize emptiness without that aspiration.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 12:00 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:35 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:58 PM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

MiphamFan said:

E.g. if you have the transmission of the Adzom Drugpa Green Tara, which is Nyingma, you still need the transmission of the Chokling Tersar Green Tara if you want to practise the Chokling Tersar one

Malcolm wrote:

No, not really. For example, if you have one Vajrakīlāya empowerment, you can practice pretty much any Vajrakīlāya sadhana. Westerners make up all kinds of rules out of thin air.

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:52 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Genjo Conan said:

IIRC quite a few Tibetan monks have self-immolated to protest Chinese occupation.

Malcolm wrote:

Yes, this is true. This is one of the reasons such acts are so disturbing to the Tibetan community. There is no historical precedent for this act in Tibetan history.

Most of the Tibetans who self-immolated were not monastics. Many of the monastics all come from the same monastery in Tibet:

<https://savetibet.org/tibetan-self-immolations/>

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:39 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:32 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:27 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Genjo Conan said:

I don't know what was in this guy's head, but I agree with Kim that to declare his actions beyond the Buddhist pale ignores a lot of history.

Malcolm wrote:

It's quite unacceptable for a Vajrayāna Buddhist to engage in this kind of act. I am not sure if this person was in fact a Vajrayānī—many people in Shambhala are not—but if he was, it was a root downfall. Vajrayāna Buddhists are not permitted to harm their bodies.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:54 PM
Title: Re: Back in the USA...
Content:

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:44 PM
Title: Re: Climate Activist Dies by Self-Immolation
Content:
Johnny Dangerous said:
Honestly, you never know what it even means here when the news calls a Westerner "A Buddhist", it could mean all kinds of nonsense.

Malcolm wrote:
He was a Shambhalian.

Sad, meaningless, performative stunt.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:34 PM
Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?
Content:
Chinnamasta said:
just trying to find loopholes for non-buddhists to get there

Malcolm wrote:
There aren't any. Realization arises from right view, that is, insight into emptiness.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:31 PM
Title: Re: Toxic Masculinity: The New Standard
Content:

TsultimNamdak said:
Well, the American society is pretty violent by Western standards. However, I don't think it has anything to do with circumcision.

Malcolm wrote:
That's a gross exaggeration. Violent crime in the US is quite low, compared with thirty years ago, even with a recent uptick in urban murders in our larger cities.

Frankly, America is not the violent dystopia imagined by some.

Author: Malcolm

Date: Monday, April 25th, 2022 at 8:20 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Missile strike, so it seems.

Queequeg said:

Taking the fight to the jugular.

It can't be this easy to disrupt Russia's oil trade, can it?

Malcolm wrote:

Yes. Though there is a possibility this is a Russian false flag.

Author: Malcolm

Date: Monday, April 25th, 2022 at 7:10 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Missile strike, so it seems.

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:29 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:40 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:36 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

ddorje said:

With all due respect to this idea Malcolm, how do we account for Tulku Pema Wangyal Rinpoche (who directly encouraged a group teaching I was in to be vegan), or Chatral Rinpoche who encouraged vegetarianism?

Malcolm wrote:

I've heard of such opinions. My teachers all reject this point of view as appropriate advice for Vajrayana practitioners.

“Those who eat meat have compassion.”

— Hevajra Tantra

Author: Malcolm

Date: Monday, April 25th, 2022 at 3:51 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Since compassion comes due to equal nature of all phenomena, I think this is a possible gateway for "non-buddhist" to come to same realization.

Malcolm wrote:

Compassion is incapable of uprooting afflictions. It is therefore, not a gateway to realization.

Chinnamasta said:

Realizing the nature of mind is what uproots afflictions. You won't get there without compassion

Malcolm wrote:

Sure you can, for example, arhats.

Author: Malcolm

Date: Monday, April 25th, 2022 at 1:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I have a strong inclination Vajrayana is at its global peak.

Malcolm wrote:

Dzogchen will survive until the average lifespan of human beings is 10 years. It is the first Dharma to appear in this eon, when lifespans were limitless, and will be the last Dharma left. So it is written.

Author: Malcolm

Date: Monday, April 25th, 2022 at 1:19 AM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

Malcolm wrote:

eventually, [...] the treasure tradition emerged to compete with the new Indian revelations

ManiThePainter said:

Are there any good books or academic papers on this subject? It's fascinating.

Malcolm wrote:

Many.

Author: Malcolm

Date: Monday, April 25th, 2022 at 12:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 11:48 PM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

heart said:

He gave Patrul Rinpoche a direct introduction by beating him up and spitting in his face and calling him an old dog. Was it bad behaviour or was it fortunate for the whole lineage of Longchen Nyintik?

Malcolm wrote:

The immediate problem here is assuming that every Vajrayāna practitioner is sufficiently ripened to benefit from such treatment and has sufficient faith in their teacher not to flee in terror.

Some western students hear rumors of such antics by Tibetan teachers. They then develop a kind of machismo around tolerating such displays. All I can say is that all of my gurus have been unfailingly kind to all of their students, and never hit, abused, spat upon, yelled at, or beat up anyone. Tibetans have a culture where they tend to give the benefit of the doubt to the teacher. We do not have such a culture, and to the majority of westerners tolerating such behavior looks rather cultish on the face of it. Wise teachers adapt to circumstances.

The adoption of unconventional behavior in India has a lengthy history, even by the 10th century. The Buddha recorded the behavior of ascetics during his day. Such unconventional behavior was well tolerated in the Indian context by the time of the Buddha. At first, the Tibetans were quite shocked by Indian siddhas and their behavior. Everyone forgets that Padmasambhava was not welcomed warmly by all Tibetans. There was considerable pushback to Padmasambhava by Tibetans as the more reliable early histories in which Padmasambhava is mentioned show. At this point, the person of Padmasambhava is lost in myth and legend, and the few contemporary historical glimpses we see of him the Old Tibetan Annals do not portray anything very remarkable.

By 1000 CE, the Tibetans had largely abandoned their old religion, of which only traces remain, and adopted Indian Tantric Buddhism completely, along with the magical wars siddhas were fighting with Hindus. We tend to view all of this anachronistically. But my point is, the notion of who a guru was and how he or she could treat students evolved in Tibetan society over a long period of time based on Indian antecedents. Indian Siddhas were the Marvel superheroes of Tibetan culture. We forget this, and we ought not.

Even so, was also much suspicion of Indian "atsaras" in later times as well. We have examples of Indian impersonating other more famous Indian teachers, for example, and the general suspicion of Nyingmapas of the time that many of the tantras being brought to Tibet from India were just composed by Indian pandits to rob naive Tibetan translations of gold, etc. But eventually, when the treasure tradition emerged to compete with the new Indian revelations, we see Padmasambhava's myth cycle absorbing the deeds and personas of such famed Indians as Brahmin Vararuci (aka Loden Choksre), etc., and so on.

Thus, when we see teachers bringing up examples of Tilopa and Naropa, Marpa and Milarepa, Do Khyentse and Patrul, we have to remember we are talking about events in cultures not our own, with signifiers which are almost completely alien to the West.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 11:01 PM

Title: Re: Ukraine News

Content:

Ayu said:

IDK, if it's true, but a German source (t-online) says, Putin is holding the table in this strange manner (see below), because he is trying to hide a tremor which he showed before.

Anyhow, it seems to me somehow those old politicians should not interfere in such exhausting tasks like war. He really looks weak and broken.

Malcolm wrote:

There are several pictures of recent vintage which show him clutching the corner of a table with his right hand.

Unfortunately, Russia is not a democracy, so we can expect more of the same type of absolutist leadership with the next FSB dictator when Putin passes.

Ayu said:

Well, I was not speculating on his end. It just seems interesting to me. He looked like being full of energy when he started that war. Like an age-denier. Two months later he looks as old as he is.

This brings me to two conclusions:

- even for hateful leaders war is not refreshing,
- Putin not a demon but a human being, trembling upon his terrible deeds.

Malcolm wrote:

The rumor is he has Parkinson's. It's not a good way to go. Putin, like almost all leaders, is not going to a better rebirth.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:57 PM

Title: Re: Ukraine News

Content:

PeterC said:

Their military capability at this point is pathetic.

Malcolm wrote:

This is what Russian modernization looks like:

Russia is entering the Mythical Man-Month stage of operations:

https://en.wikipedia.org/wiki/The_Mythical_Man-Month

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:53 PM

Title: Re: Ukraine News

Content:

PeterC said:

You continue to disrupt a discussion on a serious topic with bad misinformation.

Malcolm wrote:

Agreed. This user has no facts to offer. I suggest we stop responding to this bullshit, sanction it in other words.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:47 PM

Title: Re: Ukraine News

Content:

Ayu said:

IDK, if it's true, but a German source (t-online) says, Putin is holding the table in this strange manner (see below), because he is trying to hide a tremor which he showed before.

Anyhow, it seems to me somehow those old politicians should not interfere in such exhausting tasks like war. He really looks weak and broken.

Malcolm wrote:

There are several pictures of recent vintage which show him clutching the corner of a table with his right hand.

Unfortunately, Russia is not a democracy, so we can expect more of the same type of absolutist leadership with the next FSB dictator when Putin passes.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:42 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Since compassion comes due to equal nature of all phenomena, I think this is a possible gateway for "non-buddhist" to come to same realization.

Malcolm wrote:

Compassion is incapable of uprooting afflictions. It is therefore, not a gateway to realization.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 9:22 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

That's because you are not paying attention. Russia is largely dependent on imports. They manufacture nothing. Their defense industry has been severely hampered since

2014 in assembling their latest tanks, etc. sanctions work.

Bundokji said:

Most nations on earth largely depend on imports, but some goods are considered more strategic than others. Wheat and gas are more essential to survival than electronics. It is also not evident to what extent the sanctions would hamper their ability to import what they need either from China or from India. In a previous post, you mentioned black markets in relation to the real value of the Ruble. When there is a law, there is a shadow. When there are sanctions, there are numerous ways of going around them. Had the law been one sided, all nations that have been subjected to sanctions would have bearished.

Since Putin became the president of Russia, Russia invested more in qualitative weaponry to maintain the balance of deterrence with the west. They invested much less in modernizing conventional weapons except through demonstrating their technological know-how. Add to their latest tanks the SU 57, which is a fifth generation fighter with very limited numbers produced. This would allow them to keep pace with the technological advancement of rival armies until conditions turn into their favor. Previous sanctions did not prevent their military misadventure in Ukraine, even with the less advanced conventional weapons at their disposal, knowing that the west would think twice before interfering directly. The nature of the regime and the collective mindset seems to make them much more tolerant to short term losses than their western counterparts. Same thing can be said about the impact of economic sanctions in my opinion.

Malcolm wrote:

You missed the point. Development and production of new weapons systems in Russia hit a wall in 2014 because of sanctions.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 8:02 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 7:55 PM

Title: Re: Ukraine News

Content:

PeterC said:

Uh - heard of sanctions?

Bundokji said:

The success of the sanctions is disputed especially when its effects are measured against its declared objectives.

Malcolm wrote:

That's because you are not paying attention. Russia is largely dependent on imports. They manufacture nothing. Their defense industry has been severely hampered since 2014 in assembling their latest tanks, etc. sanctions work.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 7:52 PM

Title: Re: Ukraine News

Content:

PeterC said:

I saw Johnson's press conference - which he did alone, not with Modi. The only questions anyone asked him were "why are you still prime minister after everything you've done" and "why do you say that India stands with you on Ukraine when they're helping Russia diplomatically and economically?". As usual, he had no answers. He is a clown. Worse, actually, because clowns are funny. Apart from possibly pennywise, Kristy and sideshow bob.

Malcolm wrote:

The real point was Hertling's reasons why Putin will lose.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 9:09 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 8:54 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 8:50 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

I can understand not wanting to live here, but to actually loathe it? Well. Haters gonna hate.

Malcolm wrote:

It was a different town when my Van Dyke ancestors settled it and the Hudson Valley.

KristenM said:

So do you know Dick?

Malcolm wrote:

He's from the Arizona Van Dykes, the son of my great grandfather's brother.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 1:10 AM

Title: Re: another question about rebirth

Content:

clyde said:

In any case, I'm not a materialist and I don't believe consciousness is an epiphenomena. I know there is no self, that impermanence and emptiness are the mark (true) of all dharmas.

So I don't understand how one can remember (meaning to recall an event you experienced) events in their past life. Where are those memories held? And if it's the ālāyavijñāna, do we each get a separate, personal one?

Malcolm wrote:

[/quote]

Yup.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 1:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

No one wants their currency. People still want 1) dollars, 2) euros, or 3) yuan, in that order.

Bundokji said:

It's no longer a matter of "wanting". If Germany for example wants to purchase Russian gas, they have to pay for it using Ruble through the Russian central bank. Where will they get the Ruble from? From the same Russian central bank in exchange for Euros. Then, the Russian central bank would use the Euros from Germany to purchase European goods. This is one example. The Ruble recovery provides stability to the value of Ruble inside Russia. This is my understanding and happy to be corrected.

Malcolm wrote:

You are so misinformed: <https://www.theguardian.com/world/2022/mar/31/germany-braces-for-an-end-to-reliance-on-russian-gas>

Bundokji said:

Energy contracts between Germany and Russia stipulated payments in euros, sometimes in dollars, Scholz said at a press conference in Berlin on Thursday, shortly after the Kremlin announced Putin had signed the decree. "In a conversation with the Russian president I have stated clearly that this will stay that way."

Malcolm wrote:

<https://www.reuters.com/business/energy/eu-says-gas-payments-may-be-possible-under-russian-roubles-proposal-without-2022-04-22/>

Bundokji said:

BRUSSELS, April 22 (Reuters) - EU companies may be able to work around Russia's demand to receive gas payments in roubles without breaching sanctions if they pay in euros or dollars which are then converted into the Russian currency, the European Commission said on Friday.

The companies would also need to seek additional conditions on the transactions, such as a statement that they consider their contractual obligations complete once they have deposited the non-Russian currencies.

Malcolm wrote:

<https://www.spglobal.com/commodityinsights/en/market-insights/latest-news/natural-gas/042222-ec-says-appears-possible-to-make-russian-gas-payments-under-new-decree>

Bundokji said:

An EC spokesperson told S&P Global Commodity Insights on April 22, however, that the EU's position remained that existing supply contracts should be honored.

"With our G7 partners, we have clearly expressed our position: agreed contracts must be respected," the EC spokesperson said.

"97% of the relevant contracts explicitly stipulate payment in euros or dollars. Companies with such contracts should not accede to Russian demands," the spokesperson said.

"The EU will continue to respond in a united manner to this latest attempt by Russia to circumvent our sanctions."

Malcolm wrote:

Etc.

Your speculations continue to be off topic. They resemble this:

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:54 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

We just don't care about the Russian narrative, apart from the fact that it is total bullshit and should be pointedly ignored as a vain fabrication and false pretext for Rashist imperial ambition.

Bundokji said:

Ignoring the narrative of one side and taking for granted the narrative of the other side seems biased to me. The Iraq war is one example of imperialism and expansionism.

Malcolm wrote:

As for point one. When someone is lying, one need know nothing other than the fact they are lying. The accusation of Imperialism is a conspiracy theory, unless one can actually point to actual imperialist statements. The Iraq war, which is off topic, was not a war of expansion nor was it imperialist. The US left, because the Iraq gvt. refused to provide immunity to US troops, which were propping up the Iraq gvt. They then came under attack from Al Qaeda in Iraq, etc.

Bundokji said:

Where did i say that Russia will have to pay for imports in Ruble? What i said is that Ruble recovery would provide more hard currency for the Russian central bank to pay for Russian imports without using the Ruble.

Malcolm wrote:

No one wants their currency. People still want 1) dollars, 2) euros, or 3) yuan, in that order.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:31 PM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

heart said:

But if you have strong feelings about how a guru should behave, you may not be fit for tantra."

/magnus

Malcolm wrote:

I guess the Buddha should not have taught Vajrayana, since in the tantras he expresses

quite strong opinions about how gurus should behave. To put it mildly, Trungpa was not the model.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:22 PM

Title: Re: Ukraine News

Content:

PeterC said:

We are talking about the Russian invasion of Ukraine. How is another war in 2003 in another part of the world even relevant?

Bundokji said:

The relevance is that Russian narrative refers to western expansionism through the NATO.

Malcolm wrote:

We just don't care about the Russian narrative, apart from the fact that it is total bullshit and should be pointedly ignored as a vain fabrication and false pretext for Rashist imperial ambition.

Bundokji said:

I indicated that the recovery of the exchange rate enables the Russian central bank to provide hard currency to fund Russian imports.

Malcolm wrote:

Russia is finding it quite difficult to pay for anything in rubles.

Unless you are willing to provide facts, rather than opinions and whataboutisms, we ought to ignore you.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 9:23 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The US invasion of Iraq in 2003 was not illegal, in fact, it was carried out under the aegis of UN resolution 678. Whether it was wise is a different issue.

Bundokji said:

Had the UN resolution 678 sufficed for legal justification, the US administration at that time would not have tried to come up with a new resolution, which was vetoed by Russia, France and China.

Malcolm wrote:

It sufficed, as it was never lifted. Russia and China have no credibility, and Hussein needed to be overthrown.

In any case, the Iraq war, 2003 is off topic.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 9:01 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The perceived misdeeds of NATO are a fantasy concocted by Putin.

Bundokji said:

The US invasion of Iraq in 2003 has been criticized by Putin, but should not justify his action of invading Ukraine. That illegality and immorality of the US invasion of Iraq is not a fantasy by virtue of the misdeeds of Putin.

Malcolm wrote:

The US invasion of Iraq in 2003 was not illegal, in fact, it was carried out under the aegis of UN resolution 678. Whether it was wise is a different issue.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:58 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of the strict controls the government has put on the financial system and tough rules on exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Bundokji said:

The quoted seems to explain correspondence through absence of artificial means (government control) to determine value. Similar objections were used by the US to criticize the CCP control of the Yuan exchange rate, giving advantage to Chinese exports. The reality is that US dollar is still exchanged with the Yuan or the Ruble through the official exchange rate to buy Chinese goods or Russian gas.

Malcolm wrote:

And neither the yuan nor the ruble represent the actual value of their currency on the open market. How do I know? While I haven't travelled in Russia, I have travelled in China, and the best deal for the yuan is always purchased on the black market with Benjamins. The same is of India, etc. As one article points, when capital controls are instituted, the actual market value of the currency in question is obscured. Factually speaking, the ruble is no where near as convertible as it was two months ago.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:46 PM

Title: Re: Ukraine News

Content:

PeterC said:

You seem to have completely overlooked whose tanks rolled into whose country without provocation here.

When moral justification is on one side, trying to "both sides" or "counter polarization" is just wrong. Not everything is morally ambiguous. Some things are pretty simple. Russias second invasion of Ukraine is one of those.

Bundokji said:

In my understanding, the moral justification is wrong to the extent its being overly reliant on the misdeeds of the western bloc. Two wrongs do not make it right.

Malcolm wrote:

The perceived misdeeds of NATO are a fantasy concocted by Putin.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:41 PM

Title: Re: Ukraine News

Content:

Anders said:

You are either ignorant of the reality of the situation or deliberately disingenuous.

Bundokji said:

You either explain how the online exchange rate does not correspond to reality in this particular context, or you are relying on assertions and ambiguity.

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of the strict controls the government has put on the financial system and tough rules on

exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Bundokji said:

Some of the recovery is artificial, made possible by strict limits that the central bank, the Bank of Russia, has placed on currency exchange, withdrawals and hard-currency transfers overseas. But it is also due to a very real factor still working in Russia's favor: strong oil and gas exports that bring a flood of hard currency into the country.

Malcolm wrote:

<https://www.washingtonpost.com/business/2022/03/31/ruble-recovery-sanctions-russia/>

Bundokji said:

Experts say the rest of the rebound is a result of the ruble being artificially propped up by the Russian central bank through capital controls.

"The currency moves don't represent the fundamentals of Russia. More often than not, you see the fundamentals reflected in the currency. But as soon as capital controls are put in place, then that obscures the picture," said Craig Erlam, senior markets analyst at OANDA.

"There's no way you can say the Russian economy now has the same outlook as it did in the middle of February before the invasion started, even if the currency would suggest that," he told DW.

The Russian economy, which the IMF in January forecast would grow 2.8% this year, is now predicted to shrink 10%-15%.

Malcolm wrote:

<https://www.dw.com/en/putin-tactics-drive-rebound-in-russian-ruble/a-61363334>

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:36 PM

Title: Re: Ukraine News

Content:

Anders said:

You are either ignorant of the reality of the situation or deliberately disingenuous.

Bundokji said:

You either explain how the online exchange rate does not correspond to reality in this particular context, or you are relying on assertions and ambiguity.

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of the strict controls the government has put on the financial system and tough rules on exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 9:38 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

More like an abused spouse (Ukraine) trying get out of a forced marriage with a sadist (Russia).

Bundokji said:

When Russia claimed Ukrainian helicopters raid setting fuel tanks ablaze in Belgorod, they emphasized that it was for civilian use. A Russian spokesman said something in the line of "this does not help negotiations"!

The war does not seem to be ending soon, but both parties are determined to keep it contained. Few European leaders, including the British prime minister, visited Ukraine, while others, including Biden, contemplated visiting it in a show of public support. Western weapons supply to Ukraine has been equally contained and made public without a single Russian attack. The death toll among civilians are relatively small considering that fighting is undergoing inside populated cities. Exchange of captives have been frequent. Safe passages have been regularly arranged.

I have seen much worse than this.

Malcolm wrote:

Dude, you're tripping.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 5:46 AM

Title: Re: Ukraine News

Content:

Bundokji said:

.

After two months since the beginning of the war, you get the feeling that the two sides have some kind of love-hate relationship between them.

Malcolm wrote:

More like an abused spouse (Ukraine) trying get out of a forced marriage with a sadist (Russia).

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 3:36 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 1:38 AM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

Lingpupa said:

Yes, I knew it's attributed to Guru Rinpoche, I should have said. But indeed my question is "where"?

Malcolm wrote:

In several terms.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 1:20 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

I can understand not wanting to live here, but to actually loathe it? Well. Haters gonna hate.

Malcolm wrote:

It was a different town when my Van Dyke ancestors settled it and the Hudson Valley.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 1:10 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Spoken like a bumpkin tourist. cities (lower case "c") are not comparable to the City. NY

is only comparable to other international Cities.

Malcolm wrote:

I'd take London over NYC any day.

Queequeg said:

NYC has beaches.

Malcolm wrote:

Atlantic beaches generally suck.

Queequeg said:

Wine country? A place where alcoholics can cover their habits with a veneer of earthy sophistication? Sure.

Malcolm wrote:

The food in Napa, and in Cali in general, beats the food anywhere else in the US. And I am not talking about restaurants. Who cares about sophistication?

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:43 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

All the arguments against veganism/vegetarianism proposed here are hung on a single rationalization: that two degrees of separation are sufficient to isolate the eater from any karmic consequences of their choice. As long as the butcher did not know my identity, I am isolated from my role in his act of killing a sentient being.

You all would put it that I have no role in his action, but that is nonsense. My role is "customer". The fact that he did not know my identity does not change that. He is not going to carry on slaughtering animals if he has no customers, so the role of the customer is crucial: it is the reason for the killing. It is only my anonymity that allegedly isolates me from his actions. He does the slaughtering for his customers.

I know that rule is based on scripture, but I would submit that the whole "It's okay if the animal wasn't slaughtered specifically for you" thing was a rule for monks obtaining food on their alms rounds, not a rule intended for lay people. It is to make the life of begging monks and the householders who support them a bit easier.

If you take it as a general rule, you could use the same logic to justify all kinds of abuse of the Precepts. If I wanted to obtain a rare and valuable jewel, I could ask a friend to hire a thief to steal it. As long as the friend didn't tell the thief who it was for, I wouldn't be guilty of stealing. Same logic.

Malcolm wrote:

No, it is not the same logic.

Your thought experiment requires you to ask someone to ask someone to steal a book.

In this case, no one is asking anyone to do anything. The grocer is not my friend, etc. If I asked the grocer to ask the butcher to slaughter an animal so I could lay up a side of beef, then it would be the same. But since that is not the case, it is not the same.

Instead, the whole industry is so impersonal as to make the idea that someone buying meat in a modern market is karmically responsible for the death of the piece of flesh of a slaughtered animal ludicrous. If this is the case then all vegans and vegetarians are karmically responsible for all the animals who died in the cultivation of grain and so on for their meals. One cannot exercise a double standard here, and claim one bears more karmic weight than the other. Either all bear karmic weight or none do, when it comes to deaths cause by agriculture.

Instead, a more proper evaluation is climate based or health based. These are criteria removed from the Buddhist questions around meat-eating and have more clear outcomes.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:34 AM

Title: Re: another question about rebirth

Content:

Anders said:

Nevertheless, that identification is no different than any other self-identification the Buddha used: Purely conventional.

clyde said:

So, when the Buddha said that during the first watch he saw all his past lives - was this literal or was he speaking conventionally?

And who/how is it determined what is to be taken literally and what is to be taken conventionally?

Malcolm wrote:

It was both literal and conventional. He literally remembered 90+ eons of his past lives, conventionally speaking.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:28 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

You fundamentally don't get this place.

Malcolm wrote:

What's there to get? I've lived in cities, been to NYC many times.

I don't like the constant traffic, the noise, and the crowds. At least LA has beaches, and SF, wine country.

The benefits of NYC do not outweigh the negatives, YMMV.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:40 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

Caoimhghín said:

and having a notion of the existential question that is deeply at variance with the actual words of the Buddha in his sūtras.

Malcolm wrote:

In other words, they are barking up the wrong tree.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:10 PM

Title: Re: another question about rebirth

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as its result.

clyde said:

Where is this is taught?

And I'm unclear why/how a volitional act having more than one 'fruit' creates the problem of cause and effect happening simultaneously. Can you explain that?

Malcolm wrote:

Yes, it means that a cause will persist beyond its result, produce a second result, ad infinitum. If a cause were to produce more than one result, those results would all have to happen simultaneously, for example a seed would have to produce more than one plant. You might argue, well, plants produce many seeds and that's an example of one cause producing many results. However, this is not the case. Plants are complex sets of causes and conditions, and any complex set of multiple causes and conditions can produce multiple results. But when you carefully examine you will see that the causes

for each individual seed are exhausted when that seed is produced, etc.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:05 PM

Title: Re: another question about rebirth

Content:

Malcolm wrote:

Buddha also taught, “When consciousness descends into the womb...” from where does that consciousness come?

clyde said:

In reading Thanissaro Bhikku’s polemic, *The Truth of Rebirth*, I came across the reference to “a descent of an embryo”. Here is the passage:

“Monks, the descent of the embryo occurs with the union of three things. There is the case where there is no union of the mother & father, the mother is not in her season, and a gandhabba [the being-to-be-born] is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother & father, and the mother is in her season, but a gandhabba is not present, nor is there a descent of an embryo. But when there is a union of the mother & father, the mother is in her season, and a gandhabba is present, then with this union of three things the descent of the embryo occurs.” — MN 38

Is this passage what you were referring to or was it another?

What is a “gandhabba”, “the being-to-be-born”? And where is it?

Malcolm wrote:

I was actually referring to the *Mahānidanasutta*, but this will serve. The *gandharava* (lit. smell eater) is a technical term for a being in the intermediate period between this life and the next life. The Theravadins don't accept the Buddha's teachings on the *gandharva*. They assert that the moment one's stream of consciousness separates from the body of this life, it immediately appropriates the body of the next life. Other schools accept the Buddha's teaching of the *gandharva* and maintain that the *gandharva* goes through seven successive births in the intermediate state over a period of forty-nine days until it appropriates the body of the next life. The point is that in order for conception to occur, there must be three things present: sperm, ovum, and a consciousness craving birth.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:58 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

PadmaVonSamba said:

But he also gave lots of teachings which aren't related to rebirth, about living properly in samsara.

Malcolm wrote:

These are generally no more profound than what can be found in Marcus Aurelius.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:52 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

Zhen Li said:

Indeed. People ask whether you can be a Buddhist if you don't believe in rebirth. The actual question is whether you can be a Buddhist if you believe in a self and inherent existence.

Malcolm wrote:

It's not a question of belief in rebirth, but an acknowledgement that the existential question the Buddha sought to remedy was the question of rebirth. If the existential question of rebirth is discarded as irrelevant, Buddha's solutions to that question are immediately irrelevant and moot. There is no point in calling oneself a Buddhist if one fails to acknowledge the central question the Buddha posed, "How does one end being reborn in samsara over and over again?"

Anders said:

I don't quite agree. The end of rebirth is not the actual question, but rather the solution to the actual question: How to achieve liberation from dukkha?

Malcolm wrote:

What do you think dukkha is? And what is the cause of dukkha? Suffering is rebirth. The cause of rebirth is karma. The cause of karma is affliction. Remove affliction, karma has no cause, and suffering ceases.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:48 PM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

I will probably move back to New Mexico once I approach retirement age. It has some real downsides when you are younger, but if you are financially stable land is cheap, and the mix of cultures and people is one of the coolest things. Lots of the US just seems super uptight if you grow up in New Mexico, in my experience. The West Coast especially has some things that really clash in terms of communication, social

expectations, etc. Everyone is very concerned with propriety in a way that New Mexicans just don't give a shit about.

Malcolm wrote:
Vermont is chill.

Queequeg said:
What are these places you speak of?

Malcolm wrote:
Far away from NYC, which I loath.

Author: Malcolm
Date: Thursday, April 21st, 2022 at 11:07 AM
Title: Re: Opinions on Roger Jackson's "Rebirth"?
Content:

PadmaVonSamba said:
It seems that peoples rejection of rebirth always boils down to their still holding onto the idea of a “self” (atma) that is either “coming back, or not “coming back” in some form or another.

When one fully understands ‘no-self’ and all of it’s implications, and accepts anatma (not a self) as the basis, then discuss rebirth in the buddhist context.

Zhen Li said:
Indeed. People ask whether you can be a Buddhist if you don't believe in rebirth. The actual question is whether you can be a Buddhist if you believe in a self and inherent existence.

Malcolm wrote:
It’s not a question of belief in rebirth, but an acknowledgement that the existential question the Buddha sought to remedy was the question of rebirth. If the existential question of rebirth is discarded as irrelevant, Buddha’s solutions to that question are immediately irrelevant and moot. There is no point in calling oneself a Buddhist if one fails to acknowledge the central question the Buddha posed, “How does one end being reborn in samsara over and over again?”

Author: Malcolm
Date: Thursday, April 21st, 2022 at 8:20 AM
Title: Re: The Future of American Buddhism
Content:

Johnny Dangerous said:
Don’t wanna move to Mexico, but I have to say that sometimes hanging out with Mexicans was a lot less exasperating than hanging out with Americans.

Malcolm wrote:

For sure. If I were going to move anywhere it would be New Mexico. Too many white people in Colorado, AZ, etc. I have all that back here. Why would I want to move to place with just as many white people as where I come from? Also, my partner was born in Mexico City and speaks fluent Spanish. Miami is ok too, but too GOP.

Johnny Dangerous said:

I will probably move back to New Mexico once I approach retirement age. It has some real downsides when you are younger, but if you are financially stable land is cheap, and the mix of cultures and people is one of the coolest things. Lots of the US just seems super uptight if you grow up in New Mexico, in my experience. The West Coast especially has some things that really clash in terms of communication, social expectations, etc. Everyone is very concerned with propriety in a way that New Mexicans just don't give a shit about.

Malcolm wrote:

Vermont is chill.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:03 AM

Title: Re: another question about rebirth

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as it's result.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 7:58 AM

Title: Re: Toxic Masculinity: The New Standard

Content:

Genjo Conan said:

An ad like that would win Kadyrov about 65% of the vote in some US House races.

Malcolm wrote:

I know, right? In the same constituencies that think Putin should invade Ukraine.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 4:33 AM

Title: Toxic Masculinity: The New Standard

Content:

Author: Malcolm

Date: Thursday, April 21st, 2022 at 4:26 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:47 AM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

Don't wanna move to Mexico, but I have to say that sometimes hanging out with Mexicans was a lot less exasperating than hanging out with Americans.

Malcolm wrote:

For sure. If I were going to move anywhere it would be New Mexico. Too many white people in Colorado, AZ, etc. I have all that back here. Why would I want to move to place with just as many white people as where I come from? Also, my partner was born in Mexico City and speaks fluent Spanish. Miami is ok too, but too GOP.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I'm not wrong about the 4th Amendment. Due respect to your late father, but the erosion of the 4th Amend was designed to allow police to arbitrarily stop and search people of color the street. It was all about cat and mouse, has nothing to do with the press.

Malcolm wrote:

My point was that 4th amendment never intended to deal with police to begin with. It was a response to British troops billeting in houses, etc.

Crazywisdom said:

The issue about inflation happened when Obama turned on the spigot in '09 and they have yet to turn it off. The crises of late are just the trigger that turn hope into fear.

Malcolm wrote:

Nonense.

Crazywisdom said:

You didn't from your father about the overcrowding problem in prisons? Must be nice to be from Massachusetts.

Malcolm wrote:

He discussed it. He, like everyone else, thought the main problem was from drug busts, minor offenses.

Crazywisdom said:

For a more perfect union I'd rather be somewhere one side doesn't hate and want the extinction of the other.

Malcolm wrote:

The only real point you have made is that you have mixed background, and I am from OG Mayflower invader stock. Is it an advantage being white in the USA. Of course it is. I never denied it. But the system put into place by those old white guys back in the 1780's started something good that will never stop, unless of course people abandon the project. Right now, that project is very much damaged in many countries. But it is not damaged in the West. I get it, btw, if you prefer to live elsewhere than the US. The US is not everyone's cup of tea. But I don't think the Christian Right will take over the whole country. They certainly won't succeed in New England.

I still maintain the future of Buddhism is right here in the US.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:29 AM

Title: Re: another question about rebirth

Content:

clyde said:

Clearly karma is central to rebirth. How do you understand karma? It's often called the principle of cause-and-effect. That's not a thing and it's not a scorecard; it's a description of an ongoing process.

But how do you see it? Is there "personal karma" and if so, how is that? Does karma accumulate? And is karma-and-the-fruits-of-karma based on our notions of justice?

Malcolm wrote:

Karma (action) is intention/volition (cetana) and what proceeds from intention/volition. That is how the Buddha described it, as well as Nāgārjuna and Vasubandhu.

That is why it is "personal," as the ripening of these intentions will only take place on the same mind stream that generated them, and in the same realm as they were generated. In other words, actions in the desire realm will only ripen in the desire realm, and so on.

Karma is not a law of cause and effect. Causes and effects are treated separately and

before we get to karma. Actually, in Abhidharma it is presented very logically. Cause and effect are presented first, then dependent origination, then karma, and then afflictions.

clyde said:

I've not studied the Abhidharma. When you say that it presents cause-and-effect, DO, and karma in that order, does that mean that DO is dependent on cause-and-effect, and that karma is dependent on DO?

Malcolm wrote:

It means that general causes and effects, both animate and inanimate, are covered under the six causes and four conditions, or alternately, the 24 conditions of Abhidhamma. Dependent origination concerns the causation of sentient beings specifically. Karma concerns the causation of higher and lower status in samsara based on virtuous and nonvirtuous actions.

clyde said:

I understand karma-and-the-fruits-of-karma as the natural workings of the unfolding world to which my actions contribute like a ripple emanating out.

Malcolm wrote:

This not the Buddha's teaching on karma, not even remotely.

The way it is put in Abhidharma is this:

The variety of the world is due to action.

Action is volition and what proceeds from volition.

Because we act, we cause changes in and on the world. They are not natural unfoldings, if you will. All change in the world is due to the action of sentient beings. Even the formation of the universe is caused by the actions of all the sentient beings, ripening from the last universe to cause this on.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:08 AM

Title: Re: another question about rebirth

Content:

clyde said:

Thank you for helping me better understand how you understand rebirth. And if I understand you correctly, you hold that karma is the continuity between lifetimes.

Schrödinger's Yidam said:

As was mentioned earlier, in Mahayana doctrine that which goes from one life to another is the alaya vijnana, the "all-base consciousness", also known as the 8th consciousness. It is called all-base because it holds the metaphorical "seeds" of karma

which ripen later as experience. This consciousness is not found in the Suttas, which is why the subject is complicated in the Hinayana.

clyde said:

I'm not well studied on the ālāyavijñāna, but if it continues from life to life, is it a subtle self?

Malcolm wrote:

No. Asanga cites the Theravavada bhavanga consciousness or linking consciousness in defense of this notion. It is not accepted in Madhyamaka, generally speaking.

Basically, nothing transfers per se. The last moment of consciousness of this life is the cause of the first moment of consciousness of the next.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 2:04 AM

Title: Re: The Future of American Buddhism

Content:

Malcolm wrote:

I've experienced racism in China, India, etc. It's not fun. Frankly, China is much more openly racist than the US. Tibetans can be pretty racist too. I have run into racist Tibetans in Nepal, etc.

Schrödinger's Yidam said:

One friend of mine commented on how in America Tibetan Buddhism is one of the only venues where white people are routinely treated like second class citizens.

So depending on what your definition of "racism" is, yeah.

Malcolm wrote:

Sure. Anyway, Tibetans do not own Buddhism.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Endless myopathy. You're just spouting axioms like they have actual force in the world. Canada and Europe are some of the racist places there are. Have you ever been refused service because of the color of your skin? Never happens in Brazil. Happened to me in the US. Happened in Canada. In Brazil you can call the police for this and action will be taken.

Malcolm wrote:

I've experienced racism in China, India, etc. It's not fun. Frankly, China is much more

openly racist than the US. Tibetans can be pretty racist too. I have run into racist Tibetans in Nepal, etc.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:39 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

You do not have this in the USA. The police and the public contain insane racists. This enjoyment of constitutional freedom is enjoyed by blonde haired blue-eyes whites like Malcolm. Minorities have targets on their backs. Blacks in the US have actual panic attacks when the police are close. Racism in the US is far more violent and pronounced than in Brazil.

Malcolm wrote:

That depends on where you are and who you are. But sure, black people in the US suffer from systemic racism, doubt. But that is a cultural issue in the US, not a problem with our systems of laws per se.

Crazywisdom said:

In Brazil there is far more discretionary enforcement of laws. That does not make it lawless. Malcom says this as if he knows something. He's relaying on rumors.

Malcolm wrote:

I did not use Brazil as an example. I've never been to Brazil. But I have been to Mexico, several times, all over the country, and have friends in high places there. Daniel was the one who used Brazil as an example.

Crazywisdom said:

The US judicial system is capitalistic. Everyone is looking to score. Prosecutors and police are promoted based on number of convictions. Is there a law that says they can do that? No. There isn't, but it's the reason that the US has the largest prison population per Capita in the history of man.

Malcolm wrote:

I agree that the privatization of prisons combined with unfair drug laws are a social justice issue in the United States which needs to be addressed. However, compared to prisons in other countries...

Crazywisdom said:

All over crowded. Why? They are incentivized to lie. Corruption in law enforcement in the USA is epic. Judges are selected from prosecutors and they keep the faith. The legal system is constitutional in name only.

Malcolm wrote:

That's simply not the case. You can try to argue this, based on your experience as a defense attorney in the US, but my late father was also a defense attorney, with whom I discussed many cases.

Crazywisdom said:

There is no such thing as a country of laws and not men.

Malcolm wrote:

Sure there is, you're just cynical.

Crazywisdom said:

In the US they just print more money with the global reserve currency. Those chickens are coming home to roost. We are already seeing global inflation as a result of this lawlessness. Monetary policy in the US is governed by men not ruled, who in the Fed have a loose mandate to lower unemployment and keep inflation around 2%. But if they fail the only counter is politics. So no one can sue the Fed for making stupid policies..

Malcolm wrote:

The current levels of Inflation are worldwide and have nothing to do with US monetary policy. Its cause is pandemic supply chain disruption and energy panic due to the war in Ukraine and the burgeoning process isolating Russia economically.

Also, the idea that the dollar's days as a reserve currency are limited has been forecast for years. Someday maybe it will happen, but that would require another country's economy to match ours in size. Even the euro is not as flexible as the dollar, because the EU does not have the same flexibility as the US. The main issue is convertability. The dollar is still the most convertible financial instrument in the world, especially the Benjamin.

Crazywisdom said:

The constitution of the US is like a religion that believers espouse at the Supreme Court level until it does serve their team. The erosion of the 4th Amendment that began with Nixon and accelerated during Reagan decimated two generations of minorities.

Malcolm wrote:

Historically inaccurate. The problem with the fourth amendment was that it was written to forestall search and seizure by conscription and press gangs, not police. Police did not exist in this country when the 4th amendment was written. But you know, the Constitution is not a perfect document, and it requires updating.

Crazywisdom said:

If you read the opinions it's very easy to understand interpretations were arbitrary and racist, all the dissents said exactly that.

Malcolm wrote:

"Originalism" in constitutional law is problematical. But the point is "a more perfect

union." Democracy in the United States, and other place is not perfect. But what you describe are principally cultural problems and biases, not inherent flaws in the US system itself.

Crazywisdom said:

The situation now is even graver. The fantasy of the US is over. There will be 50 years of total bullshit coming out of the Supreme Court. Unless you're a in a conservative Christian community, don't expect anything to go well.

Malcolm wrote:

Maybe, we will see, maybe Thomas and Alito will drop dead of heart attacks this summer. Hope so.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:08 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Background:

https://en.wikipedia.org/wiki/Igor_Girkin

<https://www.theguardian.com/world/2019/jun/19/mh17-criminal-charges-ukraine-russia>

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 10:28 PM

Title: Re: The Tibetan vs. Theravada view on emptiness

Content:

Shaiksha said:

The Kaccayanagotta Sutta quoted above does not talk about emptiness as understood in the Madhyamaka, I believe. It is about the right view - where one who has developed the right view no longer clings to attachments, or fixated (conditioned) thinking, or self-obsession. My understanding is the reference to exist or no-exist refers to 'self', eternalism v annhilism. Of course, it is always open to debate and I am no expert.

Malcolm wrote:

The Kaccayanagotta Sutta's Agamic analogue is cited directly by Nāgārjuna in chapter 15 of the MMK. It's the only Agamic text he cites.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 10:08 PM

Title: Re: another question about rebirth

Content:

clyde said:

Clearly karma is central to rebirth. How do you understand karma? It's often called the principle of cause-and-effect. That's not a thing and it's not a scorecard; it's a description of an ongoing process.

But how do you see it? Is there "personal karma" and if so, how is that? Does karma accumulate? And is karma-and-the-fruits-of-karma based on our notions of justice?

Malcolm wrote:

Karma (action) is intention/volition (cetana) and what proceeds from intention/volition. That is how the Buddha described it, as well as Nāgārjuna and Vasubandhu.

That is why it is "personal," as the ripening of these intentions will only take place on the same mind stream that generated them, and in the same realm as they were generated. In other words, actions in the desire realm will only ripen in the desire realm, and so on.

Karma is not a law of cause and effect. Causes and effects are treated separately and before we get to karma. Actually, in Abhidharma it is presented very logically. Cause and effect are presented first, then dependent origination, then karma, and then afflictions.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 9:23 PM

Title: Re: The Future of American Buddhism

Content:

Daniel Arraes said:

Unfortunately my countrymen are learning that the hard way. It will take 20 years to rebuild our economy... if we are lucky enough to get rid of those alt-right white supremacist jerks who follow "Tropical Trump".

Queequeg said:

It takes a long time for people with power to come around and fear the power they wield. The Enlightenment out of which the ideas underlying the establishment of the United States emerged were forged over centuries under the despotic rule of kings. Those people had visceral living memories of arbitrary rulers where life and property could be taken at whim of select individuals and developed a philosophical framework, alongside an ancient form of the Rule of Law, the Common Law (arguably a vestige of rule from a time that was more egalitarian and organic, before the development of despotic monarchies), that was and continues to be a living tradition in the Anglophile world. A class that wields real power must come to fear the power they wield and agree to a system where power can be checked.

Based on my study of history, human beings will tolerate a lot of injustice and cruelty as long as they are personally comfortable, and people are willing to compromise their expectations of comfort to a pathetic degree to avoid conflict. Rarely do you see people stick their necks out for others. And so, psychopaths and other assorted people with deformed characters take advantage to seize for themselves when there are no systems of checks or people become so apathetic that they don't bother using systems of checks that have been established.

Good luck. We're trying to hold it together here ourselves.

Malcolm wrote:

<https://www.vanityfair.com/news/2022/04/inside-the-new-right-where-peter-thiel-is-placing-his-biggest-bets>

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 2:11 AM

Title: Re: <https://awakentheworld.com>

Content:

JieshiShan said:

It is long, sometimes tedious, but it goes through concepts common to several traditions and as it obviously does not go into every aspect in depth, it just passes by and the one who knows something recognises it... and moves on to another related topic.

My learning has been vast and is far from over, and what I cannot do is to imprison it in categories.

What is suffocating today is the popular Buddhism vs. the Buddhadharma.

Malcolm wrote:

They are not buddhist, they discuss Shiva and Shakti, etc.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 2:03 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

He needs to sub Klobuchar. Harris needs to have a health condition that forces her to step away from politics for a little while.

Malcolm wrote:

Disagree. There is no certainty that Minn will elect a Democratic senator. She up for re-election in 2024.

Author: Malcolm
Date: Wednesday, April 20th, 2022 at 1:52 AM
Title: Ukraine News
Content:

Author: Malcolm
Date: Wednesday, April 20th, 2022 at 1:44 AM
Title: Re: New History of Religions special issue on Mahāyāna sūtras
Content:

Zhen Li said:
I think that Nāgārjuna is a popular enough name that there were may have been more than one (or more than two).

tingdzin said:
Even more than this, I think his name was just invoked and set into unhistorical contexts as a legitimating device, as in the Zen patriarchs' lists.

Malcolm wrote:
All Mahayāna comes through Nāgārjuna. Nāgārjuna is the defining intellectual of Mahāyāna, hence his justly deserved title, "the second Buddha."

Author: Malcolm
Date: Wednesday, April 20th, 2022 at 1:26 AM
Title: Re: The Future of American Buddhism
Content:

Malcolm wrote:
Lawlessness, or weak law enforcement is often equated with “freedom.” Mexico is also more “free.” But these are countries where men rule, rather than laws.

Daniel Arraes said:
I'm Brazilian born and raised and, no matter how painful it is for me to admit, I have agree with Malcolm. Brazil is a huge mess right now.

Crazywisdom said:
Everybody in Brazil says that and imagines the USA is a paradise. Brazil is not as bad as you think. The US is not nearly as awesome as you think.

Malcolm wrote:
The US is not a paradise. No democracy is. But the level of lawfulness and trust in the US is quite high, and is one of the main reasons why our markets and businesses flourish better than countries in which there are flawed democracies and autocracies.

To put it in a nutshell, there is much less corruption in the EU, the US, Canada, etc., than in other countries. Why? Because these are countries of laws and not men.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 1:05 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

If you don't vote for him, but you don't want another four years of Trump, well, you deserve Trump.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 12:37 AM

Title: Re: <https://awakentheworld.com>

Content:

Malcolm wrote:

Nonbuddhist hippies. Ignore.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 11:34 PM

Title: Re: Back in the USA...

Content:

Dorje Shedrub said:

The second group is undocumented Latinos from Mexico and Central America who usually align with Democrats because of the Democrat's immigration policies...

Malcolm wrote:

They also cannot vote.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:05 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Try searching white couple or white family, and black couple or black family; and you'll

see what I mean. Same with corporate commercials, always a black husband and white wife; and they often make males, especially white males, look dumb & incompetent, etc.

Malcolm wrote:

These generalizations you are making are absurd and unprovable.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:01 PM

Title: Re: another question about rebirth

Content:

clyde said:

If mental consciousness has its basis in the heart, then when death and dissolution of the body occurs, each sense organ ceases to function and the consciousness associated with the sense organ ceases; i.e., all consciousness associated with the body ceases.

Is there something that continues, that is reborn?

Virgo said:

Consciousness appropriates another form.

Virgo

clyde said:

What does that mean? The Buddha taught that when the sense organ ceases the sense-consciousness ceases, including intellect-consciousness. So what consciousness "appropriates another form"?

Malcolm wrote:

Buddha also taught, "When consciousness descends into the womb..." from where does that consciousness come?

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 9:01 AM

Title: Re: another question about rebirth

Content:

clyde said:

So, what/where is the mindstream that continues after the death and dissolution of the body? This is what I'm trying to determine and understand.

Virgo said:

Mental consciousness has it's basis in the heart.

clyde said:

If mental consciousness has its basis in the heart, then when death and dissolution of the body occurs, each sense organ ceases to function and the consciousness associated with the sense organ ceases; i.e., all consciousness associated with the body ceases.

Is there something that continues, that is reborn?

Malcolm wrote:

The senses shut down in a regular and predictable order in a normal death, in a sudden or traumatic death, the process is not as predictable.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 8:58 AM

Title: Re: Ukraine Crisis

Content:

Miorita said:

Democracy is a specific product cultured and grown in America. Don't export it! People in other parts of the world don't need the drugs, the LGBTQ, the homelessness, the abortions, AA, etc. There are other ways to grow on this planet.

Malcolm wrote:

Apparently you've never been to India, China, etc. if you think these things are problems created only by democracy you haven't travelled much.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 8:54 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

You just have to ask yourself why google (their search results reflect this) & co. are so invested in pushing race-mixing as an agenda.

Malcolm wrote:

Is google invested in this? And what does this have to do with the end of men. Maybe Tucker is worried about the end of white men, since all the dudes in it seem to be white bros.

Kim O'Hara said:

Unless you have done something sensible like adjusting the default settings, Google's search results reflect your own browsing history, and the more you use it, the more it knows about you.

Google says it is to help you quickly find the pages you're looking for. What it does, though, is create your own personal echo-chamber, media world or whatever you call it. So if you like Q-anon or Kabbala or Kropotkin, just for random examples, those will be your top results. So you click on them first, and Google knows you like pages like that, and serves up even more next time. Yep, vicious circle.

What does Google get out of it? \$\$\$\$\$, since the process incidentally creates beautifully targeted marketing niches which Google can then offer to advertisers at a premium.

What does it do to society? See above ... just about the whole thread, in fact.

Kim

Malcolm wrote:

So in other words Sadhaka gets what Sadhaka clicks on. Google's only role is feeding him his own choices.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 6:01 AM

Title: Re: another question about rebirth

Content:

Seeker12 said:

Anyway, lots of words. I, personally, would have to basically ideally talk with Wallace to assess his thought, or at the very least get to know it well. And maybe I shouldn't be talking at all here since I do not know his thought well, and maybe he is mistaken. But again, I have appreciated his translations of Dudjom Lingpa, which I find valuable.

Malcolm wrote:

The difference here is that as you point out, the Dudjom Nyingma philosophy book was translated, and it was translated many years ago. I respect the translators who did it, but we are so far beyond these early attempts (and yes, it is a translation that is 40+ years old), and we know a lot more about what is in the earlier strata of Dzogchen texts, such as the lengthy pre-Longchenpa commentaries on Dzogchen tantras in which I specialize. There has been a lot of contamination by western philosophical concepts in these earlier attempts, and much of that contamination has yet to be weeded out. Wallace's understanding of Dzogchen is crypto-theistic, in that he has fairly openly states that he thinks that the mythos of Samantabhadra's awakening is an ex nihilo cosmogony:

While Buddhism is deemed nontheistic, the Vedas are regarded as polytheistic, and the Bible is monotheistic, we have seen that the cosmogonies of Vajrayana Buddhism, Vedanta, and Neoplatonic Christianity have so much in common that they could almost be regarded as varying interpretations of a single theory. Moreover, the commonality does not end there, for in the Near East, the writings of Plotinus (205-270) also influenced Islamic and Jewish theories of creation. This apparent unity could be

attributed to mere coincidence, or to the historical propagation of a single, speculative, metaphysical theory throughout south Asia and the Near East. For example, the Upanishads may well have influenced the writings of early Mahayana thinkers in India, and they could also have made their way to the Near East, where they might have inspired the writings of Plotinus. On the other hand, Plotinus declared that his theories were based on his own experiential insights, and similar claims have been made by many Buddhist and Vedantin contemplatives. If these cosmogonies are indeed based upon valid introspective knowledge, then there may be some plausibility to the claims of many contemplatives throughout the world that introspective inquiry can lead to knowledge, not only of the ultimate ground of being, but of the fundamental laws of nature as well.

Wallace is so completely wrong here, it cannot be explained by anything other than the fact that he has not properly studied Dzogchen teachings in depth. There is absolutely nothing in common with the Dzogchen account of cosmogony and those of Hinduism and neoplatonism. Nothing at all. Dzogchen cosmogony is simply a variation on the cyclical cosmogony of the Abdharmakośabhaśya, and I can prove it.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 5:54 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

You just have to ask yourself why google (their search results reflect this) & co. are so invested in pushing race-mixing as an agenda.

Malcolm wrote:

Is google invested in this? And what does this have to do with the end of men. Maybe Tucker is worried about the end of white men, since all the dudes in it seem to be white bros.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:58 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

I've seen your other posts on that topic over the years in relation to gestation etc., although it's too nuanced than I have time to get into at the moment; for now, in any case, I agree that it is partially environmental and partially genetic (ya know the whole karma-vipaka thing).

Malcolm wrote:

As I said, from the point of view of Tibetan medicine all gender orientation and sexual attraction is fundamentally biological in nature, fixed after the third week of gestation, the desire to change gender is included here. Calling this a pathology, from a Tibetan medical point of view is erroneous. It's like saying blond hair is a pathology.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:53 AM

Title: Re: another question about rebirth

Content:

Seeker12 said:

Per Wikipedia this comes from The Crystal and the Way of Light.

Malcolm wrote:

Ok, well, you have to understand that everything in Crystal came from an early period in ChNN's career, when he was not teaching in English. At this time, he used various English translators such as John Shane, Barry Simmons, and so on, before ChNN switched over to teaching in English directly around 1988, the same year Crystal came out. So we cannot regard it as a definitive representation of ChNN's intent, since it is an edited transcript of translation from his original Italian. It broadly served as a introduction to his teachings, but was never intended to be a definitive statement of them. But more importantly, there is no such term in Dzogchen as "the fundamental ground of existence." The term "gzhi" refers to your own nature which you have failed to recognize. That's it. It is not a "ground of being" as in Paul Tillich's theology, where the term originates:

For Tillich, God is being-itself, not a being among other beings. To describe the relationship between being-itself and finite beings, Tillich takes the word, "ground." For Tillich, God is the ground of being, the ground of the structure of being. God as being itself is the ground of the ontological structure of being. In other words, every ontological being has its power to be in being itself, participate in the ground of being. All accounts of God are expressed through what we comprehend. Can we know God? For Tillich, the answer is clear: we can. Adopting the theory of analogia entis (analogy of being), that is, "that which is infinite is being itself and because everything participates in being itself" (239), The theory of analogia entis explains the possibility of knowing and saying anything about God. However, for Tillich, the analogia entis justifies our ways of saying about God only under a fact that "God must be understood as being itself" (240). Thus, existential approach to God through the category of finitude must be described symbolically. God is the ground of being, being-itself; who concerns us ultimately. Thus, God is our ultimate concern.

<https://people.bu.edu/wwildman/bce/tillich.htm>

There is no such ground of being in the whole length and breadth of buddhadharma, including Dzogchen teachings.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:17 AM

Title: Re: another question about rebirth

Content:

Seeker12 said:

Namkhai Norbu apparently has used the phrase "the fundamental ground of existence" for instance.

Malcolm wrote:

He used the term 'primordial state' for the term 'thog ma gzhi', or 'original basis.' But the term "basis" just refers to one's own unfabricated consciousness. I've studied and practiced ChNN's teachings for 30 years now, since 1992. So I am pretty certain of his intentions and use of language.

It is a little unclear to me where you are pulling this term from, "the fundamental ground of existence." Care to name a source?

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:11 AM

Title: Re: another question about rebirth

Content:

Nicholas2727 said:

Is it possible for you to clarify what he's saying and why this is Advaita silliness?

Malcolm wrote:

There is no ground of being.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:08 AM

Title: Re: Ukraine Crisis

Content:

Sherab Rigdrol said:

Be that as it may, it's going to happen unfortunately.

Queequeg said:

For anyone who wants a swing at an answer... what would be the point of dropping nukes?

Malcolm wrote:

They've run out of conventional missiles, very likely, since they cannot manufacture new arms due to the sanctions.

Queequeg said:

But as far as anyone can tell, Putin's goal is to reform the Russian empire, not to end the world.

Malcolm wrote:

The Russian use of a tactical nuke in Ukraine does not require a nuclear response in

turn. This is a mistake in everyone's thinking. If he does this, certainly the world will turn against him.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:01 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

climb-up said:

Wow!

I feel like if you hear the word "bromeotherapy," and your like, "oh, that's a great description of what I do and I should absolutely use that to promote my ideas."

...well, it might be time to reassess some things Brosef.

Sounds a little sus, as the youngsters (allegedly) say.

EDIT: Oh, looking through the thread we seem to have moved on to a different conversation and I may have missed out on the fun of people promoting microwaving their balls on the manosphere.

Malcolm wrote:

It's all related CRT is a plot to prevent the bros from microwaving their balls to increase their testosterone, so they can have more white babies and fix the demographic inevitability of the browning of America. But the thing I don't understand, if someone is into tanning their balls, why are they upset by people who are tan naturally? Is it jealousy? Or is it a bit of sympathetic magic?

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:46 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Genjo Conan said:

Ffs try to exercise even a smidge of critical thinking before asserting that a state of 40 million people is teaching kids about the coming multiplication race war

Malcolm wrote:

It's Helter Skelter in first grade!!!

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:33 AM

Title: Re: The End of Men (I wish it were a parody)

Content:
Sādhaka said:
Ugh lemme try again:

Malcolm wrote:
Not according to medical science. But you do you.

Sādhaka said:
I wonder if you even read my entire post....

I'd said that maybe a few minutes a day is beneficial...

Malcolm wrote:
For your tan, maybe....

The fact is that all the serious conservatives abandoned MAGA world's obsession with bathrooms, testosterone, Qanon conspiracy theories, and so on, and still engage in serious debate with those on the left, as they should.

Sure.

I'm not an Q'er at all, yet I do see transgenderism as a mental illness (not to spark that debate here, just giving my opinion; take it or leave it).
Well, that is not how it is seen in Ayurveda and Tibetan medicine. It is seen as a result of development of the fetus in the womb, based on the the conduct of the mother, as well as the circumstances around conception itself. In other words, it is biological, not pathological.

Many of the debates that people on the far right want to have are basically a waste of time and energy.

You're not wrong. However same with the left in most cases.
Many debates are pointless waste of time.

They can censor all day if they're truly private companies; that's not contested. It simply has nothing to do with my point that they censor because they're afraid of open debate. Twitter, Youtube, etc., moderate content because some discussions are entirely disruptive and interfere with normal discourse. And, do we really need to debate whether Nazis are bad? No.

Frankly, you cannot prove that "the left" is censoring content. The left screams as loudly

as the right does about "censorship" on these platforms. Maybe people in the middle are just tired of listening to the bullshit that comes from both extremes. I sure am.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:22 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Archie2009 said:

You didn't read the pdf.

Queequeg said:

Asking you that question doesn't mean that Norwegian supports anyone. You realize, you're not among conservative dittoheads where just dropping a talking point proves whatever argument you think you're making, right?

Archie2009 said:

And you do realize I have voted for the left in my country all my life? What I seem to be among here is the knee-jerk US liberal herd.

Malcolm wrote:

No, not knee jerk, we liberals in the US are just not as alarmed by stupidity from the left as we are by stupidity from the right, since the latter has nearly compromised our democracy, and the former has never been in any danger of doing so, ever.

Anyway, the topic is the end of men, not CRT.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:17 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Archie2009 said:

Just browse the attached 83 page pdf and tell me again there is no CRT in US education. I wish this was parody too.

Malcolm wrote:

Frankly, the pamphlet is silly as shit, and I have a hard time believing that any math teacher in their right state of mind would take any of it seriously and allow D'shawn to answer $2+2 = 5$, while Billy Bob is required to answer $2 + 2 = 4$.

The CA standards are listed here:

<https://www.cde.ca.gov/ci/ma/cf/index.asp>

Also, Rufo is a conservative activist whose mission in life is to misrepresent CRT deliberately as anti-American, since he thinks it is a better meme than "cancel culture"

or "PC." <https://www.newyorker.com/news/annals-of-inquiry/how-a-conservative-activist-invented-the-conflict-over-critical-race-theory>

"As Rufo eventually came to see it, conservatives engaged in the culture war had been fighting against the same progressive racial ideology since late in the Obama years, without ever being able to describe it effectively. "We've needed new language for these issues," Rufo told me, when I first wrote to him, late in May. " 'Political correctness' is a dated term and, more importantly, doesn't apply anymore. It's not that elites are enforcing a set of manners and cultural limits, they're seeking to reengineer the foundation of human psychology and social institutions through the new politics of race, It's much more invasive than mere 'correctness,' which is a mechanism of social control, but not the heart of what's happening. The other frames are wrong, too: 'cancel culture' is a vacuous term and doesn't translate into a political program; 'woke' is a good epithet, but it's too broad, too terminal, too easily brushed aside. 'Critical race theory' is the perfect villain," Rufo wrote.

He thought that the phrase was a better description of what conservatives were opposing, but it also seemed like a promising political weapon. "Its connotations are all negative to most middle-class Americans, including racial minorities, who see the world as 'creative' rather than 'critical,' 'individual' rather than 'racial,' 'practical' rather than 'theoretical.' Strung together, the phrase 'critical race theory' connotes hostile, academic, divisive, race-obsessed, poisonous, elitist, anti-American." Most perfect of all, Rufo continued, critical race theory is not "an externally applied pejorative." Instead, "it's the label the critical race theorists chose themselves."

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 2:24 AM

Title: Re: another question about rebirth

Content:

clayde said:

and the third is the "Primordial Consciousness" or the "nondual from the ground of being".

Malcolm wrote:

Crypto advaita silliness. There is no such thing. This theory is a result of his misunderstanding of Dzogchen teachings.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 2:21 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Queequeg said:

Oh. Its real.

<https://tuckercarlson.com/tco-season-2-preview-2/>

There is a reason to be concerned about all the chemicals we release into the environment, but the way Carlson is going about this... footage of a silhouetted meat head drinking egg yolks? I mean... come on.

Malcolm wrote:

And it premieres tonight. Too f*cking funny.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:30 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Big talk; but when push comes to shove, leftists are afraid of open debate without censorship, which is more telling than anything.

Genjo Conan said:

lol. "Ron DeSantis signs the so-called 'Don't Say Gay' bill : NPR"

<https://www.npr.org/2022/03/28/1089221657/dont-say-gay-florida-desantis>

I've got news about who's actually doing the censoring in the US, my dude

Author: Malcolm

Date: Monday, April 18th, 2022 at 11:56 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Big talk; but when push comes to shove, leftists are afraid of open debate without censorship, which is more telling than anything.

Malcolm wrote:

People seem to forget the language of the first amendment:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

So, you don't like the moderation policies of Twitter, then go to Truth Social, where you are forbidden to say anything negative about TFG. The government should not be involved in the policies of these private platforms where they do not break laws, such as laws against kiddie porn, etc.

Complaining about leftists being afraid of open debate is absurd nonsense. The fact is that all the serious conservatives abandoned MAGA world's obsession with bathrooms,

testosterone, Qanon conspiracy theories, and so on, and still engage in serious debate with those on the left, as they should.

Many of the debates that people on the far right want to have are basically a waste of time and energy.

Author: Malcolm

Date: Monday, April 18th, 2022 at 11:43 PM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Can they actually defeat Russia?

Malcolm wrote:

Ukraine has already have defeated Russia in significant battles. I imagine they will continue to do so, given the proper arms, and given the demonstrated Russian incompetence at fighting a war on the ground. If Russians stated goal is to take territory in Ukraine and hold it, they have proven themselves utter failures. If the Russian goal is to pound Ukraine into the ground to create a vassal state like Chechnya, I am certain they will fail at this. Ukraine is country of 44 million (minus refugees). They are clear in their aspirations and goals. They will continue to fight for their freedom as long as they can. Pretty soon, the only option for Putin will be to use tactical nukes or go home. The Russian economy is in a state of free fall. Oil traders are cancelling contracts as of may 15th:

<https://www.businessinsider.in/stock-market/news/worlds-biggest-oil-traders-are-set-to-cut-out-russian-oil-purchases-from-the-middle-of-may-report-says-/articleshow/90844049.cms>

<https://markets.businessinsider.com/news/stocks/worlds-largest-oil-trader-to-completely-phase-out-russian-crude-1031353981>

The main problem right now in the EU is Germany's vacillation and lack of foresight. They should know better. The German population certainly knows better than the German gvt.

Author: Malcolm

Date: Monday, April 18th, 2022 at 10:58 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Hm, I would imagine that both could be true.

In other words, keep them in the cool shade most of the time (and maybe even cold showers or Wim Hoff style ice baths), however that also exposing them to sun and/or

infrared for so many minutes a day could also increase T and sperm count.

Malcolm wrote:

Not according to medical science. But you do you. Personally, if guys want to tan their balls its ok with me, less babies, less population, especially of MAGA offspring.

Author: Malcolm

Date: Monday, April 18th, 2022 at 10:05 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

To be fair, even the perceived-by-many-as-cucky gym chain Planet Fitness has a red light therapy booth:

<https://luxeluminous.com/planet-fitness-total-body-enhancement/>

It can even shake you around while you're in it if you want (for the purpose of moving lymph).

Malcolm wrote:

Right, and the science is that tanning your balls reduces your sperm count. You gotta keep those babies cool and in the shade.

Author: Malcolm

Date: Monday, April 18th, 2022 at 9:28 PM

Title: The End of Men (I wish it were a parody)

Content:

Malcolm wrote:

And Bromeopathic therapy:

Author: Malcolm

Date: Monday, April 18th, 2022 at 9:01 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Someone in Russia is saying "It just keeps getting better and better..."

Author: Malcolm

Date: Monday, April 18th, 2022 at 8:43 PM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

It is due to US national interests.

Malcolm wrote:

It is due to the interest of defending liberal democracy, which is indeed a US interest, since liberal democracy must be defended. Whether you realize it or not, this is an existential issue for the US and the EU.

Author: Malcolm

Date: Monday, April 18th, 2022 at 6:58 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Not judging. Calling it as I see it. Plenty of Americans would sell out Ukraine for a cheaper fill up.

Just how we are.

KristenM said:

By most accounts the US is one of the most philanthropic and generous countries in the world, by far. The US has already given almost 1 billion dollars in aid to Ukraine or more and has no hesitation to keep giving. So I disagree on your take on American people and their priorities.

Scratch that, it's about 2 billion dollars we've given to Ukraine.

<https://www.whitehouse.gov/briefing-room/statements-releases/2022/03/16/fact-sheet-on-u-s-security-assistance-for-ukraine/>

Brunelleschi said:

The US is giving Ukraine money to create another Afghanistan and drain Russia of resources - whether this is good or not can be discussed. It is due to US national interests.

On the other hand, the country will only accept about 100,000 Ukrainian refugees.

Malcolm wrote:

No. The Afghans had no interest in keeping their fledgling democracy alive. The

Ukrainians, on the other hand, have been fighting with the Russians for independence for a century.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 11:38 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 17th, 2022 at 11:10 PM

Title: Re: The Tibetan vs. Theravada view on emptiness

Content:

dpcalder said:

Most of my research into Buddhism is on Theravada Buddhism but I'm very interested in the Tibetan views. My understanding of Theravada's notion of emptiness is simply that dependent origination entails that all phenomena result from antecedent causes and conditions and lack an indivisible essence

However, a friend of mine understands emptiness either on a different way or approaches it from a different angle. It is influenced by Nagarjuna's Madhyamaka view but it's kind of hard for me to wrap my mind around what he's saying. Any recommended reading for how to understand Tibetan views? Feel free to contribute your own thoughts as well

Malcolm wrote:

I think your understanding of Theravada emptiness has been influenced by Nāgārjuna.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 4:17 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 17th, 2022 at 3:51 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

This is not a 9-11 situation where the American public went blind with rage and had an appetite for revenge. This is also how a democracy functions. This is the slow, dumb, lazy part.

Malcolm wrote:

Correct, and Biden has shown remarkable leadership throughout this whole thing.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 12:41 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

We will follow their lead.

Malcolm wrote:

It is quite the opposite, actually. The EU, as a whole, would just sit there and do nothing without considerable pressure from us. We have provided that pressure and leadership, and so now they are doing something.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 12:05 AM

Title: Re: another question about rebirth

Content:

clyde said:

"The mind stream is a rosary of moments" is poetic, but what are those empty and unceasing moments composed of?

Malcolm wrote:

Partless moments of consciousness.

Consciousness is compounded.

windoverwater said:

Are the "partless moments" considered to be compounded or uncompounded?

Malcolm wrote:

Compounded.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

I'm concerned about getting sucked into another war which will be much heavier than anything we've been involved in since Viet Nam.

As I wrote, IMHO, Russia is already on the way to collapse. The question is how that collapse plays out over the next few months and years.

What are Ukrainian lives worth to us right now?

Malcolm wrote:

We are an inflection point. If we don't support Ukraine, liberal democracy collapses.

Queequeg said:

No. If it collapses, its because of internal factors.

Malcolm wrote:

Not supporting other liberal democracies points to corruption in our own. Trump demonstrated this quite clearly. The Post WWII consensus until the end of the Cold War was based around this idea of liberal democracies sticking together. The way we fended off communist regimes was by supporting other liberal democracies, as well as securing security arrangements with right wing governments, often brutal, who were also allied with us against the communists.

The past 16 years have shown that the West, as a whole, erred in believing that the either of the (major) former communist countries (UUSR, PRC) had any interest in liberalism.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 11:48 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

I'm concerned about getting sucked into another war which will be much heavier than anything we've been involved in since Viet Nam.

As I wrote, IMHO, Russia is already on the way to collapse. The question is how that collapse plays out over the next few months and years.

What are Ukrainian lives worth to us right now?

Malcolm wrote:

We are an inflection point. If we don't support Ukraine, liberal democracy collapses.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 11:12 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

The infection of "realism" into international diplomacy has never gone well. It has always been a tacit admission that "might makes right."

PeterC said:

This generation of “realists” probably never read Hobbes.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 10:39 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Its unbelievable the catastrophe that is unfolding here.

Obviously, this is dangerous for the world because somewhere in that collapsing house they have nukes.

Unf*cking believable.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 10:32 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Yeah that's a groan and a half seeing Chomsky's take.

PeterC said:

It's a very disappointing comment from someone who really should know better. The obvious response is: so who, then, guarantees Ukraine's safety from future invasions?

Malcolm wrote:

Chomsky has always been disappointing. All he has ever done is contribute talking points to people who really should know better.

The infection of "realism" into international diplomacy has never gone well. It has always been a tacit admission that "might makes right."

Author: Malcolm

Date: Saturday, April 16th, 2022 at 9:37 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, April 16th, 2022 at 8:01 PM

Title: Re: another question about rebirth

Content:

clayde said:

“The mind stream is a rosary of moments” is poetic, but what are those empty and unceasing moments composed of?

Malcolm wrote:

Partless moments of consciousness.

Consciousness is compounded.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 7:26 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, April 16th, 2022 at 9:06 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

Whatever his flaws, one thing Bernie understood is that the left cannot win a meaningful victory just with the culture war stuff in this country as it is now, it is simply too conservative. However, moderate Dems climb on board with that stuff, but not so much on the economic inequality thing.

The bizarro-world effect of this is that it is usually now the Trumpian right who utilize and distort anger about “elites” to their own ends, make false promises about infrastructure and prosperity, etc. Then the Dems mostly just run on “we are not this guy, btw black and lgbt people are cool”.

The whole deal is just sad.

Shinjin said:

And the best they could do was pick a leader who half the time doesn't know where he is or what he is saying. Democrats are toast.

Malcolm wrote:

Biden knows exactly what he is saying, when he says it.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 9:03 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

I think you are possibly just becoming more conservative.

Malcolm wrote:

Not really. I am an American liberal, always have been.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 7:30 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

Whatever his flaws, one thing Bernie understood is that the left cannot win a meaningful victory just with the culture war stuff in this country as it is now, it is simply too conservative. However, moderate Dems climb on board with that stuff, but not so much on the economic inequality thing.

The bizarro-world effect of this is that it is usually now the Trumpian right who utilize and distort anger about “elites” to their own ends, make false promises about infrastructure and prosperity, etc. Then the Dems mostly just run on “we are not this guy, btw black and lgbt people are cool”.

The whole deal is just sad.

Malcolm wrote:

The culture wars in the US, JD, have always been launched by white supremacists.

Also, the far left is plenty pissed off by “elites.” What we are witnessing now is a convergence of right wing and left wing illiberalism.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 1:03 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Well. All I can say is we have the Freedoms and Advantages here. Hope you all, wherever you are, do, too. I look forward to a robust flowering of Dharma around the world, to see the variety of blossoms from the different soils.

Crazywisdom said:

In a lot of ways there's a lot more freedom in Brazil.

Malcolm wrote:

Lawlessness, or weak law enforcement is often equated with “freedom.” Mexico is also more “free.” But these are countries where men rule, rather than laws.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 1:00 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The US is also considered a flawed democracy.

Malcolm wrote:

No, it isn't, though it's true that our institutions have taken some hits recently. That just makes it all the more important to give a voice in support of it.

Elections don't make a democracy. It's how power is transferred that defines a democratic state.

Author: Malcolm

Date: Friday, April 15th, 2022 at 11:31 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I agree. This is true. But that's economic. I'm not sure why we have to join this with the idea America invented democracy.

Malcolm wrote:

What we understand today as "democracy" was forged in the fire of the American revolution. Essentially, all states have systems of transferring power. Democracy, like Monarchy, etc., is just one of those systems. It also happens to be the rarest form of government in history. One thing you will notice is that liberal democracies never invade or fight wars with other liberal democracies. Liberal democratic countries tend to stick together.

My argument is simple-- liberal democracy in general is the ideal government under which Dharma can flourish. That does not mean that we have to have elections in sanghas, etc. It just means that liberal democracies are places where Buddhists enjoy the most freedom. This is very clear when you examine the state of Buddhism in the world today.

Author: Malcolm

Date: Friday, April 15th, 2022 at 11:24 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

Our country, like it or not, is the founding nation of modern, liberal democracy. The international language of Buddhism is now English, not the English of the Crown, but American English.

Only 6.4 percent of the world population live in full democracies; that's only 21 countries and just over 500 million people. 66% of those people live in the USA, with the other 24 percent spread around the other 20 countries. The best chance Buddhism has is in these 21 countries, which have adopted the principles of liberal democracy, courtesy of the American Revolution. The vast majority of those democracies are less than 150 years old.

Crazywisdom said:

The French Revolution was instrumental. We have England to thank for spreading English over the world.

Malcolm wrote:

France didn't manage to become a full democracy for a hundred years after the revolution. Napoleon put the wrench in that. Nevertheless, the French Revolution was responsible for gelling some of the ideas we equate with liberal democracy today, that is a historical fact.

Crazywisdom said:

India is a full democracy and it's the largest one with 1,3 billion, thanks to Gandhi.

Malcolm wrote:

India is not a full democracy. It is considered a flawed democracy.

So you're Yankee Doodle Dharma fetish is just odd. But if you think this will be the best thing for Dharma in the history of dharma great. Folks are doing fine in Spanish and Portuguese as well.

There is a deficit of books translated into Portuguese and Spanish.

Crazywisdom said:

If India is not a democracy to you then I am sorry but you're biased.

Malcolm wrote:

India, as mentioned above, is a flawed democracy. It is dominated by a political party (BJP) that espouses Hindu nationalism (Hindutva), and regularly institutes discriminatory policies towards Muslims and other religious minorities.

https://en.wikipedia.org/wiki/Democracy_Index

Author: Malcolm

Date: Friday, April 15th, 2022 at 7:44 PM

Title: Re: another question about rebirth

Content:

clyde said:

P.S: I agree with Bhikkhu Analayo when he states that while he is “sympathetic to the idea of rebirth,” he doesn’t view rebirth as a crucial issue and if rebirth wasn’t true (or for me, if my current understanding wasn’t true), it “would not result in a major change in my personal lifestyle and practice.”

Malcolm wrote:

As already pointed out, and as Analayo points out, rebirth is the central issue the Buddha sought to address.

Author: Malcolm

Date: Friday, April 15th, 2022 at 7:22 PM

Title: Re: another question about rebirth

Content:

clyde said:

A question arose for me about how others understand those terms. Do you understand “a process of being conscious” (or any other such term) as without parts or compound with parts?

Malcolm wrote:

The mind stream is a rosary of moments, empty and unceasing. It doesn’t cease even in buddhahood, but rebirth ceases because of liberation from afflictions.

Author: Malcolm

Date: Friday, April 15th, 2022 at 7:17 PM

Title: Re: Back in the USA...

Content:

Miorita said:

Nice!

When she was First Lady, she wouldn't even see us. We were invisible. She stopped in Oak Park and then clicked her heels and was back at the White House.

Malcolm wrote:

Who is “we”?

Miorita said:

"We" were at the time aprox. 2.8 mil. city dwellers, without counting the suburbs.
The F4, fresh out of the scandal, raised her nose and went her way.

Malcolm wrote:

You mean in New York?

Author: Malcolm

Date: Friday, April 15th, 2022 at 10:32 AM

Title: Re: Back in the USA...

Content:

Svalaksana said:

Given your overt fondness for HRC, I thought you were a bit of a Berniesceptic.

Malcolm wrote:

Clinton would have made a fine president. As the meme goes, it turns out she was right about everything. I also voted for her when Bernie asked us to.

Miorita said:

Nice!

When she was First Lady, she wouldn't even see us. We were invisible.

She stopped in Oak Park and then clicked her heels and was back at the White House.

Malcolm wrote:

Who is "we"?

Author: Malcolm

Date: Friday, April 15th, 2022 at 6:38 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

Our country, like it or not, is the founding nation of modern, liberal democracy. The international language of Buddhism is now English, not the English of the Crown, but American English.

Only 6.4 percent of the world population live in full democracies; that's only 21

countries and just over 500 million people. 66% of those people live in the USA, with the other 24 percent spread around the other 20 countries. The best chance Buddhism has is in these 21 countries, which have adopted the principles of liberal democracy, courtesy of the American Revolution. The vast majority of those democracies are less than 150 years old.

Könchok Thrinley said:

Sure let's ignore the huge amount of work that was done for transmitting buddhadharma to the west in Germany, Austria, France, Great Britain, Italy, Australia...

Malcolm wrote:

The most credit here goes to the English, then the French, etc. However, my point still stands.

Author: Malcolm

Date: Friday, April 15th, 2022 at 4:25 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

Our country, like it or not, is the founding nation of modern, liberal democracy. The international language of Buddhism is now English, not the English of the Crown, but American English.

Only 6.4 percent of the world population live in full democracies; that's only 21 countries and just over 500 million people. 66% of those people live in the USA, with the other 24 percent spread around the other 20 countries. The best chance Buddhism has is in these 21 countries, which have adopted the principles of liberal democracy, courtesy of the American Revolution. The vast majority of those democracies are less than 150 years old.

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:47 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Konchog Thogme Jampa said:

When I was a Theravadan Monk in my early twenties the Monastery was fundamentalist Theravadan with a strong superiority conceit I think it was because in order to practice it you needed to believe in it absolutely.

The one way conceit.

Malcolm wrote:

"Alice laughed. 'There's no use trying,' she said. 'One can't believe impossible things.'

I daresay you haven't had much practice,' said the Queen. 'When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast. There goes the shawl again!"

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:38 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Arnoud said:

Those same crazies continue to tear up Analayo on different fora.

Malcolm wrote:

Imagine how they find Dzogchen?

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:12 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

I am a Berniecrat.

Svalaksana said:

Given your overt fondness for HRC, I thought you were a bit of a Berniesceptic.

Malcolm wrote:

Clinton would have made a fine president. As the meme goes, it turns out she was right about everything. I also voted for her when Bernie asked us to.

Author: Malcolm

Date: Friday, April 15th, 2022 at 12:24 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Good thread of naval implications of losing the Moscow for Russia:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:44 PM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats, party of working class. What a joke.

Malcolm wrote:

I don't see the GOP passing laws to defend unions, provide daycare, provide universal healthcare, infrastructure, etc. Instead, the GOP just passes laws to suck wealth up to the one percent, dismantle unions, deny healthcare, defund social security, etc. etc.

Your view of American politics is pretty skewed, friend.

Shinjin said:

I'm not defending the GOP but the Dems are a mess. I think Bernie would of fixed a lot of the issues.

Malcolm wrote:

You do realize that Bernie votes with the Democrats 95% of the time?

I am a Berniecrat.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:38 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:06 PM

Title: Re: Back in the USA...

Content:

Schrödinger's Yidam said:

For 100 years the South, though conservative, was D. because Lincoln had been R. They were called "Dixiecrats".

Malcolm wrote:

Correct, and they voted with the northern Republicans most of the time. Meanwhile, southern Republicans voted with the Northern Democrats most of the time.

The Northern Democrats were, for the longest time, the party of farmers and mill workers, as opposed to the GOP, the party of merchants and businessmen.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:03 PM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats, party of working class. What a joke.

Malcolm wrote:

I don't see the GOP passing laws to defend unions, provide daycare, provide universal healthcare, infrastructure, etc. Instead, the GOP just passes laws to suck wealth up to the one percent, dismantle unions, deny healthcare, defund social security, etc. etc.

Your view of American politics is pretty skewed, friend.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 8:01 PM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Malcolm wrote:

Much prefer the witches sabbath, getting naked in the moonlight, dancing around fires, broomsticks...

Astus said:

Upasatha and ganacakra are not exclusive, are they? (reminds me of <https://www.youtube.com/watch?v=rYJQGSapz-A>)

Author: Malcolm

Date: Thursday, April 14th, 2022 at 7:57 PM

Title: Re: Back in the USA...

Content:

KristenM said:

A quick search came up with this. Maybe it's be misleading but it seems to say Richardson had some positive remarks on the Republican party of Lincoln, initially.

Malcolm wrote:

Oh, indeed she does, but not with rose-colored glasses. She points out that the pre-civil war debate of free vs. slave labor was not entirely altruistic.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:04 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

KristenM said:

What about Abe Lincoln? I thought they were the anti-slavery party in the beginning.

Malcolm wrote:

Yes, because northern businesses wanted free labor over slave labor. It wasn't a moral thing as much as a business thing. Heather Cox Richardson writes about this extensively.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 10:59 AM

Title: Re: Ukraine Crisis

Content:

KristenM said:

Serious question, why doesn't Russia want to join the West, EU, NATO, etc and just get along with everybody? It seems better for their own economic interests to have peace and stability. I don't get it.

Queequeg said:

To join the West, they couldn't be so thuggish and lazy. They'd have to actually raise a population of knowledge workers, compensate them and give them power. Could you imagine Putin being able to hold power with armies of lawyers, accountants, MBAs, engineers, researchers, and investors with the freedom to try and bring complex products to market? No way. And where would they start? They'd have to try and make cars to compete with Toyota and mobile phones to compete with Apple. They're sooooooooooooooooooooooooooooo far behind in developing the human capital for that. They want the prestige of a world power without actually doing what needs to be done to be a modern super power. They won't do the drudgery it takes for decades to build up design and manufacturing capacity and knowhow. That stuff is a culture and needs to be incubated and cultivated.

KristenM said:

Sounds harsh, but rings true. Google was created in the US by a Russian exile's child. Hard to imagine that situation being reversed. They have a lot of smart people in Russia, but they tend to want to go work where they will be allowed to innovate without excessive government control.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 10:56 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 9:50 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats are a business party too.

Malcolm wrote:

Not even close.

Shinjin said:

Check out the link I posted above. It's your choice if you want to deny the facts.

Malcolm wrote:

Sure, all democrats are billionaires...

If it were true as you say, there would be no reason for GOP bitching about taxes, regulation, etc.

But I suppose you can say the GOP is the dumb business party and the Dems are the smart business party, seeing as how the Dems clean GOP messes over and over again, and right the economy (and yes the present state of affairs is a GOP mess).

Author: Malcolm

Date: Thursday, April 14th, 2022 at 9:42 AM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

This is the Russian cruiser "Moskva":

It was the ship that the Ukrainian soldiers on Snake Island told to go F itself.

It is now sinking, after Ukraine attacked it.

<https://www.reuters.com/world/europe/russia-says-flagship-black-sea-fleet-badly-damaged-by-blast-2022-04-14/>

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 7:49 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

Shinjin said:

Democrats are a business party too.

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 5:23 AM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Sādhaka said:

for the moment we can at least say that Buddhist & Bönpo monks (in all traditions as far as I'm aware) are usually doing intermittent-fasting for about 17-20 hours a day on average, and not usually eating anything after solar noon.

Astus said:

It is not called fasting but it is one of the precepts for monastics.

“Mendicants, I eat my food in one sitting per day. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

(<https://suttacentral.net/mn65/en/sujato>)

It's a precept also observed by lay people during uposatha/sabbath:

‘As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.’

(<https://suttacentral.net/an3.70/en/sujato>, <https://suttacentral.net/an8.41/en/sujato>)

Malcolm wrote:

Much prefer the witches sabbath, getting naked in the moonlight, dancing around fires, broomsticks...

Author: Malcolm

Date: Thursday, April 14th, 2022 at 5:16 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

An ICBM salvo in the magickal war for Ukraine. Mara, the Ukrainian goddess of harvests, winter, death, nightmares, and the underworld:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 3:09 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:51 AM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Sādhaka said:

Well there is a lot I could say, including expanding on my previous post; however for the moment we can at least say that Buddhist & Bönpo monks (in all traditions as far as I'm aware) are usually doing intermittent-fasting for about 17-20 hours a day on average, and not usually eating anything after solar noon.

Malcolm wrote:

Umm, as far as Tibetan Buddhist monks go, that is pretty much a fantasy. I have no idea about Bonpos.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:36 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:23 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats would be just as desperate and would stoop down to any level to gain power.

Malcolm wrote:

Not really. This is just a narrative right wing people like spin to salve their own consciences. (cue white water, Benghazi, and a whole host of supposed Democratic "crimes"). Meanwhile:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 1:41 AM

Title: Re: The Future of American Buddhism

Content:

reiun said:

Halfway through as of today . . . "Free, live": Anyone attend?

Malcolm wrote:

Definitely not. Why would I participate in a web conference from a "university" established by a Tibetan man who wanted to establish a monarchy? That could not be a more un-American if one tried.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 1:33 AM

Title: Back in the USA...

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 11:27 PM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Leo Rivers said:

About Drew's statement.... wow.

Maybe he defined the later Jatakas as proto- Māhayāna Suttas.

Hmmnnnn...

Malcolm wrote:

You have to read the article. Basically, he argues, correctly, that the bar was set so high in the nikaya and agama tradition that no one could have thought of themselves as bodhisattva until the advent of sutras like the Aṣṭasāhasrikā. However, this is obvious from traditional Mahāyāna accounts as well, where it is fully acknowledged that Mahāyāna sūtras only began to circulate hundreds of years after the Buddha's passing, having been gathered and arranged in S. India by Mañjuśrī, etc., and then "published."

For example, he points out that the reason one knows one is an irreversible bodhisattva is that one when one hears a text like Aṣṭasāhasrikā, one is not afraid, one sheds tears upon the mention of emptiness, and so on. All these things occurred for me personally, when I first read the Aṣṭasāhasrikā. It moved me in a way that Nāgārjuna did not, though Nāgārjuna blew me away at 24 years of age and set me firmly on this path. Also Nāgārjuna points out in the Ratnavali that the agamas do not teach the bodhisattva path, well, because they do not. If one wants to follow the bodhisattva path, one must follow the Mahāyāna.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:53 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

I grok. I don't know how we get there.

Malcolm wrote:

One person at a time whose karma for a precious human birth ripens.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:49 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Meanwhile, American Progressives lose the plot completely:

<https://www.young4ky.com>

This guy should never be allowed anywhere near Congress.

Author: Malcolm
Date: Wednesday, April 13th, 2022 at 10:39 PM
Title: Re: Ukraine Crisis
Content:

FiveSkandhas said:
So Russia in general tends not to have happy memories of the early 90s and the clammy embrace of global capitalism.

Malcolm wrote:
It's more complicated than the "Blame the West for Russia's Troubles" narrative.

For example:

Author: Malcolm
Date: Wednesday, April 13th, 2022 at 10:35 PM
Title: Re: New History of Religions special issue on Mahāyāna sūtras
Content:
Zhen Li said:
Sounds interesting.

I think we should read the articles and address each individually.

Malcolm wrote:
I don't know. I like Wedermyer as a person, having met him and shared drinks. He is smart. Drews (whom I never met) on the other hand is a bore, and comes up with stunning conclusions like this one:

Rather than being the product of a preexisting bodhisattva tradition, it thus seems most likely that Mahāyāna sūtras were responsible for bringing a bodhisattva tradition into existence for the first time.

Author: Malcolm
Date: Wednesday, April 13th, 2022 at 8:50 PM
Title: Re: The Future of American Buddhism
Content:

conebeckham said:
Whether or not American Buddhism will permeate culture, I am not sure—and frankly it will take a century. I just hope this “academic discussion panel” Buddhism is an outlier. I think nothing kills the true essence of a faith—I mean, there is a place for this sort of thing, but if it becomes dominant expression, we will all be wishing for “empty rituals.”

Malcolm wrote:
America is the best thing that ever happened to Buddhism. It won't have to go through

the process of state-adoption, like every Buddhist movement before it in history, and it will thrive in our open society.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 8:43 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

You noted above that according to your path, Mahayana is not sufficient to reach the state of a Samyuksambuddha "level".

Malcolm wrote:

"In a single lifetime..." This is standard Mahayana doxology itself. This is why it takes so much courage to traverse the common Mahayana path.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:38 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Thought provoking posts as usual, Malcolm-sensei.

However, I just can't quite bring myself to cavalierly and universally dismiss nearly 2000 years of profound East Asian doctrine and practice as somehow universally "inferior" to what goes on in the Himalayas. Perhaps you are fine with such decisive conclusions about it all, but for good or ill I personally am not.

Malcolm wrote:

You've misrepresented what I have said.

People land in the school for which they have karmic predispositions.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:24 AM

Title: Re: Innate sense of self and gender identity

Content:

KathyLauren said:

At least the claim for a biological basis is on solid evidence-based scientific footing.

Malcolm wrote:

Right down to the nadis in our bodies. But that is just a karmic thing, a fact of embodiment. The mind has no gender.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:03 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

No doubt pieces are moving into position and have been for a while now.

Malcolm wrote:

And still moving:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 4:32 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 4:24 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Hey Matthias:

This is in your town.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 2:39 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 2:05 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 1:15 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

“What is happening in Ukraine is a tragedy,” Mr. Putin said in a news conference after a meeting at the spaceport with President Aleksandr Lukashenko of Belarus, his closest international ally. “They just didn’t leave us a choice. There was no choice.”

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 1:09 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

On your other point, I had no idea that 'Gender Identity Ideology' was a loaded term.

Malcolm wrote:

We live in the age of weapons, all terms are locked and loaded.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 12:45 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

I recently read the personal account of a cross dresser who found that their sexual orientation changed as they changed their appearance.

Malcolm wrote:

I have heard of gay men who became transwomen suddenly finding themselves attracted to cisgendered women, and vice versa.

Human beings are strange.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 12:10 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

I am not a gender identity ideology fan. I did, however, want people's opinions on the gender identity aspect. Were people's sense of self gendered and was this true for everyone? I am now fairly confident that the sense of self is not necessarily gendered - it could be and clearly is for some.

Malcolm wrote:

Gender is an illusion, albeit, a powerful one:

Śāriputra: 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 Śāriputra, 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?”

Śāriputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Śāriputra, 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 Śāriputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Śāriputra, said to Śāriputra, transformed into a goddess, “Reverend Śāriputra, what prevents you from transforming yourself out of your female state?”

And Śāriputra, 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.’ ”

Then, the goddess released her magical power and each returned to his ordinary form. She then said to him, “Reverend Śāriputra, what have you done with your female form?”

https://84000.co/doc/vimalakirti/Vimalakirti%20Book_E_screen-170724.pdf

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:51 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

But it's a fact that in traditional Vajrayana cultures there are pujas done in relation to weddings. Not the way we think of a marriage ceremony, of course.....

Malcolm wrote:

Only for aristocrats. The common people just move in with each other. Maybe a party is thrown.

conebeckham said:

Malcolm, in my experience this is not the case. At least in Bhutan and Sikkim, puja happens. It may not be a "wedding ceremony," but I have attended a few here where I am at present (Sikkim) over the years. And my own marriage was "consecrated," sort of, via Konchok Chidu.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:15 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Remember, 84000 Dharma Doors. I don't recall anything about some of them taking you to allegedly more exalted places than others.

Malcolm wrote:

84,000 dharma doors refers to 21,000 dharmas of vinaya, 21,000 dharmas of sūtra, 21,000 dharmas of abhidharma, and 21,000 mixed dharmas as antidotes for desire, anger, and ignorance, as well as mixed afflictions.

From a Mahāyāna point of view, vinaya and abhidharma are provisional. According to Nāgārjuna, śrāvaka sūtras do not teach the bodhisattva path and the means to attain buddhahood.

From the point of view of secret mantra, common Mahāyāna does not teach the path of attaining buddhahood in a single lifetime, soup to nuts.

Etc.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:08 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

But it's a fact that in traditional Vajrayana cultures there are pujas done in relation to

weddings. Not the way we think of a marriage ceremony, of course.....

Malcolm wrote:

Only for aristocrats. The common people just move in with each other. Maybe a party is thrown.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 8:24 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

Kongtrul wrote a marriage ceremony text; in Sikkim, at least, it is quite common to have some sort of Yangkuk done for a marriage blessing. Konchok Chidu is quite commonly used for this purpose: but it is not a “marriage rite” in the Western sense.

Malcolm wrote:

Yang gug (summing prosperity) is a pre Buddhist rite. I mentioned that There were Tibetan cultural rituals for these kinds of life events.

conebeckham said:

Sure, all those rituals come from pre-Buddhist Himalayan traditions I think. But the fact is that they are incorporated into “Buddhist ritual” and have been for centuries. Heck, the Rinchen Terdzo is full of all sorts of “mundane siddhi” and various “worldly aim” practices. Interestingly you won’t find them in most Sarma sadhanas—we have to look to the Nyingmapas, householder lineages, etc. For that stuff. But saying these things are not a part of “Dharma practice” at this time is not really accurate.

Malcolm wrote:

There is not a single marriage ritual in the whole of the RT.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 9:08 AM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

The way they are describing the soldiers in terms of things said and their reactions, is telling of just what kind of soldiers Putin are using. Completely uneducated, terribly poor, and with next to no training, and with zero respect for civilians.

Malcolm wrote:

Yes, which is sad commentary on Russia's priorities.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 5:37 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Dick Cheney! What did you do to Malcolm?!!!

Malcolm wrote:

Frankly, I got tired of the douches on Facebook who, every time one says "Russia invaded Ukraine," they say, "What about the US..."

There is no comparison. Even Fallujah, which was the worst fighting of the Iraq war, was a walk in the park compared to Mariupol, etc., which lasted six weeks, there were 107 allied troops killed, 613 wounded. 1200-2000 Al Qaeda, etc., killed, 1500 captured. Civilian casualties were 600-800.

The Russians by contrast have lost 25k soldiers in six weeks, upwards of 60,000 wounded, and killed tens of thousands of Ukrainians.

So frankly, I am just tired of apologizing for the US.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 4:48 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 3:50 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 3:32 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 2:59 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Look, the reason why the US is better at war than anyone else is that we have been at war continuously from the end of WWII until now. Our soldiers are the best in the world because they have the most combat experience, and they are professionals.

Queequeg said:

This is a dubious distinction. Having the Gates of Janus open so long for some shitty wars troubles me as a citizen. That said, it has kept our military sharp.

Malcolm wrote:

The US needs to stop apologizing. Compared to Russia and China, in the post WWII period, we have been Boy Scouts.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 12:25 AM

Title: Re: Agamas in Mahayana

Content:

Malcolm wrote:

They are śrāvakayāna texts, the Sarvāstivādin equivalent of the Nikayas.

DNS said:

Okay, then perhaps could be considered pre-cursors to the Mahayana texts.

Malcolm wrote:

More like raw material some Mahāyāna authors reworked into Mahāyāna sutras.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:41 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Ukraine needs all the help they can get. And I wish that help included a no-fly zone and NATO into Ukraine right now. Ukraine needs EU and NATO membership as soon as possible. Putin must lose this war. Sweden and Finland are on their way to NATO membership. Then there's Moldova and Georgia, who should also join.

Malcolm wrote:

Ukraine cannot join NATO while they are in a war. Putin has lost of first part of this war. His total defeat must happen.

Norwegian said:

Yes, and that is why we must help them with weapons, intelligence, food, resources, etc.

Malcolm wrote:

Of course. Liberal democracies must support one another, and also support those nations who aspire to become liberal democracies. A retreat from liberal internationalism is a grave error.

People like Putin, etc., regard secular, global liberalization to be a bad thing. Ergo, it must be a very good thing indeed.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:36 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Ukraine needs all the help they can get. And I wish that help included a no-fly zone and NATO into Ukraine right now. Ukraine needs EU and NATO membership as soon as possible. Putin must lose this war. Sweden and Finland are on their way to NATO membership. Then there's Moldova and Georgia, who should also join.

Malcolm wrote:

Ukraine cannot join NATO while they are in a war. Putin has lost the first part of this war. His total defeat must happen.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:33 PM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Maybe western ukraine can be given nato membership? Putin will not touch them if they do.

Malcolm wrote:

That is not what Ukrainians want. Ukraine is a sovereign state. Their borders were defined by treaty, and recognized internationally during the split-up of the USSR. They are a member of the UN. They want full Russian withdrawal, and everyday the Russians rain brutality upon their heads, everyday it becomes more difficult for the Ukrainians make any concession to Russian demands. And they should not make any concessions anyway, IMO.

Don't believe the nonsense the far-left press is printing. People like Glenn Greenwald are actually backing a far-right candidate in France, Le Pen, because her social policies are "to the left" of Macron's.

Secular, liberal democracy is a rare and good thing. Don't given in to the illiberal

autocrats who would undermine it. By the fall, Ukraine may be in the EU. Sweden and Finland are joining NATO. If Ukraine wins their war, and by all rights, it looks like they will as long as the West keeps supplying training and weapons, then they can join NATO too, as they should.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:19 PM

Title: Re: Agamas in Mahayana

Content:

DNS said:

So are the Agamas considered Mahayana texts?

Malcolm wrote:

They are śrāvakayāna texts, the Sarvāstivādin equivalent of the Nikayas.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:14 PM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

They should just concede eastern ukraine to the commies/fascists. Put an end to this bloodshed.

Malcolm wrote:

Absolutely not. Ukraine should settle for nothing short of a complete withdrawal from Eastern Ukraine and Crimea. They cannot concede anything. If they do, Putin will be back in two years.

Look, the reason why the US is better at war than anyone else is that we have been at war continuously from the end of WWII until now. Our soldiers are the best in the world because they have the most combat experience, and they are professionals. The Russians on the other hand suck at war, because they have not actually fought a ground war since the 1980's (the same is true of China, BTW, they have no combat experience). The Russians are only good at terror bombing and intimidating civilians with with "security forces."

The reason the Ukraine is doing so well is that we trained them, from 2014 onward. But the Russians are not stupid, and they will adapt their strategy and tactics the next time around. So we can't give them a next time around.

Author: Malcolm

Date: Monday, April 11th, 2022 at 9:53 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Malcolm wrote:

As you know, I generally take the sutra-based tathāgatagarbha teachings as a palliative for people who have no confidence in emptiness.

Anders said:

For the sake of contrast, how does tantra-based tathāgatagarbha differ?

Malcolm wrote:

It's related to one's plumbing.

Author: Malcolm

Date: Monday, April 11th, 2022 at 7:48 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

muni said:

compassion does not have the power to remove afflictions. Liberation is freedom from afflictions. Compassion can only lead to birth in higher realms.

Compassion without Wisdom, that you probably mean. /

Malcolm wrote:

I mean what I said.

Author: Malcolm

Date: Monday, April 11th, 2022 at 1:41 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

What do you have in mind as to Tathagatagarbha? My understanding of tathagatagarbha is that it does not deviate from teachings on emptiness, or perhaps more comprehensively, madhyamaka.

Malcolm wrote:

Tathāgatagarbha is just a name for the innate purity of consciousness, which when realized is called "dharmakāya." Its synonyms are luminosity (prabhāśvara) and so on. Some people cannot relate to emptiness, it scares them, so we teach them about the innate purity of consciousness until they can deal with the ultimate view.

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:11 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

Zhili, one of the later Tiantai patriarchs went some radical places with this Ekayana idea.

Ziporyn wrote a study on this. Basically, all paths, even ones that appear as evil, lead to Buddhahood. Not necessarily because evil leads to awakening, but my sense is that there is a self-correcting tendency in Buddhanature that tends to Buddhahood.

Malcolm wrote:

Tathāgatagarbha is not an agent. If it were, it would just be another incorrect view of a permanent self.

Queequeg said:

Yes. There is no sense of agency in this notion of Buddhanature, just as a pool of water becomes placid when the wind stops blowing; just as a wall hits a thrown ball with the same force. Buddhanature, in one aspect, is the liberative tendency/capacity in all activity that irrepressibly 'expresses' in due course if one is turned on to the Buddha nature and stops agitating. Hence the need for shamatha practice. Vipashyana follows with the practice of clarity. Like the sky and light.

These are Zhiyi views.

Malcolm wrote:

As you know, I generally take the sutra-based tathāgatagarbha teachings as a palliative for people who have no confidence in emptiness.

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:07 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Can we then conclude, for example, that a virtuous practitioner of Christianity, Islam, Judaism, or Hinduism could in fact achieve Buddhist liberation through their faith? And based on the Ksitigarbha-related Sutra, could we conceive of, say, Shakyamuni Buddha taking on the form of Christ and saving (or at least "helping") a Christian worshipping what he believes to be Christ?

Understand, I am not a perennialist by nature. I don't generally harbor the view that "all religions lead to the same place." However, the above quotes are thought-provoking.

What does Dharma Wheel think?

Malcolm wrote:

I don't know what others think, but the "vehicles of samsara" are called that for a reason. There is no possibility that someone with wrong view can achieve liberation in this life without abandoning that wrong view, and pratyekabuddha liberation is not possible while the Buddha's doctrine is in the world.

FiveSkandhas said:

Out of curiosity, how do you feel about Zen claims of liberation arising from someone

hearing a chestnut drop on the courtyard stones, awakening suddenly after months of sweaty zazen or koan work? Do you consider "real" liberation in a non retrogressive sense is possible at all in such scenarios, as frequently claimed by Zen?

Malcolm wrote:

People use terms like "liberation," "enlightenment," and so on, very promiscuously. If hearing the sound of a chestnut dropping causes such a person to realize emptiness and thus, authentic bodhi, no problem. Of course, then we open a different can of worms of semantic interpretation.

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Boris Johnson did an awesome cameo.

Malcolm wrote:

BJ: "How are you?"

VZ: "You know how I am."

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:50 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

FiveSkandhas said:

Aha!

So is it considered impossible to reach the highest levels of achievement through East Asian Mahayana in general?

Malcolm wrote:

Generally speaking, there are buddhas, and then there are samyaksambuddhas. Tenth stage bodhisattvas are buddhas, but they are not samyaksambuddhas. So, in late Indian Mahāyāna thinking, there are levels of buddhahood.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:47 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

Sādhaka said:

About taking rebirth as an 'ordinary' being again in the next kalpa or mahakalpa; even though by the end of this kalpa or mahakalpa, all sentient beings end up in the two upper deva form realms and attain a species of Buddhahood?

(Here we square Abhidharma cosmogony with the esoteric Dzogchen cosmogony, as you're well aware)

Malcolm wrote:

And in this cosmogony, some buddhas err and return to sentient being hood in the next eon. This is explicitly stated in the commentary on the sound tantra.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:22 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:43 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

Given all this, how has the text been received in the Vajrayana strongholds? Dismissed as just another Mahayana lower teaching to be skimmed through on the way to higher things...or, conversely, admired and diligently studied with proverbial Tibetan rigor, despite its relatively lowly status?

Did it ever arouse anywhere near the same sense of enthusiasm in Tibet or Bhutan as it seems to have generated from Kyoto to Concord MA? Is there any significant commentarial tradition in Tibet on the Lotus?

Malcolm wrote:

It is regarded as an Ekayāna sūtra, meaning that it is a source for the idea that there is really only one Buddhist path.

There is no detailed commentarial tradition on the Lotus. It is frequently cited mainly with respect to its assertion that the Buddha will manifest in the future as gurus.

The only detailed treatment of the Lotus I have ever seen in Tibetan is a review of the parable of the Nāga princess by Chogyal Phakpa, who clarifies that she was already a bodhisattva abiding on the tenth stage, which is why her transformation into a male and subsequent buddhahood could be so rapid. He probably wrote this in response to Chinese Buddhists pointing out this example as proof of sudden awakening.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:34 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

Zhili, one of the later Tiantai patriarchs went some radical places with this Ekayana idea. Ziporyn wrote a study on this. Basically, all paths, even ones that appear as evil, lead to Buddhahood. Not necessarily because evil leads to awakening, but my sense is that there is a self-correcting tendency in Buddhanature that tends to Buddhahood.

Malcolm wrote:

Tathāgatagarbha is not an agent. If it were, it would just be another incorrect view of a permanent self.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 9:41 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:34 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

seeker242 said:

Even if these non-Buddhists, sons of good families and so forth practice various aspects of non-Buddhist paths, all are the same buddha-dharma.

Yes, compassion, loving kindness, good will, generosity, etc etc all lead toward bodhi, regardless of what religion a person is. None of these are “non-Buddhist practices”.

Compassion, loving kindness, good will are all always Buddha-dharma. Compassion is present in many other paths, but is still never not Buddha-dharma. It does not mean Islam causes liberation, it means compassion, loving kindness, good will, generosity does, as that is Buddha-dharma regardless. It means Buddha-dharma leads towards liberation. It's means various practices, of these other paths, are themselves Buddha-dharma.

Malcolm wrote:

Dharmakīrti writes that compassion does not have the power to remove afflictions. Liberation is freedom from afflictions. Compassion can only lead to birth in higher realms. This is why the Buddha described the four brahmaviharas as the vehicle of devas and humans. So, still a vehicle of samsara.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:25 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Can we then conclude, for example, that a virtuous practitioner of Christianity, Islam, Judaism, or Hinduism could in fact achieve Buddhist liberation through their faith? And based on the Ksitigarbha-related Sutra, could we conceive of, say, Shakyamuni Buddha taking on the form of Christ and saving (or at least "helping") a Christian worshipping what he believes to be Christ?

Understand, I am not a perennialist by nature. I don't generally harbor the view that "all religions lead to the same place." However, the above quotes are thought-provoking.

What does Dharma Wheel think?

Malcolm wrote:

I don't know what others think, but the “vehicles of samsara” are called that for a reason. There is no possibility that someone with wrong view can achieve liberation in this life

without abandoning that wrong view, and pratyekabuddha liberation is not possible while the Buddha's doctrine is in the world.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:47 AM

Title: Re: Oscars shocker!

Content:

Malcolm wrote:

Honest question. Why are we still discussing this?

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:44 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

The three important life events, birth, marriage, and death, in countries where Buddhism has really taken root, these three are included as part of the function of the sangha.

Malcolm wrote:

There are no birth or marriage rites in Tibetan Buddhism. There are Tibetan cultural rituals for these two life events, but no identifiably Buddhist rites for them. It should remain that way.

conebeckham said:

Kongtrul wrote a marriage ceremony text; in Sikkim, at least, it is quite common to have some sort of Yangkuk done for a marriage blessing. Konchok Chidu is quite commonly used for this purpose: but it is not a "marriage rite" in the Western sense.

Malcolm wrote:

Yang gug (summing prosperity) is a pre Buddhist rite. I mentioned that There were Tibetan cultural rituals for these kinds of life events.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:51 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 10th, 2022 at 5:15 AM

Title: Re: Innate sense of self and gender identity

Content:

FiveSkandhas said:

There is the famous story in the Lotus Sutra of the Naga Princess flipping from female to male (and back again?); there are other sutras suggesting the general fluidity and mutability of gender.

Make of that what you will.

Malcolm wrote:

In her case, its one way.

In the story of the house goddess of Vimalakirti, it's back and forth.

Author: Malcolm

Date: Saturday, April 9th, 2022 at 10:50 PM

Title: Re: Revised Bardo Thodol

Content:

The_Unholy_Peasant said:

After having spent quite some time studying the Bardo Thodol, I have noticed that the associations of the deities appear quite hodge-podge.

Have there been any 'modern' attempts of re-organizing the Zhitro into something more homogenous that parallels Tantric doctrine a bit clearer?

Malcolm wrote:

Which tantric doctrine are you referring to?

Author: Malcolm

Date: Saturday, April 9th, 2022 at 10:01 PM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

The three important life events, birth, marriage, and death, in countries where Buddhism has really taken root, these three are included as part of the function of the sangha.

Malcolm wrote:

There are no birth or marriage rites in Tibetan Buddhism. There are Tibetan cultural rituals for these two life events, but no identifiably Buddhist rites for them. It should remain that way.

Author: Malcolm
Date: Saturday, April 9th, 2022 at 7:51 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 7:31 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 1:03 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 12:43 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, April 8th, 2022 at 8:22 PM
Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?
Content:
Aemilius said:
I support the view of Lalitavistara sutra that Gautama himself knew writing.

Malcolm wrote:
There is no evidence of writing in India prior to Ashoka. It might be the case that writing was used principally for business, but there is no evidence. It is anachronistic to use texts set down in writing after Ashoka as proof of anything.

Author: Malcolm
Date: Friday, April 8th, 2022 at 8:07 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm

Date: Thursday, April 7th, 2022 at 10:40 AM

Title: Re: Ukraine Crisis

Content:

Kim O'Hara said:

And refusing (whether for good reasons or bad) to fight, while "we continue to arm the Ukrainians with all the weapons they can handle" looks like a proxy war, i.e. that "we" are encouraging Ukraine to fight on "our" behalf. As I said, that isn't what it was in the beginning, when Russia invaded and Ukraine fought back in self defence.

I agree that escalation to direct war between NATO and Russia, or leaving the Ukrainians without support, are both very poor options. But then, there aren't any good options in a war, especially when a mad dictator is involved.

Kim

Malcolm wrote:

There is only one option.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 4:03 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No, my logic, based on the writings of Bhavaveka, says that meat pure in three ways is not harmful at all to anything since there is no mind in a piece of meat which can suffer.

You can disagree with him if you like.

KathyLauren said:

Yes, I do. I call BS on that line of reasoning.

Buying a mindless piece of meat today obviously doesn't harm the animal that died yesterday. If you stop your reasoning there, as you do, you are wilfully ignoring reality. Buying that mindless piece of meat today is the cause of tomorrow's slaughter of sentient beings that are anything but mindless.

Malcolm wrote:

Sorry, but this is just a post-hoc fallacy. Someone eating the dead flesh of an already slain animal does not determine that another animal will necessarily be slain in its place. Also, if you make this argument, by necessity, saving the life of one animal merely moves another into position in the line, negating the value of life ransoms altogether.

If you make this argument, then by definition, buying anything from a supermarket is necessarily implicated in the slaughter of animals. Supporting a CSA that raises animals implicates one in their exploitation even if one never purchases milk or meat from that CSA, etc., etc.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 3:38 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Diet has nothing to do with the Dharma

KathyLauren said:

And there, you are wrong. When judging what is or is not Dharma, we are told to judge whether or not it is wholesome. Veganism is wholesome. You are saying that veganism cannot be motivated by the Dharma because ... well you don't actually have a good reason why not.

Malcolm wrote:

I didn't say it could not be motivated by a desire to practice Dharma. Clearly, in your case, you are motivated by what you understand the Dharma to entail.

KathyLauren said:

Your logic says that, because the lesser degree of harm is not prohibited, it is not harm at all.

Malcolm wrote:

No, my logic, based on the writings of Bhavaveka, says that meat pure in three ways is not harmful at all to anything since there is no mind in a piece of meat which can suffer.

You can disagree with him if you like.

And:

Those with compassion eat meat.

-- Hevajra Tantra

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 3:32 AM

Title: Re: Fitfh precept

Content:

Malcolm wrote:

Its better to take a vow, even if you break it.

Schrödinger's Yidam said:

If you do something such as have a drink without a vow, there's no karmic repercussions. However if you have a vow to abstain, and you break it, there is significant negative karma created.

Malcolm wrote:

I am just telling you what Sakya Pandita says. The merit of taking the vow outweighs the negative karma of breaking it. It creates a trace for taking the vow later.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 2:53 AM

Title: Re: Fitfh precept

Content:

Schrödinger's Yidam said:

For someone that doesn't have either a problem or a vow, a casual approach is appropriate. However if some has either a problem or a vow, a casual approach is not appropriate.

Don't take a vow unless you intend on keeping it. By so doing you are taking a stand against your own rationalizations and justifications. Don't think it okay to make excuses.

But like I said, if you don't have either a problem or a vow, then do as you please.

Malcolm wrote:

Its better to take a vow, even if you break it.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:57 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Can't be perfect right? Therefore any effort is useless and not worth anything. Of course that makes absolutely no sense whatsoever. Talk about a poor argument...as well as illogical and unreasonable.

DNS said:

Aptly named the https://en.wikipedia.org/wiki/Nirvana_fallacy; that if the perfect idealized situation can't occur, you just give up.

Malcolm wrote:

That supposes you think the Vegan endeavor is sound to begin with. I don't.

DNS said:

Regarding the domestic animals being set free; that is another poor argument. The reality is that everyone is not going to become vegetarian/vegan overnight. If it did occur, it would be a gradual process and the farmers would stop breeding their livestock. No demand, then they create less supply. The demand would slowly go down and the breeding would also slow down, resulting in less killing.

Malcolm wrote:

Speculative. It seems like you think we live somewhere other than samsara.

As Dharma practitioners, we do our best to avoid harming sentient beings. Some people are very self-righteous about that and adopt extreme principles the Buddha rejected. But that's their problem, not mine.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:47 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Veganism is just another first world lifestyle choice, and has nothing to do with Dharma.

KathyLauren said:

That is a remarkably silly thing to say. Just because you are not motivated to understand the reasoning does not mean that you can just dismiss it.

Malcolm wrote:

I understand the reasoning perfectly well, that's why I dismiss it. Of course, your lifestyle is your choice. You have the luxury of following that lifestyle. It's totally fine with me. If you came to my house, I would make sure you had a delicious vegan meal, no problem. If you were a meat eater, some thing.

Diet has nothing to do with the Dharma.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:17 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

If there's a world of blind people and one guy who sees says there's a moon at night, they have to take it on faith.

Malcolm wrote:

More likely, the sighted guy will poke out his eyes to go along with the blind.

Crazywisdom said:

I know I wouldn't. Jeez man... Dim view.

Malcolm wrote:

It's along the lines of the royal family living in a country where all the water was contaminated but their water source. Eventually, however, all the people who were poisoned began to think the king, etc., were acting very strangely. Of course, the king knew the people were deluded. But since it was impossible to purify the water, the royal family chose to drink the same water as the populace.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:08 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Arguing against veganism, because a fully vegan world is not possible or realistic

Malcolm wrote:

So you admit that a fully vegan world is not possible or realistic. Case closed. Veganism is just another first world lifestyle choice, and has nothing to do with Dharma.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 11:10 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Interesting to see that many comments completely ignore the interests of the animals.

Malcolm wrote:

Animals regularly ignore each other's interests. I've seen many spiders ignore the interests of the flies they catch, many birds ignore the interests of the bugs they eat, etc., etc.

Humans ignore the "interests" of animals because most humans view animals as food sources, etc.

On the other hand, domestic animals survive where wild animals do not, and in fact, enjoy protection from predation by wild animals because they are domesticated. This why there are so few big cats, wolves, and other large predators in the world. They've been hunted down to protect domestic animals (and for fur, and so on).

For example, supposing we stopped relying on cows, pigs, chickens, sheep, and goats for meat and dairy. How long to do you think these animals would survive as species?

Are we just going to allow them to roam free on the earth, multiplying and living wherever they like? Not very likely. No, they will be culled to keep down their populations. Already, deer populations are a problem because there are no natural predators for deer and we don't hunt deer so much anymore. Even the culling programs are not effective. So, will it be in the interest of these former domestic animals to simply let them run free? You can talk all you like about the interest of animals, but I don't see any serious discussion of what is to happen to all these billions of domesticated animals once they have been freed to live their best lives as wild animals.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:38 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Interesting to notice that people never take that position when it's people being harmed, instead of animals. Of course they don't because doing so would show just how poor of an argument is it.

Malcolm wrote:

The Buddhist reason for this is that while the Buddha defined killing humans a complete monastic downfall, killing an animal is a fault at the same level as drinking alcohol, picking leaves off plants, etc.

It was Devadatta, of course, who insisted on absolute vegetarianism. But we know what happened to him.

And quite frankly, when someone eats meat they are not harming any creature at all. There is no consciousness in a piece of meat to be harmed, whether it is the meat of a human, cow, etc. But we have taboos against eating humans, as well as predators. The Buddha forbids the consuming of such kinds of meat in Vinaya.

If someone is a strict common Mahāyāna practitioner, they should avoid eating meat. But if they are a Theravadin or a Vajrayāna practitioner, there is no need to avoid eating meat, because the consumption of meat is permitted in Hinayāna and Vajrayāna.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:24 PM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

For us, it is Dharma practice.

Malcolm wrote:

And for us, it has nothing to do with the Dharma.

As I have said, there are certainly sound, pragmatic reasons searching for alternatives to industrial agriculture as it stands at present because of its negative impacts on the environment. But the notion that human beings are going to cease raising animals for food is, at best, a fantasy. 8 billion people+ are not going to become vegetarians.

Sustainable agriculture requires animal inputs, from manure, various kinds of bone, blood, and feather meal, if we going to feed the entire planet without chemical fertilizers, etc.

There is no scenario where the world going vegan is sustainable or possible.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 8:11 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

As I said, theory instead of practice.

Malcolm wrote:

Theory is important. Without it, practice is blind.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 11:02 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

So, you have done nothing but increase my puzzlement at the vehemence of the opposition to vegetarianism/veganism among Buddhists who should know better.

Om mani padme hum

Kathy

Malcolm wrote:

I am not opposed to diets, just poor arguments for ideology posing as diets.

Realistically speaking, human beings are not going to stop raising animals for food.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:50 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 5:15 AM

Title: Re: the great vegetarian debate

Content:

climb-up said:

For me at least, the threefold purity of meat gets called into question in a consumer situation where your dollars are (IMO, many people who I respect disagree) requesting that meat be slaughtered for you.

Malcolm wrote:

Well, no actually, it doesn't. If it did, so would buying leather shoes, etc.

climb-up said:

Well, yeah.

If the idea is that animals shouldn't be killed for you, and then you become a supporting customer of a company that kills animals for customers then the animal was killed for you and for all the other customers.

I'm sure there is more to it, and there are many sutra to be quoted to show me that I'm wrong (and I'm not dismissing those), but I think the argument of "well, they're already dead," if it doesn't even acknowledge the direct support of companies slaughtering, is at the very least lacking.

Malcolm wrote:

In fact, they are already dead, these animals whose skins are used for leather goods, etc. They are not killed for their leather, unless they are game animals, etc. But honestly, how is using plastic shoes and coats made from petroleum products better? You are just bargaining this harm against that harm. Our world is literally drowning in plastic. It's lodged deep in the tissues of every living being on the planet, and the use of plastic is barely 100 years old. You want cotton? Very pesticide intensive. Wool? Also a problem. There is literally plastic in all of our rainwater.

Frankly, I will choose leather over plastic any day.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:59 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

But I am always puzzled at the vehemence of the hostility some Buddhists have towards vegetarians and vegans.

Malcolm wrote:

Not against vegetarians and vegans per se, just against poor arguments, such as excusing the wholesale slaughter of insects, rodents, birds, and so on to grow crops for humans, etc., as if vegetarianism and veganism are ethically disengaged in such taking of life.

There are cogent arguments to be made for changing industrial agriculture, and so on, but the simple fact of the matter is that the relationship between animals and crops is essential. We cannot keep poisoning the planet with chemical fertilizers made from oil. If we study the history of food security we will discover two key features in solving food security around the world also led to the rise of industrial agriculture. During the Colombian exchange, potatoes and yams, one key spread to Europe and Asia, and effectively ended food insecurity in these place, with the other key, guano mines in Peru, which were replaced by the invention of chemical fertilizers in the late 19th century. The inputs of oil into our food system, globally, also caused a massive rise in population. Unless people think that continuing to use chemical fertilizers is a good idea (it isn't, since it contributing to dead zones in coastal areas), continued reliance on animals for fertilizer etc., is not going to change.

But our global food economy is basically hooked on the meth of petroleum.

The simple fact of the matter is that in our world life feeds on death. This also needs to be taken into account. Everything we do is harmful to something else.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:53 AM

Title: Re: the great vegetarian debate

Content:

climb-up said:

For me at least, the threefold purity of meat gets called into question in a consumer situation where your dollars are (IMO, many people who I respect disagree) requesting that meat be slaughtered for you.

Malcolm wrote:

Well, no actually, it doesn't. If it did, so would buying leather shoes, etc.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:42 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Nalanda said:

And apparently, according to him, Secularists are part of Buddhist traditions.

Malcolm wrote:
He is allowed his opinion. I disagree, however.

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 4:10 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 3:16 AM
Title: Re: The Future of American Buddhism
Content:

Crazywisdom said:
Then rebirth for you is a faith.

So the reliable witnesses bit comes from whom? Vasubandhu?

Malcolm wrote:
Dignaga, Dharmakīrti.

Crazywisdom said:
If there's a world of blind people and one guy who sees says there's a moon at night,
they have to take it on faith.

Malcolm wrote:
More likely, the sighted guy will poke out his eyes to go along with the blind.

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 12:54 AM
Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions
Content:
clyde said:
Bhikkhu Analayo

Malcolm wrote:
He wrote a book recently The Superiority Conceit in Buddhist Traditions.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 12:48 AM

Title: Re: about clouds

Content:

clyde said:

A Dharma talk by Thay about clouds:

Malcolm wrote:

The term the Buddha used was punarbhāva, which means re-existence or existing again, literally, hence "rebirth."

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:42 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Zhen Li said:

Panini's knowledge of writing is highly disputed in Indology. My opinion is that he knew of writing. I think Bronkhorst makes the case for this quite well. The issue is that people create a dichotomy between writing and orality that didn't exist.

Malcolm wrote:

Panini systematized an earlier oral tradition.

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:22 PM

Title: Re: How to reconcile meat eating with buddhism?

Content:

RiFF said:

Not trying to make any judgments, trying to gain an understanding. I've been vegan for several years and recently I have become a student of the dharma. Initially my veganism had nothing to do with Buddhism aside from thinking I was fortunate to already be on this diet rather than have to make any major change as a result of what I was reading.

However, more recently I've gotten deeper into Tibetan Buddhism, and to my surprise vegetarianism is not nearly as prominent and in fact it might not even be possible to follow certain Tibetan Buddhist traditions? I understand HHDL is not vegetarian, nor are many Tibetan masters. I've also found out that for certain holidays, meat eating is expected.

How does one reconcile a true belief in compassion for all beings with the meat industry? When it is fully possible for HHDL to have vegan food for every meal, how does he justify choosing to consume an animal?

I understand that in agriculture, there is still cruelty as field mice can get killed, as can bugs and other small critters. However there is a significant difference in the amount of

suffering in something like factory farming vs. inadvertent death caused by farming. I'm not trying to get into a debate of vegan vs. not vegan, I just want to understand is there something that Tibetan Buddhists are able to point to in order to explain why their purchase of meat products does not cause suffering on their fellow sentient beings.

Malcolm wrote:

Meat, wool, and leather do not suffer, since there is no mind in these products.

As long as one did not kill an animal oneself, see it killed, nor was the animal killed expressly for oneself personally, that meat is considered suitable for consumption.

There is a huge thread on the ethics of meat-eating here on the board.

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:18 PM

Title: Re: The Future of American Buddhism

Content:

Norwegian said:

The Buddha recollected all of his past lives in detail, and according to the Majjhima Nikaya i. 483, he could remember as far back as ninety-one eons. This is not metaphorical. It refers to past lives and post-mortem rebirth.

reiun said:

Hmm, I wonder how long such detailed recollecting would take? Would he then also remember his remembrances, etc.?

Malcolm wrote:

No so long, since it happened in during the course of the night the Buddha attained awakening. It is how he rediscovered the view of dependent origination.

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:01 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

What did Buddha say to rely on?

Malcolm wrote:

He said one should not take his word for anything, but to test his teachings the same way a goldsmith tests gold to make sure it is not pyrite, etc.

Crazywisdom said:

Then rebirth for you is a faith.

So the reliable witnesses bit comes from whom? Vasubandhu?

Malcolm wrote:

Dignaga, Dharmakīrti.

Author: Malcolm

Date: Monday, April 4th, 2022 at 10:08 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, April 4th, 2022 at 8:40 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

Well, because Tibetans did, including Bonpos. For example, in klu 'bum texts, the nagas are categorized according to caste: bram ze, rgyal, rje, mamgs, gdol pa, etc.

Also Plato divide society into four castes, and so on.

Malcolm wrote:

This is a bit disingenuous. I'm quite sure there are things in the Indian tradition that you feel free to disregard. A four-continent world system around a central mountain, for example.

[/quote]

We are not talking about what one believes, we are talking about the textual tradition.

Author: Malcolm

Date: Monday, April 4th, 2022 at 7:29 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, April 4th, 2022 at 5:55 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:
Depends on the judge.

Malcolm wrote:
It's a poor judge who relies solely on testimony.

Crazywisdom said:
What did Buddha say to rely on?

Malcolm wrote:
He said one should not take his word for anything, but to test his teachings the same way a goldsmith tests gold to make sure it is not pyrite, etc.

Author: Malcolm
Date: Monday, April 4th, 2022 at 4:54 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
Russian hardware losses:

<https://www.oryxspioenkop.com/2022/02/attack-on-europe-documenting-equipment.html>

Author: Malcolm
Date: Monday, April 4th, 2022 at 2:18 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
An aside:

Author: Malcolm
Date: Monday, April 4th, 2022 at 2:14 AM
Title: Re: The Future of American Buddhism
Content:
Shinjin said:
Anyone here who has remembered a past life experience?

Malcolm wrote:
well, I remember yesterday pretty well.

Author: Malcolm
Date: Monday, April 4th, 2022 at 1:53 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

What does that even mean, literally?

Crazywisdom said:

He observed his past lives. Are you being coy? You know about Jataka tales.

PadmaVonSamba said:

I mean, what exactly is being observed

Malcolm wrote:

His mind.

PadmaVonSamba said:

, and what exactly is the process of observation

Malcolm wrote:

The developing the abhijñā of past lives through samadhi, and specifically, through memory.

PadmaVonSamba said:

, and does that mean observing a stream of consciousness or chain of karmic links migrating from a corpse to an embryo.

Malcolm wrote:

A buddha is aware of their entire continuum, through ——>conception, birth, life, aging death, the bardo, conception——> from beginningless time.

Author: Malcolm

Date: Monday, April 4th, 2022 at 1:28 AM

Title: Re: Oscars shocker!

Content:

Johnny Dangerous said:

How it became such a big thing I will never know.

Malcolm wrote:

Obviously, it's because of the decadence of late stage capitalism and Western colonialism.

Author: Malcolm

Date: Monday, April 4th, 2022 at 1:21 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

They also don't understand how DNA arose. Nothing really explains life. But isn't the Buddha saying rebirth is true because he observed it?

Malcolm wrote:

Indeed. Testimony ain't proof though.

Crazywisdom said:

Depends on the judge.

Malcolm wrote:

It's a poor judge who relies solely on testimony.

Author: Malcolm

Date: Monday, April 4th, 2022 at 12:47 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 9:14 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Yes, coming to think of it, merely mentioning the 30 000 slokas (that is lines) implies writing.

Malcolm wrote:

No, it actually refers to writing three times. It references syllables over 40 times. But referencing syllables does not imply writing because the development of Sanskrit grammar precedes writing.

Aemilius said:

Syllables are naturally sounds or written symbols, but letters are letters, and letters are mentioned in this sutra.

Malcolm wrote:

No, they are not, just akSara mfn. imperishable ; unalterable ; m. a sword L. ; S3iva L. ; Vishn2u L. ; (%{A}) f. see %{a4kSarA} below ; (%{am}) n. a syllable ; the syllable %{om} Mn. ; a letter [m. Ra1matUp.] ; a vowel ; a sound ; a word ; N. of Brahma ; final beatitude religious austerity , sacrifice L. ; water RV. i , 34 , 4 and i , 164 , 42 [3,3] ; Achyranthes

Aspera.

“Letter” is a western idea. The Indian idea is pre-writing. Of course, later, this word applies to what we call letters, but not originally.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 9:05 PM

Title: Re: Ukraine Crisis

Content:

Schrödinger's Yidam said:

True. That's why it is better to call them “contractors”.

Malcolm wrote:

Well, the contractors in Iraq and Afghanistan were primarily American, and were not allowed combat roles, mainly performing security and other police functions (including torture, etc.).

Schrödinger's Yidam said:

Originally that's right. But then Blackwater ran out of Americans, so they started recruiting from other countries—and paying them a fraction of what the Americans got.

Malcolm wrote:

Still, they did not perform combat roles. Therein lies the difference.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 8:04 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Employing foreign mercenaries is the first sign of declining nation.

Schrödinger's Yidam said:

True. That's why it is better to call them “contractors”.

Malcolm wrote:

Well, the contractors in Iraq and Afghanistan were primarily American, and were not allowed combat roles, mainly performing security and other police functions (including torture, etc.).

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 9:13 AM

Title: Re: The Future of American Buddhism

Content:

rejun said:

Not in my science.

Malcolm wrote:

Whose talking about science? A "human" is any being who can in their own lifetime attain buddhahood. It is not only possible there are such beings in other world systems but probable. But if you are defining "human" strictly as a kind of being that we call Homo sapiens, you do you. We are talking about two different things.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 8:52 AM

Title: Re: The Future of American Buddhism

Content:

rejun said:

Of course, this means Buddha lives were not all human since, anatomically, modern humans appeared in Africa only approximately 300,000 years ago. So: maybe Buddha might have at one time, been a Neanderthal? If so, I'll bet he dug up a dinosaur bone and wielded it like a kyosaku stick to try to "wake up" his fellow sleepyheads? It would have been the compassionate thing to do. Can't picture a Martian zombie demon image, too far out, but there must have been a whole lot of ET lives to go through.

Malcolm wrote:

There are all kinds of world systems where one can find humans. We ought not assume they all look like us.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 5:42 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

They also don't understand how DNA arose. Nothing really explains life. But isn't the Buddha saying rebirth is true because he observed it?

Malcolm wrote:

Indeed. Testimony ain't proof though.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 1:59 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I prefer the proof to come from the overall self authentication of the dharma.

Malcolm wrote:

I personally accept rebirth, etc., and think that people who try to practice Buddhism without this understanding do not understand the Buddha's real point.

But I don't think there is any way to prove rebirth. Even in ancient India, many people did not believe in rebirth.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 1:00 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

Oh, a plant could grow in front of the mirror.

Or, You're just interjecting a creator-god.

Malcolm wrote:

You used to the verb "put," not me:

A mirror creates a new reflection of what is put in front of it...

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 11:10 PM

Title: Re: no-soul?

Content:

Archie2009 said:

...Given the pervasive Abrahamic context no-soul is obviously a bad choice. It will only stimulate westerners into patterns of thought about their imaginary Friend in the Sky they were brought up on. ...

Kim O'Hara said:

I think that's right.

It's also misleading in that, to most westerners, the 'soul' is one part of the 'self', very like the 'ego' or the 'conscience' and somewhat like the nose or foot.

For both those reasons, I prefer 'not-self' to 'no-self'. It's a bit awkward-looking but any questions it raises are more easily answered in the right framework: this is not self, that

is not self, the self does not exist in the way we assume it does, etc.

'No-self', on the other hand, needs a complicated work-around on the lines of, "Well, yes, I have to admit that you do exist but..."

'No-soul', similarly, looks like a straight materialist-atheist stance, which then has to be denied before any progress can be made.

And all of those points apply (for most of us, to some extent) when we are talking to ourselves as well as when we're talking to another person.

Kim

Malcolm wrote:

The Buddha rejected all of these things, self (atman), soul (jiva), person, (pudgala), etc., as being ultimate entities. He did not reject them as conventional designations which do not point to anything ultimately real.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 10:31 PM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

A mirror creates a new reflection of what is put in front of it, because of the causes created by the subject. But there's no continuum connecting the subject and the reflection.

Malcolm wrote:

Yes there is, the person who placed the subject before the mirror.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:22 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

Crazywisdom said:

There is evidence of rebirth. There's a lot of anecdotal evidence. There's no experimental data.

Malcolm wrote:

You can call that evidence if you like. I don't think it is evidence. The best book on the issue is by Bhikkhu Analayo. It is all purely anecdotal, but his main case is interesting. But I don't take it as proof. Rebirth is not a falsifiable phenomena, empirically speaking.

In order to prove it, you would have to be able to trace the continuum of a mind from one deceased body to the conception of another.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:16 PM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Lingpupa said:

Otherwise, what's the empowerment for? What's the guru for? What's the point of the guru having a proper lineage? In what sense has the initiate received the blessing of the deity?

Malcolm wrote:

Speaking strictly from the point of view of Dzogchen, empowerment is for inducing the experience of the example/actual wisdom. The guru is the guide who assists the student induce that experience. The lineage means that guru has also been lead through the process in a precise way by someone else before them. Not all empowerments involve deities. In fact, the actual Dzogchen empowerments never do. Dzogchen empowerment can be combined with deity empowerments, but it is not necessary.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:03 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Yes, coming to think of it, merely mentioning the 30 000 slokas (that is lines) implies writing.

Malcolm wrote:

No, it actually refers to writing three times. It references syllables over 40 times. But referencing syllables does not imply writing because the development of Sanskrit grammar precedes writing.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 8:49 PM

Title: Re: 100 peaceful and wrathful deities

Content:

Nalanda said:

Do I have to participate in this practice, and attend the service, if I don't have anyone in and around my life who passed away? Is this practice mostly for people who lost

someone?

Malcolm wrote:

Zhitro, like any system, has a number of uses. Primarily, it is a method for attaining realization in this life. There are also number of zhitro cycles, the most famous of which in the west includes the misnamed Tibetan Book of the Dead.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 8:47 AM

Title: Re: Ukraine Crisis

Content:

PadmaVonSamba said:

Forgive me, I just need to decompress here.

Thanks for listening

Malcolm wrote:

The whole thing is awful for everyone.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 5:54 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

Evidence exactly, precisely, of what?

(Please be as detailed as you can)

When an elephant leaves tracks,
you never have to actually see the animal to know it was there.

Malcolm wrote:

Does the mind leave any tracks?

PadmaVonSamba said:

haven't you ever heard of someone having a one track mind?

Malcolm wrote:

That is following a track, not leaving tracks.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 5:31 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Thank you. For example Lankavatara sutra With the Verses doesn't mention books or writing.

Malcolm wrote:

Yes it does, it mentions writing three times.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 4:55 AM

Title: Re: Reading restricted texts

Content:

namtose said:

The only translation and commentary of Virupa's Vajra Verses that I know of in English is "Treasury of Esoteric Instructions" by Lama Dampa Sonam Gyaltzen, translated by Cyrus Stearns. It is also known as the 'Black Book' because the original text was wrapped in a black cover and to distinguish it from two other Lam Dre commentaries call the 'red book' and 'yellow book'

Malcolm wrote:

No, there is also the Taking the Result as the Path, also commissioned by HHST and translated by Stearns, and published without restrictions.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 4:21 AM

Title: Re: no-soul?

Content:

clyde said:

I was wondering if it would be more clarifying than confusing, if when referencing human beings (or more generally, sentient beings) Buddhists used the term "soul" rather than the standard "self"? So we would talk about "no-soul" rather than "no-self"?

Malcolm wrote:

The word in Sanskrit is atman. It is at once a personal pronoun, and a noun. It means "self" in normal conversation, and also refers to an immutable entity that transmigrates from one body to another.

The Buddha accepted its usage in normal conversation and rejected it as an immutable entity.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:44 AM

Title: Re: Ukraine Crisis

Content:

Toenail said:

Germany is still buying gas from Russia. I am reading articles about Russia's gas money is higher than ever etc., yet in our news there is little about Germany financing Russias war. What do the news in other countries say? Is germany frowned upon? I would not mind having a cold winter. I will just use an extra blanket.

Malcolm wrote:

In the US there is recognition of Germany's difficult position.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:17 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:03 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

PadmaVonSamba said:

Evidence exactly, precisely, of what?
(Please be as detailed as you can)

When an elephant leaves tracks,
you never have to actually see the animal to know it was there.

Malcolm wrote:

Does the mind leave any tracks?

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 2:50 AM

Title: Re: Ukraine Crisis

Content:

ratna said:

Now that Russians are pulling back from around Kyiv, stories about their behavior in Ukrainian towns and villages are starting to emerge: people are returning to their houses to find that pigs have been slaughtered in the living room, piles of shit in every room (a

recurring theme), everything of value looted.

Malcolm wrote:

Makes Hussein's invasion of Kuwait look polite by comparison.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 1:12 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:38 AM

Title: Re: Carl Jung's "Synchronicity: An Acausal Connecting Principle"

Content:

Zhen Li said:

His system of the structure of the unconscious is an attempt to systematise it.

Malcolm wrote:

His collective unconscious was a ontological argument, predicated on a transpersonal consciousness.

This is entirely incompatible with Buddhadharma.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:34 AM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Nalanda said:

Bodhisattva Vow Ceremony

Longchen Nyingtik

17 Tantras

etc

Malcolm wrote:

In terms of direct introductions, don wangs, and lungs, whether you are there in the room or not doesn't matter. However, if you can go to your teacher's retreats in person,

there is a dimension to hearing teachings and practicing that is otherwise missing.

Terma said:

I don't remember which thread this was discussed but Malcolm, didn't you say that certain empowerment's must be received in person, due to samaya substances and so-forth?

Malcolm wrote:

Yes, empowerments that have substances, like the vase empowerment.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:10 AM

Title: Re: Ukraine Crisis

Content:

Miorita said:

1 hr ago: <https://www.msn.com/en-us/news/world/syrian-mercenaries-deploy-to-russia-en-route-to-ukrainian-battlefields/ar-AAVJmvK> - NYTimes.

Such evil!

Malcolm wrote:

Employing foreign mercenaries is the first sign of declining nation.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:05 AM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

Does it? If starving out Russian population is one of the effects then maybe... But I am not quite so sure. But hey might be just what they want us to think.

Malcolm wrote:

The ruble is not very convertible right now. Even if it has regained its value against the dollar temporarily, it will fall again. It takes a long time for the full effects of economic sanctions to have their impact.

Könchok Thrinley said:

Possibly. I just hope that EU will not budge when it comes to paying for gas in ruble.

Malcolm wrote:

It is a nonstarter.

Könchok Thrinley said:

Our (European) representatives were idiots for not lessing our dependance on Russia and its gas/oil long time ago. I mean it was clear for years that they think of us as enemies.

Malcolm wrote:

It's not only the EU's fault. The Oil lobby in the US started pushing for pipelines from Russia in the early 80's. Reagan was initially 100% opposed, but they wore him down, and he relented.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:15 PM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

I am starting to doubt that sanctions have the desired effect on Russia. Rubl is almost back where it was and Russia is still able to pay its debts and feels strong enough to threaten Europe with closing the gas.

Malcolm wrote:

It is having the desired effect.

Könchok Thrinley said:

Does it? If starving out Russian population is one of the effects then maybe... But I am not quite so sure. But hey might be just what they want us to think.

Malcolm wrote:

The ruble is not very convertible right now. Even if it has regained its value against the dollar temporarily, it will fall again. It takes a long time for the full effects of economic sanctions to have their impact.

Russian manufacturing is entirely dependent on the EU. Pretty soon they are also going to default on weapons contracts , etc.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:02 PM

Title: Re: Who?

Content:

Malcolm wrote:

“Owner” is a designation, and so is “heir.” Upon what are they designated? Parts.

absoluneant said:

Are "parts" designation as well ?

Or is it some kind of mereological nihilism ?

Malcolm wrote:

Parts are also designated on parts, it's parts all the way down.

Author: Malcolm

Date: Friday, April 1st, 2022 at 8:58 PM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

I am starting to doubt that sanctions have the desired effect on Russia. Rubl is almost back where it was and Russia is still able to pay its debts and feels strong enough to threaten Europe with closing the gas.

Malcolm wrote:

It is having the desired effect.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:31 AM

Title: Re: Is selling electronics wrong livelihood, since many contain animal products?

Content:

Boomerang said:

I've read that it's common for electronics like iPhones and TV's to be made with animal products like gelatin or cholesterol.

Is it wrong livelihood to sell electronics then? Like, what if you were a marketer working at Apple. Does that count as engaging in a meat business?

Malcolm wrote:

A monk came to the Buddha and complained he could perceive tiny creatures in his water that slipped through mesh of his water strainer. As a result, he could find no water to drink. The Buddha advised him to not look so deeply.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:10 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

You can call your Trip BuddhaDharma -- it doesn't make it so. All ancient doctrines of unsophisticated people's that has been replaced by verified facts, and hard science.

PadmaVonSamba said:

Except, perhaps, doctrines (theories) regarding the nature of awareness itself, which were being developed by people at Nalanda University in India From the 5th through the 12th centuries, when they weren't busy developing theories about particle physics...

you know, just before Europe entered the dark ages.

More to the point however, is that if one can remove karma and rebirth from Buddhism, and still call it Buddhism simply because that's how one chooses to define Buddhism, then it should be equally valid to add karma and rebirth to the sciences, and regard them as science, for the same reason. Might as well throw in astrology too.

Perhaps this thread should be about the future of science, and whether it will expand to include pseudoscience.

tobes said:

Great point. The question is: who gets to define a. science and b. Buddhadharma?

There is a degree of contestation in both, but it is a matter of degrees. No one thinks that theologians or advertising executives have a legitimate stake in the business of defining what science is or isn't.

Likewise the notion that so called 'hard science' has any stake in the business of defining Buddhadharma is as absurd as thinking they have a stake in defining economics or history or any other area of human knowledge and culture.

Malcolm wrote:

"Science" exists as empirical knowledge. That's it. Nothing more, nothing less. Most Western Buddhists accept it without question. Science, being empirical, also has limitations, because not all knowledge is empirical, such as belief systems, including belief systems about science.

Buddhists accept certain kinds of nonempirical knowledge. The most important of these are the causes of suffering, suffering itself being birth in the three realms. Anyone who properly understands Buddhadharma understands that affliction-driven action is the cause of suffering. And suffering only ceases if affliction-driven action ceases because affliction-driven action causes birth in samsara. All that liberation is, is freedom from birth in samsara due to affliction-driven action. There is no liberation taught by the Buddha other than that.

Author: Malcolm

Date: Friday, April 1st, 2022 at 7:58 AM

Title: Re: Who?

Content:

clyde said:

What do you mean by "the person designated"? (I know what the five aggregates are, so no need to explain that.) Is there an entity separate from the five aggregates?

Malcolm wrote:

A person is designated on the five aggregates in just the same way a car is designated on its parts. There is nothing particularly stunning or questionable about this. No person exists apart from that designation for the five aggregates, but there is no person in the five aggregates or separate from them.

clyde said:

Yes. But as the five aggregates are empty what does it mean to be an apparent, conventional, designated, but ultimately empty, person? How is such an illusory person an “owner”, an “heir”?

Malcolm wrote:

“Owner” is a designation, and so is “heir.” Upon what are they designated? Parts.

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:56 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

So Malcolm and other Tibetan Buddhist practitioners, I have come to realize how important the belief in post-mortem rebirth is to you and will refrain from debating or questioning your belief (except on the Zen forum).

Malcolm wrote:

Are you going to debate with Dogen about it on the Zen forum, or did you miss Genjo Conan's post, where in the late Shobogenzo, Dogen excoriates those who reject rebirth?

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:44 AM

Title: Re: Who?

Content:

Malcolm wrote:

It's pretty straightforward. He was referring to the person designated on the basis of the five aggregates.

clyde said:

What do you mean by “the person designated”? (I know what the five aggregates are, so no need to explain that.) Is there an entity separate from the five aggregates?

Malcolm wrote:

A person is designated on the five aggregates in just the same way a car is designated on its parts. There is nothing particularly stunning or questionable about this. No person exists apart from that designation for the five aggregates, but there is no person in the five aggregates or separate from them.

This is all very, very elementary, Buddhism 101:

Then the wanderer Vacchagotta 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 asked the Blessed One: "Now then, Venerable Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ananda, if I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, that would be conforming with those brahmans & contemplatives who are exponents of eternalism [the view that there is an eternal, unchanging soul]. If I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, that would be conforming with those brahmans & contemplatives who are exponents of annihilationism [the view that death is the annihilation of consciousness]. If I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

<https://www.accesstoinsight.org/tipitaka/sn/sn44/sn44.010.than.html>

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:19 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Media not doing their job properly unfortunately.

Malcolm wrote:

Depends on which media. There are more responsible reports which suggest that the Russian troops split because soldiers were reporting symptoms of illness.

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:46 AM

Title: Re: Who?

Content:

clyde said:

The Buddha taught contemplation on the Five Remembrances, I am sure to become old;
I cannot avoid ageing.

I am sure to become ill; I cannot avoid illness.

I am sure to die; I cannot avoid death.

I must be separated and parted from all that is dear and beloved to me.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.

<https://www.accesstoinight.org/tipitaka/an/an05/an05.057.than.html>

What did the Buddha mean when he taught this? Who is sure to become old, ill and die? Who will be separated and parted? Who is the owner and heir? Who is it that does good or evil?

Malcolm wrote:

It's pretty straightforward. He was referring to the person designated on the basis of the five aggregates.

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:23 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

It applies to all dharmas.

Malcolm wrote:

The dependent origination taught by the Buddha applies strictly to living beings. You can discover this point easily by looking in the Abhidharmakośabhaṣya, verse 3:25cd.

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:00 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

As I wrote earlier, I know that “from the arising of this, that arises” and “when this ceases, that ceases” is true. I’ll add this for further clarification,

Malcolm wrote:

And you know this formula was uttered in response to people asking the Buddha about their past lives? This is not a formula about water arising from two atoms of hydrogen and one of oxygen.

This formula was uttered to point out that human beings arise from affliction and action, which is the cause of suffering.

Author: Malcolm

Date: Friday, April 1st, 2022 at 2:23 AM

Title: Re: Oscars shocker!

Content:

Author: Malcolm

Date: Friday, April 1st, 2022 at 2:07 AM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

That said - suppose you woke up one morning and found yourself in a rural community a thousand years ago. You’re told to go milk the cow, catch a couple of rabbits to make a stew, and get a fire started.

Crazywisdom said:

There's a lot of flat affect going on. In person conversations with this generation are a lot less interesting than their texting. They basically dead to the analog world.

climb-up said:

I’ve had some pretty awesome conversations with young folks in real life (I’m not counting my kids, that would be too easy, but definitely them too) and there is some pretty awesome stuff going on nowadays, I think.

Malcolm wrote:

It's all just variations on a theme. The only thing I notice is that younger people seem a lot more neurotic than before, as an aggregate.

Author: Malcolm

Date: Friday, April 1st, 2022 at 12:56 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

Yes, I did that refuge in the Buddha, the Dharma, and the Sangha and without reservations.

Malcolm wrote:

So that means you accept the Buddha's teaching on karma as true? For example:

6. "Ananda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

<https://www.accesstoinight.org/tipitaka/mn/mn.136.nymo.html>

clyde said:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/mn/mn.135.nymo.html>

Author: Malcolm

Date: Thursday, March 31st, 2022 at 11:37 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

watching people fall prey to delusion is very satisfying.

Malcolm wrote:

Only the deluded find delusion satisfying.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:36 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

When was the last time Buddha-dharma produced a Buddha? I'd say things are going rather poorly.

Malcolm wrote:

I've met several. YMMV.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:19 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

He decided what the essence of Buddhism is. People here have been pointing out that he is wrong.

Malcolm wrote:

Yes, he decided that Buddhadharma was pushing people away from Buddhism.

Jesse said:

No I claimed your rampant arrogance - claiming to possess the authority to decide who is, and who is not a buddhist - drives people away from the Dharma.

Malcolm wrote:

I can certainly decide who I will consider a follower of Buddhadharma, and feel completely free to share that opinion. You are free to disagree. However, you have now come out and admitted that you think Buddhadharma is just an ancient doctrine of unsophisticated people like the Buddha, unlike the modern doctrines of sophisticated people like yourself. Frankly, the presumption of arrogance falls upon you.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:16 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

You can call your Trip BuddhaDharma -- it doesn't make it so. All ancient doctrines of unsophisticated people's that has been replaced by verified facts, and hard science.

Malcolm wrote:

So, just be honest, Jesse, you don't accept what the Buddha taught. That's perfectly fine. But what you are suggesting is just secular humanism in Buddhist drag. You don't need the Buddhist drag. I think you are in the wrong place, frankly. Here, we are follow Buddhadharma.

If you think the Buddha's model of liberation has been made obsolete by hard facts and science because it is an ancient doctrine of unsophisticated people like the Buddha, that is perfectly ok. Just don't call your take on hard science and facts "Buddhadharma," since by your own admission, Buddhadharma is just an ancient doctrine of unsophisticated people like the Buddha, which has been made obsolete by hard science and facts.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:10 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

He decided what the essence of Buddhism is. People here have been pointing out that he is wrong.

Malcolm wrote:

Yes, he decided that Buddhadharma was pushing people away from Buddhism.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:59 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Those claiming the banner of rebirth/karma sound just like Christians lovingly telling others how they will be going to hell for not believing in Christ.

Malcolm wrote:

The Buddha defined liberation in terms of rebirth (stream entrants, seven rebirths in desire realm, once-returners, one, etc.). You don't accept that? Ok, but don't call

whatever trip you're on "Buddhadharma."

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:43 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:12 PM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Nalanda said:

Bodhisattva Vow Ceremony

Longchen Nyingtik

17 Tantras

etc

Malcolm wrote:

In terms of direct introductions, don wangs, and lungs, whether you are there in the room or not doesn't matter. However, if you can go to your teacher's retreats in person, there is a dimension to hearing teachings and practicing that is otherwise missing.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 6:30 AM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

If I thought (as I once did early on) that Buddhist rebirth was based on some essential characteristics or personhood going from life to life I would still be skeptical.

Malcolm wrote:

The issue isn't really a matter for personal beliefs Regardless of what people actually believe, the existential problem the Buddha set out to solve was very simple. How do we end the process of birth, aging, illness, and death?

Author: Malcolm

Date: Thursday, March 31st, 2022 at 5:27 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

Every conversation begins with, Show me your Instagram. I'm like oh here's a picture of my cocktail.

Malcolm wrote:

Pretty true. I don't do IG or Tiktok, or Telegram. Facebook barely, anymore.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 4:36 AM

Title: Re: The Future of American Buddhism

Content:

Malcolm wrote:

Anyone who has hung around here long enough knows what Buddha meant by karma and rebirth.

PadmaVonSamba said:

But do they?

Malcolm wrote:

If they don't, they have not been paying attention.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 3:01 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I was specifically targeted and called out as "Not a Buddhist", a "Tourist", and as "not on the path"

So, as I was saying -- what are your qualifications for making such claims?

Malcolm wrote:

If one does not accept rebirth and karma, one is not a Buddhist, whatever else one may like to call oneself.

PadmaVonSamba said:

One needs to define what it is one thinks that karma and rebirth are. If one rejects the idea that when you die, your soul takes on another body, well the Buddha also rejected that idea.

If one rejects the idea that the universe dishes out rewards and punishments based on peoples moral behavior, fine. That's also what Buddhism doesn't teach.

Malcolm wrote:

Anyone who has hung around here long enough knows what Buddha meant by karma and rebirth.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 1:51 AM

Title: Re: The Future of American Buddhism

Content:

Genjo Conan said:

Here's what Dogen had to say:

Malcolm wrote:

Sorry, but was Dogen omniscient? What are his qualifications for making this claim? How dare he say someone is not a buddhist.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 12:09 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I was specifically targeted and called out as "Not a Buddhist", a "Tourist", and as "not on the path"

So, as I was saying -- what are your qualifications for making such claims?

Malcolm wrote:

If one does not accept rebirth and karma, one is not a Buddhist, whatever else one may like to call oneself. This is so obvious that those people who like to call themselves "Secular Buddhists" have to make it obvious that they are not actually followers of Buddhadharma by adding "secular" to their designation. These people are secular humanists who like to sit on cushions and practice *śamatha*, and that is all they are or ever will be, as long as they do not address the fundamental question the Buddha solved. There is no liberation apart from eradication of the afflictions that cause rebirth in the three realms. Any other kind of liberation is not the liberation the Buddha taught.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 10:02 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Tourist, Not a Buddhist, The path is closed to us.

Malcolm wrote:

It is precisely correct. There are a lot of spiritual tourists in the West, who get the tee shirt, and then post about their wonderful experience on Instagram.

However, tourists can go native, but there are some things they need to absorb, like the actual cause of suffering: affliction and karma.

Jesse said:

Sorry to say Malcom, but you are in no position to make these claims either.

Malcolm wrote:

It is disingenuous for you to say you are sorry to say something you are not at all sorry to say.

Exactly what are your qualifications for making any of the claims you have made in this thread?

What's your background?

Who have you studied under?

What texts have you studied?

What's the longest retreat you have ever done?

Have you gained expertise in any primary Buddhist languages?

Which ones?

Jesse said:

Neither you, nor Malcolm have any exclusive claim over what is, or isn't BuddhaDharma. Who is, or isn't a practitioner, or whom the path is open or closed to.

Malcolm wrote:

Buddhadharma is pretty clearly stated by the Buddha. Maybe you should read him sometime and see how well your claims stack up against his teachings.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 9:31 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Tourist, Not a Buddhist, The path is closed to us.

Malcolm wrote:

It is precisely correct. There are a lot of spiritual tourists in the West, who get the tee shirt, and then post about their wonderful experience on Instagram.

However, tourists can go native, but there are some things they need to absorb, like the actual cause of suffering: affliction and karma.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 9:24 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Rebirth is a central pillar of Buddhism. If one rejects it, then the Buddhist path is closed to them. So long as its possibility is accepted, then progress on the path is possible.

Malcolm wrote:

Just so long as it is understood Buddhism does not defend rebirth, it seeks to end rebirth.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 8:22 PM

Title: Re: The Future of American Buddhism

Content:

clyde said:

I have no doubt of the Dharma of anicca, anatta (& sunnatta), and dukkha, also dependent origination in its simplest form, “from the arising of this, that arises” and “when this ceases, that ceases”; and the benefit of meditation. That is enough for me.

Malcolm wrote:

This formula was uttered by the Buddha in response to the question of some monks past lives. Buddhas response here should be taken to mean, when there is affliction, there is karma, etc.

There is no doubt the Buddha’s central teaching was oriented towards the ending of birth, as witnessed by many arhats exclaiming wonder that they were in their last birth in samsara.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 5:21 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I'm not arguing for a lack of rebirth, or karma -- merely that they are unnecessary from a practical standpoint to achieve liberation.

Malcolm wrote:

Without karma and rebirth, what is there to be liberated from?

clyde said:

Dukkha.

Malcolm wrote:

Dukkha is the result of karma and rebirth. No karma, no dukkha.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 4:56 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I'm not arguing for a lack of rebirth, or karma -- merely that they are unnecessary from a practical standpoint to achieve liberation.

Malcolm wrote:

Without karma and rebirth, what is there to be liberated from?

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 4:46 AM

Title: Re: The Future of American Buddhism

Content:

Genjo Conan said:

If suffering is momentary and ends on the breakup of the body, then Samsara is just kind of a bummer.

Jesse said:

That's exactly the sort of view that arises from self. Suffering is infinite, only because beings are infinite. There is no transmigration of a soul, there is no rebirth that happens in such a way that the precise elements and conditions creating any single individual are continued into a 'new life'.

Delusion is present in every sentient being, sentient beings arise because of delusion. Rebirth is the process of continuing confusion/bondage.

Delusion/bondage/suffering isn't a soul.

Malcolm wrote:

No, and it isn't a person either, but it is a continuum and that continuum has its own causes and conditions.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 2:16 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

How does reincarnation solve the problem of dissatisfaction in the present moment?

Malcolm wrote:

Specifically, rebirth and karma are the existential problem Buddhism proposes to solve.

The solution makes no sense if the problem is actually not a problem one needs to solve.

Why? They are the cause of suffering.

As far as the present moment goes, if one is free of affliction, one will be free of dissatisfaction, then one will not engage in actions which result in further suffering.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 11:34 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Nicholas2727 said:

How should this be understood then if a Lama says that one does not have to use real meat in tsok offering?

Malcolm wrote:

He is wrong. Entitled to his opinion, but mistaken.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 11:13 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:30 PM

Title: Re: Teachers

Content:

tingdzin said:

He is also one of the last of the generation who was trained in Tibet.

Malcolm wrote:

No he wasn't. He went to Varanasi. He was there at the same time my Sakya mentor, Khenpo Migmar Tseten, was there.

His late brother, Khenpo Palden Sherab, was able to complete his training in Tibet, at Riwoche.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:21 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

It is also a mistake to think that Sonam Tsemo and Buton had a good grasp of what the varna system was like on the ground. Again, the triumph of theory over observation.

Malcolm wrote:

For example, vegans can't practice HYT, due to meat being a required sacrament, etc.

Nicholas2727 said:

It seems there are differing opinions on this from my limited understanding. I haven't taken HYT empowerment, but as a vegan myself when I came across some of this information I thought Tibetan Buddhism might not be for me and I should look else where instead of having the tradition change for me. I talked with a few teachers and practitioners and most of them said that meat substitutes can be used. The Karmapa I believe has stopped using meat in ceremonies as well, but I may be wrong.

Malcolm wrote:

This is a result of undue influence of Chinese Buddhist clients.

Lower tantra practice, however, is vegetarian oriented, and plenty of people in Tibetan Buddhism don't practice HYT. Arguably Mahamudra practice in the Kagyu and Ganden traditions can be practiced by vegans. But HYT and Nyingma inner tantra cannot be practiced by people with ideological food preferences, no matter how noble their intentions may be.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:31 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Malcolm wrote:

Sonam Tsomo had regular contact with Indians due to Sakya's position on trade routes.

tingdzin said:

This just means he was getting Indian theory from Indian theoreticians, probably themselves heavily Brahmanized.

Malcolm wrote:

The point about the four castes and four divisions of tantra is behavior— each division offers behavior amenable to the mores of a certain type of person. For example, vegans can't practice HYT.

tingdzin said:

OK, of course, but one's disposition and behavior are not set according to the caste one is born into. I really fail to see why Western Buddhists are willing to swallow whole the most un-Buddhist aspects of Indian culture.

Malcolm wrote:

Well, because Tibetans did, including Bonpos. For example, in klu 'bum texts, the nagas are categorized according to caste: bram ze, rgyal, rje, mamgs, gdol pa, etc.

Also Plato divide society into four castes, and so on.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:25 PM

Title: Gangster Monks

Content:

Malcolm wrote:

https://apple.news/AwM4O4u9MQGaKZgRU_-xTJg

Unknown said:

In Thailand, where Buddhism is the official religion and followed by about 93 percent of the population, the country's 300,000-plus monks are historically revered for leading lives of moderation and being models of virtuousness. But the monkhood's pious image has been increasingly eroded in recent years with a series of high-profile arrests and scandals.

Barely a week goes by without reports of monks charged with money laundering, drunk driving, drug trafficking and even murder—rocking the clergy's reputation in Thailand with each new headline. With these scandals shining a light on the underbelly of monkhood, experts say that the sacred institution of Thai Buddhism is confronted with whittling public trust and legitimacy.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:06 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

But Buddhism is cool. Except for all the religious stuff.

Malcolm wrote:

Yeah, like Buddhism, but it's still cool.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:57 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

It is also a mistake to think that Sonam Tsemo and Buton had a good grasp of what the varna system was like on the ground. Again, the triumph of theory over observation.

Malcolm wrote:

Sonam Tsomo had regular contact with Indians due to Sakya's position on trade routes. It was a major stopping point for Indian masters who were on teaching tours in Western Tibet, as well as Tibetan translators, and like his father and brother, his Sanskrit was good. The second throne holder of Sakya was Bari Lotsawa, who spend some years in India, etc.

The point about the four castes and four divisions of tantra is behavior— each division offers behavior amenable to the mores of a certain type of person. For example, vegans can't practice HYT, due to meat being a required sacrament, etc.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:47 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

They are perceived as cultural religious ideas. Even by many Buddhists.

Malcolm wrote:

So what? Without them Buddhism makes no sense. In that case, Buddhism itself is just a cultural religious idea.

Jesse said:

How specifically does Buddhism fail without Karma and Rebirth?

Malcolm wrote:

Specifically, they are the existential problem Buddhism proposes to solve. The solution makes no sense if the problem is actually not a problem one needs to solve.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:26 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Having those cultural/religious ideas limits the audience that's willing to read, engage, and practice. Stripping those out and working it all into something made for modern western minds would vastly increase the audience for it, and simultaneously increase the amount of people who even reach stage 1 of liberation.

Malcolm wrote:

Rebirth and karma are not cultural ideas. Without them Buddhism makes no sense. Sure you aren't a secular humanist?

Jesse said:

They are perceived as cultural religious ideas. Even by many Buddhists.

Malcolm wrote:

So what? Without them Buddhism makes no sense. In that case, Buddhism itself is just a cultural religious idea.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:23 AM

Title: Re: Oscars shocker!

Content:

KristenM said:

. Like thinking that getting into a fistfight is the way to handle being "disrespected."

Malcolm wrote:

Male childhood is a little like prison. So yes, sometimes that's exactly what you have to do. It depends on whether or not you dealing with a real bully or a loudmouth.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:14 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Having those cultural/religious ideas limits the audience that's willing to read, engage, and practice. Stripping those out and working it all into something made for modern western minds would vastly increase the audience for it, and simultaneously increase the amount of people who even reach stage 1 of liberation.

Malcolm wrote:

Rebirth and karma are not cultural ideas. Without them Buddhism makes no sense. Sure you aren't a secular humanist?

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:11 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

The only innovation Buddhism needs is a Dharma entirely stripped from it's Buddhist/Religious packaging.

Keeping the essence of the teachings but without any cultural ideas added in would be pretty difficult, but I think it can be done.

Fundamentally it would be a modern philosophy, psychology with instructions on compassion, mind training, wisdom, etc.

Malcolm wrote:

Agree with the second statement.

Disagree with one and three. The first results in Sam Harris' bullshit. The latter, Stephen Batchelor's bullshit.

Jesse said:

I haven't read Sam Harris, or Stephen Batchelor but if what they created was shit -- then they simply didn't understand the dharma well enough to do what they attempted.

Malcolm wrote:

The two premises are bullshit. We can't abandon rebirth and karma and we don't need modern philosophy, psychology, etc.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:46 AM

Title: Re: Someone go tell DJKR

Content:

Johnny Dangerous said:

"O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those speak much, they blame those who speak in moderation. There is none in the world who is not blamed. "

Is just kinda how a thing like this is.

Malcolm wrote:

Exactly. Damned if you do, damned if you don't.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:31 AM

Title: Re: Ukraine Crisis

Content:

Caoimhghín said:

Does no one take in a good old string quartet anymore?

Zemlinsky has some very subversive-for-the-time offerings. Of course, "subversive-for-the-time" = "conservative today."

Svalaksana said:

How about some atonal subversion à lá Arnold Schoenberg? Now that really makes the hair in the back of my neck tingle.

Malcolm wrote:

Let's see....Schonberg or Cage's Harvard Sq. Concert...

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:28 AM

Title: Re: Oscars shocker!

Content:

Shinjin said:

. A masculine man is always in full control of his emotions and would have dealt with it in a better way.

Malcolm wrote:

I guess real men only piss once a day too.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:57 AM

Title: Re: Someone go tell DJKR

Content:

Bhumi108w said:

This has gone a little too far. How about just not following him? Praise him for the good he has done and just not follow him.

Malcolm wrote:

It's constructive criticism. I'd prefer it if major Dharma influencers actually knew what they were talking about when writing letters in support of people like Aung San Su Kyi. It doesn't mean I don't recognize his use of his title to benefit the Dharma. But his politics don't, they detract from his overall message.

As for it not being "Buddhist-like", you clearly have had very little exposure to Tibetan polemics. Some Tibetans are still pissed at Sakya Pandita for what they perceive as appeasing the Mongols. Get some perspective.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:50 AM

Title: Re: Ukraine Crisis

Content:

Caoimhghín said:

Does no one take in a good old string quartet anymore?

Zemlinsky has some very subversive-for-the-time offerings. Of course, "subversive-for-the-time" = "conservative today."

I listen to drum and bass too. Can I be a cool kid?

Malcolm wrote:

I am not sure you were born when Little Fluffy Clouds was first released (not drum and bass).

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:11 AM

Title: Re: Ukraine Crisis

Content:

KeithA said:

But, prefer these guys:

Queequeg said:

Back when music could be subversive and dangerous. Listened to some Bad Brains recently. Chills.

KeithA said:

Saw Reagan Youth live, back in the day. You would be surprised what lives in my phone, musically speaking. It definitely includes the the Bad Brains! There is still plenty of subversive stuff out there. Sleaford Mods leap to mind.

Malcolm wrote:

My subversive music days are over. These days...Sly and Robbie, The Orb, System 7, etc. Dub and electronica.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 5:48 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.dailymail.co.uk/news/article-10655501/Ukraine-claims-Russian-tank-commander-killed-reserve-tanks-unserivcable.html>

Unknown said:

The sixth Russian commander killed since the invasion began was said to have been Colonel Yuri Medvedev, who was brutally taken out by mutinous soldiers after their 37th Motor Rifle Brigade suffered huge losses. The[sic] ran him down with a tank.

...

A senior NATO military officer said the alliance estimates that Russia has suffered between 30,000 and 40,000 battlefield casualties in Ukraine through the first month of the war, including between 7,000 and 15,000 killed.

Malcolm wrote:

Truly shocking.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 5:27 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:43 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

I figured, Sleepy Joe would be the breath of calm we needed after 4 years of domestic abuse.

Caoimhghín said:

I'm surprised surprised boomer crowd isn't going wild with Gran Torino memes.

Malcolm wrote:

Well, Clint lost his sheen with the empty chair stunt.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:16 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

On Joe's walkback, no walkback:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:11 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

More Joe:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:07 AM

Title: Re: Oscars shocker!

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:47 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

You go, Joe:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:44 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:32 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

You're not answering the question. Why did all of those people walk Biden's comments back?

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:25 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:21 AM

Title: Re: Someone go tell DJKR

Content:
Crazywisdom said:
And what did he say in response to you, Malcolm?

Malcolm wrote:
Crickets...of course.

Crazywisdom said:
Of.course.

Malcolm wrote:
However, he did stop making historical claims that could easily be refuted so...now he just posts other people's bad history, with the old Glen Beck/Tucker Carlson, "Just asking the question..."

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:42 AM
Title: Re: Ukraine Crisis
Content:
Norwegian said:
If Kadyrov has the balls to enter Ukraine, anybody with a decently functioning rifle and scope will end him.

Malcolm wrote:
Generals have a short battlefield life in Ukraine. One was killed three days ago. Five Russian Major Generals (one star, equivalent to a US Brigadier General) and two Lieutenant Generals (two stars, equivalent to a US Major General) have been killed so far.

In the past five decades, only one US general has been killed in battle. The Russians have lost five in one month.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:36 AM
Title: Re: Someone go tell DJKR
Content:
Crazywisdom said:
And what did he say in response to you, Malcolm?

Malcolm wrote:
Crickets...of course.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:33 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

You're not answering the question. Why did all of those people walk Biden's comments back?

Malcolm wrote:

They are not walking anything back at all. Biden's comment is not indicative of a US policy to remove Putin. So, nothing to walk back.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:27 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

The general wears Prada:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:13 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I think everyone defending Biden's comments should maybe try to explain why his White House aides, the Secretary of State, the British, the French, and Biden himself walked those comments back.

I know that nuance is the first casualty of wartime, but it is entirely possible to think that Putin is a horrible person who is prosecuting an illegal and immoral war, and that it was careless of Biden to call for regime change.

Malcolm wrote:

He didn't call for regime change. He said: "'For God's sake, this man cannot remain in power."

He did not say, "For God's sake, remove this man from power."

Why? Because Biden knows that there is no one who can remove Putin from power. They've already gamed it out, multiple times.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:06 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

No excuses, just calling it the way I see it. He was a terrible leader like your man Joe. The US hasn't had a competent leader since Ronald Reagan.

Malcolm wrote:

You're living in the past. Ronny wasn't the worst president, but he was hardly the best. And he actually did have Alzheimer's, unlike Biden.

Bush 1 had more impact on destabilizing the USSR than Reagan.

Crazywisdom said:

That's false. Reagan boosted defense spending into the stratosphere to bankrupt the Soviets in the arms race.

Malcolm wrote:

Elections brought down the USSR. Then there was a coup.

<https://millercenter.org/statecraftmovie/gorbachev-and-ussr>

Of course, we can't really discuss this in soundbites, but it is a conservative myth that we bankrupted the USSR into nonexistence. Reagan walked back his aggressive tone and chose to be chummy with Gorbachev. That set the stage for Bush's administration relationship with the USSR:

Indeed, many conservative commentators would prefer to sweep these historical nuances under the rug. These realities also directly contradict a deeply ideological (and ahistorical) narrative that – short of war – massive defense buildups, bellicosity and tough talk bring authoritarian regimes to their knees.

With access to thousands of pages of Soviet records, oral histories and memoirs, we now know that the confrontational approach that defined Reagan's first few years in office had very little, if any, impact on Soviet strategic decisionmaking. In fact, the antagonism of Reagan's early presidency likely prolonged the Cold War by elevating hardline, anti-American voices over those of moderate reformers like Gorbachev.

Reagan's true Cold War legacy is rooted in his deeply personal diplomatic engagement with Gorbachev. Reagan's embrace of Gorbachev and praise for his reforms gave the Soviet leader the latitude to enact the political and social changes – perestroika, glasnost, demokratizatsiya – that ultimately caused the collapse of the Soviet Union.
<https://thehill.com/opinion/international/478941-lets-stop-revising-history-reagan-didnt-win-the-cold-war>

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:57 AM

Title: Re: "special transmission"?

Content:

clyde said:

Really, the "special transmission" and Flower Sermon are not about dhyana or an awakening experience. Simply, investigate "dharma transmission" to understand this koan.

Malcolm wrote:

Correct, that story is about one person recognizing the awakening of another. It assumes that Kashyapa was already awake, which of course he was, since he was an arhat.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:35 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

It's always easier for Democrats to blame Trump for all the errors of this administration rather than take responsibility.

Malcolm wrote:

Trump left a mess. It is still being cleaned up. He was the most incompetent president in US History, the carnage is immense. I get it if you are a Trump fan boy, but if you are not, stop making pathetic excuses for the man.

Shinjin said:

No excuses, just calling it the way I see it. He was a terrible leader like your man Joe. The US hasn't had a competent leader since Ronald Reagan.

Malcolm wrote:

You're living in the past. Ronny wasn't the worst president, but he was hardly the best. And he actually did have Alzheimer's, unlike Biden.

Bush 1 had more impact on destabilizing the USSR than Reagan.

Biden has decades of foreign policy experience. As far as I am concerned, he is doing a good job with the mess the GOP always leaves the economy in, every damn time, from Hoover to the present. It never changes.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:14 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:
his epic screw up in Afghanistan.

Malcolm wrote:
Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan gvt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Shinjin said:
It's always easier for Democrats to blame Trump for all the errors of this administration rather than take responsibility.

Malcolm wrote:
Trump left a mess. It is still being cleaned up. He was the most incompetent president in US History, the carnage is immense. I get it if you are a Trump fan boy, but if you are not, stop making pathetic excuses for the man.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 12:11 AM
Title: Re: Someone go tell DJKR
Content:

PeterC said:
"Asian" is a Western idea in the first place. It's a massive simplification of huge cultural differences. Nobody would think a Dane culturally similar to an American, but the differences between countries in Asia are far greater than that. Does he think, for instance, that a South Korean has moral authority to have opinions on, say, Bangladesh, in a way that a Norwegian doesn't? His statements on these issues are extremely simplistic and haven't really progressed past Lee Kuan Yew circa 1990. His letter to Aung Sang Suu Kyi was terrible - he was (a) trying to assert himself as an authority on "Asianness", and (b) presuming to advise someone who runs a country (albeit badly) on how to handle cultural diplomacy. Totally out of his depth. He should leave commentary on this to people who actually know what they're talking about, and focus on the Dharma, on which by all accounts he really does know what he's talking out.

Malcolm wrote:
DJKR's has made a number of fallacious historical claims, but perhaps the most telling historical gaffe was the one where he attributed the decline of Buddhism in Japan to Americans after WWII. I pointed out to him that the decline of Buddhism in Japan was a function of the Meiji restoration, where 45k Buddhist temples were destroyed by the Japanese gvt. in the late 19th century, etc.

PeterC said:

I guess he also wasn't aware that the US took Kyoto off the list of target candidates for the nuclear attack because of the damage it would do to Japanese cultural and religious heritage?

He really knows a lot less than he thinks he doesn't. In his letter to AYSK he said, confidently, that the Rohingya were foreign laborers brought in by the British. They weren't: they had been living there for a century before the British arrived. Not that he should know that, though. Why should butanese semi-royalty know anything about the demographics and history of a minor country two thousand miles away?

This is why I don't give much credence to the hypothesis that he's being deliberately provocative to make people think. There are obvious explanations that better fit the facts.

Malcolm wrote:

Yes, I also corrected him on the presence of the Arakanese.

He could have just educated himself on this point:

<https://www.soas.ac.uk/sbbr/editions/file64388.pdf>

The Burmese have been ruthless in their persecution of the Arakanese since 1784, when they conquered that Arakan Kingdom.

Oh well.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

Boys dropping out of the sky. There's no defending that. Inept management. Period.

Malcolm wrote:

That's not on Biden. Sorry, you are blaming the wrong people for that. You should blame the Taliban who so terrorized people that they would make such suicidal choices.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:57 PM

Title: Re: Ukraine Crisis

Content:

ratna said:

They just can't help themselves.

Malcolm wrote:

WSJ article:

<https://www.wsj.com/articles/roman-abramovich-and-ukrainian-peace-negotiators-suffer-symptoms-of-suspected-poisoning-11648480493?mod=e2tw>

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:28 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

The only innovation Buddhism needs is a Dharma entirely stripped from it's Buddhist/Religious packaging.

Keeping the essence of the teachings but without any cultural ideas added in would be pretty difficult, but I think it can be done.

Fundamentally it would be a modern philosophy, psychology with instructions on compassion, mind training, wisdom, etc.

Malcolm wrote:

Agree with the second statement.

Disagree with one and three. The first results in Sam Harris' bullshit. The latter, Stephen Batchelor's bullshit.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:09 PM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

his epic screw up in Afghanistan.

Malcolm wrote:

Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan govt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Crazywisdom said:

His hasty exit was a damn shame. No way around that.

Malcolm wrote:

It wasn't Biden's hasty exit, the time table was set by the previous administration. In fact, Biden wanted to Obama to limit our involvement in Afghanistan in 2009:

In 2009, the new Obama administration debated whether to “surge” troop levels in

Afghanistan after nearly eight years of war had failed to quell the insurgency from the overthrown Taliban forces. Top generals asked early that year for 17,000 more US troops and then, having gotten those, asked for an additional 40,000 to try to weaken the Taliban and strengthen the Afghan government.

Then-Vice President Biden was consistently one of the biggest skeptics of the military's recommendations. Throughout months of debate, he repeatedly raised the inconvenient point that the generals' preferred strategy seemed extremely unlikely to lead to actual victory. "We have not thought through our strategic goals!" he shouted during the Obama administration's first meeting on the war in Afghanistan.

All this was documented at the time in Bob Woodward's deeply reported 2010 book *Obama's Wars*. Biden did not actually support withdrawal at the time — he pushed for a more limited mission focused on counterterrorism, accompanied by a smaller troop surge than the military wanted.

...

Building a functioning nation-state in Afghanistan was impossible. Woodward writes that during one October meeting, Biden asked the generals, "If the government's a criminal syndicate a year from now, how will troops make a difference?" He followed up with, "If a year from now there is no demonstrable progress in governance, what do we do?" He didn't receive a convincing answer to either question.

Later on, he wrote memos to Obama arguing for "no full counterinsurgency" and "no nation-building." He thought the military's goals of strengthening Afghanistan's military and police force were doomed. And he said the following at a meeting with National Security Council leaders, per Woodward:

"Historically, [Biden] said, it's been very difficult—impossible—for foreign interventions to prevail in Afghanistan. With tens of thousands of troops on the ground already, if we can't do it with this number and we don't have a reliable partner in the Afghanistan government, then it seems irresponsible to inject additional troops on top of that. We're just prolonging failure at that point, he said."

In order to make the exit "softer," Biden would have had to recommit troops, prolonging our involvement by a year. Face it, no exit would have been pretty after Trump cut the Afghan gvt. off below the knees. Afghan troops literally dropped their weapons in the streets.

Biden is not a dummy, nor is he demented, nor is he addled. As the VP, he observed our failure after failure in Afghanistan for eight years, and consistently argued for policies that Obama and the Pentagon would not follow. Had they taken Biden's recommendations, it would have all ended considerably differently, but probably no less messier. The mistake was Bush's for going in in the first place.

Biden's comment might have alarmed the Neville Chamberlains of the world, but he was right to make it.

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:59 PM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

"Asian" is a Western idea in the first place. It's a massive simplification of huge cultural differences. Nobody would think a Dane culturally similar to an American, but the differences between countries in Asia are far greater than that. Does he think, for instance, that a South Korean has moral authority to have opinions on, say, Bangladesh, in a way that a Norwegian doesn't? His statements on these issues are extremely simplistic and haven't really progressed past Lee Kuan Yew circa 1990. His letter to Aung Sang Suu Kyi was terrible - he was (a) trying to assert himself as an authority on "Asianness", and (b) presuming to advise someone who runs a country (albeit badly) on how to handle cultural diplomacy. Totally out of his depth. He should leave commentary on this to people who actually know what they're talking about, and focus on the Dharma, on which by all accounts he really does know what he's talking out.

Malcolm wrote:

DJKR's has made a number of fallacious historical claims, but perhaps the most telling historical gaffe was the one where he attributed the decline of Buddhism in Japan to Americans after WWII. I pointed out to him that the decline of Buddhism in Japan was a function of the Meiji restoration, where 45k Buddhist temples were destroyed by the Japanese govt. in the late 19th century, etc.

LKY's problem (among others) is that he thought the US was trying to foist democracy off on everyone. The actual fact is that during the Cold War, that US was saying to countries: "If you want to do business with us, and have access to our markets, you can't do business with the Communists governments. If you decide to implement liberal democracy, so much the better, but at minimum you can't do business with Communists. If your country already has significant access to Western capital investment, and you try to align with the Communists and nationalize our investments in your country, we are going to take your government down and replace it with someone who better aligns with our interests and will protect our capital investments."

The failures in US foreign policy after the Cold War mainly come from this line of reasoning: "Communism will inevitably fail. It failed in Russia and it will fail in China. We should do business with Russia and China based on this assumption. The only thing we have to worry about now are the recalcitrant Muslim countries, who are state sponsors for terrorism. Liberal democracy driven capitalist development is inevitable. Resistance is futile."

The difference is pragmatism. Our Cold War foreign policy was pragmatic, occasionally

dressed up in ideology. Our Post-Cold War foreign policy has been ideological, and abandoned pragmatism for slogans.

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:18 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

Biden's Putin remark pushes U.S.-Russia relations closer to collapse

<https://www.washingtonpost.com/national-security/2022/03/27/biden-putin-regime-change/>

French President Emmanuel Macron suggested that Biden's comment did not sit well with all leaders in Europe. "If we want to do that, we can't escalate either in words or actions," he said of the odds for diplomatic success.

Malcolm wrote:

The new Neville Chamberlain.

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:14 PM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

his epic screw up in Afghanistan.

Malcolm wrote:

Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan gvt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Author: Malcolm

Date: Monday, March 28th, 2022 at 8:31 PM

Title: Re: Oscars shocker!

Content:

Queequeg said:

Oscars are done. Does anyone pay attention to this beyond scandalous emcees? The producers are thrilled that they had a click worthy event for an event no one cares about anymore. "Movies" are done. Just more content churned out of the entertainment industrial complex to fill out those streaming catalogs.

Will Smith has always been a douche. Him and his weirdo family. Chris Rock hasn't been funny for 20 years.

Malcolm wrote:

What you talking about? JPS was awesome as Fish Mooney on Gotham.i

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:01 PM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I dunno, I think the President should probably be held to a higher standard than the drunk guy at the end of the bar. "Don't frak up international diplomacy" being a pretty big part of the job and all.

Malcolm wrote:

Right, we are all supposed to be polite and pretend that normal diplomatic protocols apply...

Genjo Conan said:

Ok. Put out more flags.

Malcolm wrote:

The fact is that Biden sees things as they are. No one imagines the Russian people are going to toss Putin out. That's not happening. No one imagines we are going take him out with a drone strike, least of all Putin himself. But Putin has no legitimate claim in the region, none. Moreover, he has done harm to his own nation that will set Russian development back 30 years. By the time Russia recovers from Putin's folly, Ukraine will have much developed quite beyond where Russia is, with aid from the US and EU, etc. Putin's rule is no longer viable, but that does not mean he won't retain power. But he will be overseeing a country he himself hollowed out. He threatened NATO. That was dumb as shit. He threatened to use nukes, and people worry about Biden's honest assessment, sheesh.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:37 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I dunno, I think the President should probably be held to a higher standard than the drunk guy at the end of the bar. "Don't frak up international diplomacy" being a pretty big part of the job and all.

Malcolm wrote:

Right, we are all supposed to be polite and pretend that normal diplomatic protocols apply...

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:27 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

The French and the Brits have both said that Biden's "Putin must go" comment was unhelpful, and even Biden himself has now denied that he was calling for regime change. Whether or not you agree with the sentiment, it seems clear that it was not a wise piece of diplomacy.

Malcolm wrote:

It's wasn't diplomacy, it was honest sentiment, one I agree with. Let's not pretend Biden is wrong.

You have to admire Biden's version of "Russian warship, go f**k yourself."

Author: Malcolm

Date: Monday, March 28th, 2022 at 4:09 AM

Title: Re: "special transmission"?

Content:

clyde said:

Sorry, but I don't understand your point. How is a discussion of dhyana related to this topic?

Malcolm wrote:

It isn't, other than the fact that Chan means dhyāna.

Author: Malcolm

Date: Monday, March 28th, 2022 at 3:37 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

Perhaps this makes it a bit clearer <https://fredericklenzfoundation.org/events/2022-the-future-of-american-buddhism/> series.

Malcolm wrote:

I am surprised that Ann Gleig is participating. Sad that Alejandro is, someone ought to tell him.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:59 AM

Title: Re: "special transmission"?

Content:

Aemilius said:

The higher dhyanas (than the first one) are non-conceptual, they are devoid of all concepts or devoid of gross concepts. They are not called higher without a reason. Also, dhyanaloka (realm of one-pointed concentration) is higher than kamaloka (realm of sense desire).

Malcolm wrote:

Incorrect. They are conceptual. That's why they are not liberations. In ordinary people, engaging in them generates traces, latent afflictions, which then have to be purified. They create paths of rebirth. This is very clearly explained in Abhidharma. They are mundane and samsaric.

clyde said:

Without entering into which of you is correct, what do dyanas, higher or lower, conceptual or not conceptual, have to do with this topic, "special transmission", the Buddha holding up a flower, or Mahakasyapa's smile?

Malcolm wrote:

Nope.

The dhyāna to which Chan refers is based on the realization of reality, not supported by mental factors nor supported on a conceptual object.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:34 AM

Title: Re: "special transmission"?

Content:

Aemilius said:

The higher dhyanas (than the first one) are non-conceptual, they are devoid of all concepts or devoid of gross concepts. They are not called higher without a reason. Also, dhyanaloka (realm of one-pointed concentration) is higher than kamaloka (realm of sense desire).

Malcolm wrote:

Incorrect. They are conceptual. That's why they are not liberations. In ordinary people, engaging in them generates traces, latent afflictions, which then have to be purified. They create paths of rebirth. This is very clearly explained in Abhidharma. They are

mundane and samsaric.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:17 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Lingpupa said:

I was going to pm you, but I see that's not available. I started reading the Self-Arisen Vidya this afternoon, and figured it was time to thank you for the astonishing work you've done!!!

Malcolm wrote:

Thanks. I am glad you are enjoying reading it. I enjoyed translating it.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:12 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

<https://futureofamericanbuddhism.com/livestream/>

is an event Streamed Live from the Garrison Institute June 2-5, 2022

Malcolm wrote:

Gross.

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:46 AM

Title: Re: Someone go tell DJKR

Content:

haha said:

However, his book on Candrakirti's writing was quite informative.

Malcolm wrote:

Yes. He knows the Sakyapa scholastic curriculum quite well.

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:21 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Meanwhile, the Russian talking heads are saying:

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:13 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:29 AM

Title: Re: Someone go tell DJKR

Content:

heart said:

In my opinion it seems more like the world he knows is not the world you know rather than that he know very little of the world. Very few Tibetans in his position knows so much about Western and Asian culture. He just see things differently.

Malcolm wrote:

That's the thing. I don't think he betrays much knowledge of western culture at all. Culture is in history. If you don't study Tibetan history, you don't know Tibetan culture.

He knows some western people. But they are mostly devotees. That does not mean he knows the west well at all.

heart said:

He is free to have any opinion he likes, just like you.

Malcolm wrote:

Definitely. One of the benefits of the liberal west he loves to criticize.

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:18 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

There is no scenario where Putin doesn't escalate, unless he's killed first. And then who will take his place? Some Stalin? Russia gets Ruthless fast. This is the same La La land where we thought democracy will blossom if we take out Saddam and Momar.

Malcolm wrote:

Kaddaffi was taken out because of article 5. That was a NATO job. Iraq, everyone understands, was a function of Cheney (who was never a spook, and never acted like one) fabricating intelligence, but it is not that simple.

Crazywisdom said:

Iran revolution was a grassroots deal.

Malcolm wrote:

Under the Shah, Parsees were invited back from India, Bahais, Jews and Christians allowed to freely worship, etc., and the power of Muslim clerics was curtailed. Women did not wear the hijab, they wore dresses, one could buy wine, etc., and after the overthrow of Mossadegh with the help of the CIA and British intelligence, Iran continued to westernize. One of my friends was the late Prince Ali Reza. Most people really do not know the story of the revolution. I still have friends close to the Shah who left for France after the revolution. Despite the Shah's use of secret police to suppress the opposition, the Shah was progressive and pro-Western. The problem with the Shah was the problem all monarchies face. He had no good plan of succession, his kids were too young, and Iran was no longer a constitutional monarchy. The Iranian revolution set back the development of Iran by decades. Iran was the closest US ally in the region before the revolution.

The Iraq war against Iran was eventually backed by the US, but not enthusiastically. The decision was taken by the G7 to support other friendly Arab states, the main concern being that the war might spread throughout the middle east. Both Iraq and Iran were supporting terrorist groups, and Iraq used chemical weapons against Iran and the Kurds (an Iranian speaking people) many times. Shortly after the Iraq/Iran war was over, Iraq invaded Kuwait for "cheating," it was a bedouin raid with tanks, jeeps, and APCs. Naturally, we punished Iraq. The UN levied very harsh sanctions against Iraq (which for some bizarre reason everyone blames Albright for, well because they are idiots who don't know history), and Wolfowitz and crew, managed to convince Bush II that Hussein was linked to Al-Qaeda. The rest you know.

Crazywisdom said:

We don't have good data about Russia. We don't know pro democracy stands a chance there. Now you're saying he has support from Christian fascists and the Duma wants invasion of Poland. So he's not alone and surely there is an ambitious dude ready to keep the fight going if Putin dies. We are one month into a war that will last years. Seems inevitable now that Putin takes on NATO.

Malcolm wrote:

Russia is a weak country. They will grow weaker. Everyone who can is leaving. You want to understand what is going on? Read this guy.

etc.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 11:36 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

You are welcome to criticise his politics as much as you want. I just wanted you to know that there are actual disciples of him here.

Malcolm wrote:

I am aware. But then, they know who he is. Right?

heart said:

I never heard him say anything about ChNNR so I can't comment on that.

Malcolm wrote:

I have been told he has by people who heard him first hand do so.

heart said:

Last event I was at we actually sang the SoV with his tune during tsog.

Malcolm wrote:

That's interesting. Well CHNN also pointed out that a lot of Lamas also discovered what he had known for decades, that the Ngondro approach isn't really working for many, many westerners.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 11:08 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

I can tell you this: DJKR is an awesome Vajrayana teacher. One of the very very best in my opinion.

Malcolm wrote:

Sure, but we're just talking about his politics.

heart said:

Maybe you where but there was a lot of other rather unnecessary comments.

Malcolm wrote:

DJKR is polarizing. Many people think his approach to Sogyal's scandal was insincere, and his unconditional admiration for Trungpa really gross. They don't like his support for Aung San Su Kyi, and his take on the present war.

Many people don't agree with his take on guru devotion, etc.

You have to recognize, Magnus, that he has set himself up for criticism by being so vocal in his opinions. There are many Tibetans who really don't like him either, because he has criticized the Dalai Lama by criticizing the Dalai Lama's emphasis on Nalanda masters. So, pick a controversial guru, you get controversy. A lot of Tibetans (like Dzongsar) don't like ChNN, even now. He was also controversial in his day, especially when he was writing in the 1970's. Much of that is because the book that was recently published, *Necklace of Jewels* where he first began to synthesize his deconstruction of the imperial era myths about the nonexistence of Tibetan culture before the introduction of Buddhism, etc.

Pick a controversial guru, you are going to hear a lot of people voice criticisms of that guru. It's natural. But it is not fatal. And it does not negate that person's positive contributions. For example, the 84000 project, as I mentioned before this, is a very good use of DJKR's title and money.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:53 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

I can tell you this: DJKR is an awesome Vajrayana teacher. One of the very very best in my opinion.

Malcolm wrote:

Sure, but we're just talking about his politics (mainly).

It is quite understandable that many Tibetans have different politics than Westerners.

I just wish that DJKR would actually study modern history, and not just watch random videos on the internet.

For example it is fine that he likes Mearsheimer. But he should also read Inkenberry, etc., in other words, he ought round out his opinions by reading the best scholarship, not just one position.

The funny thing to me is that he advocates for a so-called "realist" position (which is fundamentally amoral). But he seemingly has no understanding at all of the benefits he has received from liberal internationalism. The British Empire produced modern Indian democracy and Bhutanese democracy, where English is the defacto language of government and bureaucracy. When Tibet fell, where did the Tibetan Buddhist establishment move? India. He was born in Bhutan, a protectorate of Britain, originally. The Dalai Lama is strong advocate of liberal democracy. DKJR should listen.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:46 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

in case you haven't noticed we are doing something, Russia is being isolated from the rest of the world. He, and his country are losing every single benefit wrought from globalism.

Malcolm wrote:

Yes, and rightly so.

Jesse said:

They have no real end game for Ukraine, any military victory will be hollow, they have fundamentally been defeated, wasted an enormous amount of money, resources, lives, and time gaining exactly nothing. This itself will destabilize Russia over time.

Malcolm wrote:

That's what happens when you try to overthrow a country that is seeking to integrate itself in the Western Bloc, and happens to be located next to NATO.

Jesse said:

This strategy has worked well, but it won't prevent Ukraine from being destroyed.. This is still a superior end than global nuclear Armageddon. The fact is they are walking a fine line even now, providing weapons, materials, intelligence, and other support to Ukraine. They are fundamentally walking the finest line possible to defeat Russia without

escalating into direct conflict with them.

Malcolm wrote:

American and Russian pilots faced off in Korea and Vietnam. The fear of escalation to a nuclear war is overstated. You need to examine how Kennedy faced down Krushchev during the Cuban Missile crisis.

Jesse said:

I think fears that Russia will further invade Europe are mostly unfounded...

Malcolm wrote:

That's what they said about Hitler.

It is not unfounded that Putin might compound his errors. People in the Moscow Duma are already calling for an Invasion of Poland.

Jesse said:

to call NATOS response anything less than brilliant would be an understatement. Ukraine will be largely sacrificed to defeat Russia without getting into a nuclear war that would destroy us all. Ukraine included.

Malcolm wrote:

NATO has responded with insufficient support for Ukraine thus far.

Jesse said:

Really all that remains is for them to continue their present strategy while avoiding the pitfalls, and if they pull it off.. it will probably be the single best display of wartime strategy ever pulled off.

Malcolm wrote:

Originally, NATO thought Russia was stronger and more competent. We see more clearly now that Russia's corruption and autocracy has weakened Russia considerably over the past 20 years. I would argue that NATO's response was too ginger. However, we now see that Russia is weak and disorganized. They are entirely dependent on the West for their technology and have been since the 1920's.

Jesse said:

They are beating one of the largest militaries on earth without firing a single shot(themselves), but rather purely through strategy, non-violent warfare (economic war, sanctions, information war, psychological war).

Malcolm wrote:

The Russian Military is weak for a number of reason, not least of which they are potentially the main threat to Putin's power. You need to read all Kamal Galeev's threads on twitter.

Jesse said:

High functioning sociopaths ARE rational. Using nukes isn't inherently an irrational thing to do, it depends on the circumstances. Deciding to kill everyone using nukes in the event your only remaining option is death isn't irrational, it's mind mindbogglingly aggressive, free from any moral, empathetic, or sympathetic concern; but still not irrational.

Malcolm wrote:

Putin isn't a sociopath. He is a cop, a policeman, and behaves like a policeman. He is not military guy. Huge numbers of the "soldiers" sent to Ukraine were police, armed with riot gear. He thought he was going in to make arrests after the Ukrainians put down their arms and let his army in.

He is also not a Bond villain. He is motivated by a Christian fascist ideology (Ivan Ilyin) supported by a fascist movement in Russia. It's unlikely he will use tactical nukes. There are layers of command between him and Russia's strategic nukes. Remember Mark Milley's comments to Pelosi about Trump's access to nukes? It is the same in Russia.

So far, the Russian command structure has been compromised electronically. Their vaunted secure communications system uses 3g. They blew up all the 3g towers in Eastern Ukraine. This is why they switched to using iPhones, enabling everyone to listen in on their communications. If they plan on using tactical nukes, we will know about it right away, before they use them. They will use chemical weapons before they use nukes. They've already used phosphorus. In short, we know what the Russians are planning, and when they are going to move.

You are correct that we have the upper hand. But we need to end this now, for Ukraine, and drive the Russians back into the Russia, and continue to crush them so Russian Federation falls apart. In my opinion, Russia has lost the right to be a federation.

The 300 year era of Russian colonialism is now over, permanently.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:54 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

So by that logic, if you're thinking of reading that particular translation of the Nang Jang, you would explain Chatral R's foreword and ask your lama if it's ok?

stoneinfocus said:

Why would I if I have transmission and permission to read Nang Jang already from my

lama?

I don't understand your point about KDL. KDL chooses to teach a text to his students. His students can utilize his teachings. End of story. What is there to discuss about this?

PeterC said:

Malcolm's point is that KDL himself didn't have the lung. He was going back to the original argument about the content of the 17 tantras containing everything subsequent in the development of mennagde and therefore being sufficient as a basis for studying anything else in the tradition. My point was that sure, if KDL decided to do that then nobody is going to disagree with him because he's KDL, but should you trust yourself to do the same. Like my earlier hypothetical it's an appeal to intuition.

Malcolm wrote:

For example, ChNN pointed out he did not have the lung for the commentary on the Sound Tantra, but he pointed out that he did have the lung for the Sound Tantra, and therefor he didn't need the lung for the commentary. So, we don't either, as long as we have the lung for the Sound Tantra itself.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:51 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

Of course I'd trust KDL's opinion on a Thogal text given his experience. But should I trust my opinion about the same Thogal text when I don't have his experience?

stoneinfofocus said:

No, which is why you listen to qualified teachers. If KDL is your lama, then as his student, you can utilize the text if he says you can. If he's not your teacher, then you don't. This is very easy.

PeterC said:

So by that logic, if you're thinking of reading that particular translation of the Nang Jang, you would explain Chatral R's foreword and ask your lama if it's ok?

Malcolm wrote:

This is a funny question. Chatral Rinpoche didn't know English, not one word. There is no way he can endorse one English translation against another.

Two of these translations are restricted: the Padma Publishing one and the new Shambhala one. Wallace's is not, but Wallace also received the transmission for these things from Gyatrul R.

It's all really moot, actually. Of course my personal practice is to get the lung for things I want to read, but I am not anyone's boss. All I can say is that having at least the poti wang makes a connection with the texts. I can encourage people to get lungs, but it's really up to them.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:44 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

I made the cost of choosing the alternative zero in the hypothetical - so clearly you value the possibility of acting against the wishes of a well-respected and important lama at zero. That is a curious choice.

Malcolm wrote:

Counter example. Kunzang Dechen Lingpa taught Khenpo Ngakchung's Thogal Zintri despite not having received the lung. Why? His explanation was it was just thogal, little different than what was in Yeshe Lama.

We forget that Dzogchen is an intimate instruction that does not come from a text. We also forget that these texts are extremely repetitive. If you've read the four Dzogchen treasuries of Longchenpa, you've pretty much read everything one needs to practice, providing one is under the guidance of a qualified teacher.

PeterC said:

Of course I'd trust KDL's opinion on a Thogal text given his experience. But should I trust my opinion about the same Thogal text when I don't have his experience?

Malcolm wrote:

The point I am making is that Chatral Rinpoche had put a restriction on this text . One cannot download it, etc. I certainly agree that people should not read Dzogchen texts without guidance, but after a certain point we have to be realistic and understand that Tibetans read all kinds of things for which they do not have the lung and that if they are sufficiently interested in something, they go get the lung. Of course, this only applies to educated Tibetans. Prior to 1959, only 15% of the Tibetan population was actually literate.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:22 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

So in my hypothetical above, you would feel perfectly happy reading HHDL's heart sutra book, and not think it a better idea to pick up one of the hundreds of others that doesn't have a forward expressing the explicit wishes of the lama publishing it that you do not read it?

The problem with my hypothetical is that not all translations are equal. But let's leave that to one side for now.

stoneinfoocus said:

Yes. Unless there is some text or commentary in there or addition that is not available elsewhere. The Heart Sutra is the Heart Sutra. Another text like a commentary is a different story.

PeterC said:

I made the cost of choosing the alternative zero in the hypothetical - so clearly you value the possibility of acting against the wishes of a well-respected and important lama at zero. That is a curious choice.

Malcolm wrote:

Counter example. Kunzang Dechen Lingpa taught Khenpo Ngakchung's Thogal Zintri despite not having received the lung. Why? His explanation was it was just thogal, little different than what was in Yeshe Lama.

We forget that Dzogchen is an intimate instruction that does not come from a text. We also forget that these texts are extremely repetitive. If you've read the four Dzogchen treasuries of Longchenpa, you've pretty much read everything one needs to practice, providing one is under the guidance of a qualified teacher. There isn't one single thing in Dudjom Lingpa oeuvre that is more profound than what is contained in Longchenpa's works.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:10 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

This is a better argument. But it runs into the same problem as my first hypothetical above. There is a translation out there that doesn't even raise the issue of Chatral R's wishes. Now I'm not going to comment on the relative quality of the two translation, but I know people have opinions on that.

stoneinfoocus said:

The text is the text. If your lama says you can read it, you can read it. I get that you're

trying to respect every lama's wishes, but what your lama says first is what matters most. If you come across a situation like you describe and you want to ask them, that's fine, but there is no fault in reading a text you have permission for, regardless of some lama putting a restriction on it.

You can either follow the spirit of how transmission and permission works, or you can cling to rules. Personally, I'll not question when my lamas say I can read something. It's not a fault to read something they said I could read.

PeterC said:

So in my hypothetical above, you would feel perfectly happy reading HHDL's heart sutra book, and not think it a better idea to pick up one of the hundreds of others that doesn't have a forward expressing the explicit wishes of the lama publishing it that you do not read it?

The problem with my hypothetical is that not all translations are equal. But let's leave that to one side for now.

Malcolm wrote:

The fact is that Tibetans don't respect these prohibitions and never have. Marpa for example. The only way to keep a text unread is to keep it in a manuscript.

The system of lungs exists solely due to scarcity of paper and the low level of literacy in Tibet.

The value of reading transmissions is in continuing a lineage of a text. That is a valid point. However, the absence of a lung for a text does not mean it does not get read. I can provide many examples of texts that have no lung and continue to be read widely, for example Nubchen's Lamp.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:06 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

People don't understand the speed at which nuclear war is actually fought.

Malcolm wrote:

Yes we do. Quite a few of us grew up during the first Cold War.

Jesse said:

Many do not -- thus the public calls for assassinating Putin, Establishing anti fly zones, sending fleets of aircraft to Ukraine.

Chest thumpers without the slightest understanding of the reality of nuclear war, and just how quickly it can happen.

Malcolm wrote:

So we cave? Let Putin have his way with Europe?

Jesse said:

Nearly anyone when put in this situation would be likely to use the nuclear option; Putin is likely a high functioning sociopath, and potentially a high functioning psychopath. The exact type of personality which would resort to killing everyone in the event he loses everything.

Malcolm wrote:

Generally speaking, no one believes Putin is that irrational. He is not a Bond villain. So it is better to treat him as a rational actor. He won't use strategic nukes, even if NATO or the UN sends troops into Ukraine.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 7:11 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

People don't understand the speed at which nuclear war is actually fought.

Malcolm wrote:

Yes we do. Quite a few of us grew up during the first Cold War.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 7:07 PM

Title: Re: Someone go tell DJKR

Content:

Brunelleschi said:

Respectfully disagree about Buddhism being passed to the West. English is and will probably be one of the bigger languages used, but that is about it. Look at the statistics:

A miniscule proportion of the world's buddhists live in the West as we see here. Only ~1% of Americans are Buddhists (Wikipedia). Probably even less in Europe.

Stat_1.jpg

Not a single western country in the top 10.

Stat_2.jpg

Via: <https://www.pewforum.org/2015/04/02/buddhists/>

Malcolm wrote:

99 percent of that 98 percent are nonpractitioners, cultural Buddhists. My remark still stands.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:42 AM

Title: Re: Ukraine Crisis

Content:

PeterC said:

A popular revolt against him is a fantasy. The only plausible scenario in which he goes is that a few senior, respected military figures kill him.

Malcolm wrote:

That won't happen. It won't be the military. Russia's military is weak, low man on the totem. It would have to be the secret police, the state security apparatus, they are the elite in Russia these days, at least, according to Kamal Galeev,

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:12 AM

Title: Re: Ukraine Crisis

Content:

Sādhaka said:

Because Biden is the voice of sanity (?)

Malcolm wrote:

Because he is right.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:06 AM

Title: Re: Stream of Lapis And ChNN namchö medicine Buddha ...same?

Content:

dechenpa said:

There are about 40 deities in the Namcho cycle,

Malcolm wrote:

There are 37 different dakini practices in Namcho alone.

You might want to recount.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:39 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:35 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:29 AM
Title: Re: Buddhahood In This Life
Content:
Crazywisdom said:
What's a "department store"?

Malcolm wrote:
Woolworth's, etc.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:14 AM
Title: Re: Ukraine Crisis
Content:

Johnny Dangerous said:
You don't think it's stupid to make a paranoid dictator with access to the worlds largest cache of nuclear weapons, one who is basically obsessed with the notion that he is in a cultural battle with The West more paranoid with your statements? It's dumb as shit to do that, true or not.

Malcolm wrote:
Sorry, but someone has to stand up to,Putin. If not now, when? After he has attacked a NATO country like Estonia? When does the appeasement end?

I am glad Biden said out loud what every sane person in the West thinks.

I think it is bullshit that we have not declared a no fly zone.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 6:14 AM
Title: Re: Ukraine Crisis
Content:

Jesse said:

In a few short hours on live television, and in front of the UN he managed to call Putin: A war criminal, a Butcher, and then say that he needs to be removed from power.

Malcolm wrote:

All three things are true. Putin is a war criminal, a butcher, and needs to be removed from power.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 5:31 AM
Title: Re: The Future of American Buddhism
Content:

clyde said:

It seems the Naropa University has a relationship with the Lenz Foundation.

Malcolm wrote:

Yes, sadly they do. But it is not surprising at all. I explained the connection above.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 4:51 AM
Title: Re: The Future of American Buddhism
Content:

clyde said:

I vaguely remember about Frederick "Zen Master Rama" Lenz and I have no idea what the Lenz Foundation does.

Malcolm wrote:

"We Are Building American Buddhism"

It mostly exists to promote this bullshit:

<https://www.ramameditationsociety.org>

For example, there are two insipid pieces of dreadful, derivative new age dross. Here is one:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 4:05 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

The Lamp of Dharma is not going out in the East and the best lamas live there...

Malcolm wrote:

It is and not for long.

You have no idea how degenerate things are in Tibet. All the "best lamas" are passing away. I have a Chinese friend in Tibet, fluent in Tibetan, who can go everywhere, and has spent the past several years living in Golok, Kham, Lhasa, etc., with access to all the best lamas in Tibet—Jonang, Nyingma, Kagyu, and Sakya—collecting as many transmissions as he can before it all goes to pot.

I get reports from him fairly regularly. It is worse in India and the rest of Asia.

English is now the international language of Buddhism. Everyone recognizes this, including DJKR.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:51 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

Malcolm

...

After Lenz's suicide/accidental death (it's not clear which), perhaps taking 150 tabs of Valium might be a clue? the woman he was with only took 50 Valiums.

Malcolm wrote:

A detail that escaped my less-than-engaged attention in the whole thing.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:18 AM

Title: Re: Money for Yumka Tsok?

Content:

treehuggingoctopus said:

Apparently very much a traditional Tibetan thing. One of my teachers (a Tibetan) has told me that Tibetan families will keep detailed notes about who donated how much (or what) to whom and when and in which circumstances, so that gift-giving is actually a very demanding game if it is to be played correctly -- you need to take into account whether the recipient, or someone in their family, has the capacity/opportunity to

reciprocate in the future. The aforementioned book-keeping endeavour spans generations. (The teacher sharing the story seemed to find the practice silly, hilarious but not really reprehensible.)

Malcolm wrote:

Thai Buddhists also keep ledgers where they note how much they gave, to whom, etc.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:03 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

It very well could be but consider the fact that Pure Land is the most widely practiced form of Buddhism in the world right now.

Malcolm wrote:

That's now, not the future.

Crazywisdom said:

GP also said it will be like a flash in the pan and as suddenly as it becomes the thing it will perish.

Malcolm wrote:

That is not how it is described in the commentary of the Sound Tantra. In the Sound Tantra and its commentary, Dzogchen is the final remaining Dharma after all the others, including Mantrayāna, has vanished.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:00 AM

Title: Re: Someone go tell DJKR

Content:

Johnny Dangerous said:

I find his comments disappointing, but not terribly surprising. It seems like much of his social commentary the past years has narrowed from occasionally insightful to romantic and reactionary.

Crazywisdom said:

Did he ever come out as gay? I feel like he's struggling with it.

Malcolm wrote:

He has a partner, a woman who grew up in the Shambhala community, as I understand

things.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:52 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

The future of American Buddhism is Shin Buddhism according to DT Suzuki.

Malcolm wrote:

The future of Buddhism period is Dzogchen, according to Garab Dorje. YMMV.

Shinjin said:

It very well could be but consider the fact that Pure Land is the most widely practiced form of Buddhism in the world right now.

Malcolm wrote:

That's now, not the future.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:47 AM

Title: Re: Someone go tell DJKR

Content:

Shinjin said:

Regardless I think he is a great teacher. People pay too much attention to politics especially Americans. Dharma is more important.

Malcolm wrote:

Sorry, but Europeans definitely have us beat in the "Paying too much attention to politics department."

Politics are important to Dharma, that is why there are so many sūtras and rituals devoted to protecting nations, etc., so that the Dharma can flourish.

The Lamp of Dharma has clearly passed to the West, whether people realize it or not. Liberal democracy is responsible for that. The age of kings is done.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:43 AM

Title: Re: Someone go tell DJKR

Content:

Shinjin said:

Ethics are for suckers? We are definitely in Mappo.

Malcolm wrote:

He is referring to people who expect Vajrayāna gurus to conform to conventional Buddhist ethics. Such people, he writes, should stick with common Mahāyāna, because somehow, there is some magical substance in Vajrayāna samayas that make you fall into hell if you disapprove of your guru's conduct or resist their abuse, should they in fact be abusive in a real sense.

Somehow, in some people's minds, the ritual of empowerment creates a magical chain that turns one into a Buddhist serf if one should take empowerment. This idea is perfectly understandable in the context of Tibetan culture, as the Tibetans tend to view the relationship between teacher and student as something resembling a lord and a vassal. Of course in the real world, it does not necessarily play out like this at all. But generally people like to use the fantasy novel about Milarepa written in the 15th century, or the accounts of Naropa's trials under Tilopa as proof that we should allow our gurus to torture us for our own good, excusing the pathological behavior of Trungpa and others on such grounds.

In his writings DJKR devotes thousands of words to criticizing people who are offended when they are treated badly by some Vajrayāna teacher and wish to leave, basically asserting that feeling harmed by some person they participated in a ritual with means they will never achieve liberation, not even considering for one second that the real situation is that student and that teacher do not have the right karmic connection at all and it is better for them to separate. The real problem here is a catechistic and realist interpretation of samaya and a failure to appreciate that teachers can and do break samaya with their students. This point is never actually addressed in any comprehensive way by DJKR in any of his writings. In his writings, the onus is always placed on the student to behave, never the teacher.

As far as DJKR's politics go, well, he likes to stir things up and create controversy. But over the years a very distinct pattern of conservatism has emerged—there is nothing good at all about the West, and basically, I am quite sure that in his mind we should go back to the some time where there was an enlightened dharmarāja to run the world (which is a fantasy). I find in his writings a great deal of nostalgia. He seems to be akin to what Ann Applebaum, a conservative columnist for the Washington Post, describes as a nostalgic conservative:

Radically different from the reflective nostalgics are what Boym calls the restorative nostalgics, not all of whom recognize themselves as nostalgics at all. Restorative nostalgics don't just look at old photographs and piece together family stories. They are mythmakers and architects, builders of monuments and founders of nationalist political projects. They do not merely want to contemplate or learn from the past. They want, as Boym puts it, to "rebuild the lost home and patch up the memory gaps." Many of them don't recognize their own fictions about the past for what they are: "They

believe their project is about truth.” They are not interested in a nuanced past, in a world in which great leaders were flawed men, in which famous military victories had lethal side effects. They don’t acknowledge that the past might have had its drawbacks. They want the cartoon version of history, and more importantly, they want to live in it, right now. They don’t want to act out roles from the past because it amuses them: they want to behave as they think their ancestors did, without irony.

It is not by accident that restorative nostalgia often goes hand in hand with conspiracy theories and the medium-sized lies. These needn’t be as harsh or crazy as the Smolensk conspiracy theory or the Soros conspiracy theory; they can gently invoke scapegoats rather than a full-fledged alternative reality. At a minimum, they can offer an explanation: The nation is no longer great because someone has attacked us, undermined us, sapped our strength. Someone—the immigrants, the foreigners, the elites, or indeed the EU—has perverted the course of history and reduced the nation to a shadow of its former self. The essential identity that we once had has been taken away and replaced with something cheap and artificial. Eventually, those who seek power on the back of restorative nostalgia will begin to cultivate these conspiracy theories, or alternative histories, or alternative fibs, whether or not they have any basis in fact.

Applebaum, Anne. *Twilight of Democracy* (p. 74-75). Knopf Doubleday Publishing Group. Kindle Edition.

In DJKR's case, it seems he feels that it westerners and democracy itself are attacking, undermining, and sapping the strength of the Dharma. Take this post on Facebook:

In short, he really dislikes the West and liberal democracy. Not sure what he wants to replace it with...

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:36 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

The future of American Buddhism is Shin Buddhism according to DT Suzuki.

Malcolm wrote:

The future of Buddhism period is Dzogchen, according to Garab Dorje. YMMV.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:24 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

I tend to agree with him that Westerns filter dharma through biases that seem more important to them than dharma.

Malcolm wrote:

Tibetans and Bhutanese do the same thing. It is no different.

Obedience to autocratic authority in the name of imaginary friends ("wisdom beings") whom one claims to speak for is not actually part of the dharma. But it is what passes for guru devotion in DJKR's writings.

Most people don't realize this, but "rājas" in Buddha's tribe were elected. It was not a hereditary position. The Buddha instituted a form of representative democracy based on seniority in the monastic sangha, which still exists today. For example, the head of the Geluk school is elected, not appointed.

Anyway, DJKR does enough good things for the Dharma that his unfortunate naivety in politics and lack of understanding of modern history is forgivable. I'd definitely never vote for him though. I'd never take teachings from him either (which I am sure he prefers). But that's just me. It's better he remains a vajra brother.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:18 AM

Title: Re: Buddhahood In This Life

Content:

Archie2009 said:

Though Chatral Rinpoche being a transmission holder for Sera Khandro would have resulted in one translation being sold at only 2 stores worldwide, while the Wallace translation can be ordered at your local department store.

Malcolm wrote:

Another rather absurd situation, like the one you describe, is Mipham's short commentary on Guhyagarbha. The LOB translation is restricted, the Dharmacakra translation is not.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:13 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

American Buddhism. That's funny. Will there be a representative from Peru? American Buddhism is bigger than US of A.

Malcolm wrote:

The USA is the only country with the word "America" in its name. Hence, "American Buddhism" refers only to Buddhism in the US.

Small point, but worth considering for context.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:04 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:49 PM

Title: Re: Buddhahood In This Life

Content:

PRESTONCHRISTIAN23 said:

but does the 17 tantras allow me to be connected to where I can read that?

Malcolm wrote:

If you have received Dzogchen transmission and some teachings already, then I think it is ok. If you have not, then maybe it is better to find a teacher first.

Archie2009 said:

Let's say you have received Dzogchen transmission and some teachings and perhaps some more. In the information session you mentioned that everything in the Tshig don mdzod, but also basically everything in Lonchenpa's writings is based on the man ngag sde 17 tantras. Wouldn't that then basically also hold for every Heart Essence Dzogchen text composed after him? So you could read almost anything with the intention of getting the lung afterwards as soon as the opportunity presents itself? Let's say Wonderous Dance of Illusion on which the publisher of the English translation has tagged a restriction for possession of the lung. I think this particular restriction came at the request of Chatral Rinpoche, but I personally think it is silly since there is (probably) no such restriction attached to the Tibetan original.

Malcolm wrote:

That's something you must decide for yourself. And yes, you can download that autobio from BDRC with no problem. Other texts of his are restricted, meaning you cannot download them.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:40 PM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

But one could easily criticize you for your myopathy and attachment to views.

Malcolm wrote:

It is easy to criticize anyone, even the Buddha.

Crazywisdom said:

Deadbeat dad.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:28 PM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

But one could easily criticize you for your myopathy and attachment to views.

Malcolm wrote:

It is easy to criticize anyone, even the Buddha. I think you meant myopia.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:55 PM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

I've got a similar feeling about Uma Thurman, whom I have met and wasn't totally blown away by her Bodhisattva qualities either.

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person so expecting her to have the qualities of a bodhisattva may be a bit unrealistic.

Or am I missing something and she's been recognized as the incarnation of a Lama?

Either way maybe you just got her on a bad day.

KristenM said:

Just for the record, I met her multiple times and she was supposed to be a mentor to me, but she wasn't even famous then. Anyhow, I shouldn't have said anything. I'm sure she is just fine.

Malcolm wrote:

She was awesome in Kill Bill.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:47 PM

Title: Re: The Future of American Buddhism

Content:

KristenM said:

But this event does look like some corporate pc schlock.

Malcolm wrote:

And the grift goes on...

Set to tune of “And The Beat Goes On” by the Whispers:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:55 PM

Title: Re: Proclamations of Attainment

Content:

Malcolm wrote:

The tale of the bodhisattva bhikshu who takes on a suicidal lover is recounted in the Muni’s intent by Sapan.

But the main point overall is that motivation trumps the deed every time. For example, lying to hunters about the location of game they are pursuing, etc.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:46 PM

Title: Re: Someone go tell DJKR

Content:

Bhumi108w said:

I sense some folks are not fans of DJKR here.

climb-up said:

I really like his book “what makes you not Buddhist,” and the part of “not for happiness” that I read.

I am not a fan of this nonsense!

Malcolm wrote:

The nonsense is DJKR’s continued insinuation that Putin’s invasion of the Ukraine is somehow the fault of the US, his frequent attacks on liberal democracy, and his general cheerleading of autocrats.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:34 PM

Title: Re: The Future of American Buddhism

Content:

narhwal90 said:

Big events like this are how the big dharma machines operate; you have to get the butts onto cushions on a larger scale.

Malcolm wrote:

Corporate Buddhism is horrible. All the big scandals come from such entities.

Is it a surprise that the Lenz Foundation is sponsoring this? No. Fredrick Lenz was a huge fraud. The Lenz Foundation has about as much to do with Buddhism as Exxon has to do with combatting climate change.

Lenz's grift was "American Buddhism." His scheme was to get naive people to come to concerts by his Kitaro influenced new age band, Zazen, and call that meditation. He wrote stupid, orientalist adventure novels that make T. Lobsang Rampa look credible by comparison, such memorable titles as Surfing in the Himalayas, featuring, I kid you not, a fellow named Master Fwap, etc. The more intelligent people he sent to school to learn computer science, set them up with Wall Street jobs, and tithed them 10%. In this way he became wealthy very quickly through his software company filled with devotees. But it all had nothing to do with Buddhadharma.

After Lenz's suicide/accidental death (it's not clear which), one of his main students married one of Namkhai Drime Rinpoche's daughters. Her sister married Mukpo and became queen of Shambhala. You can guess the rest.

The advisory board for the Lenz Foundation is telling:

Liz Lewinson, Chairperson

B. A. Smith, Co-Chairperson

Dr. Koshin Paley Ellison, MFA, LMSW, DMin, co-founder, the New York Zen Center for Contemplative Care

Lisa Marshall, CEO, Rama Meditation Society

Acharya Fleet Maull, Prison Dharma Network

Jeffrey Richardson, Sr. Consulting Information Technology Architect, IBM

James Shaheen, Editor and Publisher – Tricycle: The Buddhist Review

Judith Simmer-Brown, Ph.D., Professor of Contemplative and Religious Studies, Naropa University

I wouldn't participate in one of their conferences if you paid me. This isn't about getting butts onto cushions, it's about legitimizing one of the biggest grifters in the short history of Buddhism in the West.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:08 PM

Title: Re: The Future of American Buddhism

Content:

narhwal90 said:

I like the outreach angle, maybe get a bunch of visitors and so on. Even if SFZC was my home center I wouldn't attend as a participant, but I'd make assisting the production a form of work practice.

Big events like this are how the big dharma machines operate; you have to get the butts onto cushions on a larger scale. Happily there are smaller dharma operations also, for those so disposed.

HePo said:

I do not know how much SFZC is involved - only one on the panel is associated with SFZC.

It seems to be part of a series organised by

<https://fredericklenzfoundation.org/events/2022-the-future-of-american-buddhism/%5B/url>

Lenz Foundation - Frederick Lenz aka Zen Master Rama

Malcolm wrote:

Part of the reason Shambhala is going off the rails is the influence of the Lenz foundation.

I recall seeing this guy hanging up his own fliers in Harvard square back in the 80's.

He drowned off the end of his dock in Long Island, found wearing a dog collar.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:02 PM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

What makes you think DJKR is anything other than an ordinary person?

Tilopa said:

Nothing at all, never met him.

Maybe I'm naive but I do expect incarnate lamas, dharma teachers and gurus to behave a little better than ordinary people who may not necessarily be familiar with mahayana philosophy, practice and ethics. I'm well aware some don't but therein lies the difference between trustworthy teachers and charlatans best avoided.

Malcolm wrote:

DJKR has made it very clear in many of his writings that ethics are for suckers, and that if you expect gurus to be ethical, you should not practice Vajrayana.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:37 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:33 AM

Title: Re: Money for Yumka Tsok?

Content:

pemachophel said:

I don't know about other Asian societies, but Chinese culture is very into consensus building, often by peer-pressure. Also very into ranking. I have seen several Tibetan Lamas with large Chinese sanghas, whether in Asia or the West, adopt this technique after seeing its impressive financial results, and, yes, it is very uncomfortable for Westerners.

Malcolm wrote:

They didn't adopt it from the Chinese.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:28 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

I think a discussion between committed practitioners about "tradition and innovation" could be interesting. Ten years ago I saw Jack Kornfield on a panel noting that "Every generation has both 'conservers' and 'adapters'" and that the first argument between them began immediately at the Buddha's passing.

Really, whether this conference will be of any value is mostly dependent on the speakers, not the topic labels.

Malcolm wrote:

People will meet, talk, eat food (the sensible people will also get a drink together), have a nice feeling, go home

KristenM said:

Isn't it a Webinar?

Malcolm wrote:
Even more hollow and self-important, then.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 11:03 AM
Title: Re: The Future of American Buddhism
Content:
clyde said:

I think a discussion between committed practitioners about “tradition and innovation” could be interesting. Ten years ago I saw Jack Kornfield on a panel noting that “Every generation has both ‘conservers’ and ‘adapters’” and that the first argument between them began immediately at the Buddha’s passing.

Really, whether this conference will be of any value is mostly dependent on the speakers, not the topic labels.

Malcolm wrote:
People will meet, talk, eat food (the sensible people will also get a drink together), have a nice feeling, go home, and nothing will have happened of any significance other than a Tricycle article about how important it all was.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 10:35 AM
Title: Re: Does reincarnation really exists or is it just in the mind?
Content:

Johnny Dangerous said:
The thing is that even with modern physics (if we go that route) it’s hard to argue for the “real existence” (i.e. “outside”) of anything beyond just obstruction via...I don’t know, probability fields or something.

So, all *experience* is of the mind, and we can only ever know of “outside” existence via inference.

Malcolm wrote:
No object, no experience. This can be known through direct perception and not inference. If you argue that all experience is inferential, than awakening is impossible, since it is also reduced to an inference.

Johnny Dangerous said:
Not saying all experience is inferential, that wouldn't make sense at all. I'm saying things that are labelled "outside" experience - stuff like atoms etc. (not in the abidharma sense, in the modern sense) are only knowable through inferences made about subjective experiences.

Malcolm wrote:

Inference is a form of valid knowledge.

But we don't need to infer that in absence of light our eyes can't see outer objects, and when there is light they can see outer objects.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 10:27 AM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

I've got a similar feeling about Uma Thurman, whom I have met and wasn't totally blown away by her Bodhisattva qualities either.

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person so expecting her to have the qualities of a bodhisattva may be a bit unrealistic.

Or am I missing something and she's been recognized as the incarnation of a Lama?

Either way maybe you just got her on a bad day.

KristenM said:

For sure. It is an unrealistic expectation to assume a child of a great Buddhist practitioner would have those same qualities.

Malcolm wrote:

Who says Thurman is a "great Buddhist practitioner?" I met him, and while he can be funny, I found him to be rather hysterical and brittle in general.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 10:01 AM

Title: Re: Someone go tell DJKR

Content:

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person

Malcolm wrote:

What makes you DJKR is anything other than an ordinary person?

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:56 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:
Leadership, Power, and Empowerment...

pass.

Malcolm wrote:
Sounds pretty Holiday Day Inn business conference-style, real estate seminar.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 9:47 AM
Title: Re: Someone go tell DJKR
Content:
Bhumi108w said:
I sense some folks are not fans of DJKR here.

Malcolm wrote:
DJKR's politics are not interesting or particularly well-informed. His grasp of modern history is atrocious.

Nevertheless, he has used his reputation to benefit many people with the dharma, despite what ever one perceive his personal limitations to be.

I generally make a point of separating people's politics from their commitment to Dharma.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 6:10 AM
Title: Re: Any empowerment of the potential of vidyā (rig pa'i rtsal dbang) for 2022?
Content:
Toenail said:
So that would be a good thing for OP

Malcolm wrote:
Not really. The rig pa'i rtsal dbang is deeper than the fourth empowerment. Of course attending a Hevajra empowerment is not negative, but it is not related to Dzogchen teachings directly.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 6:01 AM
Title: Re: Ukraine Crisis
Content:
Toenail said:
Putin seems to retreat from Kiew and focus on Donbass region? Maybe they will settle

for the east and call it a victory? They been releasing a statement saying their mission is partly completed.,

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:57 AM

Title: Re: Someone go tell DJKR

Content:

Norwegian said:

What an incredibly dumb take by Dzongsar Khyentse...

Malcolm wrote:

DJKR stays on facebook where he is lauded by sycophants, no matter what he says.

I don't think he could take on the twitter mean girls. For them, he would just be a light snack.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:41 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

I think that that "really" is doing a lot of work in that sentence. I think that it's dragging a lot of unsaid material behind it.

Malcolm wrote:

The point is that motivation is the underlying determining factor for whether a bodhisattva has broken their vows, not the action itself.

There is a vast literature in Tibetan Buddhism on the three vows. I personally agree with Sakya Pandita's point of view, where the higher vow contradicts the lower vow, one follows the higher vow.

For example, he points out that bodhisattva bhikṣus can handle gold and silver, own property, engage in trade, etc. This is prohibited for śrāvaka bhikṣus. Likewise, Vajrayāna bhikṣus can eat meat, drink alcohol, which is prohibited for Mahāyāna bhikṣus.

As I said, anything for the cause.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:37 AM

Title: Re: Proclamations of Attainment

Content:

Malcolm wrote:

The usual example is the bodhisattva bhikṣu who had sex with a young women who threatened to kill herself if he did not make love to her. His prātimokṣa defeat is not considered a defeat in the bodhisattvasamvara.

Losal Samten said:

Would he still be disrobed?

Malcolm wrote:

Externally, I am sure. Internally, he never broke his prātimokṣa. The case of Virupa is a little similar, though the context is different.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:33 AM

Title: Re: Someone go tell DJKR

Content:

Toenail said:

It is not really as simple as just saying one does not endorse certain views etc., if you share it you kinda wear it. I don't really get his edgy internet persona.

Malcolm wrote:

It is pretty simple: he is a reactionary who neither understands nor supports liberal democracy.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:30 AM

Title: Re: Someone go tell DJKR

Content:

Toenail said:

It is not really as simple as just saying one does not endorse certain views etc., if you share it you kinda wear it. I don't really get his edgy internet persona. I met him on the Boudhanath stupa and his presence gave me goosebumps even without the groupies and yuppies around him. But I don't really get his social media activity.

Norwegian said:

I feel like there's a particular context here that is missing. Maybe if you shared what you're referring to, it'd be easier to understand where you're coming from.

Malcolm wrote:

The context is that DJKR thinks the US is bombing the Ukraine.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 4:53 AM

Title: Re: Money for Yumka Tsok?

Content:
pemachophel said:
This is typical of Chinese sanghas.

Padmist said:
It is majority Chinese yes due to area. That could be it.

Malcolm wrote:
The logic of this is that it allows other people to rejoice in the merit of the donor.
Definitely cringy from a western POV, but I have also seen this in large Tibetan teachings as well, such as Lamdre, etc., as well, where the sponsors of tea offerings have their names read off before the tea offering begins.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 4:39 AM
Title: Re: Any empowerment of the potential of vidyā (rig pa'i rtsal dbang) for 2022?
Content:
Toenail said:
And not sure what Tantra class etc it is but you can research and look it up.

Malcolm wrote:
Unsurpassed Yoga Tantra, Nondual Class, according to the Sakyapas.