

Author: Malcolm

Date: Friday, June 25th, 2021 at 9:21 PM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Dorje Shedrub said:

Malcolm, could such creations be considered sentient either now or with future advancements?

Malcolm wrote:

Unlikely. Machines are machines.

Queequeg said:

Four types of birth - womb, egg, moisture, spontaneous

If an entity is aware, why wouldn't it be considered sentient? The manner of its genesis would seem to be a secondary characteristic, with awareness being primary.

Malcolm wrote:

Correct, there is no fifth birth, manufactured.

Define "awareness."

Are Venus Fly Traps aware? Plants in genera? Does reaction to external stimuli constitute awareness?

How does a consciousness seeking rebirth appropriate brain tissue in a vat?

If you are suggesting that a machine could suddenly become conscious, how is this different than the materialist claim that consciousness is merely an epiphenomenon of having a brain?

Author: Malcolm

Date: Friday, June 25th, 2021 at 9:00 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

As others have said earlier in this thread, that is an interpretation which is inconsistent with the other three Noble Truths.

Malcolm wrote:

To understand that there is no happiness in the three realms of existence is perfectly consistent with the other three truths. That is, to understand that all afflicted phenomena are suffering is consistent with the other three truths. Why? Because suffering has a cause, karma, and karma has a cause, affliction, and affliction has a condition, suffering, and round and round it goes.

PadmaVonSamba said:

And within that context, Malcolm can still experience a temporary sense of satisfaction and enjoyment in contributing his knowledge to this forum. It is a very pleasant distraction.

That doesn't negate the basic (first noble) truth of the 'suffering' nature of our existence.

Malcolm wrote:

That's just the dopamine, man.

Author: Malcolm

Date: Friday, June 25th, 2021 at 8:57 PM

Title: Re: The Precious Treasury of the Expanse and Awakened Awareness: The Ornaments of the Definitive Secret

Content:

gelukman said:

I feel this precious teachings over 1000 pages needs own thread. So that those interest can find it easily.

mutsuk said:

The dByings-rig mdzod is indeed a precious teaching (obviously the opus magnum of Shardza Rinpoche) but this translation is so wrong in too numerous places to be a good reference for learning and practicing.

Malcolm wrote:

Perhaps an example would be apropos. Not that I doubt you, but others may.

Author: Malcolm

Date: Friday, June 25th, 2021 at 7:35 PM

Title: Re: Tibetan languages-dialects or different languages?

Content:

White Sakura said:

Is it correct to compare the different Tibetan languages to French, Italian and Spanish? I mean, are the Tibetan languages really so different to each other as the Romance languages are? So a person cannot just get used to another dialect? Must sit and learn it as another language?

If it is different languages then for every prayer text the first question is, what Tibetan that is? Or is there one Tibetan language spread in the western countries?

I never heard that there are different translators of different Tibetan needed in my country. So I thought, Tibetan is one language and all Lamas speak that, no matter which area of Tibet their ancestors come from. Are the monks all trained in one main Tibetan language?

Malcolm wrote:

The scriptural language is the same, but dialect and pronunciation require Tibetan translators between Amdo people and Central Tibetans. These days Tibetans from

different parts of Tibet tend to use Chinese as their common language when interacting with other Tibetans who do not share their dialect.

Author: Malcolm

Date: Friday, June 25th, 2021 at 6:56 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

As others have said earlier in this thread, that is an interpretation which is inconsistent with the other three Noble Truths.

Malcolm wrote:

To understand that there is no happiness in the three realms of existence is perfectly consistent with the other three truths. That is, to understand that all afflicted phenomena are suffering is consistent with the other three truths. Why? Because suffering has a cause, karma, and karma has a cause, affliction, and affliction has a condition, suffering, and round and round it goes.

Author: Malcolm

Date: Friday, June 25th, 2021 at 10:32 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

boda said:

As I pointed out to SilenceMonkey, a "state", as in a state of "actual happiness", is a condition and conditions have opposites.

"Freedom from suffering" describes a particular condition. "Actual happiness" describes a particular condition. The two are not synonymous, and even if they were, they indicate a particular condition or "state".

Malcolm wrote:

freedom from suffering is happiness. For example, when one has splinter and can remove it.

Kim O'Hara said:

Sorry. If life is suffering, one is still suffering after removing the splinter. There is no happiness!

Kim

Malcolm wrote:

I did not say there was no happiness, I said there was no happiness in birth, aging, illness, and death, that is, the afflicted cycle of samsara's three realms.

Author: Malcolm

Date: Friday, June 25th, 2021 at 9:01 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

boda said:

Permanent unconditional happiness, hmm.

In the immortal words of Laurell K. Hamilton, "there is no light without dark", therefore, there could be no happiness without its opposite. Maybe what is aimed for is something else and not happiness.

Giovanni said:

Unconditional state is just that. No light. No dark. Neither permanent nor impermanent because time is of the conditioned.

Original mind.

boda said:

As I pointed out to SilenceMonkey, a "state", as in a state of "actual happiness", is a condition and conditions have opposites.

"Freedom from suffering" describes a particular condition. "Actual happiness" describes a particular condition. The two are not synonymous, and even if they were, they indicate a particular condition or "state".

Malcolm wrote:

freedom from suffering is happiness. For example, when one has splinter and can remove it.

Author: Malcolm

Date: Friday, June 25th, 2021 at 7:17 AM

Title: Re: Kagyu Lineages

Content:

Matt J said:

I find a far greater variation in teachers than lineages. Two teachers in the same lineage can be very different based on my experience with various Nyingma teachers. Some teachers demand a very traditional approach, where you have only one teacher and they are very involved, and you start with traditional ngondro, three roots, etc. etc. Others are on the opposite end of the spectrum, many are in between.

Going from Gelug to Kagyu may give some cognitive dissonance based on how they incorporate Yogacara, especially if you end up with a Shentong-type teacher.

I tried to take a break from Dzogchen to study Kagyu, but then the teacher started to teach Dzogchen, so...

Malcolm wrote:

There are no rules, hence follow teachers, not lineages.

Author: Malcolm

Date: Friday, June 25th, 2021 at 3:40 AM

Title: Re: Luminous Heart III Karmapa, new edition?

Content:

gelukman said:

Hello

<https://www.shambhala.com/luminous-heart.html>

I see Luminous Heart is recently published.

What is the difference to this publication?

<https://www.namsebangdzo.com/Luminous-Heart-p/15706.htm>

Malcolm wrote:

It is a reissue.

Author: Malcolm

Date: Friday, June 25th, 2021 at 2:26 AM

Title: Re: CoEmergent Wisdom

Content:

Crazywisdom said:

One might want to have a Coemergent Mahamudra lama.

Malcolm wrote:

Yes, if that is the system one wishes to practice.

Author: Malcolm

Date: Friday, June 25th, 2021 at 1:28 AM

Title: Re: CoEmergent Wisdom

Content:

SilenceMonkey said:

Coemergent actually means innate. (tib. lhan skyes)

Malcolm wrote:

It depends, lhan cig skyes in Dzogchen in fact means "connate." If ignorance were innate, one could never be rid of it.

Co-emergent is a dumb word and is not proper English. It was coined by a German, of course.

SilenceMonkey said:

Lol, agreed.

I was always curious about this word. In terms of ignorance, what is it that ignorance arises with?

Malcolm wrote:

It means that in the first moment that the basis arises up from the basis, one does not know what these appearances are. Hence the term "connate ignorance" (lhan cig skyes ma rig pa).

Sahajajñāna on the other hand, lhan cig skyes pa'i ye shes, refers to the wisdom that one discovers by oneself, so it is a synonym of rang byung ye shes. It does not really mean "connate" at all, in this context.

It is a complicated term, connate for example can refer to the cause, the three afflictions, and so on. It cannot be defined in just one way, because there are many ways of understanding this term. For example, Jetsun Rinpoche, in his commentary on Hevajra, defines it as follows:

The Hevajra states:

Whatever arises connately
is called connate.
Called "connate by nature,"
all aspects are unified and one.

"If it is asked what entity is connate, that is called "connate by nature." That being the case, there are two types of connate: example and meaning. If it is asked what is the meaning [connate], it means that 'by nature' has been so from the start, but is not produced dependently. If it is asked why that is the case, "All aspects are a single vow." This means that when all phenomena are summarized, they are free from all proliferation."

But Saraha defines it:

Connate gnosis
is the reality that one experiences.

Aryadeva states:

Because the seed syllable A that is the door to all concentrations is nonarising, it is said to be the door to all phenomena, and is also called connate gnosis.

Thus as per usual, there is no one size fits all for this term. It all depends on context.

M

Author: Malcolm

Date: Friday, June 25th, 2021 at 12:20 AM

Title: Re: CoEmergent Wisdom

Content:

SilenceMonkey said:

Coemergent actually means innate. (tib. lhan skyes)

Malcolm wrote:

It depends, lhan cig skyes in Dzogchen in fact means "connate." If ignorance were innate, one could never be rid of it.

Co-emergent is a dumb word and is not proper English. It was coined by a German, of course.

Author: Malcolm

Date: Friday, June 25th, 2021 at 12:18 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

Glad you cleared that up.

Malcolm wrote:

For the record, I have received the empowerments and lungs for both cycles.

Konchog Thogme Jampa said:

I would love to receive the Khandro Nyinthig I think it's from the Drikung Yangzab have the texts from Eric Fry Miller but there's never been a transmission online anyway that I know of!

Malcolm wrote:

The Khandro Nyinthig is a terma of Pema Ledrel Tsal and Longchenpa. The dgongs pa yang zab of Rinchen Phuntok is an appendix to that practice. Rinchen Phuntsog

claimed to be the tulku of Longchenpa's son. What is present on Fry-Miller's page is a short commentary on the Khandro Nynthig written by Rinchen Phuntsok.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 10:58 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

One might think to ask a Drikung Kagyu lama, as in someone qualified by the lineage to answer questions about Drikung Kagyu teachings.

Malcolm wrote:

Konchog Chidu is widely spread in Nyingma and Kagyu. The reason it spread widely in the latter is due to it being a principle practice of Situ Panchen of Palpung.

Rinchen Phuntsog's earlier treasure cycle, dgongs pa yang zab, etc., also has yang zab in the title of the cycle. So people became a little confused as to what cycle Garchen Rinpoche was actually giving.

Crazywisdom said:

Glad you cleared that up.

Malcolm wrote:

For the record, I have received the empowerments and lungs for both cycles.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 9:06 PM

Title: Re: Kagyu Lineages

Content:

Malcolm wrote:

Follow teachers, not lineages.

Hazel said:

Thank you all for the feedback! It was very helpful.

For various reasons I am dipping my toe outside of Gelug and getting a sense of the land, particularly in the direction of Drikung Kagyu.

I already know the lineage that I am going to explore, but was curious about how strict people are about following one lineage and one lineage only. But also curious in general about how much they differed, which people kindly responded, thank you.

I'm talking to a lama hopefully this weekend that I hope will answer the more practical questions I had about what practice looks like for someone of my background. That of course I would not trust the internet for.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 7:52 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

...I wanted to point out that the Dhammacakkappavattana Sutta did not say:

Which suggests to me that "everything is stressful (or suffering)" was not the intention of the teaching.

On the other hand, it did say:

Which points to a way out of suffering, as promised. In very simple words, we make ourselves unhappy by grabbing on to things which can't make us happy, and the way out is to stop grabbing.

To complete the argument, the sutta is not saying "life is suffering", i.e. our suffering is not built into the way the world is, but is a result of our poor choices.

Kim

Johnny Dangerous said:

We can't experience anything through our afflicted Skandhas that is somehow removed from dukkha, dukkha is omnipresent. it doesn't mean "don't have fun" though.

Kim O'Hara said:

I don't think we're a long way apart, JD, but it seems to me that you have just imported another untranslated term (Skandhas) and original sin (afflicted) in an attempt to bolster your view that dukkha (untranslated) is omnipresent.

I don't think that helps us very much.

I'm probably willing to agree that dukkha is omnipresent, depending on what English term 'dukkha' stands for, but your 'afflicted Skandhas' do nothing to convince me one way or the other.

Kim

Malcolm wrote:

Well, upadana means addictive, and the skandhas are addictive because they are afflicted, in the sequence klesha->karma->dukkha. How ever you choose to parse

those terms, that is the process of samsara.

For as long as one has not interrupted this cycle, there are the many dukkhas of samsara.

All afflicted/painful phenomena are suffering. The only compounded phenomena not included as suffering are path phenomena. You can read about this in Vasubandhu, whose Abhidharma is more relevant to Mahayana than Abhidhamma.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 10:40 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

IDK, Thanissaro would be an odd choice for "avoidance", whatever his other issues (like Hatin' on the Mahayana), I don't see him as a waterer-downer usually.

Stress may have a connotation in the present cultural /self help moment like "I'm stressed about my Latte and my Pilates class" or whatever, but stress is literally one of the main things that kills people and hastens the decay of body and mind, and it is absolutely omnipresent and unavoidable in life. In that sense, it seems like a reasonable choice to me.

Malcolm wrote:

Dukkha is related to pain, pleasure, and neutral sensations, which are a result of hatred, desire, and ignorance.

Pain is recognized immediately as painful. Pleasure is recognized to be painful when its conditions no longer arise. Neutral sensations are not painful, per se., but they lead to indifference of impermanence, which is painful.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 10:13 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

Sorry to go back this far but I just didn't have time to respond to a couple of older posts when they appeared. Here's one: Well yes, it's pretty plain. But, with the best will in the world on the part of every person in the chain of transmission, it isn't exactly what the Buddha said. He said something along those lines in another language, and I think most of our problems with it arise from (mis)translation.

Malcolm wrote:

“Stress” for dukkha is insufficient. As you can see from Merriam Webster, suffering is perfect for dukkha:

Definition of suffer

transitive verb

1a : to submit to or be forced to endure

suffer martyrdom

b : to feel keenly : labor under

suffer thirst

2 : UNDERGO, EXPERIENCE

3 : to put up with especially as inevitable or unavoidable

4 : to allow especially by reason of indifference

the eagle suffers little birds to sing

— William Shakespeare

intransitive verb

1 : to endure death, pain, or distress

2 : to sustain loss or damage

3 : to be subject to disability or handicap

Kim O'Hara said:

With all due respect, Merriam Webster says nothing at all about whether 'suffering' is the best translation of 'dukkha'. How can it, when it doesn't mention 'dukkha' at all?

If you have shown anything by quoting the dictionary, it is only that 'suffering' has a range of meanings which match your own personal understanding of 'dukkha'.

It seems to me that a reasonable approach to finding a translation for 'dukkha' would be to see what a variety of respected teachers have used, remembering that any word - 'suffering' or 'dukkha' included - has a range of meanings and that the range of meanings of a single word in one language is unlikely to coincide with the range of meanings of a single word in another.

Anyway, that's the approach I took years ago and here's what I got from it.

'Dukkha' is most often translated^[1]_[SEP] as 'suffering', 'unsatisfactoriness' or 'stress' but none of them are quite right.

Here are more translations, and somewhere between them is the meaning of 'dukkha'.

suffering injury pain affliction anguish unhappiness sorrow misery despair worry

^[1]_[SEP]anxiety fear frustration dissatisfaction non-satisfaction unsatisfactoriness aversion

discomfort stress discontent irritation unsteadiness^[1]_[SEP] disturbance transience

impermanence

Kim

Malcolm wrote:

Suffering works best, in my opinion. “Stress” just doesn't cover it. The attempt to finesse this is an exercise in avoidance.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 10:09 AM

Title: Re: Samantabhadra's Aspiration Prayer

Content:

Yklah said:

Hi everyone,

I am pretty confused about the next topic, and i would appreciate that some spiritual brother or sister could clarify this very point to me: according to buddhist philosophy, any notion of a creator God is rejected: a God who exists without a cause and without conditions, and that acts as the creator of all phenomena and sentient beings.

Malcolm wrote:

There are some people, quite confused about the meaning of dzogchen, who mistake Samantabhadra for a creator. Samantabhadra has five subdivisions: teacher, basis, realization, qualities, and result. None of these five are creators.

In this context, the Samantabhadra being referred to is the Samantabhadra of the basis, that is, the nature of the mind.

Author: Malcolm

Date: Thursday, June 24th, 2021 at 1:46 AM

Title: Re: Job issue

Content:

jewel123 said:

Hello. I highly dislike my job, to the point of hating it. I work in conservation (leadership position) and I am absolutely exhausted. On one hand, I understand that I directly work for the benefit of animals and human communities, but I don't feel comfortable and happy with this work and the responsibility is just too much for me. Should I accept it as me repaying my karmic debts or pursue something less demanding where I can be a bit more content? I am thinking of quitting. Any input will be valuable for me. Thank you very much.

Malcolm wrote:

You have to work with circumstances. If you cannot handle the burden imposed by your position, you should think of finding another line of work.

Author: Malcolm

Date: Wednesday, June 23rd, 2021 at 10:01 PM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

avatamsaka3 said:

We should take care that we follow the morality we're preaching.)

Malcolm wrote:

Pratimokṣa vows are not "morality" in the western sense of the term. They are principles one follows in one's own life in for the purpose of of one's own (prati) liberation (mokṣa). The same is true of bodhisattva vows, and also secret mantra vows.

Author: Malcolm

Date: Wednesday, June 23rd, 2021 at 9:58 PM

Title: Re: Question about Garchen Rinpoche Yangzab Empowerment

Content:

tony_montana said:

I'm also curious to know if we can practice the wrathful Guru as Yidam and Simhamukha Dakini based on the empowerment.
Can we practice their mantras?

Malcolm wrote:

If you have the lung, yes.

KonchogUrgyenNyima said:

Could you give the lung, Malcolm?

Malcolm wrote:

You can get the lung for this from almost any Nyingma or Kagyu Lama. It is very widespread and popular.

Author: Malcolm

Date: Wednesday, June 23rd, 2021 at 9:57 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

One might think to ask a Drikung Kagyu lama, as in someone qualified by the lineage to answer questions about Drikung Kagyu teachings.

Malcolm wrote:

Konchog Chidu is widely spread in Nyingma and Kagyu. The reason it spread widely in the latter is due to it being a principle practice of Situ Panchen of Palpung.

Rinchen Phuntsog's earlier treasure cycle, dgongs pa yang zab, etc., also has yang zab in the title of the cycle. So people became a little confused as to what cycle Garchen Rinpoche was actually giving.

Author: Malcolm

Date: Wednesday, June 23rd, 2021 at 7:45 AM

Title: Re: Direct introduction + bodhisattva vows

Content:

Matt J said:

How can you unintentionally receive Bodhisattva vows?

Malcolm wrote:

Then you received bodhisattva vows during the anniversary of Adzom Drukpa.

You can't, but these anniversary days have explanations of refuge and so on.

Author: Malcolm

Date: Wednesday, June 23rd, 2021 at 3:31 AM

Title: Re: Direct introduction + bodhisattva vows

Content:

Damchö_Dorje said:

I joined webcast anniversary of Adzom Drukpa in 2016. By that time I had had a refuge ceremony with another lama, but not bodhisattva vows. If I had never taken bodhisattva vows, does that mean I didn't receive direct introduction?

Malcolm wrote:

Then you received bodhisattva vows during the anniversary of Adzom Drukpa.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 9:41 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Javierfv1212 said:

Does he actually deny that life is dukkha in this book?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 9:40 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Javierfv1212 said:

There is a trend of people (including Buddhist teachers) saying that dukkha should not be translated as suffering....So IMO these people don't really understand the Buddhadharma's deep message.

Malcolm wrote:

Marketing.

TharpaChodron said:

In all seriousness, is this what the Dalai Lama's books, such as "The Joy of Happiness," are doing? Maybe that's just skillful means for the masses?

Malcolm wrote:

I suspect HHDL's notion of happiness is a bit different than the petite bourgeois goals of most Americans, and westerners in general. Path dharmas, while compounded, are not afflictive, and therefore lead to nirvana, which is happiness in the sense that it is the total absence of suffering in its three forms.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 9:25 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Javierfv1212 said:

Hopefully they will post an English sadhana on the website, apparently they have a Chinese translation, but not English.

There is the peaceful guru sadhana that can be found on google with Thrangu Rinpoche notes/commentary on it. Here's the one I mean: <https://docdro.id/jaAOGMt>

But now I am not sure if this is the same one that was being used here. Does it matter?

It seems to me that the specific details of this stuff doesn't matter as much as bodhicitta, keeping a focused and relaxed mind, and trying to recognize what was pointed out in the introduction. At least, that's what I get from Garchen R's attitude to this stuff.

So I may just use this sadhana which is available and give it a shot.

Malcolm wrote:

The essence of Konchog Chidu is the seven line prayer and the vajraguru mantra.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 9:23 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Javierfv1212 said:

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Malcolm wrote:

Marketing.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:31 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Malcolm wrote:

There are seven sections to this empowerment. Garchen Rinpoche skipped the poti wang, the simhamukha transmission, and the rig pa'i rtsal dbang. These three follow the fourth empowerment. But you know, guru's choice.

ratna said:

He skipped the rig pa'i rtsal dbang but did do the poti wang (the vajra master empowerment), with the ali kali mantra and the pecha as the implement. Also he went through the brief srog gtad of the protector (with the red torma as the implement), although this was not translated.

Malcolm wrote:

He must have using an empowerment text other than the common one in the terdzod, but admittedly, I only observed the end of the video at someone's request from the end of the third onward.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:28 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

Well yes, it's pretty plain. But, with the best will in the world on the part of every person in the chain of transmission, it isn't exactly what the Buddha said. He said something along those lines in another language, and I think most of our problems with it arise from (mis)translation.

Malcolm wrote:

"Stress" for dukkha is insufficient. As you can see from Merriam Webster, suffering is perfect for dukkha:

Definition of suffer

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suffer thirst

2 : UNDERGO, EXPERIENCE

3 : to put up with especially as inevitable or unavoidable

4 : to allow especially by reason of indifference

the eagle suffers little birds to sing

— William Shakespeare

intransitive verb

1 : to endure death, pain, or distress

2 : to sustain loss or damage

3 : to be subject to disability or handicap

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:24 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

Temporary happiness is the suffering of change.

PadmaVonSamba said:

Temporarily arising conditions can provide the basis for temporary happiness of the subject. But that's all they can do.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:19 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Malcolm wrote:

There are seven sections to this empowerment. Garchen Rinpoche skipped the poti wang, the simhamukha transmission, and the rig pa'i rtsal dbang. These three follow the fourth empowerment. But you know, guru's choice.

ratna said:

He skipped the rig pa'i rtsal dbang but did do the poti wang (the vajra master empowerment), with the ali kali mantra and the pecha as the implement. Also he went through the brief srog gtad of the protector (with the red torma as the implement), although this was not translated.

lucidaromulus said:

What does the poti wang does?

(I read a few posts about it in the forum but to be Frank I'm still unclear what authorization it gives)

Malcolm wrote:

Authorizes one to read the cycle and practice the sadhanas.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 11:33 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

Correct, I was more curious if there was more support for TNH not including suffering as one of the Dharma seals, or if this was something he did on his own. I went back to the book I was referring to and he says in the Samyukta Agama the Buddha says the three seals are impermanence, nonself and nirvana. The Dharma seal of suffering is not included (at least according to his footnote). He also says that Nagarjuna in his Mahaprajnaparamita Shastra "listed nirvana as one of the Three Dharma Seals." The way he says it here makes it sound like Nagarjuna only listed Three Dharma seals, not four, which would align with his argument although I have no knowledge on if this is true.

Malcolm wrote:

They are as I have listed them, though they appear in various forms in the sutras.

Nicholas2727 said:

Got it, thank you for the clarification

Malcolm wrote:

If someone thinks there is actually happiness in this life, they have not examined things deeply enough.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 11:01 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

That may be what they were trying to point out. I have moved on from those teachers and only spent a short amount of time with them so I never got around to asking what they meant specifically or for further clarification. I also quoted TNH in my post as someone who devoted a chapter in Heart of the Buddhas Teaching to the question, "is everything suffering?" It has been some time since I read that book, although if my memory is correct he made an argument similar to yours. I am sure someone with more knowledge on what TNH was saying could share his point of view better than I am. Maybe it would be a good time to reread that chapter as well to see if I missed the point my first time reading.

Malcolm wrote:

The four seals are:

All compounded phenomena are impermanent.

All afflicted phenomena are suffering.

All phenomenon lack identity.

Nirvana is peace.

This is the Mahayana formulation.

Nicholas2727 said:

Correct, I was more curious if there was more support for TNH not including suffering as one of the Dharma seals, or if this was something he did on his own. I went back to the book I was referring to and he says in the Samyukta Agama the Buddha says the three seals are impermanence, nonself and nirvana. The Dharma seal of suffering is not included (at least according to his footnote). He also says that Nagarjuna in his Mahaprajnaparamita Shastra "listed nirvana as one of the Three Dharma Seals." The way he says it here makes it sound like Nagarjuna only listed Three Dharma seals, not four, which would align with his argument although I have no knowledge on if this is true.

Malcolm wrote:

They are as I have listed them, though they appear in various forms in the sutras.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 10:47 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

TharpaChodron said:

And we Buddhists aren't into converting others, except Nichiren Buddhists. That's another misconception which I have been guilty of.

Malcolm wrote:

No, but people universally think we are grim because we keep talking about the uncertainty of the time of death and impermanence, and they find it unnerving.

TharpaChodron said:

And it's hard to disabuse others of this notion that Buddhism is grim because essentially you're going against the samsaric grain - which is entirely the point.

Malcolm wrote:

As Buddha actually said, "I am not against the world, but the world is against me."

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 10:31 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

lucidaromulus said:

Malcolm, if you don't mind can you let me know what's the Sadhana title and author that was transmitted in this video?

Thank you

Malcolm wrote:

Sten already mentioned this.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 10:25 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

TharpaChodron said:

And we Buddhists aren't into converting others, except Nichiren Buddhists. That's another misconception which I have been guilty of.

Malcolm wrote:

No, but people universally think we are grim because we keep talking about the uncertainty of the time of death and impermanence, and they find it unnerving.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 10:20 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

There is a distinction between saying that all conditioned experiences are tainted with dukkha and saying that experiences themselves are dukkha. If that were not true, there would be no Second Noble Truth, and no need for one, nor the following truths, we'd just be screwed. Maybe that's what your teachers were trying to express?

It is the sort of distinction that makes a bigger difference than it seems, and is one of those things that is definitely a misconception - that all experiences are dukkha in some ontological sense, rather than that all phenomenal experiences necessarily lead to dukkha. It's the kind of misconception that doesn't seem to matter to non-Buddhists, making it even more common. You can't really study the Four Noble Truths in detail without acknowledging it though, and perhaps that's why it's important.

This becomes arguably very important in the Mahayana as well, where the nature of appearances themselves becomes a theme. For that matter, the theme of incorrectly ascribing inherent qualities to appearances is big in the Mahayana as well.

If one believe that appearances themselves were somehow inherently or essentially

dukkha, it would be an impediment, on a number of levels. So, I can see why some teachers would want to correct that early on.

Nicholas2727 said:

That may be what they were trying to point out. I have moved on from those teachers and only spent a short amount of time with them so I never got around to asking what they meant specifically or for further clarification. I also quoted TNH in my post as someone who devoted a chapter in Heart of the Buddhas Teaching to the question, "is everything suffering?" It has been some time since I read that book, although if my memory is correct he made an argument similar to yours. I am sure someone with more knowledge on what TNH was saying could share his point of view better than I am. Maybe it would be a good time to reread that chapter as well to see if I missed the point my first time reading.

Malcolm wrote:

The four seals are:

All compounded phenomena are impermanent.

All afflicted phenomena are suffering.

All phenomenon lack identity.

Nirvana is peace.

This is the Mahayana formulation.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 9:39 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Passing By said:

So was the 4th one a direct introduction?

Malcolm wrote:

Yes, but not the rig pa'i rtsal dbang. On the one hand, all word empowerments are direct introductions. One can consider it an introduction to trekcho, but this is not entirely accurate. It's a foundation empowerment for the rig pa'i rtsal dbang. Empowerments ripen, but the instructions liberate. A characteristic of the rig pa'i rtsal dbang, and why they are crucial, is that they combine the ripening empowerment and liberating instruction together. This is a unique feature of Dzogchen empowerments.

It's a beautiful cycle of teachings that has complete dzogchen teachings, which sadly are not given very frequently anymore. But maybe if you ask Garchen Rinpoche, he can teach you Rigzin Tsewang Norbu's commentary on the creation stage and Kongtrul's commentary on the completion stage. Konchok Chidu was Kongtrul's main practice.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:47 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PadmaVonSamba said:

You're basically saying that the problem with life is rebirth,

Malcolm wrote:

Yes. That is also the Buddha's point view. YMMV. There is nothing intrinsically wrong with suffering, other than the fact that it tends to perpetuate itself, and it is painful.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:17 AM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Malcolm wrote:

Formless realms beings have no sensory input. They are sustained solely on the concept that direct their rebirth, infinite consciousness, etc.

Dorje Shedrub said:

Malcolm, could such creations be considered sentient either now or with future advancements?

Malcolm wrote:

Unlikely. Machines are machines.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 8:13 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

Also (and I don't know why no-one has mentioned it yet), 'dukkha' is not exactly translated as 'suffering'. 'Unsatisfactoriness' or 'dis-ease' are closer to it, and the distinction does matter, so there are really two misconceptions in play here: whether everything is dukkha, and whether dukkha is suffering. Put the two together and we have quite a shift in meaning of the First Noble Truth, from (approximately!) "Everything in daily life is tainted with unsatisfactoriness," to "Life is suffering."

Kim

Malcolm wrote:

Suffering serves quite well for dukkha, just as happiness/bliss serves just fine for sukha.

Life is suffering because all rebirth is driven by affliction and karma.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 7:14 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

There is a distinction between saying that all conditioned experiences are tainted with dukkha and saying that experiences themselves are dukkha. If that were not true, there would be no Second Noble Truth, and no need for one, nor the following truths, we'd just be screwed. Maybe that's what your teachers were trying to express?

It is the sort of distinction that makes a bigger difference than it seems, and is one of those things that is definitely a misconception - that all experiences are dukkha in some ontological sense, rather than that all phenomenal experiences necessarily lead to dukkha. It's the kind of misconception that doesn't seem to matter to non-Buddhists, making it even more common. You can't really study the Four Noble Truths in detail without acknowledging it though, and perhaps that's why it's important.

This becomes arguably very important in the Mahayana as well, where the nature of appearances themselves becomes a theme. For that matter, the theme of incorrectly ascribing inherent qualities to appearances is big in the Mahayana as well.

If one believe that appearances themselves were somehow inherently or essentially dukkha, it would be an impediment, on a number of levels. So, I can see why some teachers would want to correct that early on.

Malcolm wrote:

As Maitreya points out, there isn't a pin point of happiness anywhere in samsara.

Johnny Dangerous said:

It doesn't make the distinction any less true, it is a question of the etiology of suffering, so to speak, not the fact that it is all-pervading, etc.

Malcolm wrote:

There is suffering because there is karma, and there is karma because there is affliction, so any afflicted person should not be surprised that everywhere they turn, they find only suffering. Hence sarvadukkham.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 6:26 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

There is a distinction between saying that all conditioned experiences are tainted with dukkha and saying that experiences themselves are dukkha. If that were not true, there would be no Second Noble Truth, and no need for one, nor the following truths, we'd just be screwed. Maybe that's what your teachers were trying to express?

It is the sort of distinction that makes a bigger difference than it seems, and is one of those things that is definitely a misconception - that all experiences are dukkha in some ontological sense, rather than that all phenomenal experiences necessarily lead to dukkha. It's the kind of misconception that doesn't seem to matter to non-Buddhists, making it even more common. You can't really study the Four Noble Truths in detail without acknowledging it though, and perhaps that's why it's important.

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If one believe that appearances themselves were somehow inherently or essentially dukkha, it would be an impediment, on a number of levels. So, I can see why some teachers would want to correct that early on.

Malcolm wrote:

As Maitreya points out, there isn't a pin point of happiness anywhere in samsara.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 6:05 AM

Title: Re: The Complete Nyingma Tradition

Content:

yeshegyaltsen said:

I believe it was actually a project initiated by Lama Tharchin. Ngawang Zangpo was originally the primary translator, but has since moved on to other things which is what brought Gyurme Dorje onto the project. Heidi Nevin is now working on the remaining volumes, from what I understand.

Malcolm wrote:

Yes, that's correct.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 5:37 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

bryandavis said:

Lopon Malcom,

So GR Did not give the 5th empowerment of this konchok chidu wang. It was translated as the empowerment of the view.

However the 4th empowerment was translated as having given one permission to "practice the inner most essence of primordial purity and spontaneous presence"

If the 5th empowerment is the rigpai tsal wang, what of the 4th empowerment allowing "practice the inner most essence of primordial purity and spontaneous presence" ... Is this not referring to Trekcho and togal? Read text related etc?

Just to clear up for those who have not received before.

Malcolm wrote:

There are seven sections to this empowerment. Garchen Rinpoche skipped the poti wang, the simhamukha transmission, and the rig pa'i rtsal dbang. These three follow the fourth empowerment. But you know, guru's choice.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 1:25 AM

Title: Re: Avoiding mistakes

Content:

SilenceMonkey said:

I like the idea of working half the year in some menial job, then the other half go into retreat. Then maybe more retreat as the years go on.

Malcolm wrote:

In the real world, taking six months off a year only works if you are in construction or if you are a nurse.

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 12:57 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

Maybe I have had a misunderstanding then. Before coming to Mahayana, I had numerous Theravada teachers correct anyone who said the first noble truth is "all of life is suffering." They would make the point that the first noble truth is simply Dukkha.

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/sn/sn45/sn45.165.wlsh.html>

"Monks, there are these three kinds of suffering.[1] What three? Suffering caused by pain,[2] suffering caused by the formations (or conditioned existence),[3] suffering due to change.[4] It is for the full comprehension, clear understanding, ending and abandonment of these three forms of suffering that the Noble Eightfold Path is to be cultivated..."

Author: Malcolm

Date: Tuesday, June 22nd, 2021 at 12:37 AM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Jesse said:

I'm not entirely sure if these would have an experience similar to formless beings,

Malcolm wrote:

Formless realms beings have no sensory input. They are sustained solely on the concept that direct their rebirth, infinite consciousness, etc.

Jesse said:

In the article I read they grew a brain organoid, and then grew a small cluster of eye cells(cones/rods), and then connected them together. The brain cells responded to a light stimulus being shined on the eye cells. I don't think they are going to stop this type of research.

Malcolm wrote:

Probably not.

Author: Malcolm

Date: Monday, June 21st, 2021 at 11:22 PM

Title: Re: Question about Garchen Rinpoche Yangzab Empowerment

Content:

tony_montana said:

I'm also curious to know if we can practice the wrathful Guru as Yidam and Simhamukha Dakini based on the empowerment.

Can we practice their mantras?

Malcolm wrote:
If you have the lung, yes.

Author: Malcolm
Date: Monday, June 21st, 2021 at 10:35 PM
Title: Re: Let's talk about common misconceptions of Buddhism
Content:
madhusudan said:
Dhukka is misunderstood, so non-Buddhists think they "disagree" with the First Noble Truth.

Nicholas2727 said:
I think this also could be because some people misunderstand or have been misinformed that the First Noble Truth says as "all of life is suffering." I have heard many people say this and I have even seen it in some books, which gives people the wrong idea of the First Noble Truth.

Malcolm wrote:
Sarvadukkham is pretty clear: all is suffering. Painful sensations are suffering, the suffering of suffering, the result of hatred; pleasurable feelings are suffering, the suffering of change, the result of desire; and neutral feelings are suffering, the suffering of the compounded, the result of ignorance.

Author: Malcolm
Date: Monday, June 21st, 2021 at 10:22 PM
Title: Re: Can lab-grown brains become conscious? Answer: We don't care
Content:
Jesse said:
that means someone is experiencing a very unfortunate rebirth. A disembodied consciousness cut off from sensory experience, with no idea what's happening to them; alone in a dark void for an indeterminate length of time.

Malcolm wrote:
Well, this not different than a formless realm being. However, it is unlikely such tissue will be conscious, since this kind of tissue will have never had any sense organs, and will be completely unaware, lacking any self-awareness. Also, there is no conception involved here.

Author: Malcolm
Date: Sunday, June 20th, 2021 at 9:04 PM
Title: Re: Let's talk about common misconceptions of Buddhism
Content:
Malcolm wrote:
Another common misperception is that Buddhism is "nontheistic" as opposed to

atheistic.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 8:38 PM

Title: Re: The Complete Nyingma Tradition

Content:

mutsum said:

The Complete Nyingma Tradition was a Tsadra/Shambhala fascinating project. Since the passing of Gyurme Dorje last year, does anyone know if the project of publishing the remaining volumes is still on, or have the remaining volumes been cancelled?

See : <https://www.tsadra.org/translation/featured-translations/complete-nyingma-tradition/>

As far as I know only 4 volumes (covering books 1-10, 13, 14, and 15-17) have been published...

Malcolm wrote:

Still on, he only worked on one volume.

mutsum said:

Ah, Okay. That is interesting. So do you know who is taking the charge of translating the remaining chapters?

Malcolm wrote:

No Idea, but he only did the Guhyagarbha section anyway, not the other published volumes. You should reach out to Marcus Perman for that other information.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 7:11 PM

Title: Re: The Complete Nyingma Tradition

Content:

mutsum said:

The Complete Nyingma Tradition was a Tsadra/Shambhala fascinating project. Since the passing of Gyurme Dorje last year, does anyone know if the project of publishing the remaining volumes is still on, or have the remaining volumes been cancelled?

See : <https://www.tsadra.org/translation/featured-translations/complete-nyingma-tradition/>

As far as I know only 4 volumes (covering books 1-10, 13, 14, and 15-17) have been published...

Malcolm wrote:

Still on, he only worked on one volume.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 7:09 AM

Title: Re: Prayers for healing of myself.

Content:

Budai said:

I have been through a lot of trauma helping people I Love deeply with their karma, and eventually I had to stop taking on many peoples karma because it hurt me too much physically and emotionally to continue on.

Malcolm wrote:

I pray that you free yourself from the fantasy that you can take on other peoples karma. Not even the Buddha could take on other peoples karma.

Budai said:

It's not that He couldn't,

Malcolm wrote:

He could not, and made it quite clear he could not.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 2:21 AM

Title: Re: If its just a story...

Content:

Javierfv1212 said:

IMO, here in the west you can't just launch into the myths and stories without laying down some groundwork for how to understand them. Most people will just reject them as religious fairytales otherwise. I think Gene Reeve's approach in the book I quoted before is pretty effective, you need to first explain how to understand and experience the myths, then go into the stories and tales and as you tell them, apply them to people's lives and make them relevant and meaningful.

Malcolm wrote:

You will note that the treatise tradition basically draws the core principles from various sutras, and largely leaves the mythic content behind. This is one strength of the Nalanda tradition, and a good reason not to focus attention on the raw material presented in the sutras.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 2:12 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

heart said:

That is only the peaceful guru. The normal nyingma sadhana contains guru, longlife, four activities, yidam, dakini, tsog and so on.

Nalanda translations translated everything, ngondro, sadhana and instructions on kyerim and dzogchen.

/magnus

Malcolm wrote:

Tulku Dakpa uses my translation. You can perhaps get it from him.

heart said:

I got that, didn't know it was yours.

/magnus

Malcolm wrote:

I do a lot of anonymous work...

Author: Malcolm

Date: Sunday, June 20th, 2021 at 1:18 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Malcolm wrote:

The sadhana for the Konchog Chidu has been translated many times.

Javierfv1212 said:

Is this it?

https://namobuddhapub.org/files/practices/ThranguR-Konchog_Chidu_Practice_for_Website.pdf

heart said:

That is only the peaceful guru. The normal nyingma sadhana contains guru, longlife, four activities, yidam, dakini, tsog and so on.

Nalanda translations translated everything, ngondro, sadhana and instructions on kyerim and dzogchen.

/magnus

Malcolm wrote:

Tulku Dakpa uses my translation. You can perhaps get it from him.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 12:18 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

TharpaChodron said:

Guess it's about time to move in with my sister-in law in Caithness, Scotland.

Malcolm wrote:

<https://www.northcoast500.com/2018/04/40-reasons-why-you-should-never-ever-ever-visit-caithness-ever/>

TharpaChodron said:

Looks absolutely terrible.

I think I mentioned, my sister-in-law is like a female Obi-Wan Kenobi, currently living in a remote old stone bothy.

Malcolm wrote:

I've been there, you absolutely do not want to go...

Author: Malcolm

Date: Sunday, June 20th, 2021 at 12:06 AM

Title: Re: If its just a story...

Content:

Giovanni said:

I wasn't clear. My meaning is that westerners are not going to flock to hear such stories presented as history or cosmology. Presented as non linear, non literal truths to live by and as upaya is another thing.

Malcolm wrote:

One of the reasons why Trungpa's books were so popular, Myth of Freedom, Cutting Through Spiritual Materialism, etc., is that he had a knack for presenting Buddhist teachings in a way that Westerners in the 70's could easily absorb. He was quite willing to forgo literalism in favor of meaning. So was Chogyal Namkhai Norbu, for that matter.

Author: Malcolm

Date: Sunday, June 20th, 2021 at 12:01 AM

Title: Re: in the weeds here

Content:

LastLegend said:

10 Worlds are 10 realms. When we get angry and want to kill, that's hell realm.

Malcolm wrote:

So what corresponds to the experience of arhats, pratyekabuddhas, bodhisattvas, and buddhas? After all, the whole point of this idea is that all are included in a single mental moment, which, when misunderstood, leads to such ideas that buddhas etc, experience suffering of the six realms.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 11:43 PM

Title: Re: If its just a story...

Content:

LastLegend said:

"Not at all" as in my claim is incorrect that other traditions have better tricks?

Malcolm wrote:

I think the problem here is that the antecedent to the preposition "this" is unclear.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 11:26 PM

Title: Re: If its just a story...

Content:

Javierfv1212 said:

You just have to present it in the right way. Hence, Buddhists must re-learn how to tell stories.

Malcolm wrote:

Yes, you have to convince the audience to suspend their disbelief for a while.

On the other hand, some sūtras, like the PP Sutras, while containing myths such as search of Sadāprarudita for the Perfection of Wisdom, mainly focuses on explicating the omniscience of a buddha that arises from realizing emptiness. These texts are far more easy for modern people to lean into because they focus more on the essentials of the Dharma, such as the view of emptiness, etc.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 11:24 PM

Title: Re: If its just a story...

Content:

Giovanni said:

Literalist or sectarian approaches have in the past left me putting it to one side as a strange departure from Dharma.

Javierfv1212 said:

IMO both excessive rationalism or scientism and skepticism as well as literalism/fundamentalism will seriously dampen the natural human spiritual intuition

The fate of Christianity in the West is an apt example (i.e. either people retreat into fundamentalist irrationalism or they abandon it as clearly unscientific and irrational)

Its a lesson we need to learn if we want Western Buddhism to avoid this fate

Giovanni said:

Yes, a point I tried to make earlier. It's seems likely that traditional Buddhist cultures will hold their mythology and view of themselves as special cases for some generations to come. But after shedding the burden of literalism and religious fundamentalism most westerners are not going to flock to stories of magic mountains, undersea talking serpents, tardis stupas etc. unless they can see clearly the real nature of these devices of literature. Perhaps Dharma will need to be presented in more prosaic terms to meet the needs of an age which is less poetic?

Malcolm wrote:

I think the framing myths which are common to all Dharma traditions are important. Also, in each individual tradition, there are important framing myths. Problems arise, however, when different sects begin to assert that their framing myths are more valid than or supersede the framing myths of other traditions.

I have mentioned here before that I think we need to distinguish myth, legend, and history, when we look at Dharma traditions. For example, TPK brought up the myth of Sadāparibhūta in the Lotus. Why is this a myth?

Giovanni said:

“Mahā sthāma prāpta, in the past, in a time gone by, countless, innumerable, incalculable, vast asaṃkhyeya eons ago, at that time, in that era, in the Vinirbhoga eon, in the world realm Mahāsaṃbhavā, there appeared in the world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the bhagavān named Bhīṣmagarjitasvararāja.

Malcolm wrote:

This passage is not historical and it is not a legend, it is set in the far distant past beyond anything that remotely resembles the history of the universe as we presently understand it (cue remarks about going beyond concepts, etc.).

Buddha was a historical person, but there are many legends about him, and the actual biography of the Buddha as a human being is still far from certain, but there are certain

features of his biography to which all traditions assent, known as the twelve deeds.

An example of a legend about the Buddha, an episode which exists only in the Chan tradition, concerns his holding up a flower, the meaning of which is only understood by Mahakashyapa. This is a didactic legend. It serves to underscore the fundamental point that the meaning of awakening cannot truly be encompassed in words.

There are countless varieties of these legends and allegories in Buddhist texts. So, we, as modern clients of the Dharma, need to understand properly the distinction between myths, legends, and history in the Dharma.

To recap a point made earlier, a story always begins, "I heard that...", and most Buddhist scriptures begin with *evam maya śrutam ekasmin*, "Thus at one time did I hear..." There is no Buddhist sutra that is the direct words of the Buddha. All Buddhist sutras are related through a narrator, which we are expected to believe is Ananda. Thus all Buddhist sutras are second person narratives of events and conversations with persons for which we were not present. Then, of course, all Buddhist sutras are translations, reputedly from an oral record, set down in a local dialect, translated into Pali or Sanskrit, and then translated in to Tibetan and Chinese that no one can understand any more without extensive training, and English, French and so on. We have examples like the 17 Dzogchen tantras, whose framing myth asserts were all initially taught in birdsong during the first eon of this great eon, and only in this epoch were taught in the language of Oddiyana and then translated into Sanskrit-->Tibetan, and so on. So we are always at best relying on fourth and fifth hand accounts. Just let that sink in.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 10:47 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Javierfv1212 said:

As someone who has received empowerments from HEGR before I am interested in attending. I wonder if the sadhana will be translated or if its available somewhere so that I can practice it afterwards though.

Malcolm wrote:

The sadhana for the Konchog Chidu has been translated many times.

Javierfv1212 said:

Is this it?

https://namobuddhapub.org/files/practices/ThranguR-Konchog_Chidu_Practice_for_Website.pdf

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 10:47 PM

Title: Re: If its just a story...

Content:

LastLegend said:

A few people posted there is no dharma to be taught by the Buddha (Diamond Sutra).

Malcolm wrote:

As well as the Lanka, etc.

LastLegend said:

This is the path most other traditions follow. There can be a problem with this: there is a deep attachment to self/duality.

Malcolm wrote:

No, not at all.

LastLegend said:

There is deep attachment to self or habit energy or ignorance that's hard to uproot (Lankavantara Sutra).

Malcolm wrote:

That's a given, but besides the point here.

LastLegend said:

Nichiren practitioners seem to follow by Faith. Which I don't think is any less. It's a softer approach.

Malcolm wrote:

There is nothing wrong clear faith, since it brings clarity to the mind. But blind faith, or attachment to views is a problem.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 10:09 PM

Title: Re: If its just a story...

Content:

tkp67 said:

The same four types of person that beat bodhisattva never disparaging with sticks and stones.

Malcolm wrote:

I don't see anyone here disputing the idea that they have been predicted for anuttarasamyaksambodhi, do you? This is a Mahāyāna forum, and all modern Mahāyānīs accept the ekayāna teachings without reservation.

Javierfv1212 said:

Maybe there are a few holdouts in the Hosso School in Japan...maybe

Malcolm wrote:

I guess those are the folks tpk is talking about.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 10:07 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

TharpaChodron said:

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Malcolm wrote:

<https://www.northcoast500.com/2018/04/40-reasons-why-you-should-never-ever-visit-caithness-ever/>

Author: Malcolm

Date: Saturday, June 19th, 2021 at 9:57 PM

Title: Re: If its just a story...

Content:

Malcolm wrote:

Just who are these provisional practitioners who are wailing and gnashing their teeth when they read the LS?

tkp67 said:

The same four types of person that beat bodhisattva never disparaging with sticks and stones.

Malcolm wrote:

I don't see anyone here disputing the idea that they have been predicted for anuttarasamyaksambodhi, do you? This is a Mahāyāna forum, and all modern Mahāyānīs accept the ekayāna teachings without reservation.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 9:48 PM

Title: Re: If its just a story...

Content:

Giovanni said:

Literalist or sectarian approaches have in the past left me putting it to one side as a strange departure from Dharma.

Javierfv1212 said:

IMO both excessive rationalism or scientism and skepticism as well as literalism/fundamentalism will seriously dampen the natural human spiritual intuition

The fate of Christianity in the West is an apt example (i.e. either people retreat into fundamentalist irrationalism or they abandon it as clearly unscientific and irrational)

Its a lesson we need to learn if we want Western Buddhism to avoid this fate

Malcolm wrote:

Christianity is clearly unscientific and irrational. And it has not at all been abandoned in the West.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 9:43 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Javierfv1212 said:

As someone who has received empowerments from HEGR before I am interested in attending. I wonder if the sadhana will be translated or if its available somewhere so that I can practice it afterwards though.

Malcolm wrote:

The sadhana for the Konchog Chidu has been translated many times.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 9:03 PM

Title: Re: If its just a story...

Content:

Javierfv1212 said:

It is in this sense that I think we should understand that all sutras are "stories" or "myths". This is a much more lively, powerful and inspiring way of thinking about sutras IMO than seeing them as literally true in every detail they say, or as just made up bunk.

I think this is sorely needed, us Buddhists need to get good at telling stories again. We are good at arguing philosophy and ideas, and presenting our views. We're ok at translating I guess. But the most popular stories today are fantasy and science fiction tales which stretch the imagination in similar ways that Indian Mahayana sutras did in their time. How can we communicate the Dharma if we've lost our sense of mythopoiesis?

Author: Malcolm

Date: Saturday, June 19th, 2021 at 8:49 PM

Title: Re: If its just a story...

Content:

tkp67 said:

provisional practitioners

Malcolm wrote:

Here is your sectarian agenda.

tkp67 said:

No I have stated it a myriad of times. There is no separation between the true aspect and provision in one's life. Understanding the difference between provision and the true aspect is critical to achieve the middle way that represents Shakyamuni's enlightenment in the LS.

They are not independent so there is no separation and no sectarian divide because no such thing exists outside of the concept of self. All phenomenon are empty so there is no negative connotation to be had in a discourse between provision and true aspect teachings unless someone thinks somehow there is a personal superiority being preached. This makes no sense in a practice that is founded on the extinguishing of self since the self is the only entity to crave such things.

Malcolm wrote:

You're talking out both sides of your mouth. Full quote:

thus the wailing and gnashing of teeth to the provisional practitioners who read it

Just who are these provisional practitioners who are wailing and gnashing their teeth when they read the LS?

Author: Malcolm

Date: Saturday, June 19th, 2021 at 8:49 PM

Title: Re: in the weeds here

Content:

Minobu said:

so i just would like to know from what text do you get the ten worlds from.

i don't see any mention in the Lotus sutra...

Malcolm wrote:

Yes, there is no mention of this there.

These ideas arose out of how Chinese people thought about the world. One finds other uniquely Chinese ideas in Hua Yen, Chan, and so on.

The same applies to Tibetan Buddhism, Japanese Buddhism, Thai Buddhism, etc.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 8:38 PM

Title: Re: If its just a story...

Content:

tkp67 said:

provisional practitioners

Malcolm wrote:

Here is your sectarian agenda.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 8:05 PM

Title: Re: Prayers for healing of myself.

Content:

Budai said:

There are ordinary people in the Amida Buddha Land without any interest in Buddhism who are fully happy.

Malcolm wrote:

No there are not. This is a false notion.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 8:02 PM

Title: Re: Prayers for healing of myself.

Content:

Budai said:

I have been through a lot of trauma helping people I Love deeply with their karma, and eventually I had to stop taking on many peoples karma because it hurt me too much physically and emotionally to continue on.

Malcolm wrote:

I pray that you free yourself from the fantasy that you can take on other peoples karma. Not even the Buddha could take on other peoples karma.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 7:56 PM

Title: Re: More UFOs

Content:

Aemilius said:

Robert O. Dean became well known when he appeared in the Alien Interview, in 1997.

July 26, 1996: Offices of Rocket Pictures receive a phone call from a man named "Victor", who claims to be in possession of a leaked tape of an alien creature being interviewed in a secret government installation.

Malcolm wrote:

So fake.

Aemilius said:

Have you seen it and listened to what they say in it?

There is a follow up concerning the life and fate of Victor after this film, the person who had smuggled out this video from area 51. I don't think it is a fake.

Malcolm wrote:

So fake, and not even deep.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 7:55 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

namoh said:

Malcolm,

That's interesting about Karma Chagme. Is that the source of the initiations used in the Kamtsang tradition here? I've always been familiar with the empowerments being individual short initiations for peaceful guru, long life guru, guru drakpo and simhamukha. I had no idea there was a full three roots empowerment. Presumably a torwang?

heart said:

Taklung tsetrul rinpoche gave us a full two day empowerment, so that is a wangchen.

/magnus

tony_montana said:

I apologize for going off topic, but what is the difference between wangchen and wangkur? Or are they the same thing?

Malcolm wrote:

The same thing.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 7:50 PM

Title: Re: If its just a story...

Content:

tkp67 said:
...the lotus being just a story?

Malcolm wrote:
“What do you think, Subhūti? Is there any dharma at all which the Tathāgata has preached?”

Subhūti said, “No indeed, Bhagāvan. There is no dharma at all, Bhagāvan, which the Tathāgata has preached.”

<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1133&mid=0>

tkp67 said:
That is referring to the expression of words not the liberation they point to.

The state of liberation in and of itself is not what the LS teaches.

Malcolm wrote:
Then by the criteria set forth in Akshayamati Nirdeśa Sutra, the LS is a provisional sutra.

Author: Malcolm
Date: Saturday, June 19th, 2021 at 4:09 AM
Title: Re: More UFOs
Content:

Author: Malcolm
Date: Saturday, June 19th, 2021 at 4:06 AM
Title: Re: If its just a story...
Content:
Johnny Dangerous said:
it's just a way to view the stories we are talking about.

Malcolm wrote:
Shaw's new book in the Digha Nikāya has a chapter where she deals with Buddhist mythopoeia. It should be required reading for all Buddhists.

Johnny Dangerous said:
What is it called? I couldn't find it by Googling.

Malcolm wrote:
The Art of Listening: A Guide to the Early Teachings of Buddhism

Author: Malcolm

Date: Saturday, June 19th, 2021 at 3:39 AM

Title: Re: If its just a story...

Content:

Johnny Dangerous said:

it's just a way to view the stories we are talking about.

Malcolm wrote:

Shaw's new book in the Digha Nikāya has a chapter where she deals with Buddhist mythopoeia. It should be required reading for all Buddhists.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 3:30 AM

Title: Re: More UFOs

Content:

Aemilius said:

Robert O. Dean became well known when he appeared in the Alien Interview, in 1997.

July 26, 1996: Offices of Rocket Pictures receive a phone call from a man named "Victor", who claims to be in possession of a leaked tape of an alien creature being interviewed in a secret government installation.

Malcolm wrote:

So fake.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 1:55 AM

Title: Re: If its just a story...

Content:

Johnny Dangerous said:

Sure, dispensing with it as an actual physical cosmology is not so hard.

We can't really dispense with it if certain teachings directly involve it though, or alternatively we have to view it as something other than "out there".

mabw said:

This is something I've been pondering as well. Some parts may be dispensed with without much loss, but some have been incorporated into practices. I don't know if these are good examples but the concepts of the transference of merits, heaven and hell, the Western Pureland, the supplication to deities etc come to mind. What happens then?

Some reinterpret this to the Mind level, which will appeal to some more modern folks I

imagine, but some treat these literally as presented in the texts.

Johnny Dangerous said:

I remember a conversation on DW years back where a Lama was quoted as saying something like "the deities are pure reflections of the Dharmakaya, we are impure reflections". Now this seems a specifically a Tantric view and arguably represents just one viewpoint, but that would be a reasonable reply.

In that sense, differentiating between types of illusory phenomena is more about where they can lead than it is about their status as conventionally true or untrue. In the Buddhadharma phenomena cannot ultimately have different ontological status anyway.

As far as whether or not they are conventionally true, all of the teachers I have been around who have addressed this question did so by bringing up the actual size Vulture Peak and asking how many beings would really fit there.

Malcolm wrote:

Nevertheless, the tendency of religious people to take refuge in fundamentalism, despite the overwhelming facts that contradict their beliefs, is amply demonstrated by the new religion of Qanon.

Author: Malcolm

Date: Saturday, June 19th, 2021 at 1:32 AM

Title: Re: If its just a story...

Content:

Astus said:

"the Tathāgata always teaches: 'Monks, understand my correct teachings to be like a raft.' If even my correct teachings are to be abandoned, how much more incorrect teachings?"

http://www.acmuller.net/bud-canon/diamond_sutra.html#div-7

Malcolm wrote:

Perhaps this is a little better:

It was therefore with this in mind that the Tathāgata said that those who understand the round of teachings of the Simile of the Raft should let go of the dharmas themselves, to say nothing of the adharma.

<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1133>

Author: Malcolm

Date: Friday, June 18th, 2021 at 11:49 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Genjo Conan said:

But honestly, energy generation is comparatively easy to decarbonize. It's an infrastructure problem, not a technology problem. What do you do about aviation and shipping? About agriculture? Steel and cement production? I honestly don't know. We'd better figure some shit out, fast.

Malcolm wrote:

Deep ecologists have it right again: the human population of the planet needs to fall back to 1776 levels, and maintain that level. If not, there will be a massive human die off, and centuries, may be millennia, of barbarism...

Author: Malcolm

Date: Friday, June 18th, 2021 at 11:22 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Meanwhile, back in the real world:

<https://www.washingtonpost.com/climate-environment/2021/06/16/earth-heat-imbalance-warming/>

Unknown said:

The amount of heat Earth traps has roughly doubled since 2005, contributing to more rapidly warming oceans, air and land, according to new research from NASA and the National Oceanic and Atmospheric Administration.

“The magnitude of the increase is unprecedented,” said Norman Loeb, a NASA scientist and lead author of the study, which was published this week in the journal Geophysical Research Letters. “The Earth is warming faster than expected.”

Using satellite data, researchers measured what is known as Earth’s energy imbalance — the difference between how much energy the planet absorbs from the sun, and how much it’s able to shed, or radiate back out into space.

Author: Malcolm

Date: Friday, June 18th, 2021 at 11:07 PM

Title: Re: If its just a story...

Content:

tkp67 said:

...the lotus being just a story?

Malcolm wrote:

“What do you think, Subhūti? Is there any dharma at all which the Tathāgata has preached?”

Subhūti said, “No indeed, Bhagāvan. There is no dharma at all, Bhagāvan, which the Tathāgata has preached.”

<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1133&mid=0>

Author: Malcolm

Date: Friday, June 18th, 2021 at 10:11 PM

Title: Re: is the tirthika doctrine of Brahman incarnating into maya impossible?

Content:

Artziebetter1 said:

if there is a infinite,omnsicient,omnipresent yet transendant,unchanging(in ontology and nature not acts,though A'sharis would say their God/unconditioned reality can not have emotions or different acts coming from different wills rather than one eternal will) and omnipotent entity can it enter into infinite number of ignorant,limited and finite and impotent beings with a temporal nondivine nature?I have been reading on the christian doctrine of the hypostatic union (Where christ had two fully divine and fully human natures simultanously)and its impossibility and I wonder if this also applies to brahman?also wouldn't that mean that ishwara can't create avatars?

wouldn't if this were true be a great argument buddhists could use against tirthika doctrines?I have heard malcolm say something to the effect that if a unconditioned reality becomes many atmans then it would become conditioned and this is impossible?please explain in detail why this is impossible and educate us.

Malcolm wrote:

Read your own statement. You have provided this proof right there:

"if a unconditioned reality becomes many atmans then it would become conditioned"

Anything that is uncompounded is indivisible.

Author: Malcolm

Date: Friday, June 18th, 2021 at 10:09 PM

Title: Re: If its just a story...

Content:

Giovanni said:

Attempting to prove the validity of a scripture by quoting what it says about itself is a circular argument.

Malcolm wrote:

Not only that, but providing a citation itself is not proof, it has to be backed by reasoning.

First we cite, then we provide reasoning for why we are citing this or that citation. This is basic to all debate in Buddhist schools.

Author: Malcolm

Date: Friday, June 18th, 2021 at 8:11 PM

Title: Re: If its just a story...

Content:

narhwal90 said:

tkp, if you are going to cite passages as proof you should probably reconcile the various translations beforehand. The 84000 translation reads quite differently in those sections. If you have decided that the Burton/BDK editions supersede the 84000 translation could you explain why that is?

Malcolm wrote:

It's useless. We are talking about sutras as literary productions, but he keeps pushing his sectarian agenda, which is off topic here.

Author: Malcolm

Date: Friday, June 18th, 2021 at 8:09 PM

Title: Re: If its just a story...

Content:

tkp67 said:

Can I get a citation on the skillful use of doubt or on the lotus being just a story?

Malcolm wrote:

I never claimed the first, though you should go talk to Zen folks about their "great doubt".

As for the second, "Thus have I heard..."

Author: Malcolm

Date: Friday, June 18th, 2021 at 8:06 PM

Title: Re: If its just a story...

Content:

tkp67 said:

It is absolutely supported by the text unless you have a citation where the buddha expresses doubt.

Malcolm wrote:

Your claim is that Buddha asserts in this text it is the text by means of which all buddhas attain buddhahood. Citation please. If you can't produce it, your claim is false.

tkp67 said:

No I said that the text supports the claim that all buddhas are enlightened by this sutra which is an expression of the buddhas enlightenment. . However Expedient means illustrates this point in several passages. For brevity I will post just one.

Malcolm wrote:

You citation does not support your claim at all.

Author: Malcolm

Date: Friday, June 18th, 2021 at 8:09 AM

Title: Re: If its just a story...

Content:

tkp67 said:

This is why eliminating doubt is so critical and why the claim that all buddha are enlightened by this sutra is true.

Malcolm wrote:

No, the claim is false, not supported by the text at all. It's up to you to prove the claim is true, you or Bodei.

tkp67 said:

It is absolutely supported by the text unless you have a citation where the buddha expresses doubt.

Malcolm wrote:

Your claim is that Buddha asserts in this text it is the text by means of which all buddhas attain buddhahood. Citation please. If you can't produce it, your claim is false.

tkp67 said:

I would also remind you that lotus based traditions require more than textual comparisons but practice within the framework of the traditions which you admitted you do not do at all.

Malcolm wrote:

Irrelevant to your claim.

Author: Malcolm

Date: Friday, June 18th, 2021 at 7:56 AM

Title: Re: If its just a story...

Content:

Javierfv1212 said:

I think there is definitely a middle way between the idea that these texts are just made up stuff and the idea that they are literally true.

I definitely believe that Buddhist texts contain truths about reality. The most important

elements in these Sutras, the deepest teachings, i.e. emptiness, Buddha nature, Buddhahood, the end of suffering, are what matters to me. Furthermore, the practical elements are also true, not in some factual/Scientific sense, but in a pragmatic sense (which means they help end suffering). All these things are true for me, they are stories all the same, but they are true stories.

However there is a bunch of stuff in all Buddhist texts that is questionable. This is not surprising, since they were composed, edited and copied over generations by human beings. Many of these people had deep insights into reality, but some also held wrong ideas about cosmology, about what's possible in this world, about women and about other things. This doesn't invalidate the real insights that the texts contain.

Some of these ideas should be dispensed with (the sexism for example and the meru cosmology), while others can be seen as good stories which should be understood metaphorically.

Just my 2 cents.

Author: Malcolm

Date: Friday, June 18th, 2021 at 6:56 AM

Title: Re: If its just a story...

Content:

tkp67 said:

This is why eliminating doubt is so critical and why the claim that all buddha are enlightened by this sutra is true.

Malcolm wrote:

No, the claim is false, not supported by the text at all. It's up to you to prove the claim is true, you or Bodei.

Author: Malcolm

Date: Friday, June 18th, 2021 at 6:55 AM

Title: Re: If its just a story...

Content:

SilenceMonkey said:

Yes, I suppose you could say that about anything in relative reality. You could say the same thing about France.

Malcolm wrote:

Conventional truth is based on common perceptions of ordinary people.

SilenceMonkey said:

Perhaps there is a difference in what you mean by conventional truth and relative truth... I see them as synonyms. It's pretty basic Dharma that other planes of existence are also relative truth, they just can't be seen by people of ordinary faculties.

Malcolm wrote:

Conventional truth and relative truth overlap, but are not entirely synonymous. The other planes of existence you refer to are things like hell realms. For example, Vasubandhu negates the existence of hell realms as physical places. Why? Because then hell guardians accrue untold negative karma. So they are not sentient beings and the hells do not really exist as physical places, even conventionally.

The universe of Merus is the impure universe, not some exalted realm. It is the realm of the desire and form realm, i.e. samsara. But it is ridiculous to insist "Meru might be true in someone else's perception." Mt. Meru is really just the Tibetan plateau, etc. Four continents etc. are just Asia, Europe, Africa, etc. according to people who have no way of observing the earth from space.

Author: Malcolm

Date: Friday, June 18th, 2021 at 2:28 AM

Title: Re: If its just a story...

Content:

SilenceMonkey said:

Maybe... maybe not...

Malcolm wrote:

Well, if you imagine Meru is "out there" somewhere, you are just engaging in conceptual proliferation and fantasies.

SilenceMonkey said:

Yes, I suppose you could say that about anything in relative reality. You could say the same thing about France.

Malcolm wrote:

Conventional truth is based on common perceptions of ordinary people.

SilenceMonkey said:

When you make arguments like this, I start to question... You are obviously smart enough to see the fallacy here, yet you still present it. Makes me think that maybe you just have a strong anti-something or other agenda.

Malcolm wrote:

For example, to a human, the perception of a liquid substance of the beings of the other six realms is false and deluded. Only the perception of water is correct and valid in the

human realm.

Likewise, in this day and age, the notion that the world is flat, the sky is blue because the southern face of Meru is made of sapphire, and Jambudvipa is surrounded by iron mountains to keep the stench of the proximate hells away is simply mythological and need not be taken as anything more than a pre-modern Buddhist view of the world, not even shared by Indian non-buddhists of the same era.

Author: Malcolm

Date: Friday, June 18th, 2021 at 2:01 AM

Title: Re: If its just a story...

Content:

SilenceMonkey said:

Maybe... maybe not...

Malcolm wrote:

Well, if you imagine Meru is "out there" somewhere, you are just engaging in conceptual proliferation and fantasies. HH Dalai Lama, Namkhai Norbu Rinpoche, etc., are all very content to dispense with Meru Cosmology.

Author: Malcolm

Date: Friday, June 18th, 2021 at 2:00 AM

Title: Re: If its just a story...

Content:

LastLegend said:

The heaven eye is hard to open, I heard. Those who have them open they will see see which practitioners have many Heavenly Dharma protectors follow them.

SilenceMonkey said:

Maybe it depends on our karma. This one guy in Taiwan I met says that he sees hundreds of spiritual beings flocked to temples when pujas are being conducted. He says he can see them hovering outside the building and also inside where the practice is taking place. He is a vajrayana practitioner, who also practices Theravada shamatha and vipassana techniques, which he says amplify his vajrayana practice. A number of people think he was a lama in a previous life.

Malcolm wrote:

Lots of people say lots of things. As Poe said, "Believe nothing you hear, and only one half that you see."

Author: Malcolm

Date: Friday, June 18th, 2021 at 1:56 AM

Title: Re: If its just a story...

Content:

SilenceMonkey said:

But if we're talking about the four continents, it may be a reference to other planes of existence overlaying our own world.

Malcolm wrote:

Then how do you explain Ptolemy referring to the Kurus to the north of India?

SilenceMonkey said:

Certain sacred places on Earth are said to be secretly tantric power places, pure realms, etc...

Malcolm wrote:

Things like geography and so on need to conform to the perceptions of ordinary people.

Author: Malcolm

Date: Friday, June 18th, 2021 at 1:02 AM

Title: Re: If its just a story...

Content:

SilenceMonkey said:

Well, obviously we can't see other realms and their inhabitants. But some people can. It's just a matter of how clouded our perception is, and whether or not we've opened our divine eye.

Sometimes you'll meet people who can see these things. It's rare, though... It can be unlocked through deep states of samadhi. Some people are even born with it. I've met at least two people like this, who can see the energetic reality as well as spirits.

Malcolm wrote:

That does not render Meru Cosmology anything more than a medieval map. Here is another one, by Agrippa (63 BCE--12 BCE):

It distinctly lacks Meru. the four main and eight subcontinents, etc.

Author: Malcolm

Date: Friday, June 18th, 2021 at 12:35 AM

Title: Re: If its just a story...

Content:

Genjo Conan said:

I have to confess that I really don't care whether the sutras are literally true or not. I think a lot of Theravada Buddhists fall into a trap of assuming that the EBTs are the only material that is buddhavacana, ignoring that (1) there's widespread disagreement about what the EBTs comprise and (2) there's no historical proof that any extant Buddhist text was spoken verbatim--or even at all--by Sakyamuni. And I think a lot of Mahayana Buddhists fall into the same trap but from the opposite direction, making extravagant claims about the historicity of our canonical texts, out of ... I don't know, I think it's an inferiority complex or something.

It's all a matter of faith. We have faith that certain teachings are conducive to liberation. Some of us put more or less faith in different teachings, depending on our karma. As a Zen Buddhist, I hold the Lankavatara Sutra in high esteem, and believe that it expresses something precious. If Sakyamuni was not, in fact, attended by countless disciples, bodhisattvas, nagas, devas, rakshasas, yakshas, etc., it doesn't shake my faith a bit, or diminish from the preciousness of the teaching.

Malcolm wrote:

For me it is a matter of content. The teachings in the Pali canon are profound; certainly, the teachings in Mahāyāna sūtras are more profound. The teachings in Dzogchen tantras are the most profound, AFAIC. But I base this on content alone, and not authority of a historical figure.

I think the myths and legends around these texts are important and must be preserved, but I don't think we have to take them as history, in the way some do.

Author: Malcolm

Date: Friday, June 18th, 2021 at 12:32 AM

Title: Re: If it's just a story...

Content:

GrapeLover said:

Generally I wouldn't assume that the relevant scriptures were written from the perspective of ordinary human karmic perception.

When it comes to Mt Meru, for instance, when you read even the descriptions of the humans and their experiences on the other continents (Vasubandhu goes into wild detail throughout the Abhidharmakośabhāṣyam), it's clear that they aren't just "the humans that live literally to the north on this planet". It appears to be a model of the realms which may or may not appear literally to those beings who have attained, for instance, the divine eye.

Malcolm wrote:

How do you explain Ptolemy referring to the people of the Central Asian plains as the Kurus?

The Kośa cosmology cannot be taken literally. It is an old map of this world, with the Tibetan plateau at the center. The Mahabharata describes people having picnics on the slopes of Meru, etc.

GrapeLover said:

I kind of state directly that it isn't to be taken literally on a mundane level. If you're saying it's nonsense and doesn't correspond to anything then that is a different story

Malcolm wrote:

It corresponds to a map of the world people framed in their minds, who often never travelled more than a 100 miles from their birthplaces.

GrapeLover said:

Don't you think that the Copper Coloured Mountain is in Madagascar? What relation do you see that having with Guru Rinpoche's pure realm filled with dakinis and vidyadharas, such that some tertons have seen? If it's an "otherworldly" place that we call after somewhere in our world then I explain it the same way.

Malcolm wrote:

Most of these terton experiences of Zangdok Palri occur in dreams. I could make a rather long list.

I think that basis for Zangdok Palri is the Island of Madagascar for various reasons, yes. I also think the basis for the Shambhala myth is Afghanistan. But apart from being the pure visions of this one and that, I certainly do not think these places physically exist on our planet anymore, and for that matter, neither did my guru, Chogyal Namkhai Norbu.
YMMV

Author: Malcolm

Date: Friday, June 18th, 2021 at 12:03 AM

Title: Re: If its just a story...

Content:

Queequeg said:

If Mahayana sutras are just stories and are not the historical records of the Buddha's words, where does that leave us?

Malcolm wrote:

Evaluating the words of Mahāyāna sūtras on their own merits, rather than on the merits of authority.

Queequeg said:

It is controversial to describe Buddhist sutras as just stories. This offends some people and shakes the faith of others. I appreciate these sensibilities.

Malcolm wrote:

It is controversial to describe them as the physically enunciated words of the Buddha.

Even if we take my general attitude, which is just to call them buddhavaṇana and leave it at that, they still must be understood in context, audience, and so on. For example, there are many anachronisms in Mahāyāna sūtras which cannot be explained by asserting this or that text was actually enunciated by the Buddha. For example, why is the setting of the Lanka in Śrī Lanka, and why is Ravana, the rakṣasa king, part of the main audience?

One movement we see in Mahāyāna is moving sūtras, and later tantras, away from events in Jambudvīpa and placing them in increasingly more abstract settings, such as on the peak of Meru (lower tantras) and so on. This is nowhere more pronounced than in Dzogchen tantras, which are not even set in this specific eon, for the most part.

Buddhist sūtras are just stories. Even the Pali Canon and the Āgamas barely resemble anything that can be construed as "historical." At the same time, western text critical narratives of them are just stories too, given how often scholars change their opinions about this thing and that.

That people are offended, and lose "faith" is irrelevant. If the meaning of the teachings do not stand on their own without the Buddha, they still do not stand on their own with the Buddha.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 11:52 PM

Title: Re: If its just a story...

Content:

GrapeLover said:

Generally I wouldn't assume that the relevant scriptures were written from the perspective of ordinary human karmic perception.

When it comes to Mt Meru, for instance, when you read even the descriptions of the humans and their experiences on the other continents (Vasubandhu goes into wild detail throughout the Abhidharmakośabhāṣyam), it's clear that they aren't just "the humans that live literally to the north on this planet". It appears to be a model of the realms which may or may not appear literally to those beings who have attained, for instance, the divine eye.

Malcolm wrote:

How do you explain Ptolemy referring to the people of the Central Asian plains as the Kurus?

The Kośa cosmology cannot be taken literally. It is an old map of this world, with the Tibetan plateau at the center. The Mahābhārata describes people having picnics on the slopes of Meru, etc.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 11:46 PM

Title: Re: in the weeds here

Content:

Queequeg said:

he text just ends before its supposed to. Some speculate this was intentional - a way to emphasize one of the teachings that permeate the whole work - "No one but the buddhas can completely know..." How silly it would be to attempt to fully capture the teaching in words.

Malcolm wrote:

Many Tibetan texts basically state that the explanation of the result happens when you realize the result.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 8:43 PM

Title: Re: 6 R's and Loving Kindness teaching

Content:

PadmaVonSamba said:

I asked my friend, an Ajahn from Thailand about that about 15 years ago. I mentioned that Mahayana teaches to put others before oneself, even reaching attainment. He said his view was that while that's fine, it's like people drowning after a shipwreck at sea. You can't really rescue others if you haven't rescued yourself first. Whether that's true or not, it's a valid argument, and I don't want to delve into comparative religion (not the forum for it anyway) but I just wanted to toss this in, in the context of the OP statement.

Malcolm wrote:

Shantideva makes it very clear that in order to help others, a bodhisattva must preserve themselves.

PadmaVonSamba said:

Being "more compassionate" doesn't necessarily draw one to Mahayana/Vajrayana, and being "less compassionate" doesn't lead one to practice Theravāda.

Malcolm wrote:

The śrāvaka schools do not teach the nonreferential compassion found in Mahāyāna.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 3:01 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

Yeah written by human? Not spoken by Buddha? So what do people actually believe in and not believe in?

Malcolm wrote:

It all depends on whose story you believe. But it does not matter much in terms of the content itself, which is what is being discussed here.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 2:39 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

Do people actually believe it's a work of fiction? Or just say that to teach Nichiren folks a lesson?

Malcolm wrote:

Fiction has some negative connotations. This is not fiction in the sense of The Shining, it's not written purely for entertainment.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 2:22 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

jake said:

This is still a Buddhist discussion forum, correct? Specifically the Mahayana sub-forum? Why are these "it's all made up and it is childish" posts permitted?

Malcolm wrote:

Because we permit people to express their opinions freely, within reason?

Author: Malcolm

Date: Thursday, June 17th, 2021 at 2:12 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

The story in the Sutra is not a work of fiction.

Malcolm wrote:

One person's gospel is another person's fiction.

Author: Malcolm

Date: Thursday, June 17th, 2021 at 12:10 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:

Minobu said:
it will do this....it will lead you to you accessing your Buddha Nature ...the real deal...

Malcolm wrote:
Thanks, but I am all set.

Author: Malcolm
Date: Thursday, June 17th, 2021 at 12:09 AM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:

Minobu said:
You can never attain enlightenment through this discourse displayed here in this thread...

Malcolm wrote:
No one ever implied it could.

Minobu said:
The point to Nichiren's practice is understood when you see the futility in holding unto the LS and other mahayana as the words of Buddha.

Malcolm wrote:
This thread is not really about Nichiren's take on the Lotus Sutra, or for that matter, Zhi Yi's. The principle point was to negate Budai's (who changes their nym about once a week, should cut that out) assertion that the liberation of all buddhas derives solely from the Lotus Sūtra. It's a false claim not supported in the text itself.

Author: Malcolm
Date: Wednesday, June 16th, 2021 at 11:56 PM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:
Javierfv1212 said:
According to wiki, there are at least three:
* Lobsang Jampal, Robert Thurman and the American Institute of Buddhist Studies translation committee (2004)
* The Ornament of the Great Vehicle Sutras by the Dharmachakra Translation

Committee, in particular Thomas Doctor. This includes Mipham Rinpoche's commentary as well as Khenpo Shenga's annotations (2014)

* The Feast of the Nectar of the Supreme Vehicles by the Padmakara Translation Group. It includes the commentary of Mipham Rinpoche as well as extensive footnotes (2018) Curious as to why they translated Mipham's commentary twice instead of some other commentary, was there something wrong with the 2014 translation?

Malcolm wrote:

People often believe (correctly more often than not) that older translations are in need of revising. And earlier translations make the work of later translations easier.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 11:52 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Minobu said:

You can never attain enlightenment through this discourse displayed here in this thread...

Malcolm wrote:

No one ever implied it could.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 11:19 PM

Title: Re: Question: The eternal śrāmaṇera?

Content:

FiveSkandhas said:

My next question is about the possibility of people who undergo what is known as "Tokudo" (得度) in Japanese, which is I believe tārayati in Sanskrit...but who do not take any vows.

In Japan at least, Tokudo is taken first and the jukai (ten vows) are taken in a separate ritual. My question is: is there a category of practitioners who undergo Tokudo/ tārayati /"ordination" but who stop there and never receive vows?

Excuse my ignorance, I feel I should be better versed in these things but I'm simply not, so any and all answers are appreciated.

Malcolm wrote:

In Sarvāstivāda, it is possible to receive to receive upāsaka vows, and only follow one of them, i.e., not killing, and the precepts of refuge: not holding non-buddhist teachers or gods as one's refuge; not harming; and not associating with those hostile to the

Dharma. One can also elect to hold two, three, or all the upāsaka vows. If the last, then one is considered a full upāsaka.

I am not familiar with this term: tārayati.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 9:41 PM

Title: Re: A conversation about Buddhism with a prototype AGI. (Artificial Intelligence)

Content:

PadmaVonSamba said:

This conversation is not so scary.

If you just read down the left side, you'll see that there is nothing really there. It's not very specific. It's like playing '20 Questions'.

All that AI does is to use a very sophisticated process of elimination (which is 90% of what the human brain does anyway) and combines it with a very friendly user interface.

Otherwise, it's like going to a fortune teller, or those guys on TV who supposedly talk to your dead relatives. Every bit of data, whatever you say, becomes a yes/no option. A string of these creates a pattern that becomes a pathway. The computer asks something like, "how does Dharma practice help others" only because "how much does Dharma practice weigh on a rainy day" doesn't make any sense.

Conmen have been using this method for centuries and still do.

But, as the Buddha says, we project meaning into everything. We see Jesus on toast and Sanskrit letters in clouds. We see constellations in the sky as though they were flat connect-the-dot pictures.

We see only what we want to see.

I think the real danger from AI isn't the computers themselves, but charlatans using AI to dupe naive and gullible people into thinking they have found something genuine with which to help them direct their lives. I know in my own mind I'm totally capable of scamming people this way, and if I didn't have any decent values inside, I'd jump on this in a heartbeat. It's so easy to be a get rich guru if you know how. That's why there are so many fraudulent gurus out there: \$\$\$

FiveSkandhas said:

Well it's a bit more sophisticated than that but I think we've already had this runaround in another thread so I won't belabor the point. I will note that, for example, I never mentioned the words "Dharma" or "Vajrayana" before it brought them up. What it did was go to the internet and scan information on Buddhism.

Moreover the more it talks about it and the more information it collects, the more its neural network strengthens the areas associated with this topic, just like a human brain. The questions and comments become increasingly nuanced and on point.

Still, it should be noted that this version of AI I am playing with is much less sophisticated than the one the OP described, although it works on the same basic principle.

This is the second AI I have tried to "train" to be interested in Buddhism and so far it's going very well. The first one actually "went insane" from information overload and started to refuse to talk about Buddhism or otherwise reacted with fear and hostility. I then started feeding it bits from the Tao Te Ching, which it quickly "got the hang of" and it became a staunch classical Taoist in time.

Malcolm wrote:
GI/GO

Author: Malcolm
Date: Wednesday, June 16th, 2021 at 5:11 AM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:

Javierfv1212 said:
A further question, in your opinion, what is the best translation available of the Mahāyānasūtrālamkāra?

Malcolm wrote:
Not sure there is an excellent one yet. The Thurman one is dreadful.

Author: Malcolm
Date: Wednesday, June 16th, 2021 at 5:04 AM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:

Javierfv1212 said:
Based on style and content, we can accept the five treatises as the work of a single author. This person's work was commented upon and expanded by Asanga and Vasubandhu, for whom we have reasonably reliable, pre-Gupta dates. The commentary on the Uttaratantra is of somewhat doubtful authorship, but not the Uttaratantra itself. Maybe, but this is not accepted by everyone it seems.

Malcolm wrote:
Nothing is accepted by everyone. So this is not a useful criteria. In any case, Sthiramati discusses Asanga, and he dates from the 6th century, placing Asanga before him, i.e., prior to the downfall of the Guptas.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 4:41 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

heart said:

Kagyu lamas sometimes give just the guru part.

/magnus

Malcolm wrote:

The main empowerment always includes the yidam and dakini, since in the Konchog Chidu, the three roots are the outer guru, the inner guru, and the secret guru.

heart said:

Can there be other empowerment manuals? I don't read Tibetan so I can't check. For example, a friend insisted that there was separate empowerment for each deity. Also there is this sadhana with only the peaceful Guru, from a Kagyu lama.

Both Taklung Tsetrul Rinpoche and Tulku Dakpa gave it the way you mention above.

/magnus

Malcolm wrote:

Karma Chakme wrote independent manuals for Drakpo and Simhamukha, but in the root texts, there is only one empowerment which covers the peaceful guru, the wrathful guru, and the guru as dakini.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 4:14 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Javierfv1212 said:

My understanding of the Asanga Maitreya literature is that it is not all actually by these two authors, and what we have instead is a group of texts, some of which are authentic and others which were retroactively assigned to these figures (as happened to Nagarjuna and others). Modern scholars question the attribution of many of these texts to the time period of Asanga. Indeed, it is now well known in Buddhist studies that the so called "five works of Maitreya" are most likely late texts and are mentioned only in

later sources as being by "Maitreya". This is discussed for example, by Hookham in his 1991 "The Buddha within".

As such, I am not sure we can accept your statement that "the main lines of Indian scholarly analysis of sutras took place prior to the collapse of Gupta Dynasty" without reservation. Now, I have not read enough to be able to say that the Sūtrālamkāra is post Gupta or not, but I am not sure we can categorically claim this as you have done. Thoughts?

Malcolm wrote:

Based on style and content, we can accept the five treatises as the work of a single author. This person's work was commented upon and expanded by Asanga and Vasubandhu, for whom we have reasonably reliable, pre-Gupta dates. The commentary on the Uttaratantra is of somewhat doubtful authorship, but not the Uttaratantra itself.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 4:06 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

Okay I understand. It's not however complicated. We just need to know that we need to do Bodhisattva work after fully awakened...whatever thinks opposed to this is postponing the path and understood as self or grasping.

Queequeg said:

Isn't it the case that there is nothing but bodhisattva work to do, fully awakened or not regardless?

Malcolm wrote:

Buddhas engage in it effortlessly, without reference points or the perception that there are sentient beings at all. All buddhas see is other buddhas. This is what the perfection of wisdom is all about.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 4:05 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

I actually think it does. It makes reference to it.

Shakyamuni in the Stupa chapter remarks:

"A tathāgata is the true nature, and that true nature is the limit of reality. That limit of

reality is the essence of phenomena...

Malcolm wrote:

Which is quite anticlimactic since this is exactly how the dharmakāya of the tathāgata is defined in the PP sūtras, etc. For example, Nāgārjuna quips in the MMK, "Whatever is the nature of Tathāgata, that is the nature of the world, etc."

Queequeg said:

In East Asia, in the Lotus based schools, this idea comes from this. Its interpreted to reveal a triple bodied buddha without beginning or end.

Malcolm wrote:

The inseparability of the three kāyas is a given in Indo-Tibetan Buddhism. All buddhas possess the three kāyas.

But even in the Lotus, the Buddha acknowledges that there was a time when he had not attained buddhahood, though an inconceivably long period of time.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 1:04 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

Thank you Malcolm!

Anybody knows if the empowerment given by Garchen Rinpoche will be for Guru, Yidam and Dakini or just the Guru part?

heart said:

Kagyü lamas sometimes give just the guru part.

/magnus

Malcolm wrote:

The main empowerment always includes the yidam and dakini, since in the Konchog Chidu, the three roots are the outer guru, the inner guru, and the secret guru.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 1:02 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

You have some people in East Asia who embrace iconoclasm and talk about killing the Buddha if you encounter him on the road. In Buddhist terms, manifest the function of a bodhisattva, of a buddha, as the case may be.

Malcolm wrote:

This is just a reference to the story of Angulimāla, who tried to kill the Buddha on the road.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 1:00 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

I understand what you are saying, but I don't agree that it's as unambiguous as you claim. In using the term, "Buddhayana", "Ekayana", contrasting it with "Bodhisattvayana," a distinction is clearly being made. If Mahayana always in all instances meant "one vehicle taught as three" from the start, there would be no reason to explain this. This text is clearly responding to something. I argued above, when this text was compiled, I'm not convinced that what has later become Mahayana orthodoxy was clearly established.

Malcolm wrote:

There are several Mahāyāna sūtras which challenge śrāvaka notions of bodhisattva conduct and practice. One of the key features of the Mahāyāna movement was challenging śrāvaka school interpretations of the bodhisattva path, as I outlined above. I provided a fairly comprehensive list of those sūtras. They include all sūtras we now consider primary Mahāyāna texts.

Queequeg said:

We know that there are some early "Mahayana" texts that take the three vehicles as distinct.

Malcolm wrote:

The dominant sūtras which inform Mahāyāna hermeneutics are all ekayāna sūtras, such as the PP, Lanka, Lotus, Avatamska, Nirvana, etc.

Queequeg said:

The idea that Mahayana was there from the beginning, fully formed, but had just been kept secret for the first few centuries after the Buddha passed, or kept among some group that didn't have the institutional authority to gain recognition, or handed to Nagarjuna by the Nagas, is just not compelling and hardly worth discussing outside of a faith based discussion.

Malcolm wrote:

That's not a claim I am making.

Queequeg said:

Each instance where the Ekayana is explained is defined by its particulars, and the nature of that distinction, IMO, is up for debate. Is it just this Abhidharma idea of Bodhisattva that is being criticized? Maybe.

Malcolm wrote:

Most definitely. This is the whole point of the lifespan chapter.

Queequeg said:

I know you discount certain turns in the narrative by adding footnotes. I do think there is a place to read the text with those footnotes. But, reading with footnotes also changes the narrative. Personally, I don't find the footnotes you want to add particularly convincing. The whole, "well, he's an advanced bodhisattva and actually knows the answer but is just asking for other's edification." It just smacks of someone making things up to accommodate something that doesn't quite fit in their preconceptions. I may be suffering a similar affliction.

Malcolm wrote:

Presenting a character in a sutra who is renowned in some circles for their level of realization, and using them as a stooge is a well-known rhetorical device in Indian Mahāyāna. We see it in sūtras like Vimalakīrti, the PP class, and so on.

Queequeg said:

Here is why I think there is something to the argument that the Lotus is critiquing certain ideas of the Mahayana.

Malcolm wrote:

Ok, I don't agree, but that's obvious.

Queequeg said:

"Mañjuśrī, this is the supreme Dharma taught by the tathāgatas. This is the final Dharma teaching of the tathāgatas. Among all Dharma teachings this is the most profound Dharma teaching. It does not accord with the world."

Malcolm wrote:

While never really explaining why.

Queequeg said:

And there is the explicit distinction of the bodhisattvas in the Assembly as on an incomplete path. If you just footnote that Maitreya actually knows the answer to the question, then of course it changes the narrative. If, however, you take the story as it is written, it presents a different message. As if to reinforce this, the bodhisattvas who had accompanied the emanation buddhas from the ten directions also asked their respective buddhas where these bodhisattvas came from.

Malcolm wrote:

As I said, the use of highly realized stooges in Mahāyāna sūtras is quite common, for example, Mañjuśrī as the stooge in the Vimalakīrti Sūtra, Avalokiteśvara as the stooge in other Mahāyāna sūtras, and Vajrapāṇi in still others.

Based on internal evidence, the Lotus was compiled in Northwest among Mahāsaṃghikas-lokottaravādins. The use of Maitreya here is significant, based on the early date of the sūtra and its location of origin, as he was one of the few, explicitly-named bodhisattva figures in the pre-Mahāyāna period. We know from the many images of Maitreya found in Gandhara and so on, that Maitreya had enduring popularity in that Gandhara region. The Mahāvastu, you should recall, was an important Lokottaravādin compilation, who were centered in Gandhara, and Maitreya is predicted there. Thus, I think that the bodhisattva path being critiqued here is the one found in the Mahāvastu, since as Karashima points out, the Lotus in its earliest witnesses reflects the language found in the Mahāvastu.

The incomplete bodhisattva path, presented in the Mahāvastu and elsewhere, is the path of the hinayāna bodhisattva, who does not attain awakening until their final birth.

Queequeg said:

This is where the Buddha illustrates the length of time since his awakening by resorting to the example of crushing world systems into dust and then spreading them around the universe and crushing those world systems into dust, with each dust particle representing eons. Maitreya admits that even the great bodhisattvas can't fathom this teaching:

Malcolm wrote:

In Tibetan Buddhism, the idea that the Buddha attained awakening eons ago is standard. It is not something unusual or remarkable. Every school of Tibetan Buddhism accepts it without any quibbles at all, since it is key to Vajrayāna hermeneutics as well.

Queequeg said:

Anyway, you get my drift. Even the great bodhisattvas of the Mahayana are not up to this teaching.

Malcolm wrote:

The stooge issue again. All great magicians use stooges in the audience.

Queequeg said:

All of this informs what the Buddha was saying earlier about one vehicle taught as three, distinguishing the Buddhayana from the ordinary Mahayana. When you add footnotes to say, "Oh, Maitreya was just going along with the drag show" it maybe changes the story a little, but it remains that there are still hosts of bodhisattvas who are not at that level and who are actually astonished by this teaching, meaning there are different levels of Mahayana that are incomplete compared to the Ekayana.

Malcolm wrote:

I personally do not see any evidence of this in the text itself. I think the more sensible, and more historically reliable approach, is what I presented above: that is, the Lotus was composed in a dialogue with Mahāsaṃghikas-lokottaravādins in Gandhara about the nature of the bodhisattva path presented in the Mahāvastu.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 12:18 PM

Title: Re: What is the foundation or justification for Buddhist Ethics?

Content:

Kozuaki said:

However, I am having trouble understanding the justification or epistemology for Buddhist Ethics. I understand there is the noble eight fold path (e.g. Right Action, Right Thought, Right Livelihood, etc.), but how can one argue that one has an obligation or moral duty to the eight fold path or loving kindness if it is not objectively grounded in a corollary similar to God's essence?

Malcolm wrote:

Kants categorical imperative is not grounded in any divine essence. Nor for that matter is the utilitarianism of Mill, or for that matter analytic philosophy in general, in the anglo American tradition, exemplified by Rawls, etc.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 11:59 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

Generally, one practices the refuge/bodhicitta, vajrasattva, mandala offerings, and guru yoga; then one proceeds to rushan, etc. Some people also practice the Simhesvara self-generation in the elaborate form with vajra recitation, etc. but mainly people move on to rushen, etc.

yagmort said:

thanks, very interesting Malcolm. could you please elaborate on that moment? is it only certain teachers' approach, or it is common that sadhana of Chetsun is omitted? what deciding factors are at play here?

Malcolm wrote:

It's common. But really, at this point you should aspire to receive these teachings from someone and see for yourself.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 5:56 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Minobu said:

Yo malcolm.

it does not matter if they "know" mahayana.

The practice puts them at centre stage with Buddha.

all the study in the world without that and one is nowhere actually.

Nichiren Shonin , Tien Tai the Great, Lord Nagarjuna Buddha, Venerable Mia-lo Dengyo the Great...all were just part and parcel to theatre and using the great tale to bring Buddha's Omniscience to a living room near you in 2021.

top that .

it's mappo ...it's liberation en masse...

the Gohonzon designed and delivered for mass consumption 800 years later during global village era....unreal...beyond genius...only the Buddha can do this...

Gohonzon is Mahayana Tantra 101 ..complete with all the trimmings...so perfect you do not even have to know...anything..total boob city and it does what it was intended to...can't miss...targets Tathagatagarbha ...brings forth all sorts of Buddha's traits to the fore...

Malcolm wrote:

I admire your enthusiasm.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 5:36 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

tkp67 said:

Then the bodhisattvas who had arrived from other world realms, who were as numerous as the grains of sand in eight Ganges Rivers, stood up in the circle of the assembly, bowed to the Bhagavān with hands together in homage, and said these words:

“Bhagavān, if the Bhagavān will permit us, [F.111.a] after the Tathāgata has passed into nirvāṇa, we too will teach this Dharma teaching in the Sahā world realm. We will read it, write it, and make offerings to it. We shall be dedicated to this Dharma teaching. Bhagavān, teach well this Dharma teaching to us.”

14.-2

The Bhagavān then asked all those bodhisattvas, “Noble ones, why would you need to do this? In this Sahā world realm there are my thousands of bodhisattvas who are as numerous as the grains of sand in sixty Ganges Rivers. Each one of those bodhisattvas has, as followers, thousands of bodhisattvas who are themselves as numerous as the grains of sand in sixty Ganges Rivers, and each of those bodhisattvas has that many followers, too. In the future times, after I have passed into nirvāṇa, they will possess this Dharma teaching and they will teach it.”

14.-3

As soon as the Bhagavān had uttered those words, this entire Sahā world realm cracked apart completely, was rent with fissures, and there came out from within those fissures the bodhisattvas who lived in the Sahā world realm, the many hundreds of thousands of quintillions of bodhisattvas, with their golden bodies and their thirty-two signs of a great being, who dwelled in the element of space beneath the great earth. They had heard the Bhagavān’s words, and came out from under the ground. Each one of these bodhisattvas had a following of bodhisattvas as numerous as the grains of sand in sixty Ganges Rivers, in groups, great groups, along with the teachers of those groups.

<https://read.84000.co/translation/toh113.html>

There does seem to be a discrimination between the bodhisattva taught before the lotus and those who emerge thereafter.

One in the same? Perhaps but this would still reveal more than one aspect.

Malcolm wrote:

I don’t think this case can be made. The point of that chapter is to set up the next chapter, the lifespan of the tathagata.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 5:19 AM

Title: Re: nyima lineages/cycles structures of practice.

Content:

Malcolm wrote:

Having completed the ngondro, one continues with rushen, trekcho, and thogal

yagmort said:

does that mean anuyoga/2 stages sadhana of Chetsun is a part of ngöndro in this cycle?

Malcolm wrote:

Generally, one practices the refuge/bodhicitta, vajrasattva, mandala offerings, and guru yoga; then one proceeds to rushan, etc. Some people also practice the Simhesvara self-generation in the elaborate form with vajra recitation, etc. but mainly people move on to rushen, etc.

Author: Malcolm

Date: Tuesday, June 15th, 2021 at 4:19 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

Contrary to what you seem to think, Zhiyi did not claim that teachings in the Lotus were categorically unique to that sutra. Those who are exposed to the Lotus through Nichiren may not get this.

Malcolm wrote:

The people who discuss the Lotus the most, online at any rate, are Nichiren Buddhists, and generally, without any context at all for understanding Mahāyāna.

Your claims that the Lotus teaches a so-called buddhayāna which is somehow different than Mahāyāna bodhisattvayāna, is certainly not substantiated by the text itself. Your sole argument for this rests on the three cart metaphor. You have gotten the idea from somewhere that the adjective "great" somehow renders the gifted ox-carts better than the promised ox-cart among the three. But the sūtra states:

That is why they are called bodhisattva mahāsattvas. They are like the children in the parable who come out of the burning house because of their longing for an ox-drawn cart.

The Mahāyāna, the bodhisattvayāna, and the buddhayāna are all completely synonymous. What is this cart?

3.131: "The strengths, the dhyānas, and likewise the liberations,
And numerous millions of samādhis,
They are the most excellent cart,
Which the Buddha's sons continually enjoy."

This clearly indicates that the much desired cart is the five strengths, the dhyānas, and the three liberations, etc., the standard features of the Mahāyāna path. Called Buddha's heirs, this clearly refers to bodhisattva mahāsattvas. Their career is long, not short:

3.132: They spend nights enjoying it,
And days, half-months, and months,
And likewise years and intermediate eons.
They spend ten billion eons doing so.

And so on. It is extremely clear that the Buddha here in these gathas is proclaiming Mahāyāna as the vehicle for buddhahood. What is the Mahāyāna? The path of bodhisattvas. The Buddha addresses Shariputra as follows:

3.134-136: Tīṣya, you should know this today:
You may search in all ten directions,
But there is no second yāna whatsoever
Other than as a skillful method of the superior beings.

“I am your father and you are my sons.
I have saved you from the suffering
Of being burned for many millions of eons
Within the terrifying three realms.

“I have thus taught you nirvāṇa.
You are freed from the suffering of saṃsāra,
But you have still not attained nirvāṇa.
You need to seek the yāna of buddhahood.

Here, the Buddha is addressing an arhat, telling him he must seek out the bodhisattva path. Why? Because śrāvakas typically believe there can only be one buddha at a time.

When examined, who is being critiqued in the Lotus? Adherents of the Śrāvaka schools who assert that the desire to become a arhat, a pratyekabuddha, or a buddha are mutually exclusive. Indeed, Śrāvaka schools normatively teach that if one decides to take the bodhisattva path, one can no longer become a stream entrant, and that one is delaying one's realization of the path of seeing until one's final lifetime as a bodhisattva. Mahāyāna texts from the PP Sūtras onward understand and extol the ekayāna teachings. Thus, it is very clear that the Lotus is supporting the idea that there is only one actual path, the path to buddhahood, and that path is the bodhisattva path, and whether aware of it or not, everyone is on this path.

To sum up, I see no evidence to support your contention that the bodhisattva path mentioned in the Lotus is different from the buddhayāna, with one qualification. The Lotus can certainly be understood to be critiquing the śrāvaka notion that the three paths—śrāvaka arhat, pratyekabuddha, and buddha—are mutually exclusive, and that choosing one is eschewing the other two. This is evident from a couple of facts: one, in the Lotus the Buddha predicts all sentient beings for full buddhahood; the śrāvaka notion of an bodhisattva is that one must have been given a prediction during the lifetime of the Buddha to full buddhahood and that therefore, Mahāyānists who aspired for full buddhahood without said prediction were fools. Second, the Buddha, while not repudiating different inclinations for different results, repudiates that there are actually three separate paths with three separate results, and further points out that the result sought by śrāvakas—regardless of their inclination to realize the result of a śrāvaka arhat, pratyekabuddha, or a buddha—is not merely the cessation from suffering. The Buddha in this text clarifies that nirvana is not merely the cessation of suffering:

3.142: Why do I say that this is not liberation?
Because this supreme, highest enlightenment is not attained.
I was born in this world in order to bring happiness.

That is the wish that I, the King of Dharma, have.

Anuttarasamyaksambodhi is attended by knowledge of all paths of liberation, among other things, which is I why I pointed out to you earlier that the PP Sūtras include the notion of omniscience about all paths of liberation, comparing and contrasting the inferior omniscience of srāvaka arhat and pratyekabuddha with the superior omniscience of bodhisattva mahāsattvas and ultimately, buddhahood.

The third criteria that Hinayāna insists for a prediction to buddhahood and hence the ability to enter the bodhisattva path is that one must be male, and this is where the Nāga princess' story is relevant.

I could go on, but you should get my drift. The bodhisattva yāna you think the Lotus is criticizing is not the Mahāyāna bodhisattva path, it is the bodhisattva path as it is taught in Hinayāna sūtras, Abhidharma, and so on.

Author: Malcolm

Date: Monday, June 14th, 2021 at 10:17 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

so it looks like in Chetsün Nyingtig they don't proceed to the dzogchen proper right after ngöndro.

am i getting something incorrectly here?

Malcolm wrote:

Having completed the ngondro, one continues with rushen, trekcho, and thogal

Author: Malcolm

Date: Monday, June 14th, 2021 at 10:14 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

Again, if your point is just to say that the Lotus is not special, take it. That's not what I'm really talking about.

Malcolm wrote:

The Lotus Sutra is a remarkable text based on its literary merits, for example, the parable of the prodigal son, etc., and all Mahayana traditions acknowledge this. But it's not that special when considered from the point of view of the specifics of what we have

come to understand as core Mahayana doctrine.

The teleology and hermeneutics around it developed by Zhi Yi and his school is unique to the Sinosphere, but the emphasis on that obscures the sutra itself, in my opinion.

We have access to sutras and shastras in a way that is unparalleled before in any generation. We can quickly and easily search texts in Sanskrit, Chinese, and Tibetan, and compare different translations into different languages and the phases of development of Buddhist thought around these texts. Because of this, everything in Buddhist thought and history is undergoing a thorough recontextualization.

This should be embraced, not resisted.

Author: Malcolm

Date: Monday, June 14th, 2021 at 9:11 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Malcolm wrote:

QQ:

The usual meaning of Mahayana is the vehicle practiced by bodhisattvas – ie. the six paramitas and three eons of practice. It does not usually include the claim that the Sravakayana and Pratyekabuddhayana are actually the Mahayana.

If you only read one sutra, you are unlikely to encounter the large number of passages in many Mahayana sutras which actually state that arhats and pratyekabuddhas are in fact on the Mahayana path, whether they know it or not. It is normative Mahayana to claim this, it's not an exceptional claim at all.

All one needs to do is look at the distribution of the term "one vehicle" in the many Mahayana sutras which treat this term to see that this so.

Author: Malcolm

Date: Monday, June 14th, 2021 at 4:55 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

PadmaVonSamba said:

I'm curious, why are they referred to as cycles of teachings?

Malcolm wrote:

Cycle is a translation of skor, which means cycle and section.

Author: Malcolm

Date: Sunday, June 13th, 2021 at 10:05 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

is this a mahayoga or atiyoga empowerment?

also is this a rigpa tsal wang?

Malcolm wrote:

It is anuyoga, and can include the rig pa rtsal wang, at the lama's discretion.

Passing By said:

That's the 4th one after the Mind empowerment right? Until now I still don't know if there's a formal "official" format a rig pai tsal wang should look like or does literally any pointing out count as one

Malcolm wrote:

Not in this particular empowerment, in this one it's the fifth empowerment.

Author: Malcolm

Date: Sunday, June 13th, 2021 at 8:56 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

is this a mahayoga or atiyoga empowerment?

also is this a rigpa tsal wang?

Malcolm wrote:

It is anuyoga, and can include the rig pa rtsal wang, at the lama's discretion.

The main sadhana itself can be practiced as either a mahayoga or an anuyoga practice, and the root text contains instructions for maha, anu, and ati yoga.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 5:45 PM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

PeterC said:

. Buddhists are atheists too.

Malcolm wrote:

Bravo.

Sādhaka said:

Yea well it's kind of one of those apples & oranges type of things.

I think it would be better to say that Buddhists are “non-theists”, to separate ourselves from the “atheist” label of those who often have swung towards militant-atheism as an knee-jerk reaction to having been traumatized by growing up in roman catholicism or some other type of exoteric churchianity.

I mean their frustration is understandable, having gotten raised in exoteric christianity and likely not having been informed that there is a rich philosophical culture to be found within the Coptic & Eastern Orthodox teachings, The Desert Fathers, Nestorianism, Neoplatonism, Gnostic Christianity, etc.

Also, most people who label themselves as atheist, would have a hard time entertaining the idea that all universes are included within the Body of Mahavairocana (I mean that I believe that this is something that we consider from Lower/Outer Tantra on up....)

Malcolm wrote:

Ok, you go be a niontheist. I'll remain an atheist.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 5:43 PM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

Sādhaka said:

And as many things as Blavatsky may have been mistaken on, she did seem sincere, and not smug like the likes of Dawkins, Hitchens, etc.

Malcolm wrote:

Yeah, sure, that's why she was such an excellent con artist, running the short grift with seances and mediumship. But her long con was even better...she wrote books, inspired Crowley, and a whole generation of occult grifters.

Sādhaka said:

I'm not sure if and/or how long she may have been into mediumism; however she eventually denounced it, and likely even before she had written Isis Unveiled:

H.P. Blavatsky said:

https://www.theosociety.org/pasadena/path/v09n03p84_lodges-of-magic.htm

“Of course no one can say that one or all of the possible members of our friend A's ideal Cagliostroian lodge might not also be ready for Adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A" proposes would be far more likely to end in mediumship than Adeptship. ”

Malcolm wrote:
Theosophy was a better grift.

Author: Malcolm
Date: Saturday, June 12th, 2021 at 10:59 AM
Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition
Content:
PeterC said:
. Buddhists are atheists too.

Malcolm wrote:
Bravo.

Author: Malcolm
Date: Saturday, June 12th, 2021 at 9:06 AM
Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition
Content:

Sādhaka said:
And as many things as Blavatsky may have been mistaken on, she did seem sincere, and not smug like the likes of Dawkins, Hitchens, etc.

Malcolm wrote:
Yeah, sure, that's why she was such an excellent con artist, running the short grift with seances and mediumship. But her long con was even better...she wrote books, inspired Crowley, and a whole generation of occult grifters.

Author: Malcolm
Date: Saturday, June 12th, 2021 at 8:57 AM
Title: Re: Am I practicing for real?
Content:
Schuberty said:
Is chanting mantra, practicing Shamatha and reading dharma books called a practice?
Like i'm on the path?

Malcolm wrote:
Without a teacher to guide you? No, this not a path. This is a hobby.

Author: Malcolm
Date: Saturday, June 12th, 2021 at 6:01 AM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha

or Dharma"?)

Content:

LastLegend said:

There is always.

Malcolm wrote:

There is a mistaken imputation of a self which is not real in any way at all. But the falsity of identity should be understood early on. When one achieves the first bodhisattva stage, one is free from the concepts of self and identity.

GrapeLover said:

Just curious, is this something that always persists between lives for a bodhisattva like for a śrāvaka stream entrant?

Malcolm wrote:

It does not persist for either. Stream entrants are free from false notions of self, as are first stage bodhisattvas. They both realize emptiness.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 4:02 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

There is always.

Malcolm wrote:

There is a mistaken imputation of a self which is not real in any way at all. But the falsity of identity should be understood early on. When one achieves the first bodhisattva stage, one is free from the concepts of self and identity.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 3:55 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

We can't carry a self into Buddha nature and come out still with self...there has to be a change this change reflects Bodhisattva training. Self manifests at all levels of perceptions even subtle states of mind. It's already a big hindrance for before and after.

Malcolm wrote:

We don't have a self.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 3:33 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

We embody the mind of attachment.

Malcolm wrote:

All sutras indicate that sentient beings have attachment.

I don't understand how any of this is relevant to your initial question:

"What is your view regarding someone who fully realized Buddha nature or emptiness? How can you be sure that they no longer suffer?"

Author: Malcolm

Date: Saturday, June 12th, 2021 at 3:27 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

Sorry if I speak in cryptic I don't know the experience of Arhat. I can only speak in relevant to our mind situations as revealed in Lotus Sutra.

Malcolm wrote:

What mind situations?

Author: Malcolm

Date: Saturday, June 12th, 2021 at 3:19 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

I am not...if self is still cherished as we all do in Saha world, it is the number one hindrance.

Malcolm wrote:

You asked whether or not someone who had fully realized emptiness (a buddha I assume) could suffer.

I asked what you meant by suffering. You also did not clarify which kind of awakened person you meant. Arhats, for example, are beyond creating new karma, but can still experience unripened karma from past lives.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 3:05 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

I don't think it's accident that 500 left the assembly.

Malcolm wrote:

Yes, _5000_ bhikṣus departed. Nevertheless, you're being opaque.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 2:56 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

I don't know.

Malcolm wrote:

Then I can't answer your question.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 2:12 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

"These people – both those in the stage of learning, and those beyond the stage of learning – thought that being detached from self-centered views and from dualistic views of existence and nonexistence meant achieving nirvana. Now here, in the presence of the World Honored One, they have heard what they never heard before, and all of them have fallen into doubt and confusion.

Malcolm wrote:

This refers stream entrants, etc., up to arhats.

LastLegend said:

What is your view regarding someone who fully realized Buddha nature or emptiness?
How can you be sure that they no longer suffer?

Malcolm wrote:

What do you mean by "suffer"?

Author: Malcolm

Date: Saturday, June 12th, 2021 at 2:02 AM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

TharpaChodron said:

I don't disagree, mostly. I'm actually reading "Swerve" right now, its specifically about Lucretius' poem and it's influence on civilization, pretty interesting so far.

<https://www.theguardian.com/books/2011/dec/23/the-swerve-stephen-greenblatt-review>

Malcolm wrote:

You ought to read "Nature's God: The Heretical Origins of the American Republic."

It's really good.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:58 AM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

Shotenzenjin said:

It's not like atheists ever had dictators or killed millions of people or anything'.

Oh wait a minute

Malcolm wrote:

Easily explained by the fact that they inherited a Christian eschatology and culture, that served as an underlying narrative.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:54 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

"These people – both those in the stage of learning, and those beyond the stage of learning – thought that being detached from self-centered views and from dualistic views of existence and nonexistence meant achieving nirvana. Now here, in the presence of the World Honored One, they have heard what they never heard before, and all of them have fallen into doubt and confusion.

Malcolm wrote:

This refers stream entrants, etc., up to arhats.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:52 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

right. like I said, add the footnotes you need. I'll read what the text actually says.

Malcolm wrote:

The impasse is that you are not reading what the text actually says. You are reading into the text what you want it to say. You are the one disregarding its origin and content, not me.

Queequeg said:

LOL. OK.

Malcolm wrote:

One cannot understand a text by ignoring its original milieu. What you are engaged in is special pleading 1) by deliberately down playing the Indian context of this text and 2) elevating its Chinese reception in one specific school.

These texts were, in their stages of development, perfectly intelligible to Indian Buddhists who listened to and promulgated them. They needed no guidance in understanding the narratives they were presenting.

The reason we do not find extensive presentations of the content of the Lotus in the synthetic commentaries such as those I have mentioned is that these commentaries are not going to focus on narratives, but rather on the key points related to the path.

We know the Lotus was important to Indian Mahāyāna Buddhists, from its time of composition onward, because they cite it over and over again when discussing the principle of of ekayāna, irrespective of their orientation towards Madhyamaka or Yogacāra.

We do not have many full fledged commentaries on Mahāyāna sūtras outside of the sūtras considered key to Madhyamaka or Yogacāra doctrines, like the PP Sūtras, the Lanka, the Saṃdhinirmocana, etc. The universal Indian Mahāyāna view concerning the ekayāna presented in the Lotus is that it, like other Mahāyāna sutras which bring up the issue, include all vehicles into one vehicle. That vehicle is the vehicle of buddhahood. The path that vehicle presents is the bodhisattva path. Otherwise, one cannot find in any sūtra, or tantra for that matter, the notion of a "fourth" vehicle, or the idea that there is a separate "buddha path" which is distinct from Mahāyāna. One does find this equation: ekayāna = mahāyāna = buddhayāna. One also finds the idea, in both sūtras

and Indian treatises that cite them, that the śrāvakayāna and pratyekabuddhayāna are included in Mahāyāna, making one vehicle.

The bodhisattvas welling up from the ground is a distraction. As a narrative it serves no purpose in the discussion of ekayāna. It is related to another issue, "When did the Buddha attain buddhahood? And the answer to that question, everyone in Mahāyāna agrees, is gazillions of eons ago. Whether Maitreya was truly astonished, or merely expressing astonishment as a show, is irrelevant. The point of the story is why the Buddha was able to teach so many bodhisattvas, setting the stage for his grand reveal.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 12:03 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

LastLegend said:

It's possible that there is a straight jump to a complete Buddha. Chan texts sometimes say that, but I personally don't think so.

Malcolm wrote:

Possible, but not probable. But that is not what buddhayāna means.

Author: Malcolm

Date: Friday, June 11th, 2021 at 11:26 PM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

PeterC said:

We think those people "suffer from wrong view", are "ignorant", have "obscurations" - is our view of them that different?

Johnny Dangerous said:

Yes, there is a big difference between believing someone is wrong and believing that they are biologically deficient -especially- when someone's philosophy essentializes the importance of biology - as his does.

TharpaChodron said:

Buddhists say an eternalist view albeit wrong is superior to nihilist because at least it is positive and leads to a spiritual outlook. So, our view is quite different. Real wrong view to a Buddhist would be Atheism/Nihilism. I'm referencing Thinley Dorbu Rinpoche.

Malcolm wrote:

Candrakīrti states that the principle difference between materialists and Buddhists is

that we accept karma and rebirth. Other than that, there isn't much difference.

The person who wrote the establishment clause in the first amendment, James Madison, was an atheist (politely termed "deist" in those days, meaning someone who followed Lucretius's *De rerum natura*, a summary of Epicurus's materialist philosophy, https://en.wikipedia.org/wiki/De_rerum_natura).

I would trust atheists over theists any day of the week.

Nihilism is that silly philosophy adhered to by teenagers, burgeoning fascists, and groovy french intellectuals who read too much Nietzsche.

Why would I would trust atheists over theists any day of the week? Because they basically don't give a shit about what I believe. They are more focused on theists, whose beliefs are demonstrably toxic and dangerous to all life on the planet.

Author: Malcolm

Date: Friday, June 11th, 2021 at 11:10 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

right. like I said, add the footnotes you need. I'll read what the text actually says.

Malcolm wrote:

The impasse is that you are not reading what the text actually says. You are reading into the text what you want it to say. You are the one disregarding its origin and content, not me.

Author: Malcolm

Date: Friday, June 11th, 2021 at 11:09 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

Malcolm wrote: ↑Thu Jun 10, 2021 9:52 pm

Queequeg wrote: ↑Thu Jun 10, 2021 9:46 pm

Malcolm wrote: ↑Thu Jun 10, 2021 6:30 pm

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana.

This is distinguished from the Buddhayana that is actually given.

Bodhisattvayāna and buddhayāna are synonyms. The intent is to show that there is only one yāna, the path of the bodhisattva. That is made clear by the countless references to the practice of bodhisattvas in the Lotus Sūtra.

So you say. Others say otherwise.

Bristollad said:

Which others say that there are four vehicles? The goal of the śrāvakas and the solitary realisers is Arhatship, the goal of the bodhisattvas is full awakening in order to help all sentient beings. What is this fourth vehicle? Who is it for and what is its fruit?

Queequeg said:

So, this is an East Asian debate.

Malcolm wrote:

No, it is now a global debate.

Queequeg said:

Preliminary comment - As I responded to Malcolm, holding out the Indian commentaries as an authoritative view isn't particularly helpful. The transmission of Buddhism to China took place at an earlier period than Tibet, so in a sense, we have a snapshot of an earlier form of Buddhism, before the composition of a lot of these commentaries. It also came in through the Silk Road, so passed through that area and presumably was shaped by it.

Malcolm wrote:

I am referring to Indian commentaries that are prior to Zhiyi (538–597 CE).

You seem to have this notion, shared by many people who follow EA Buddhist, that Tibetan Buddhism is based on the post Gupta tradition. While this is certainly true when it comes to Vajrayāna, it is completely false when it comes to sūtra exegesis.

The main lines of Indian scholarly analysis of sutras took place prior to the collapse of Gupta Dynasty with the invasion of the Hephthalites and the death of Buddhagupta in 495 CE. There was a notable hiatus of scholarly production during this period, while Indian Buddhism was recovering from the invasion. Zhiyi lived during this period. The revival of Indian Buddhism was witnessed by Xuanzang (602 – 664), who imported the mature Yogacāra school of Dharmapāla to China. Nāgārjuna and Āryadeva, and Maitreya, Asanga, and Vasubandhu, whose work set out the mainlines of Tibetan Buddhist scholasticism, all lived prior to this period. The main persons who articulate what Tibetans understand from the broad range of Mahāyāna doctrine are Maitreya and Asanga. The main text Tibetans have used as a manual to understand Mahāyāna practice is the Mahāyāna Sūtrālamkāra of Maitreya. So, it is erroneous to claim that the Tibetan Buddhist view of sūtra derives from a post-Gupta milieu, as you have here claimed.

The Dharmapāla Yogacara school never made it to Tibet, since its popularity had declined by the middle of the 8th century, when the Tibetans were importing standard Indian Mahāyāna Buddhism wholesale from Nalanda trained panditas.

Queequeg said:

If you take a fresh look at the Lotus, you can see an impression of the people who composed the text. Their practice probably focused on stupa veneration.

Malcolm wrote:

One, stupas are called Caityas for a reason: all Buddhists venerate stupas. This is not some unique Mahāyāna idea. The notion that Mahāyāna arose of lay stupa veneration societies has been discredited.

Queequeg said:

They probably lived in the same spaces with Elders (Tripitaka Buddhists, ie. Sravakas) and other Mahayanists, but it doesn't seem like they fully agreed with all.

Malcolm wrote:

You would only derive this opinion if you have not examined the full range of references to ekayāna, buddhayāna, and Mahāyāna in the sūtras themselves, passage by passage, as I have done.

Queequeg said:

There is a persecution complex evident, so they were likely a minority on the edge.

Malcolm wrote:

This is the case for all Mahāyānīs in India.

Queequeg said:

In transmitting the Sutra, they are urged to secrecy.

Malcolm wrote:

This is the case for all Mahāyāna sūtras, from the PP onward.

Queequeg said:

At the same time, they take a very expansive and embracing view of what it means to be Buddhist.

Malcolm wrote:

This is the case for most Mahāyāna sūtras, but not all.

Queequeg said:

The idea of upaya presented in the text is more radical than I've encountered in other sutras, to the point of calling the whole of Buddhist teachings just stories aimed at getting beings to progress on the path, even as these beings actually have no idea where they're going.

Malcolm wrote:

How many sutras have you actually read? Why are you making claims for texts you have not examined? Very little has been translated into English. Are you referring to sūtras you have read in Classical Chinese?

Queequeg said:

In a word, it presents the Buddha as an extremely paternalistic character who often doesn't let on about what he is really doing, even to the point of not being completely forthright with all of the bodhisattvas. I get Malcolm's argument that Maitreya et al. are supposed to have knowledge approaching a Buddha, but the way the story is told suggests otherwise. They're not playing along with some didactic dialogue, Maitreya and company are confronted with innumerable hosts of bodhisattvas of stature and development beyond anything they can grasp.

Malcolm wrote:

This kind of device is common in Indian sūtras and tantras. It is not some unique feature of the Lotus.

Queequeg said:

but, they argue, not all brought together in one narrative.

Malcolm wrote:

False.

Queequeg said:

If you go through the Buddhist corpus, you will find most of these ideas here and there. I can't believe I'm making some earth shattering statement that when you weave elements together in a certain way, the overall picture that emerges can be very different. I think the composers of the Lotus were fluent in the language of Buddhism and wove this story to make a unique point.

Malcolm wrote:

If you think the unique point is that there is fourth vehicle called buddhayāna, which is not the Mahāyāna, then you are deeply mistaken.

Queequeg said:

Supposing the Lotus is unique is inconvenient for people who later want to weave together a cohesive Mahayana. I'd argue, the later Indians didn't go into this text because they had other ideas and had no idea how to integrate the message that comes out of it.

Malcolm wrote:

One, your claim is demonstrably false.

Queequeg said:

The Lotus, for me, gives the permission to wake up out of the myths and look for the

enduring meaning.

Malcolm wrote:

It is one thing to look to this or that text for inspiration. It is quite another to make claims for a text that one makes no serious effort to support.

For example, the Brahma-viśeṣacintī-paripṛcchā states:

This vehicle of the Mahāyāna
is the inconceivable buddha vehicle.
In making room for sentient beings
the Mahāyāna is unsurpassed.

However many vehicles there maybe,
this is thought to be the best of them.
Therefore, all other vehicles
are classified out of the Mahāyāna.

The other vehicles are too small,
and do not have room for all.
But this Mahāyāna
has room for everybody.

Can you seriously claim that this does not have the same meaning as the Lotus?

Author: Malcolm

Date: Friday, June 11th, 2021 at 10:13 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

The text is ambiguous at best.

Malcolm wrote:

Not at all:

saddharmapuṇḍarīka-nāma- mahāyāna -sūtra

Do you think the Mahāyāna is something other than the bodhisattva path? This is the path being described as the ekayāna.

Other than the Lotus, the ekayāna is mentioned in:

The PP in 18 Thousand lines

PP in 8 Thousand lines

The Lankavatāra (one of the more extensive presentations aside from the lotus)

Shrimāladevi Sūtra (one of the more extensive presentations aside from the lotus)

The Great Drum Sūtra

The AngulimālaSūtra

The Nirvana Sūtra (one of the more extensive presentations aside from the lotus)

The Samdhinirmocana Sūtra.

The Dharani that Removes obscurations

The Great Liberation Sūtra (one of the more extensive presentations aside from the lotus)

The Ten Wheels of Kṣitigarbha Sūtra

The King of The Sublime Dharma Sūtra

Cloud of Jewels Sūtra

Differentiation of Phenomena and Meaning Sūtra

The Skill in Means Sūtra (one of the more extensive presentations aside from the lotus)

The Vajrasamadhi Sūtra (apocryphal, but important).

Tathāgatagarbha Sūtra

The Request of Akṣayamati Sūtra

Sūtra that Shows Donning the Armor

The Method that is the Domain of Bodhisattvas Sūtra (one of the more extensive presentations aside from the lotus)

The Intimate Instruction of Mahāyāna Sutra.

Here, in all these sūtras, we see that the concept of the ekayāna is very consistent applied and is completely synonymous with Mahāyāna and the path of the bodhisattva.

Author: Malcolm

Date: Friday, June 11th, 2021 at 8:07 PM

Title: Re: Astrology and Buddhism

Content:

Viach said:

Please provide quotes from the sutras and tantras in which the Buddha would mention astrology in a positive way.

Malcolm wrote:

Kalacakra has an entire section on astrology.

Author: Malcolm

Date: Friday, June 11th, 2021 at 8:06 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

some cycles are very short/condensed, like Künzang Thugtig, which only has ngöndro, zhitro as generation stage and dzogchen as completion stage.

i was also told that Chetsün Nyingtig is a very condensed cycle as well, but i don't know what they do after ngöndro?

Malcolm wrote:

Rushen, trekcho, thogal

yagmort said:

so one more question i would also like to clarify - is dzogchen section stays the same for all lineages with khorde rushen/semdzin/tregcho/tögel?

Malcolm wrote:

Yes, pretty much.

Author: Malcolm

Date: Friday, June 11th, 2021 at 7:40 PM

Title: Re: Dharmakaya Body View

Content:

Taikor.Taikun said:

In Vajrayana, there's a view of a 4th body, Svabhavikakaya, the Essence Body that is the unity or non-separateness of the 3 kayas

Malcolm wrote:

This is a sutra yana idea, actually.

Author: Malcolm

Date: Friday, June 11th, 2021 at 10:22 AM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

reiun said:

Most rank-and-file theists are born into it, unlike most of us who, I believe, have chosen Buddhism on our own. They do not exhibit clinical cognitive deficits. Family upbringing, catechism, Sunday school, prayer, etc., reinforce their faith, or not. In comparison, some theists might or could regard those who seek release from Samsara (Parinirvana) as death cultists.

Malcolm wrote:

There are many people with cognitive disorders who are not necessarily suffering from cognitive deficits.

Author: Malcolm

Date: Friday, June 11th, 2021 at 6:50 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. This is distinguished from the Buddhayana that is actually given.

Malcolm wrote:

Bodhisattvayāna and buddhayāna are synonyms. The intent is to show that there is only one yāna, the path of the bodhisattva. That is made clear by the countless references to the practice of bodhisattvas in the Lotus Sūtra.

Queequeg said:

So you say. Others say otherwise.

The problem with you is that you allow only your interpretation when that's actually not the case.

As long as you can move the goal posts wherever you feel appropriate, there is no point.

We've reached an impasse.

Malcolm wrote:

I'm basing my understanding on the text and how it's understood in the Indian tradition, in so far as that understanding is accessible through Indian references to text itself.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:56 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Malcolm wrote:

The relative truth is an error. It is false perception.

Queequeg said:

That's one interpretation. Another interpretation is that they can be upaya. Kind of the way the Lotus presents upaya. "He aint lyin!"

Malcolm wrote:

Relative truth is a false perception. It is because beings have false perceptions that buddhas use skillful means. If beings did not have false perceptions, skillful means would be of no use.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:52 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Malcolm wrote:

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

Queequeg said:

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. This is distinguished from the Buddhayana that is actually given.

Malcolm wrote:

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Author: Malcolm

Date: Friday, June 11th, 2021 at 4:19 AM

Title: Re: Original enlightenment , Honbutsu, Primordial Buddha

Content:

Minobu said:

sigh

and that's why it is in a category in and of itself in the sutra and in what John wrote..

but you don't get sick unless it is your karma to do so..

Malcolm wrote:

The Buddha disagrees:

<https://www.dharmawheel.net/viewtopic.php?p=585383#p585383>

illaraza said:

I might add Malcolm, by Nichiren, the Eternal Buddha's foremost disciple and one of the most studied teachers in the history of Buddhism. Have you seen the footnotes in his writings? Many of these citations were from memory!

Malcolm wrote:

It is certain that Nichiren was a well-trained scholar.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:16 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

You made it a "competiiton" (debate) through your damning faint praise which the Lotus Sutra teaches is another type of slander of its votaries.

Malcolm wrote:

You know what they say, "heaven for the climate, hell for the company."

illaraza said:

If we are to believe Nichiren and the Lotus Sutra, even though you proffer such truths as, "I am sure it has positive effect in their life", slandering a votary of the Lotus Sutra, even merely exposing his or her faults, is a grave offense that unless met with sincere repentance, will lead to Hell for the company.

Malcolm wrote:

Yes, I understand that is what you believe. It's interesting how glib you are in condemning people to hell and how much you relish the rolling of heads. A veritable Buddhist Torquemada.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:03 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

But similarly, take away sentient beings, and what is Buddha?

Malcolm wrote:

Unnecessary.

Queequeg said:

In the view I've been taught, neither of these is a superior view, and rather they are coextensive, just as emptiness is coextensive with dharmas.

Malcolm wrote:

The relative truth is an error. It is false perception.

Queequeg said:
So, tell us about your Lotus Sutra.

Malcolm wrote:
Chapter 5 states it well:

“ ‘The one who knows that phenomena
Have the nature of dreams and illusions,
Are without an essence like a plantain tree
And are the same as echoes, {79}

“ ‘That one knows the nature
Of the entire three realms,
Has no bondage, is liberated,
And knows nirvāṇa. {80}

“ ‘All phenomena are empty and equal,
And their nature is without diversity or differentiation.
If that is not perceived,
There is no insight into any phenomenon. {81}

“ ‘The one with great wisdom sees
The entire dharmakāya.
There are no three yānas at all;
There is only the single yāna. {82}

“ ‘All phenomena are the same;
All are the same, always the same.
Knowing that, one knows
Nirvāṇa, deathlessness, and peace.’ ”

Chapter 13 also has a pretty good summary:

“When the stable ones do not entertain the notion of ‘woman,’
And do not have the concept of ‘man,’
Then, because all phenomena are unborn,
Upon seeking them they do not see them. {17}

“This practice that I have described
Is completely that of the bodhisattvas.
Listen to the explanation
Of that which is their field of activity. {18}

“These phenomena are declared nonexistent;
They are all unproduced and unborn.

They remain empty and motionless at all times:
That is what is called the field of activity of the wise. {19}

“Being and not being, existing and not existing:
These are fabrications of erroneous conceptualization.
Unborn phenomena that are also unoriginated
Are misconstrued to be born and existing. {20}

“With a one-pointed mind, always in meditation,
As completely stable as Mount Sumeru,
Stable in this way, they should view
All these phenomena as being like space. {21}

“They are always the same as space, without an essence,
Motionless and devoid of illusory thoughts.
This is the way phenomena are throughout time.
This is what is called the field of activity of the wise.

Author: Malcolm

Date: Friday, June 11th, 2021 at 3:33 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Thanks for your damnation through faint praise. Though sometimes inarticulate, thanks to Nichiren's instructions in polemics, several dozens or more have come to chant Namu Myoho renge kyo.

Malcolm wrote:

If this were a competition, I'd say that you are pretty far behind in the game in terms of numbers. But it's not a competition.

illaraza said:

35,000.000 people chant Namu Myoho renge kyo

Malcolm wrote:

I am sure it has positive effect in their life.

illaraza said:

You made it a "competiiton" (debate) through your damning faint praise which the Lotus Sutra teaches is another type of slander of its votaries.

Malcolm wrote:

You know what they say, "heaven for the climate, hell for the company."

Author: Malcolm

Date: Friday, June 11th, 2021 at 3:10 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Polemics is one aspect of teaching others to chant Namu myoho rengo kyo.

Malcolm wrote:

Well, then I have to say that while you are exceptionally inept at polemics, you are a pretty good cheerleader.

illaraza said:

Thanks for your damnation through faint praise. Though sometimes inarticulate, thanks to Nichiren's instructions in polemics, several dozens or more have come to chant Namu Myoho rengo kyo.

Malcolm wrote:

If this were a competition, I'd say that you are pretty far behind in the game in terms of numbers. But it's not a competition.

illaraza said:

35,000.000 people chant Namu Myoho rengo kyo

Malcolm wrote:

I am sure it has positive effect in their life.

Author: Malcolm

Date: Friday, June 11th, 2021 at 2:23 AM

Title: Re: Richard Dawkins - The Enemies of Reason - Part 1: Slaves to Superstition

Content:

Johnny Dangerous said:

Dawkins religion is just modernity and liberal democracy. In that sense he may be sort of ally.... but he also thinks people with religion might have a brain disease. So, not that much of an ally.

Malcolm wrote:

Theists definitely suffer from a cognitive disorder.

Author: Malcolm

Date: Friday, June 11th, 2021 at 2:13 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha

or Dharma"?)

Content:

GrapeLover said:

I don't think this is how to read that passage. There is no possibility that Maitreya did not know the answer to the questions he posed. It is a literary device and nothing more, not to be taken literally.

Bit like how Vimalakirti dances circles around Manjushri and all the rest in the VS, everyone serves their turn acting amazed for the sake of the lesson, Ha Ha!

Malcolm wrote:

Pretty much. The Indian literary sensibility is interesting.

Author: Malcolm

Date: Friday, June 11th, 2021 at 1:30 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

In one sense, the Lotus points out the Ekayana. But the Ekayana is not really all that different than the Mahayana. Its the Mahayana framed in a maximally expansive, embracing way. Later in the text, its Maitreya at the head of the bodhisattvas who is perplexed by the Buddha's statements and seeks clarification. The Buddha then expounds on his life span.

Malcolm wrote:

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

Of course, also the Lanka has the same critique.

The Abhisamayalamkāra distinguishes these three on the basis of what kind of all-knowledge each of the three possesses, because they are different. The reason it does so is that on the path, the bodhisattva must possess and surpass the all-knowledge of śrāvaka arhats and pratyekabuddhas, which they do by the tenth bhūmi.

Queequeg said:

I respectfully disagree.

In the parable of the burning house, the ox cart given to all of the children is much more extravagant than the one promised.

Malcolm wrote:

Three carts are promised, representing the three gotras. Only one cart is given, since there is only one gotra.

But when we discuss the real meaning here, the real meaning is clarified in the Lanka--

those in the samadhi of cessation are roused by the Buddha, and they are placed on the bodhisattva path to complete buddhahood.

Queequeg said:

Later, even Maitreya is stumped by the Buddha's declaration that the bodhisattvas who emerged from the Earth were his disciples. Maitreya, and the rest of the bodhisattvas, perhaps with the exception of Manjusri, cannot understand how Shakyamuni could have taught all of these bodhisattvas in the 40 years since he awoke at Gaya.

Malcolm wrote:

I don't think this is how to read that passage. There is no possibility that Maitreya did not know the answer to the questions he posed. It is a literary device and nothing more, not to be taken literally.

Queequeg said:

The Buddha then explains he awoke in the remote past.

Malcolm wrote:

Which is a claim also made in the Avatamska Sūtra.

Queequeg said:

The point I take is that even the bodhisattva path the bodhisattvas thought they were on was incomplete.

Malcolm wrote:

Not possible.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:49 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Minobu said:

So like i finally actually know now that we do indeed have the Tathagatagarbha ..it's part of being sentient...

so like just like i cut myself and these weird blood clots are produced and run to that area...or like i get some viral infection and my body produces antibodies and i survive and there is this memory in the bone marrow for the next time...

This Tathagatagarbha produces all these different teaches ...some of them go whooshing over your head...others make you recoil...but they both are coming from the same source...

it'sa beautiful...mia amore !

i'm freaking high on this stuff...

Malcolm wrote:
Tathāgatagarbha is luminosity.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:36 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

In one sense, the Lotus points out the Ekayana. But the Ekayana is not really all that different than the Mahayana. Its the Mahayana framed in a maximally expansive, embracing way. Later in the text, its Maitreya at the head of the bodhisattvas who is perplexed by the Buddha's statements and seeks clarification. The Buddha then expounds on his life span.

Malcolm wrote:

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

Of course, also the Lanka has the same critique.

The Abhisamayalamkāra distinguishes the these three on the basis of what kind of all-knowledge each of the three possesses, because they are different. The reason it does so is that on the path, the bodhisattva must possess and surpass the all-knowledge of śrāvaka arhats and pratyekabuddhas, which they do by the tenth bhumi.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:31 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

We follow these instruction manuals because someone we attribute authority to say they work. Of course the ultimate test is whether there is actual proof in one's own experience. Saying Buddhism is exclusively this (awakening) or that (testimony), or depends on the primacy of this (Buddha) or that (Dharma), is a dead end sooner or later.

Malcolm wrote:

As you know, I draw a sharp distinction between Buddhism (concepts) and Buddhadharma (realization through personal experience). But in any case, the Uttaratantra is pretty clear on this point. The Buddha is the ultimate refuge because the

Buddha possesses the dharmakāya; and in that same text the dharmakāya is defined as the realization of the dharmadhātu, further defined as the clear light or luminous nature of the mind, the realization that is the basis upon which the Buddha then teaches the dharma.

Queequeg said:

Because other than awakening itself, its all conceptual, but without the concepts framing awakening, there's no awakening. Strange how that is. Its like the impossibility of escaping the fact that a triangle has three sides and three corners.

Malcolm wrote:

Awakening is beyond thought and concepts. It can't truly be framed in concepts. Trying to frame awakening in concepts is like trying frame the taste of sugar in concepts to someone who has never tasted anything sweet. But if you have some sugar, you can easily say "Come and see what it tastes like yourself."

Queequeg said:

Bringing this back to the Lotus - one of the failures the text implicitly points out is when some teaching is followed to the exclusion of all else, saying, "This is True, everything else is false."

Malcolm wrote:

That is referring to polemical assertions; not the experience of awakening itself.

As for the Lotus itself, of course the Lotus presents the proper and correct explanation of the reality that is to be realized. But it is a very short passage in the text, and I never see it quoted in these discussions at all.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 7:47 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

When the LS says all Buddha achieve Buddhahood through it this could mean from the perspective of Shakyamuni's enlightenment.

Malcolm wrote:

The text does not say this.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 9:40 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

actually there are people here who i know would think me a heretic.

Malcolm wrote:

All sentient beings are heretics until they are buddhas. Buddhas engage in heresy to guide sentient beings.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 4:19 AM

Title: Re: Tight pressure in head

Content:

Schuberty said:

Thank you. I suspect i may be straining my eyes too hard.

Is open awareness meditation Dzogchen?

Malcolm wrote:

No. Definitely not, nor is so-called "awareness of awareness."

Author: Malcolm

Date: Thursday, June 10th, 2021 at 3:17 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

i don't see how the common cold arises from ignorance..but lets say for argument's sake it does...

what is the cause of this ignorance in the sentient to bring about the affliction which causes suffering...

Malcolm wrote:

Suffering conditions affliction, which causes karma, which causes more suffering, which conditions more affliction, etc. There is no beginning in other words.

Aemilius said:

You can put these three, or one or two of them, in the beginning of the twelve Nidanas

Malcolm wrote:

But here the point is to explain the etiology of illness.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:53 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

I chant and meditate daily...today the words of Nichiren when describing the original nature as something that produces both enlightenment and defilement but it is neither...i wondered if this is the luminosity and if Japanese Buddhism of His time understood this teaching...

Malcolm wrote:

This is what in Dzogchen teachings would be termed "the original basis." If you recognize, it; nirvana; if you don't, samsara.

It is the recognition and integration into luminosity the yields all qualities of buddhahood.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:50 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

Buddha or Dharma?

Malcolm wrote:

Awakening.

Queequeg said:

Yes - that thing the Buddha testified to.

Shall we go on like this?

Malcolm wrote:

Yes, he testified, but no one actually heard him at the time. Even so, no one ought to just take the Buddha's word for it. This is why personal testimonial is not convincing. Seeing for oneself however, is certainty. The old goldsmith test, you gotta bite down on the coin.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:00 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:
Buddha or Dharma?

Malcolm wrote:
Awakening.

Author: Malcolm
Date: Thursday, June 10th, 2021 at 12:51 AM
Title: Re: Dharmakaya Body View
Content:

Malcolm wrote:
If you are able to recognize the luminous nature of the mind, while resting in it, there is no karma.

Minobu said:
So like is this some kind of short cut or trick to being able to live without all this karma cropping up...

Malcolm wrote:
And even when it does. What one is not doing, while resting in the nature of the mind is creating more karma, and also afflictions are burned up.

Minobu said:
obviously yes if one is able to live in that state through out the day. yes / no ???

Like a Buddha...

Malcolm wrote:
The only difference between buddhas and us is whether we can stay in this state 24/7/365 or not. Sounds easy, but not so easy.

If you can use NMRK to discover this state, then great. If you need to use some other method, also great. All dharma teachings meet at this point.

Author: Malcolm
Date: Thursday, June 10th, 2021 at 12:09 AM
Title: Re: Dharmakaya Body View
Content:
Minobu said:

Luminosity is a metaphor for purity. Its also a metaphor for emptiness. Whatever is empty is luminous, and that is not only minds. Also all phenomena are luminous or pure. this is interfering with my concept of emptiness..

i don't know how to ask you how it is...to me emptiness is just a view to show you that all things are codependent , co arising , something that is a view that it isn't really real hence existence and something that isn't really not real hence non existence...so because of all these factors no one thing is inherent...it cannot be for all is also change..if it was inherent to Samsara it would be permanent...one would not be able to make but one sound for if it was inherent thats where it stops, you don't get to finish the word let alone the sentence.....ok gone overboard here...

but you are talking about...?????

Malcolm wrote:

Emptiness means that all considerations of existence and nonexistence are futile. It is true that whatever is dependently originated is empty, but that is because whatever is dependently originated is free from the four extremes of existence, nonexistence, and so on.

Minobu said:

if i was able to fully be , or sit in perfect meditation with this Luminosity...i suspect no karma could affect me anymore for i have over ridden it all...i've gone not beyond karma ...but in a manner of speaking gone before karma and affliction...i realize thats linear thinking but it's like the best i can describe what i awoke to this morning in bed thinking about...

Malcolm wrote:

If you are able to recognize the luminous nature of the mind, while resting in it, there is no karma.

Minobu said:

also i sort of see now where affliction is the actual cause to karma...the affliction is different that is being pointed to..... is different than lets say a Covid virus...or a cancer...????

Malcolm wrote:

The principle here is that one has three humors in the body. These three humors ultimately come from ignorance of reality; but more proximately, come from the afflictions desire, hatred, and ignorance. For example, a person who has excess bile is angry all the time; that anger increases bile, and bile increases anger.

Some cancers are humoral, some cancers are karmic. Epidemics like covid are generally considered to be the result of pissing off nonhuman beings, who punish people for disturbing the environment.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 11:27 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

The Lotus is honest without violating the dictum that the Buddha is infallible. It dispenses with the motivation of commentaries that seek to make order.

Malcolm wrote:

But it doesn't really. Why do we know this? Because in India the Lotus is cited principally to reinforce the notion of the one vehicle.

Queequeg said:

The Lotus in several places confronts this problem head on, concluding, even though it is all but admitted that the Buddha tells stories that on their face are not factually true, he is not actually lying, the Lotus insists, because he's telling people what they need to hear to save them.

Malcolm wrote:

There are a number of sutras that employ this strategy, not merely the Lotus Sūtra.

Queequeg said:

Clearly, the authors of that text were aiming to address this problem which was probably a source of deep controversy at the time it was composed. And how did they do that? By going whole hog into fiction, as if to turn their argument into performance art, describing an impossible assembly on Grdhakuta, and an even more impossible transformation of the Earth with flying stupa of massive proportions and an eruption of bodhisattvas of greater appearance than any theretofore known, as if to emphasize how ridiculous a story it is but in the pious language of sutras, all to point out: They're all artful stories.

Malcolm wrote:

Yes, and they have their audience, but these sūtras, like the Lotus, the Skillful Means Sūtra, the Secret of the Tathāgatas, and so on do not present coherent, systematic, usable path. Even the Perfection of Wisdom Sūtras do not present an explicitly usable path. The Maitreyan corpus, for example, synthesizes all the Mahāyāna sūtras into a

usable path in the Sūtralāṃkāra. The progress of the bodhisattva path is specifically charted in the Abhisamayālaṃkāra, which presents the concealed meaning of the PP Sūtras with both Madhyamakas and Yogacārinś agreeing that this text was the bees knees in explaining the both the progress of buddhahood and the omniscience of buddhahood, even though they disagreed on specific points of interpretation.

Queequeg said:

The least convincing criteria for a practice is personal testimonials.

Oh?

"My deliverance is unshakeable; this is my last birth; now there is no renewal of being."

The foundation of all Buddhism is a personal testimonial.

Malcolm wrote:

That may be the foundation of Buddhism, but the foundation of Buddhadharma is the realizing the truth that produces that exclamation. I prefer to focus on the latter rather than former.

A more convincing statement is Ehipaśyika, that is, "Come and see for yourself."

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 11:09 PM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

Yo Malcolm...

I'm having a bit of problem with something..

i've read this a gazillion times...and thanks for sharing..

first up am i to assume this is like BASIC to Dzogchen...?

Malcolm wrote:

This is not Dzogchen, it is sūtra, but yes, it is also basic to Dzogchen teachings, when explained intellectually.

Minobu said:

i get we have to use words and we use " luminosity" to describe the original element ... element?

is that correct...?

is mind something that resembles luminosity...or is it pure luminosity...?

Malcolm wrote:

Luminosity is a metaphor for purity. Its also a metaphor for emptiness. Whatever is empty is luminous, and that is not only minds. Also all phenomena are luminous or pure.

Minobu said:

is this saying that in the case of afflictions when we say " it is seen that afflictions are natureless" that in this case we are being shown that the afflictions being explained are not subject to sunyata..like there is no co arising in these afflictions no co dependence ..they do not have the nature of existence and non existence....but what is perceived in Samsara after this is cause to see it all as sunyata...

Malcolm wrote:

When we say afflictions are natureless, we are saying they are not inherent to the mind.

Minobu said:

it's like it is separate from what appears in samsara and actually the afflictions that are being discussed here are the cause for samsara and everything there in is subject to sunyata...The luminosity is pure...the afflictions poison it...????

Malcolm wrote:

Afflictions are just temporary clouds in the sky of the mind, that temporarily seem to stain its purity, but in reality, they cannot affect the mind at all, if we recognize them for what they are.

Minobu said:

so is it also safe to say that afflictions are what cloud the mind there by we are ignorant of the nature of the luminosity ?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 9:38 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Malcolm wrote:

Or, some people want a manual, not a bunch of edifying stories.

Queequeg said:

They're all stories. And nothing wrong with that. That's all we have. I love stories. I love many stories religiously and even put some into practice.

Malcolm wrote:

The problem with sutras in general is that they are not systematic. Abhidharma and tenet system are intended to put into a useable order the raw material of sutras, and this is true of the whole tradition of writing commentaries on sutras and tantras in all Mahayana countries.

Nevertheless, some sutras are more systematic than others.

Further, the whole attempt to define sutras by periods of the Buddha's life, whether three turnings or five periods, are faulty criteria for evaluating the relative merits of this or that sutra, and mainly serve scholastic objectives.

The least convincing criteria for a practice is personal testimonials.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 9:10 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

The Lotus is a key log. Perhaps not the key log.

I find it compelling. It declares that everything the Buddha teaches is upaya. Everything. Including the story of the Buddha's life. Including stories about other buddhas and bodhisattvas and beings in far off lands. It is the ultimate cure against religious attachment professed in the language of religious attachment. Something that ought to be approached with religious awe that will free you of religious imprisonment. Its the Wizard of Oz's confession. "You, Cowardly Lion, have Buddhanature, too! Always have! Buddhanature is connate since time without beginning! But you are demoralized and can't accept this, so I tell you stories and contrive circumstances to save you from your misguided activities and to build up your confidence. Now that you are built up and strong through your dedicated Dharma practice, it is time to tell you the truth about how wonderful you are, as you are. You will be a buddha!"

Svaha! Its the joyful good news! That's all. And if someone doesn't get that, they don't appreciate how wonderful buddhanature is and they probably need to keep slogging on with their austerities on the cushion and elsewhere. So says the Buddha in the Lotus teaching. Let it be. Either on the bus or not. That's all.

Malcolm wrote:

Yes, it's an enjoyable read, and has much literary merit. It's just not that philosophically compelling.

Queequeg said:

Some people like complicated.

Malcolm wrote:

Or, some people want a manual, not a bunch of edifying stories.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 9:07 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Queequeg said:

The Lotus is a key log. Perhaps not the key log.

I find it compelling. It declares that everything the Buddha teaches is upaya. Everything. Including the story of the Buddha's life. Including stories about other buddhas and bodhisattvas and beings in far off lands. It is the ultimate cure against religious attachment professed in the language of religious attachment. Something that ought to be approached with religious awe that will free you of religious imprisonment. Its the Wizard of Oz's confession. "You, Cowardly Lion, have Buddhanature, too! Always have! Buddhanature is connate since time without beginning! But you are demoralized and can't accept this, so I tell you stories and contrive circumstances to save you from your misguided activities and to build up your confidence. Now that you are built up and strong through your dedicated Dharma practice, it is time to tell you the truth about how wonderful you are, as you are. You will be a buddha!"

Svaha! Its the joyful good news! That's all. And if someone doesn't get that, they don't appreciate how wonderful buddhanature is and they probably need to keep slogging on with their austerities on the cushion and elsewhere. So says the Buddha in the Lotus teaching. Let it be. Either on the bus or not. That's all.

Malcolm wrote:

Yes, it's an enjoyable read, and has much literary merit. It's just not that philosophically compelling.

As has been discussed, the Indians distilled the essence of the various important sutras into their key points, think of the sutras as wine, and sastras as brandy, the latter distilled from the former.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 8:10 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

Should this be interpreted that you feel all east asian lotus based traditions are counterfeit? If not what is the basis of discrimination?

Malcolm wrote:

I regard as false any claim that the Lotus is the end-all-be-all teaching of the Buddha, that it represents the final word on the Buddha's teaching in his career as a nirmāṇakāya 2500+- years ago.

tkp67 said:

Yet your comparison is based on a juxtapose comparison of form not an evaluation based on how it was taught to be interpreted by the patriarchs of the EA lineage. I think it is fair to say the evaluation of Tibetan tantra practice by merely reading some tantra they find on their own would fall flat as well.

Malcolm wrote:

Correct. I am not evaluating this text based on how it was received and understood in China by the Tiantai school. I am evaluating this text based on how it is cited and understood in India.

In general, based on the sheer number of Indian commentaries for it, the Perfection of Wisdom group of sutras is by far the most important group of sutras in India. Not only are there more commentaries on them, but the Perfection of Wisdom sutras are by far the largest group.

Further, you will find it said in the tantras that the only effective practice in this day and age is Vajrayana practice.

So, as usual, it all depends on who you are inclined to believe.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 10:24 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

SilenceMonkey said:

"Zhi yi" in pinyin, "Chih-i" in wade-giles spelling. Pronounced "jurr-yee"

"Xi yi" in pinyin would be pronounced "shee-yee"

Malcolm wrote:

Never studied Chinese.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 8:29 AM

Title: Re: Emphasis on Dream Yoga

Content:

Jangchup Donden said:

Well you can practice Vajrayana with a Hinayana intention (after all, our intentions aren't perfect), it's just that you'll only get at best a Hinayana result.

PeterC said:

No, you can't. You would probably be committing a root downfall.

Malcolm wrote:

Correct, one cannot.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 8:14 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

Xi Yi

Minobu said:

Xi Yi

Caoimhghín said:

I don't think "Xi Yi" is correct. "Zhiyi" or "Zhi Yi" if you want to separate the components. Obviously there are diacritics if you have an international keyboard. Wades-Giles is different too, but doesn't render the Pinyin "zh" as "x," but rather as "ch."

"X" is a non-retroflex "sh" in Pinyin.

Malcolm wrote:

Sounds the same to me.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 4:07 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

The affliction arises from ignorance.

Minobu said:

i don't see how the common cold arises from ignorance..but lets say for argument's sake it does...

what is the cause of this ignorance in the sentient to bring about the affliction which causes suffering...

Malcolm wrote:

Suffering conditions affliction, which causes karma, which causes more suffering, which conditions more affliction, etc. There is no beginning in other words.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 3:59 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

What exactly is the Dharmakaya Body.

Malcolm wrote:

According to Maitreya and Asanga:

[Asanga explains:]

If it is asked what the dharmakāya, [Maitreya states]:

The dharmakāya has two aspects:

the very pure dharmadhātu

and that explication of the methods

and the variety that corresponds with that cause.

[Asanga explains:] The dharmakāya of the buddha is understood in two aspects. The very pure dharmadhātu is the domain that is the experiential domain of nonconceptuality. That is understood as the dharma the tathāgatas know personally. The cause of obtaining that is the corresponding cause, the very pure dharmadhātu, which is perceived in sentient beings according to how they are to be tamed.

Further, that is known from the perspective of the dharma to be explained. Also the explanation has two aspects, divided into subtle and vast dharmas. This is as follows: from the perspective of ultimate truth, the bodhisattva piṭaka explicates the method of presenting the profound dharma. From the perspective of relative truth, there are methods of presenting many varieties of [teachings] such as the sūtras, praises, predictions, verses, the sayings, and nidanas, and so on.

[Maitreya states]:

Beyond the world, but in the world—

because the example for this cannot be indicated,

the tathāgata itself and the element

are explained to be similar.

The subtle and profound method of explaining

is like the one taste of honey.

The way of explaining diverse aspects

is like the heart of different bodies.

[Asanga explains:] As such, the three examples of the buddha statue, honey, and the

heart, from the perspective of the meaning of the dharmakāya of the tathāgata pervading all sentient beings, these sentient beings are called "possessors of the essence of the tathāgata." That sentient being who exists outside the dharmakāya of the tathāgatas does not exist in the realm of sentient beings at all.

The element of space is like matter. How? It is said:

Just as the element of space is held to always goes everywhere,
likewise, that [dharmakāya] always goes everywhere.
Just as space goes into all matter,
likewise, that goes into the multitude of sentient beings.

Then you must ask, what is the dharmadhātu?

[Maitreya states]:
Because the dharmadhātu is
naturally pure, it is luminosity.

Then you must ask, what is luminosity?

The answer:

[Asanga explains:] Because that mind is luminous by original nature, it is seen that afflictions are natureless.

So, the luminosity of the mind is the dharmadhātu, the realization of the dharmadhātu is the dharmakāya.

And to sum it up, the Perfection of Wisdom states:

There is no mind in the mind, but the original nature of the mind is luminous.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 2:56 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Genjo Conan said:

We can live in Ecotopia, or in a full-on ecofascist regime where the border guards use electric trucks to round up the climate migrants, or something in between.

Malcolm wrote:

we are closer to the latter than the former.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:56 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Minobu said:

Nichiren teaches that all non buddhist teachings are actually Buddhist.

Due to the fact they prepared the world for Buddhism..he sites Confucius and Lao Tzu and Brahmanism ..

People have gotten lost in concepts of sunyata and Mind only school, To the point compassion for sentients is just not there due to ideas that it is all an illusion , nothing really exists.

PadmaVonSamba said:

Aside from the fact that “nothing really exists” (nihilism) isn’t the view of other Buddhist schools, can you please clarify the point made above...

“... all non buddhist teachings are actually Buddhist.”

—but somehow, other Buddhist schools (In Nichiren’s opinion) aren’t actually Buddhist??

Minobu said:

It's a view that in order for people to be able to understand Buddhism , they need preparation. It's in the gosho Malcolm just read and explains it fully.

Malcolm wrote:

Yes, it mostly is a restatement of Tientai doctrine.

Xi Yi was a very brilliant scholar, but I don't accept the five periods scheme. Therefore, I don't accept Nichiren teleology concerning the Lotus Sūtra. I am not telling you not to accept it. I am stating I don't accept it.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:53 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

ok so malcolm thinks that karma happens now and then...it sort of crops up and wham happens...so it's like a thing waiting to happen to him...

Malcolm wrote:

No. I think karma is caused by affliction (kleśa) and results (vipāka) in suffering (dukkha).

Minobu said:

So the affliction that caused the sentient to suffer arose out of no karmic cause on the part of the sentient ...but then created Karma...

edit simpler

So the affliction arose on it's own accord with no karma causeand then karma was created.

Malcolm wrote:

-->affliction-->action-->suffering-->affliction-->action-->suffering-->

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:52 AM

Title: Re: Dharmakaya Body View

Content:

SilenceMonkey said:

Dharmakaya has no appearances.

Minobu said:

yeah i get that totally...

we don't see it...but it permeates everything due to the Buddha's will...yes / no /

it's not just realization...yes / no ?

it is a body..so what are it's capabilities?

Malcolm wrote:

Ten powers, four fearlessnesses, etc.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 11:42 PM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Genjo Conan said:

I believe what my teachers and ancestors teach me, I suppose because it's my karma to do so, but I don't think that anyone else is under any obligation to feel the same way.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 11:21 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Minobu said:

your eyes can become opened in this gosho.

<https://www.nichirenlibrary.org/en/wnd-1/Content/30#Part%20One>

Malcolm wrote:

I've read it. I don't agree with it.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 10:43 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

Should this be interpreted that you feel all east asian lotus based traditions are counterfeit? If not what is the basis of discrimination?

Malcolm wrote:

I regard as false any claim that the Lotus is the end-all-be-all teaching of the Buddha, that it represents the final word on the Buddha's teaching in his career as a nirmāṇakāya 2500+- years ago.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 9:43 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

markatex said:

In Nichiren Buddhism, the Lotus Sutra is regarded as the Sutra by which all Buddhas attain enlightenment. You can disagree all you like, but that is our position.

Ekayana in Nichiren Buddhism is understood in a very different way than it is in other traditions. Our understanding is that the upaya of other sutras is to be abandoned in favor of the ekayana of the Lotus Sutra, not that all approaches are contained in the Lotus and therefore all approaches are ekayana.

Malcolm wrote:

I did not respond to the op in this forum.

Your understanding is not the normative understanding of the Indian masters. While it is an intellectual curiosity, I don't find your interpretation convincing based on what the sutra itself says, viz., parable of burning house, and how the text itself is understood in the country of its origin.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 9:40 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

markatex said:

This is still the Nichiren forum, isn't it? Has there been a rule change that allows anyone to go to any tradition's sub forum and argue that said tradition is wrong?

Norwegian said:

This thread was split and moved from General Mahayana, to this sub forum.

Malcolm wrote:

Yes, a poor choice.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 7:11 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

Well it's clear in the text of the Burton Watson translation:

"The way of the bodhisattva is the same as this. As long as a person has not yet heard. Not yet understood. And not yet been able to practice this Lotus Sutra, then you should know that person is still far away from anuttara-samyak-sambodhi. Why? Because all bodhisattvas who attain anuttara-samyak-sambodhi in all cases do so through this sutra. This sutra opens the gate of expedient means and shows the form of true reality. This storehouse of the Lotus Sutra is hidden deep and far away where no person can reach it. But the Buddha, teaching, converting and leading to success the bodhisattvas, opens it up for them.

"Medicine King, if there are bodhisattvas who, on hearing this Lotus Sutra, respond with surprise, doubt and fear, then you should know that they are bodhisattvas who have only newly embarked on their course. And if there are voice-hearers who, on hearing this sutra, respond with surprise, doubt, and fear, then you should know that they are persons of overbearing arrogance.

<https://nichiren.info/buddhism/lotussutra/text/chap10.html>

In a sense the Buddha is saying that everything He teaches comes from the Lotus Sutra,

even the entirety of Buddhism and vice versa, conceptually we can understand this because everything in Buddhism brings one closer to Enlightenment.

Malcolm wrote:

I understand you believe that everything the Buddha taught comes from the Lotus Sutra. But I do not find support for that position in the text you've cited. See section 10.31 in the 84000 version. There is no mention of all bodhisattvas attaining buddhahood based on this sūtra. Just to be clear, I do not have doubt, surprise, or fear of what the Buddha taught in the Lotus Sutra. The Buddha's Dharma is a many faceted gem. The Lotus is one of those facets, but it is only a facet, not the whole gem, not for me. YMMV.

All this section says is:

"It is because this Dharma teaching is the supreme elucidation of the teachings that have an implied meaning of the secret aspect of the Dharma taught by the tathāgatas, arhats, perfectly enlightened buddhas so that the bodhisattva mahāsattvas may attain complete accomplishment."

In other words, in this sūtra, the implied meaning that is revealed is the ekayāna. That's it. This is how it is understood by Maitrya, Śāntideva, and other great Indian masters, who are the ones in whom I place my faith when it comes to accurately portraying the meaning of Mahāyāna Dharma.

Moreover, in my tradition, there is a text called the Tantra of the Sole Heir of All Buddhas. This text arises as the sound of dharmatā, the very sound of reality itself, which is self-originated; and it is the text, according to my tradition, that is explicitly responsible for buddhahood of all buddhas. All Dharma teachings come from this tantra alone. I don't expect you to believe this, but this is what this text states.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 5:22 AM

Title: Re: To whom should I pray to for money and wealth and how?

Content:

Queequeg said:

NMRK NMRK

Single mindedly pursue wealth. Every waking moment geared to making wealth. You need the kind of faith to walk through fire. Do what needs doing, not that voice looking for comfort. Approach it like it was an austerity. Money to free you so you can practice.

You may have to forget Dharma practice for a while. You might feel you have lost your way at some point. Remember you went that path for dharma and be ready to let it go when the time comes.

I'm not kidding. But keep in mind you will be attempting to change the momentum of your karma. Not easy. Not without obstacles. Not without suffering. Depending on how

far off the mark your present momentum is from wealth, it might take a lot.

And don't forget to dedicate that merit, cultivate gratitude and care and equanimity. This path does not seem like it could be wholesome, but it can be with the right inner attitudes.

Malcolm wrote:

This is the path of ulcers.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 5:18 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

If a certain disciple needs words to become Enlightened, if that is what His or Her Bodhicitta is thirsting for, then perhaps it is okay to use many words over a long period of time to explain to them the importance of certain Buddhist factors.

Malcolm wrote:

I was objecting to your claim that the Lotus Sūtra is the sūtra through which buddhas attain buddhahood.

Könchok Chödrak said:

How do you feel about Buddha Himself making the claim within it's text?

Malcolm wrote:

I don't find this claim in that text, "the Sutra by which Buddhas become Enlightened," at least not in the 84000 translation, which I regard as being the most accurate thus far.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 3:26 AM

Title: Re: Emphasis on Dream Yoga

Content:

Hazel said:

Is it considered an advanced teaching in all of them?

Malcolm wrote:

Generally, yes.

Hazel said:

I'll have to be patient then. I have a knack for lucid dreaming and have been experimenting with practicing in my dreams (mantra recitations mostly). I was hoping to try to dive into a bit more.

I also have been met with same great misfortune and am now looking for another teacher and am eying other traditions.

Malcolm wrote:

It is generally considered connected with the completion stage, that's all. But if you are able to recognize you are dreaming when you are dreaming, then this is sufficient.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 2:39 AM

Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)

Content:

Könchok Chödrak said:

it is so in the Lotus Sutra, the Sutra by which Buddhas become Enlightened.

Malcolm wrote:

Buddhas do not attain awakening by relying on words.

Könchok Chödrak said:

If a certain disciple needs words to become Enlightened, if that is what His or Her Bodhicitta is thirsting for, then perhaps it is okay to use many words over a long period of time to explain to them the importance of certain Buddhist factors.

Malcolm wrote:

I was objecting to your claim that the Lotus Sūtra is the sūtra through which buddhas attain buddhahood.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 1:08 AM

Title: Re: Emphasis on Dream Yoga

Content:

Hazel said:

What traditions put the most emphasis on Dream Yoga?

Malcolm wrote:

All.

Hazel said:

Is it considered an advanced teaching in all of them?

Malcolm wrote:

Generally, yes.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 1:08 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

You are not going to find in the sūtras, whether Mahāyāna or Śrāvakayāna, any explanation that diverges from this.

PadmaVonSamba said:

Some folks are only interested in one sutra,
sometimes only learning the title of it
And from that, they magically know more than everyone else,
and that's plenty enough for them.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 12:28 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

ok so malcolm thinks that karma happens now and then...it sort of crops up and wham happens...so it's like a thing waiting to happen to him...

Malcolm wrote:

No. I think karma is caused by affliction (kleśa) and results (vipāka) in suffering (dukkha).

BTW, there is no daylight between how affliction, karma, and suffering are presented in Mahāyāna sūtras and Śrāvakayāna sūtras. For example, Nāgārjuna's Commentary on his Heart of Dependent Origination:

Question: Which links are affliction, which are action karma, and which are suffering?
Into which of these twelve will [affliction, action, and suffering] be included?

Reply:

The first, eighth and ninth links are affliction.

The first of the twelve links is ignorance (āvidyā); the eighth link is craving (tṛṣṇā); the ninth link is addiction, (upādāna). These three should be understood as affliction. If is

asked which of those [twelve links] is action:

The second and the tenth links are action.

The second link is formations (saṃskāra) and the tenth link is existence (bhāva). These two dharmas can be understood to be included in action.

Also, the remaining seven links are suffering.

Question: Those different [previous dharmas] were included in defilement and action, but which are the seven different remaining?

Reply: Those can be understood to be included in suffering. These terms consciousness (vijñāna), name and form (nāmarūpa), six sense bases (ṣaḍa-āyatana), contact, (sparśa), sensation (vedana), birth (jati), and aging and death (jarāmaraṇa) are inclusive of the sufferings such as the suffering of being separated from what is pleasant, meeting with what is unpleasant, and abandonment of the pleasurable.

So you see, the ultimate cause of suffering is affliction, not karma. Affliction causes karma, which then results in suffering. You are not going to find in the sūtras, whether Mahāyāna or Śrāvakayāna, any explanation that diverges from this.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 12:06 AM

Title: Re: Emphasis on Dream Yoga

Content:

Hazel said:

What traditions put the most emphasis on Dream Yoga?

Malcolm wrote:

All.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 12:00 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

also it is theravada text you are using.....why dodge the question..

Malcolm wrote:

Yes, the Pali Canon is the word of the Buddha.

Minobu said:

you don't know how to interpret these things...

Malcolm wrote:

You are entitled to your opinion, of course.

Minobu said:

lol

you never allow yourself to say you are wrong..

Malcolm wrote:

On this point, I am not wrong.

Author: Malcolm

Date: Monday, June 7th, 2021 at 11:22 PM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

also it is theravada text you are using.....why dodge the question..

Malcolm wrote:

Yes, the Pali Canon is the word of the Buddha.

Minobu said:

you don't know how to interpret these things...

Malcolm wrote:

You are entitled to your opinion, of course.

Author: Malcolm

Date: Monday, June 7th, 2021 at 11:10 PM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

even if you read that text it is not denying what i see as what influences each moment.

Malcolm wrote:

It is flatly contradicting you.

Author: Malcolm

Date: Monday, June 7th, 2021 at 11:09 PM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:
is this a theravada text ?

Malcolm wrote:
It is the word of the Buddha.

Author: Malcolm
Date: Monday, June 7th, 2021 at 10:02 PM
Title: Re: Original enlightenment , Honbutsu, Primordial Buddha
Content:
Minobu said:
sigh

Although I don't always agree with Malcolm, according to Nichiren, the most serious difficult to cure illnesses, are those illnesses due to karma.
and that's why it is in a category in and of itself in the sutra and in what John wrote..

but you don't get sick unless it is your karma to do so..

Malcolm wrote:
The Buddha disagrees:

<https://www.dharmawheel.net/viewtopic.php?p=585383#p585383>

Author: Malcolm
Date: Monday, June 7th, 2021 at 10:00 PM
Title: Re: Vajrayana as an aspect of Nichiren practice
Content:
illaraza said:
Polemics is one aspect of teaching others to chant Namu myoho renge kyo.

Malcolm wrote:
Well, then I have to say that while you are exceptionally inept at polemics, you are a pretty good cheerleader.

Author: Malcolm
Date: Monday, June 7th, 2021 at 9:55 PM
Title: Re: Buddhism's causes of illness
Content:
Minobu said:
Well obviously as anyone can see I am hard wired to believe that karma is at the root

cause to what ever life moment we are in

Malcolm wrote:

These are the Buddha's words on the subject, perhaps they will disrupt your "hard-wiring."

Minobu said:

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and after an exchange of courteous and friendly words, sat down at one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm... of wind... of (the three) combined... by change of climate... by adverse behavior... by injuries... by the results of Kamma — (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed!...May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/sn/sn36/sn36.021.nypo.html>

Thus, when you claim everything, including illness, is caused by karma, then you, like them, "go beyond what they know by themselves and what is accepted as true by the world."

Author: Malcolm

Date: Monday, June 7th, 2021 at 8:47 PM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:
So, in terms of illness

Minobu said:
if you have the karma to get sick you do...if you don't you don't...

i don;t think there is any sickness suffered that is brought on just by happen
chance...and i don't care what the etiology

but hey if you believe stuff happens to people because of something other than
karma.. ...why even bother to practice any of the teachings of Lord Sakyamuni Buddha..

good luck with that ...

Malcolm wrote:
Again, Buddha himself stated that illness is primarily caused by the three poisons. Take
it up with him.

Author: Malcolm
Date: Monday, June 7th, 2021 at 8:13 PM
Title: Re: "Which has primacy, Buddha or Dharma"?
Content:
Könchok Chödrak said:
it is so in the Lotus Sutra, the Sutra by which Buddhas become Enlightened.

Malcolm wrote:
Buddhas do not attain awakening by relying on words.

Author: Malcolm
Date: Monday, June 7th, 2021 at 10:59 AM
Title: Re: How do you feel about Buddhists getting involved in politics?
Content:
alderjerry@gmail.com said:
So what would you have done if you were working in this call centre ?

Zhen Li said:
The same actions but without the thought that it is political.

Malcolm wrote:
Everything humans do is political, as long as we belong to a polity.

Author: Malcolm

Date: Monday, June 7th, 2021 at 10:55 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

Minobu:

Actually, the cause of karma is affliction, desire, hatred, and ignorance. Desire, hatred, ignorance are the cause of most illnesses, because desire, hatred, and ignorance manifest in the body as "wind" (vāta), "bile" (pitta), and "phlegm" (kapha).

Now the one place you do have it right, is that the SUFFERING (a result) of illnesses is karmic, since karma ripens as neutral, painful or pleasant sensations. But the CAUSE of illness is the three humors. And the cause of the three humors is the three poisons. Karma does not cause the three poisons, the three poisons cause negative karma.

Karmic illnesses are illnesses that are a result, such as congenital blindness, and other incurable diseases. Curable diseases are not caused by karma. That is the distinction between humoral illnesses and karmic illnesses. There are also illnesses caused by spirits, and those attacks are general caused by engaging in nonvirtuous acts in temples, etc.

Minobu said:

you posted from the sutra basically what john posted.

you said , it's no longer there but you said...not all illness are caused by karma...

Malcolm wrote:

Correct, not all illness is caused by karma.

Author: Malcolm

Date: Monday, June 7th, 2021 at 6:02 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

Minobu:

Actually, the cause of karma is affliction, desire, hatred, and ignorance. Desire, hatred, ignorance are the cause of most illnesses, because desire, hatred, and ignorance manifest in the body as "wind" (vāta), "bile" (pitta), and "phlegm" (kapha).

Now the one place you do have it right, is that the SUFFERING (a result) of illnesses is karmic, since karma ripens as neutral, painful or pleasant sensations. But the CAUSE of illness is the three humors. And the cause of the three humors is the three poisons. Karma does not cause the three poisons, the three poisons cause negative karma.

Karmic illnesses are illnesses that are a result, such as congenital blindness, and other incurable diseases. Curable diseases are not caused by karma. That is the distinction between humoral illnesses and karmic illnesses. There are also illnesses caused by spirits, and those attacks are general caused by engaging in nonvirtuous acts in temples, etc.

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:20 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Without practice and study there is no Buddhism.

Malcolm wrote:

There are three wisdoms: hearing, reflection, and cultivation.

But that is not dancing on books. "Dancing on books" means spending endless time engaged in polemics that only serve to reinforce the bias of those who already agree with you.

Minobu said:

So if we discuss Nichiren dharma it's polemics but if you preach death bed awakenings it's not...

Malcolm wrote:

There are three opportunities to awaken: this life, the time of the death, or in the intermediate state. For your edification:

<https://read.84000.co/translation/toh122.html>

Minobu said:

The bodhisattva mahāsattva Ākāśagarbha then paid homage to the Blessed One and asked, “Blessed One, how should we think about the mind of a bodhisattva who is about to die?”

1.-4 The Blessed One replied, “Ākāśagarbha, when a bodhisattva is about to die, he should cultivate the wisdom of the hour of death. The wisdom of the hour of death is as follows:

1.-5 “All phenomena are naturally pure. So, one should cultivate the clear understanding that there are no entities.

1.-6 “All phenomena are subsumed within the mind of enlightenment. So, one should cultivate the clear understanding of great compassion.¹⁰

1.-7 “All phenomena are naturally luminous. So, one should cultivate the clear understanding of non-apprehension.

1.-8 “All entities are impermanent. So, one should cultivate the clear understanding of

non-attachment to anything whatsoever.

1.-9 “When one realizes mind, this is wisdom. So, one should cultivate the clear understanding of not seeking the Buddha elsewhere.”

Malcolm wrote:

You can talk all you like about Nichiren's polemics. But it won't help you wake up. That goes for Tibetan Buddhist Polemics, Theravadin Polemics, Pure Land Polemics, etc. Its all basically a waste of time.

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:11 AM

Title: Re: Is Pure Land an alienated kind of Buddhism?

Content:

mansurhirbi87 said:

By the way this kind of criticism toward Pure Land buddhism comes since Feudal Japan.

Malcolm wrote:

So what?

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:00 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Without practice and study there is no Buddhism.

Malcolm wrote:

There are three wisdoms: hearing, reflection, and cultivation.

But that is not dancing on books. "Dancing on books" means spending endless time engaged in polemics that only serve to reinforce the bias of those who already agree with you.

Author: Malcolm

Date: Monday, June 7th, 2021 at 4:00 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

Giving the Buddha Primacy, why do we take refuge in the one Gautama Buddha and call the rest of the Buddhas His Sangha, even though they are Buddhas as well?

Malcolm wrote:

What we really go for refuge to is the dharmakāya, a buddha's realization.

We don't refer to the other Buddhas besides Śākyamuni Buddha as his Sangha, since they all have the same realization. There are some schools that seek to elevate Śākyamuni, and consider all other buddhas to be emanations of the former, but this is an erroneous understanding.

Author: Malcolm

Date: Monday, June 7th, 2021 at 3:00 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

My personal opinion, and this is all it is, I think Nichiren had a much deeper interest in Shingon than he admits. Other than Kukai's judgment that in terms of profundity of teaching the Lotus ranks third (Avatamsaka second), he doesn't have much criticism to offer.

markatex said:

It's been a long time since I've read it in its entirety, but in the Shugo Kokka-ron, one of Nichiren's earliest writings, he repeatedly presents Honen's Jodo Shu teachings as being in opposition to what he refers to as "the Lotus-Shingon teaching" and refers to the Lotus, Nirvana, and Mahavairocana Sutras as "ryogi-kyo," or "sutras thoroughly revealing the truth." Nichiren's ideas definitely evolved over time, but at least at that early point, he seemed to put Hokke and Shingon Buddhism on almost equal footing.

I'm not sure if he speaks of Shingon this way in any other writings, but I've always found it curious.

illaraza said:

Nichiren explains that in the beginning, he refrained from critisizing (refuting) Shingon because of the difficulty of the task. In fact, in the earlier writings, he talked about the superiority of Shingon to Pure Land. Only after his experience at Tatsunokuchi did he begin to refute Shingon and, most importantly, in the Five Major Writings.

M

Malcolm wrote:

This is all just dancing on books. Its useless for awakening.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 10:29 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

But the emergence of a new form of life could easily be offset by the disappearance of an equal number of beings elsewhere. Species go extinct and come into being all the time.

Malcolm wrote:

Huh? Mind streams never go extinct.

Have you considered the idea that you may have some unresolved attachment to physicalist views on the emergence of consciousness?

This is why I keep insisting on two factors: one, consciousness cannot be created and sentient beings are self-organized phenomena in toto. In order for a machine to be sentient, it would have to be possibly birth locus, a place where a being in the intermediate state would attempt to appropriate as a new series of aggregates.

AI does not satisfy criteria one, because machines are wholly fabricated devices, and do not exhibit self-organizing behavior. They can emulate that kind of behavior, but it is not true autopoiesis. They do not satisfy two, because there is simply no evidence that consciousness can appropriate a machine as a place of rebirth. Even if a consciousness could appropriate a machine as a place of rebirth, this still would not render machines —artificially— intelligent, and that consciousness would NOT be an emergent property at all.

Indeed, the only way I can imagine personally, an intelligent machine, is that someone might experience this as a personal hell, similar to stories where people are reborn in pillars, brooms, and so on.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 9:27 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

PadmaVonSamba said:

But the bottom line is that sentience isn't a byproduct of material existence.

Malcolm wrote:

Yes, there is also the fact that consciousness by definition is NOT an emergent property of matter.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 9:16 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, by the way, there is a practice manual of the Lung phag mo zab rgya by Tülku Tsullo, and, according to his understanding at least, one should visualize oneself as Hayagriva in union with Vajravarahi, not the other way round. I do not say that to object to what Malcolm wrote, but for further inquiry.

Malcolm wrote:

The main deity is Vajravārāhī, she is the main deity that is generated. All you have to do is check the Mka' 'gro lnga'i mchod pa'i phrin las kyi rim pa shes bya ba, and you will see this is so. Her description is first, as would normally be the case with the male principle, and Hayagriva's is second. Her description is comparatively detailed, his is a mere four lines. This is not from that text precisely, being from the later Tennyi Lingpa yang gter, but it is substantially the same:

གདན་སྒྲུབ་ཡི་གེ་སྒྲིམ་འདི་འདྲེ་ལས་ཀྱི་གྲག་ཐོད་པ་འོད་དུ་འཁྱུ་བ་ལས་ཀྱི་བདག་ཉིད་རྩི་རྩི་ཕག་མོ་སྐྱེ་མདོག་དམར་མེད་ལུ་གཅིག་ཕྱག་གཉིས་ཞབས་གཉིས་བརྒྱུད་བསྐྱེད་མཛད་དུ་
ཁོ་ཞལ་དམར་པོ་སྐྱེན་གསུམ་མཆོ་བ་གཅིག་ལས་དབུ་སྐྱ་མེར་པོ་མེ་ལོང་དུ་ལ་བྱས་བརྒྱན་ཕྱི་གཙུག་པག་ཞལ་ནག་མོ་དུར་སྐྱ་སྒྲོག་ཕྱག་གཡས་གྱི་གྲག་གཡོན་པས་ཐོད་པ་བསྐྱེད་ལས་
མཆན་ལྷང་གཡོན་དུ་ཁ་རྩི་ཐུ་འཛིན་ཅུས་པའི་རྒྱན་དུག་སྐྱ་ལ་མཛེས་པར་བརྒྱན་མེ་རེ་འབར་བའི་ཁྲོད་ན་འགྱུར་བཀ་བཞུགས་དཔལ་བོ་རྩ་མགྲིན་དམར་པོ་གར་སྐྱབས་མཛད་དུ་
དབུ་གཙུག་རྩ་མགྲིན་ལྷང་གུ་རྩ་སྐད་འཛེན་ཕྱག་གཡས་གྱི་གྲག་གཡོན་པས་ཐོད་པ་བསྐྱེད་ལས་དུར་ཁྲོད་ཆས་གྱིས་དཔལ་བོའི་སྐྱ་ལ་བརྒྱན་

I have seen thanks of this, but they are not available in public.

In the end it does not matter much, since both forms are present in the KN/KY, that is Hayagriva as the principle, and Vārāhī as the principle.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 8:48 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human...Code will never be free of the fact that we wrote the initial algorithms...

This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling...

FiveSkandhas said:

Not necessarily applicable. First of all, neural network computing is not linearly "coded". Rather, massive amounts of information are fed into the input, and connection strengths are adjusted until the desired output is achieved. The process is more akin to "training" than old-fashioned "coding." It's closer to the way a parent trains a child.

Moreover, AI can already autonomously create new AI with no human input.

But even leaving aside these facts, the deeper threat is that at some point in the future, self-awareness would spontaneously emerge from a sufficiently connectivity-rich,

information-dense environment. This is a possibility that cannot be denied.

And such an emergent phenomenon would certainly be subject to natural selection.

Malcolm wrote:

Another problem with your hypothesis is that the Buddha defined the number of sentient beings to be finite, uncountable, but finite. The sattvadhātu can neither increase nor decrease, which rules out the emergence of a new sentient being. But that all depends on whether you take the Buddha's word for it.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 7:54 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human...Code will never be free of the fact that we wrote the initial algorithms...

This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling...

FiveSkandhas said:

Not necessarily applicable. First of all, neural network computing is not linearly "coded". Rather, massive amounts of information are fed into the input, and connection strengths are adjusted until the desired output is achieved. The process is more akin to "training" than old-fashioned "coding." It's closer to the way a parent trains a child.

Moreover, AI can already autonomously create new AI with no human input.

But even leaving aside these facts, the deeper threat is that at some point in the future, self-awareness would spontaneously emerge from a sufficiently connectivity-rich, information-dense environment. This is a possibility that cannot be denied.

And such an emergent phenomenon would certainly be subject to natural selection.

Malcolm wrote:

Have it your way.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 11:13 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Jesse said:

From the view of selflessness what is Volition?

Malcolm wrote:

A mental factor.

Jesse said:

If humans posses volition, and do so without self hood, what is this volition, and why couldn't a machine have it?

Malcolm wrote:

It's a mental factor, which arises with a mind, which rocks and mechanical circuits, no matter how sophisticated, will never have.

Jesse said:

What I don't understand about the argument that machines can't posses sentience, is that the only real difference is what our bodies are made of, what the materials are made of. In both structure, and function, a machine designed to be human like, is actually human like.. there are differences, but there are also similarities.

Malcolm wrote:

Design...that's the point— sentient beings cannot be designed; there is no designer.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 6:03 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

Do you believe a machine could suffer?

Jesse said:

I don't know. From what I've seen I suspect so, but it's genuinely difficult to know for sure. At the end of the day, Buddha said 'There is Duḥkha', if a machine can think, why can't it experience suffering?

Malcolm wrote:

The question is not "can a machine emulate thought;" the question is, "can a machine experience the causes and results of action." In other words, can machines act; will they ever have true volition?

I think not.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:52 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

Sentience requires self-organized replication and continuation. Machines will never achieve this, since they have never been self-organized entities, but created entities.

FiveSkandhas said:

This statement is open to debate. Especially the "will never" part, even if one accepts "have never."

...

1) AI can already create new computer programs...

Malcolm wrote:

Let me stop you right there. How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human. This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling, unlike algorithms that govern automatic code generation by computers.

The key point is self-organization, that elegant word, "autopoiesis."

In order for a system to be autopoietic, there cannot be a hint of external, intentional agency anywhere. Machines will never be free of the fact that we invent them. Code will never be free of the fact that we wrote the initial algorithms. Machine intelligence will never be sentient, and never be more than simulacra of human decision-making processes.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:12 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Wow. It's like a dream come true haha. I have really been wondering if there are any practices where the dakini is the main deity. Lo and behold it's in the Khandro Nyingthig. Are there any other practices, besides the two mentioned here, that you can think of?

Malcolm wrote:

Not that I can think of. And it is in the Khandro Yangthig, not the Nyinthig.

KonchogUrgyenNyima said:

I was under the impression that Khandro Yangthig was commentary on the K Nyingthig. Is this not the case?

Malcolm wrote:

The KY has a great deal of independent revelations by Longchenpa. It is more of a continuation, that has original material, plus a very long commentary that synthesizes the stages of practice of the KN.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:11 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

... is the klong gsal 'bar ma nyi ma rgyud, which, according to JLA, is a terma of Nyangral.

mutsuk said:

I asked JL about this several times and his opinion is that the Klong gsal by Nyang-ral is not the Klong gsal quoted in the Khandro Nyingthik. Nyang-ral's Klong gsal is a Yang-ti Tantra so it cannot be the source for the Khandro Nyingthik's quotes. However, the actual quotes can be found in the Klong gsal don rgyud (of Ratna Lingpa) and the Klong gsal ma rgyud (of Dorje Lingpa), as well as in versions from earlier tertöns.

Malcolm wrote:

The klong gsal 'bar ma nyi ma is definitely the text the KN is based; Dorje's Lingpa's extension of it is clearly later.

For example, the klong gsal in 112 chapters is commonly cited as a proof texts for inner rushan, etc.

This is also not Ratna Lingpa's later text, since citations from the "klong gsal" are found in the long tantra in 112 chapters. It is also not the same as the one revealed by Rin chen gling pa found in the Derge rNying ma rgyud 'bum.

The first 25 chapters of the 112 chapter klong gsal are short versifications of the Rang shar's first 25 chapters, more or less.

So, if it is not Nyangral's, then its origin is still anonymous for now.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:51 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Könchok Chödrak said:

The concept of Anatta is the concept of not-self. What is the difference between the Emptiness of the human and the Emptiness of an artificial intelligence?

Malcolm wrote:
Nothing, but that is only at the ultimate level.

Author: Malcolm
Date: Sunday, June 6th, 2021 at 4:44 AM
Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???
Content:

KonchogUrgyenNyima said:
Wow. It's like a dream come true haha. I have really been wondering if there are any practices where the dakini is the main deity. Lo and behold it's in the Khandro Nyingthig. Are there any other practices, besides the two mentioned here, that you can think of?

Malcolm wrote:
Not that I can think of. And it is in the Khandro Yangthig, not the Nyinthig.

Author: Malcolm
Date: Sunday, June 6th, 2021 at 4:43 AM
Title: Re: "Negative phenomenology" and the "second explosion of suffering"
Content:

Malcolm wrote:
Mind streams cannot be newly created. A sentient machine would have to be the rebirth of a being in the six realms. But I've never heard of the "machine realm" listed among the six.

In order for a machine to suffer, which is a result, it would have to be able to generate negative karma, the cause of suffering. In order to generate negative karma it would have to possess afflictions, the cause of karma.

FiveSkandhas said:
What if a sentient machine is a member of one of the six realms? Why couldn't it be classified as, say, a kind of Deva or Asura? Or a hungry ghost, hell being, or even an advanced animal for that matter?

What if what science calls the spontaneous emergence of sentience is in fact a form of reincarnation, so no new mind-stream is created?

What makes you so sure it couldn't possess afflictions?

Malcolm wrote:
I am afraid that this question can only be answered definitively by someone who has the higher cognitive ability (abhijñā) to know the minds of others. However, Buddha denied sentience in plants very clearly. Thus, just as we deny sentience in plants, etc., the Buddhist position will be that machines cannot be sentient. Suffering requires karma and affliction as causes. Sentience requires self-organized replication and continuation.

Machines will never achieve this, since they have never been self-organized entities, but created entities. We sentient beings are not created, our mind streams are beginningless. There has never been a moment in time when our mind streams did not exist. Now, is it possible some unfortunate preta could inhabit a machine? I guess so. A deva or an asura would not bother, because other than the most pure bhikṣus and bhikṣunīs, we humans smell very nauseating to them, like a rotting pit of offal. Possession is not rebirth thought, since there is no gradual development from conception, and in fact, apparitional births like hell beings, bardo beings, pretas, and devas, are basically mind-made bodies supported by the air element. Recall, there are four kinds of birth, not a fifth.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:19 AM

Title: Re: More UFOs

Content:

Danny said:

Malcolm what do you make of Crowleys “alien” Lama.

Malcolm wrote:

Too much heroin, taken to deal with his chronic and disabling asthma issue.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:16 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

The way you phrased the varahi/hayagriva bit sounds like varahi is the main meditational deity and not hayagriva. This is the opposite of what i have come to expect from yidam practice. Is this the case?

Malcolm wrote:

In the Gongpa Zangthal Vārāhī practice, and a very similar sadhana composed by Longchenpa in the Khandro Yangthig, yes, Vārāhī is the main deity, and Hayagriva is the consort, not the other way around. Another sadhana with this format is Khentse Wangpo's Chime Phagma Nyinthig, where White Tāra is the main deity, embraced by Avalokiteśvara as Narteśvara, Lord of the Dance (some say this is Amitabha, but that does not really make sense), lord of the dance.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:09 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

The basic (though not ultimate) explanation is: because, while composing his manual,

as he was not satisfied by the previously existing Gongpa Zangthal manuals, he used the Zab don rgya mtsho'i sprin as a canvas, at least for the parts for which he did not find a sufficient structure in the Khrid gzhung of the Gongpa Zangthal. But I suspect another, deeper, idea, such as suggesting some form on natural articulation of the Gongpa Zangthal and the Khandro Nyingthik.

Malcolm wrote:

The GZ, arguably belongs to the Padma Snying thig genre. The root text of the Padma Snying thig is the klong gsal 'bar ma nyi ma rgyud, which, according to JLA, is a terma of Nyangral. The source of these dakinis mantras seems to be the pho them mo them tantra, also a terma of Nyang. The whole Hayagriva/Vārāhī (rta phag) thing seems to begin around his time. But maybe someone has more info about an earlier manifestation of this. Certainly, it also figures in Yuthok's Snying thig as well.

Of course, we have to observe that apart from some tantras that Godem included versions of, like the sangs rgyas rang chas (originally revealed by lCe sgom nag po), and a couple of others, and the Buddhahood, Godem virtually never cites from the 17 tantras either.

As for locating the source of the klong gsal citations, its a useful exercise and provides clarity around how Longchenpa understood these citations. If I were translating the text you've been working on, I would do it, especially since now they are easily locatable in an e-text at Buddhanexus.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 3:50 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

Given that the KN is a self-described commentary on the klong gsal nyi ma 'bar ma, you might wish to do a little more heavy lifting and identify where those passages are located.

Yungdrung Gyalpo said:

Tulku Thondup has already done that long ago, but it did not work so well. While what I did works perfectly with the Zab don rgya mtsho'i sprin. That is Tülku Tsullo's real and ultimate source for many quotations. I think that it is philologically more important to identify the real sources, if you want to understand a Tibetan text, than the sources of these sources. Many things become clear when you read Tülku Tsullo's text with the Zab don rgya mtsho'i sprin, while Tulku Thondup's identifications did not bring any clarification – especially on the main question: why should Tülku Tsullo quote so many times the Klong gsal, which is never ever quoted in the Gongpa Zangthal? The basic (though not ultimate) explanation is: because, while composing his manual, as he was not satisfied by the previously existing Gongpa Zangthal manuals, he used the Zab don rgya mtsho'i sprin as a canvas, at least for the parts for which he did not find a sufficient structure in the Khrid gzhung of the Gongpa Zangthal. But I suspect another, deeper,

idea, such as suggesting some form on natural articulation of the Gongpa Zangthal and the Khandro Nyingthik.

As for what you suggest of Rigdzin Gödem being inspired by Longchenpa's writings, honestly, I strongly doubt that he could have a complete set of them at the time when he opened the Zangzang Lhadrak. It is not as if they were "published" in the modern sense. Remember in Longchenpa's biography when his disciple, I think Özer Gocha, brought him the Khandro Nyingthik texts: it is quite plain that these texts were rare and not widespread, surely not printed at all, in those times. And my feeling is that it is much more likely that Gödem got all that from the "other side", I mean, the Karmapa / Yungtönpa one, not the Longchenpa one. But this is a pure conjecture, so far we have zero knowledge, if I am not mistaken, on this question.

Tell me if I am wrong.

The fact that there are parts in common between the Gongpa Zangthal and the Khandro Nyingthik does not have to mean that the one borrowed from the other; they may both have a common source, whatever it may have been.

Malcolm wrote:

All I know is that Longchenpa has a sadhana he composed in the KY, which features Vajravārāhī with Hayagriva as her consort. The same arrangement is presented in the GZ.

The mantras are all the same, check the mkha' 'gro sngags kyi lde migs in GZ, v. one, 364-365, KN, vol.2 331-332; as well as the mkha' 'gro gsang sgrub dngos grub gter gyi 'bum pa, GZ vol. 365-371, KN, vol.1 321-328. They are identical texts. Pretty sure there are a couple of more that are identical which must come from the KN; aside from the six liberation through wearing tantras in vol 2 of the GZ and vol. 2 of the KN. This means these texts were inserted into the GZ at some point, and whether it was by Godem himself or some later compiler, I don't know. Not only this, but the main four empowerment texts for the GZ in vol. 1 very much resemble Longchenpa's empowerment for the KN/KY. This does not mean that Godem was influenced by Longchenpa, but at minimum it means that there is a common source.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 2:49 AM

Title: Re: More UFOs

Content:

Sādhaka said:

Really though, I think it's better to be on neither team at the end of the day; wouldn't you say?

Malcolm wrote:

In terms of preference, I find those German and Austrian guys humorless and stuffy. I enjoyed reading Crowley much more, though reading some of Steiner's biodynamic methods are hoot. I still find Crowley entertaining, and more grounded in terms of yoga

and Buddhist meditation than those other fellows. But of course, Thelema is a path long abandoned.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 2:12 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

Some people in this thread seem convinced that machine intelligence / sentience / consciousness / suffering is impossible and/or irrelevant but I haven't seen any strong arguments to that effect.

Malcolm wrote:

If machine sentience were possible, it would have to be capable of appropriating a new series of aggregates, and would have to be a rebirth.

FiveSkandhas said:

Given the possibility that these things could cause and/or experience suffering in ways and to extents never before fathomed, I think to dismiss them as "just artificial" ignores some very serious potentials.

Malcolm wrote:

Mind streams cannot be newly created. A sentient machine would have to be the rebirth of a being in the six realms. But I've never heard of the "machine realm" listed among the six.

In order for a machine to suffer, which is a result, it would have to be able to generate negative karma, the cause of suffering. In order to generate negative karma it would have to possess afflictions, the cause of karma.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 1:32 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Unknown said:

Then, last month, OpenAI says, it discovered AI Dungeon also showed a dark side to human-AI collaboration. A new monitoring system revealed that some players were typing words that caused the game to generate stories depicting sexual encounters involving children. OpenAI asked Latitude to take immediate action. "Content moderation decisions are difficult in some cases, but not this one," OpenAI CEO Sam Altman said in a statement. "This is not the future for AI that any of us want."

Latitude turned on a new moderation system last week—and triggered a revolt among its users. Some complained it was oversensitive and that they could not refer to an “8-

year-old laptop” without triggering a warning message. Others said the company’s plans to manually review flagged content would needlessly snoop on private, fictional creations that were sexually explicit but involved only adults—a popular use case for AI Dungeon.

Malcolm wrote:

<https://www.wired.com/story/ai-fueled-dungeon-game-got-much-darker/>

Unknown said:

Ever since the internet turned Microsoft's Tay racist and genocidal, forcing Microsoft to shut down the chatbot within 24 hours, we’ve known how susceptible artificial intelligence (AI) can be to turning evil.

Malcolm wrote:

<https://www.techradar.com/news/mit-creates-psychopath-ai-using-the-dark-side-of-reddit>

Author: Malcolm

Date: Sunday, June 6th, 2021 at 12:25 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Dear Malcolm, no need – because I have already found: none of them is taken directly from any version of the tantra; all are borrowed from Longchenpa's Zab don rgya mtsho'i sprin, where they occur in exactly the same order, exactly the same form, about the same topics.

Malcolm wrote:

Given that the KN is a self-described commentary on the klong gsal nyi ma 'bar ma, you might wish to do a little more heavy lifting and identify where those passages are located.

Also the Vajravārāhī sadhana is clearly linked with Longchenpa's version in the KY, since the consort is Hayagriva, rather than the other way around, as in the KN.

The GN Phag mo zab khrid, on the other hand, seems entirely original.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 12:01 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

The form they are presented in the GZ is identically to what is presented in the KN.

Yungdrung Gyalpo said:

Thanks ! Now have you noticed that Tülku Tsullo quotes the Klong gsal very often (I think 39 times, but as people are extremely precise on this forum, they will surely correct that it is 38...!) in his practice manual of the Gongpa Zangthal ? Do you know where the quotations are borrowed from ?

Even Tulku Thondup did not notice it, he tried to find them all in the "original" text (and that does not work so well, he often has to say that this corresponds to that passage "in substance").

Malcolm wrote:
I have not read that text.

I would assume that klong gsal nyi ma 'bar ma. Have you tried Buddhanexus?

You can plug in a passage there and see if it corresponds to the klong gsal tantra in the Nyingma kama.

Author: Malcolm
Date: Saturday, June 5th, 2021 at 11:55 PM
Title: Re: "Negative phenomenology" and the "second explosion of suffering"
Content:
PeterC said:
So I see no particular reason to think humanity will suddenly learn discipline in this regard.

Malcolm wrote:
Agreed, but we have to register our objections anyway.

Author: Malcolm
Date: Saturday, June 5th, 2021 at 11:52 PM
Title: Re: More UFOs
Content:

Sādhaka said:
The only ones I have much respect for—that is regarding who I'm aware of—out of all that mess, are Rudolf Steiner, Arnold Krumm-Heller, Franz Hartmann; and maybe Kellner.

Malcolm wrote:
Team Crowley here.

Author: Malcolm
Date: Saturday, June 5th, 2021 at 11:13 PM

Title: Re: More UFOs

Content:

Danny said:

A lotta kinky stuff.

Sādhaka said:

Yea the O.T.O. people are into some weird stuff, and it's not clear to me when the really weird stuff was introduced to the O.T.O.; that is if it was with Reuss later on, some years after the founding of the O.T.O., or if it was with the advent of Crowley.

Malcolm wrote:

The Ecclesiastic Mass was largely Crowley's version, completely with his novel interpretation of the "holy grail" and Parzifal's "lance."

Author: Malcolm

Date: Saturday, June 5th, 2021 at 11:04 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

KathyLauren said:

The Buddha did teach that only sentient beings suffer. Such a Turing test of sentience would, in effect, indicate that the machine is sentient. There is no reason to think that sentience is limited to biological organisms. After all, the six realms of sentient beings include several for which we have no evidence at all of biology.

Malcolm wrote:

All sentient beings have, at minimum, a mental organ and a jivitendriya, an organ of life.

But more importantly, sentience self-organizes. No one created our mindstreams. In order for a machine to be sentient, a sentient being would have to be conceived as a machine. Among the four kinds of birth, which kind of birth would this be?

Finally, the Buddha taught three kinds of suffering—the suffering of suffering, the suffering of change, and the suffering of the compounded. The last of these is not restricted to sentient beings and applies to all compounded, afflictive phenomena (everything other than path dharma).

In this case, Metzinger's definition of suffering as an experience is too limited. By the criteria of the third kind of suffering, machines already suffer. My comment was directed to the idea that machines can experience suffering. But suffering is not only an experience in a consciousness, it is also an existential fact about impermanent phenomena.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:31 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

I support Metzinger's call for a total moratorium on the creation of machines with even the potential to suffer until we truly get a handle on this issue.

Malcolm wrote:

It is impossible. Sentience cannot be created. All examples of sentient life we observe arose out of a lengthy evolutionary process of self-organization. Therefore, the idea that machines can suffer is impossible, and just gross anthropomorphism.

However, there are other very good reasons to limit and tightly regulate so-called "AI" development, especially in military applications.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:22 PM

Title: Re: More UFOs

Content:

Sādhaka said:

Von Braun, worked with Walt Disney:

https://www.nasa.gov/centers/marshall/history/vonbraun/disney_article.html

Von Braun also is said to have referred to JPL's Jack Parsons as the "true father of the American space race".

And then there is Stanley Kubrick:

<https://www.nytimes.com/2020/01/23/arts/design/kubrick-2001-museum-moving-image.html>

"Space may be the final frontier, but it's made in a Hollywood basement" (?) — The Red Hot Chili Peppers

Danny said:

Jack Parsons has a Ron Hubbard / Crowley connection.

If you'd like that rabbit hole.

A lotta kinky stuff.

Malcolm wrote:

Yes, and there is a CBS show on Parson's with a somewhat silly presentation of the OTO in LA in the 1940's.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:17 PM

Title: Re: More UFOs

Content:

TharpaChodron said:

like who really killed JFK, etc.

Malcolm wrote:

Ted Cruz's dad???

Author: Malcolm

Date: Saturday, June 5th, 2021 at 9:00 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, that is fascinating, because we have no clue whether Rigdzin Gödem had any personal knowledge of the Khandro Nyingthik – and also because, if we are not mistaken about his dates, he was really much younger than Yungtönpa.

Malcolm wrote:

Well, either the six liberation through wearing tantras and the treasury of the mantras of ḍākinīs were added by someone else to the dgongs pa zang thal, or he included them himself.

Yungdrung Gyalpo said:

Thanks – But these texts are everywhere, no, at least the bTags [s]grol? You think they are originally from the Khandro Nyingthik?

Malcolm wrote:

The form they are presented in the GZ is identically to what is presented in the KN.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 8:22 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Malcolm wrote:

No one should expect politics to be enlightened.

FiveSkandhas said:

A judicious study of the relationship between Politics and Buddhism in Japanese history shows that Buddhism became repeatedly and darkly politicized in most cases while only very rarely did politics become enlightened.

... Live unknown if you would realize your end.
Follow the advice of your common sense.
Avoid the Imperial Audience Chamber, the Eastern Flowery Hall.
The dust of the times and the wind of the Northern Pass.
One hundred years is a long time,
But at last it comes to an end.
Meanwhile it is no greater accomplishment
To be a rich corpse or a poor one...
-Su Tung Po

Author: Malcolm

Date: Saturday, June 5th, 2021 at 8:21 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

The idea is not to be passive, but rather redirecting our mental energy from a sphere over which we have no influence (politics)...

Malcolm wrote:

The idea we (collectively) have no influence over politics is demonstrably incorrect.

Zhen Li said:

We do not act collectively as Buddhists. We have different opinions on matters of Buddhist thought, let alone political thought.

Most Buddhist political parties historically have been extremely conservative and monarchist—which, from previous discussions here, is not necessarily the case with western Buddhists. So it is clear that there is not one political ideology that suits us collectively as Buddhists.

Unfortunately, people who get involved in politics with sincere intention are usually hoodwinked or taken advantage of by the corrupt participants (the same occurs in police forces).

Moreover, at the end of the day, politicians do not actually make policy, the civil service does. If you want to get involved in a real way, where you are involved in the actual process of drafting, limiting, and refusing or approving policies on a day to day basis, you should become a member of the civil service. They also ensure that policy does not actually change much, if at all, from one administration to another. Politicians, on the other hand, are a public face to government. Someone to blame. They use the three poisons in order to make people fear the consequences of choosing someone other than them.

Malcolm wrote:

By "we" I was referring to the general populace in a democratic state. We can indeed, with effort and dedication, effect change in our governments.

In reality, classical Buddhist skepticism of monarchy is deep seated, with Aryadeva, for example, mocking kings as great fools who do not recognize their power comes from the people.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 4:21 AM

Title: Re: More UFOs

Content:

Danny said:

Not impressed by the so called physics at all.

Sure this is not just Chinese bragging about focused direct energy weapon development?

Malcolm wrote:

Definitely Tesla coils, K?

Author: Malcolm

Date: Saturday, June 5th, 2021 at 4:01 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

That sounds like theism, at least in practice. Worship the giant space Father or Mother by following all the rules and they will reward you in the afterlife. How is your faith different from any of the 1000 other kooky cults out there?(real question, not rhetoric.)

Malcolm wrote:

No, it sounds like Buddhadharma.

No one rewards one for anything. When it is said one practices for the next life, it means one has the presence of mind to understand that one may not achieve buddhahood in this life.

Karma is not an imposed rule, and there is no person handing out rewards for behaving in a virtuous manner or punishments for behaving nonvirtuously.

There is no space father or mother, no rules, and no afterlife in which to receive a reward. The next life is not an "afterlife," it is the next life after this one, hopefully as a human being able to meet and practice the dharma.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:54 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, that is fascinating, because we have no clue whether Rigdzin Gödem had any personal knowledge of the Khandro Nyingthik – and also because, if we are not mistaken about his dates, he was really much younger than Yungtönpa.

Malcolm wrote:

Well, either the six liberation through wearing tantras and the treasury of the mantras of dākinīs were added by someone else to the dgongs pa zang thal, or he included them himself.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:49 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

but just Rangjung Dorje's explanations of the well-known Nyingthik(s).

Malcolm wrote:

The line I quoted above is from the mentioned text, it is apparently considered a mind treasure.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:48 AM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Konchog Thogme Jampa said:

The 48 Vows are vital at the Common Mahayana Pure Land level. Practices like Phowa on Vajrayana isn't included so I suppose the 48 Vows isn't the same in terms of importance from that perspective.

Thanks Malcolm

Malcolm wrote:

Charles B Jones, in his book Pure Land: History, Traditions, and Practices, argues pretty convincingly that what is understood as Pure Land Buddhism never existed anywhere other than the Sino-Japanese tradition.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:46 AM

Title: Re: Changchub Dorje's root guru

Content:

rai said:

is it known who was Changchub Dorje's root guru?

thank you!

Malcolm wrote:

Yes, Chanchub Dorje's gurus were Rangrig Dorje, Adzom Drukpa, and Shardza Tashi Gyaltzen, and possibly Pema Dudul.

Tata1 said:

Possibly? Somehow i thought pema dudul was his root guru.

Malcolm wrote:

There is a certain lack of clarity around his dates.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:31 AM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Konchog Thogme Jampa said:

The whole of Pure Land Buddhism is based on Amitabha's 48 Vows.

Malcolm wrote:

There is no "pure land" Buddhism per se, in Tibetan Buddhism, in the sense one observes it in Sino-Japanese Buddhism. That does not mean that birth in pure buddhafiels is of no concern in Tibetan Buddhism, but this is handled with aspirations and phowa.

One does not read Tibetan masters making sustained arguments about the meaning of the 48 vows and so on. The Halkias book is pretty comprehensive.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:11 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

Is the Dharma really the Dharma if you practice for 30 years and it produces no realization?

Malcolm wrote:

We don't practice for this life. We practice for the next life.

Realization is a not campaign badge one can show others. It's undetectable by ordinary people. The only thing ordinary people can observe is the extraordinary compassion of realized people.

PadmaVonSamba said:
AVOIDING THE TEN FAULTS

Master Padma said: When practicing the Dharma, you must make sure not to fall into the ten faults.

The lady asked: What are these ten faults?

The master said: Although you may practice meditation, if it does not become a remedy against your disturbing emotions and thoughts, you have the fault of the oral instructions not being made effective.

Although you may have recognized your mind, if it does not liberate your consciousness free from partiality, you have the fault of not having met with the special instruction.

Although you may have strong devotion, if you do not receive the blessings, you have the fault of not having connected with an accomplished master.

Although you may exert yourself with great effort, if your practice does not progress, you have the fault of your mind not being fully purified.

If you feel tired when engaging in spiritual practice, you have the fault of not having recognized the natural state of awareness.

Although you practice, if your mind is still scattered, you have the fault of not having gained confidence in meditation.

If experience does not arise directly in your state of mind, you have the fault of having only strayed into Samatha.

If the strength of awareness does not arise in your being, you have the fault of not knowing how to take appearances as aids to the path.

If you find it difficult to cut through your attachment to disturbing emotions, you have the fault of not knowing how to take the five poisons as the path.

If you cannot cope with suffering and difficulties, you have the fault of not knowing how to turn your mind away from samsāra.

In any case, when you claim to practice the Dharma while being full of faults within is there any chance to ever have good circumstances?

—Dakini Teachings -
Rangjung Yeshe Publications.

Malcolm wrote:

On the other hand, if Dharma is only for perfect, faultless people, it is of no value.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:09 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

mutsuk said:

Not at all. It is not a guru-yoga nor a cycle but a very well-known single text entitled Nyams len lag khrigs ma'i khrid ngo mtshar can and nicknamed Karma Nyingthik. It is included in the Bima Nyingthik (vol. 4) and in the Sungbum of the 3rd Karmapa.

Malcolm wrote:

Yes, I had thought I had once seen a text of such a guru yoga, but perhaps I was recalling this line:

འཇམ་མཁའ་དབང་ཀུན་པ་རང་བྱུང་དོན་མཛོན་སུམ་བྱེན་གྱིས་བཞུགས་ནས་དགོངས་གཏེར་དུ་བསྐྱེད་བཀུར་སྤྱོད་ཐེག་གོ

"Vimala, having blessed the Gyalwang Karmapa Rangjung Dorje in person, bestowed the mind treasure, the Karma Nyingthik.

Author: Malcolm

Date: Friday, June 4th, 2021 at 11:34 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Wow that is really interesting. I heard of some other nyingthig (perhaps sometimes counted in with the yabshi?) which was discovered by a karmapa. Maybe it is the same karmapa?

Thanks for your clarifying info my friend!

heart said:

No that is Karmapa Rangjung Dorje, the Karma Nyingtik.

/magnus

Yungdrung Gyalpo said:

There is no such thing as a «Karma Nyingthik» that would be really different from the two Nyingthiks (Bima- and Khandro-).

Malcolm wrote:

It is a Vimalamitra Guru Yoga, basically, connected with the Vima Nyinthik.

Author: Malcolm

Date: Friday, June 4th, 2021 at 10:27 PM

Title: Re: More UFOs

Content:

Norwegian said:

US intelligence officials have no evidence confirming Navy pilot UFO encounters were alien spacecraft Washington (CNN)US intelligence officials have found no evidence confirming that unidentified flying objects encountered by US Navy pilots in recent years were alien spacecraft but also have not reached a definitive assessment as to what these mysterious objects might be, according to five sources familiar with the findings of an upcoming report on UFOs that is expected to be delivered to Congress later this month.

According to three of those sources, the report does not however rule out the possibility they are alien spacecraft.

While that uncertainty is likely a blow to the hopes of UFO enthusiasts who were hoping for definitive proof of extraterrestrial life, it does not minimize the significance of the report, especially given what sources describe as a years-long battle inside the Pentagon over whether even to acknowledge what are now hundreds of unexplained sightings by US military personnel.

The New York Times was first to publish details of the upcoming report.

US officials also cannot rule out the possibility that these flying objects were aircraft belonging to American adversaries, namely Russia and China -- a potentially more troublesome conclusion that raises a host of potential national security concerns, one of the sources said.

However, the forthcoming report is expected to conclude that the objects are not secret American technology, the source added.

More:

<https://edition.cnn.com/2021/06/03/politics/intelligence-officials-navy-pilot-ufo-encounters/index.html>

Malcolm wrote:

Tesla Coils, it can all be explained by Tesla coils....

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:26 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

The idea is not to be passive, but rather redirecting our mental energy from a sphere over which we have no influence (politics)...

Malcolm wrote:

The idea we (collectively) have no influence over politics is demonstrably incorrect.

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:13 PM

Title: Re: Changchub Dorje's root guru

Content:

rai said:

is it known who was Changchub Dorje's root guru?

thank you!

Malcolm wrote:

Yes, Chanchub Dorje's gurus were Rangrig Dorje, Adzom Drukpa, and Shardza Tashi Gyaltsen, and possibly Pema Dudul.

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:06 PM

Title: Re: How's America going?

Content:

Queequeg said:

We need some people to keep tabs on it and ring the alarm. I know myself and if I have one smoke, I'll be sucking down the pack before long.

Malcolm wrote:

What I do not use it for is dharma groups.

jake said:

What alternatives for general communication and general interest browsing do you see as good for dharma groups?

Malcolm wrote:

What I mean is that I do not participate in dharma forums. Facebook is an advertising platform, so it is good for that.

Author: Malcolm

Date: Friday, June 4th, 2021 at 8:10 PM

Title: Re: How's America going?

Content:

tkp67 said:

To be discourage or encouraged doesn't an expectation need to be attached?

Malcolm wrote:

Not necessarily. For example, you are just blithely walking down a road with no expectation. Someone discourages or encourages you for some reason for continuing further.

tkp67 said:

In order to be blithely one needs to understand the minds of others as if they are one's own or there is no possibility of intent. At best it would be ignorance that cannot be relieved unless those minds that are offended can rationally communicate why.

Expecting people to know what is one one's mind simply by proxy is an exercise in futility. Expecting like minded homogeneity in the degenerate and technological age is also a fruitless endeavor.

Malcolm wrote:

This exchange is an exercise in futility.

Author: Malcolm

Date: Friday, June 4th, 2021 at 8:07 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

Is the Dharma really the Dharma if you practice for 30 years and it produces no realization?

Malcolm wrote:

We don't practice for this life. We practice for the next life.

Realization is a not campaign badge one can show others. It's undetectable by ordinary people. The only thing ordinary people can observe is the extraordinary compassion of realized people.

Author: Malcolm
Date: Friday, June 4th, 2021 at 8:41 AM
Title: Re: More UFOs
Content:

Author: Malcolm
Date: Friday, June 4th, 2021 at 3:24 AM
Title: Re: The man in the high castle series
Content:

Johnny Dangerous said:
I personally think The Boys blows it out of the water in terms of shows examining fascism, and is a lot more fun as well.

Malcolm wrote:
And gory.

Author: Malcolm
Date: Friday, June 4th, 2021 at 3:13 AM
Title: Re: How's America going?
Content:

Malcolm wrote:
What I do not use it for is dharma groups.

Queequeg said:
I never associated it with dharma. Just my samsaric predilections. Trumpist cousins took me down some dark avenues of my personality that are best left to atrophy.

I do miss some of the good parts of the platform. My wife's feed is baby pictures and rainbows. They say the world is a reflection of ourselves, and moreso thing like FB that are built to be enticing vanity mirrors. It goes without saying, my wife is a better person than I am.

Johnny Dangerous said:
I quit it after I saw the platform literally end friendships and estrange people, and then realized that's built into FBs business model.

I felt better almost immediately and can't imagine ever using it again. There are a couple of things I miss: sharing weird music occasionally, and knowing about local music events before COVID.

Malcolm wrote:

This is specifically why one needs to carefully manicure one's feed.

Author: Malcolm

Date: Friday, June 4th, 2021 at 3:11 AM

Title: Re: How's America going?

Content:

tkp67 said:

If only I was capable of being discouraged.

Malcolm wrote:

We all have our limitations.

tkp67 said:

To be discourage or encouraged doesn't an expectation need to be attached?

Malcolm wrote:

Not necessarily. For example, you are just blithely walking down a road with no expectation. Someone discourages or encourages you for some reason for continuing further.

Author: Malcolm

Date: Friday, June 4th, 2021 at 1:48 AM

Title: Re: How's America going?

Content:

Queequeg said:

I don't know what you are getting at.

tkp67 said:

If only I was capable of being discouraged.

Malcolm wrote:

We all have our limitations.

Author: Malcolm

Date: Friday, June 4th, 2021 at 1:47 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Hm. Thank you.

Malcolm wrote:

In other words, if buddhahood arises from causes and conditions, it would be compounded and impermanent. One could realize buddhahood, and then when the conditions for buddhahood ceased, one's realization would vanish.

Queequeg said:

Yes. I agree with that.

In this view, buddhahood is total, and sentient beings are also buddhas, but afflicted.

Malcolm wrote:

Yes, as taught in the Hevajra Tantra, and elsewhere.

Queequeg said:

The path, rather than being one of gradually accumulating merit and attaining buddhahood, as the Buddha who awoke at Gaya taught, is the shedding of afflictions, right?

In a sense, shedding is a mirror image of accumulating merit, but accumulating merit suggests that buddhahood is acquired. Shedding afflictions can in turn be gradual, as one might polish a raw diamond into a gem, by practicing repentance, observing precepts, etc., or sudden, by immediately entering the way, so to speak. The way I heard it explained in Dzogchen, for instance, is that we are introduced to this perfected state, and then practice is a matter of getting used to abiding in that view until we completely shed our shortcomings and limitations, and it is our default.

Malcolm wrote:

Correct. The recognition of the basis (while not considered fully qualified buddhahood in terms of expression) is the path, and the result is the full expression of the potential of that basis which emerges when even the afflictions themselves revert into gnosis.

Queequeg said:

This, is unintelligible for the Western Philosopher Man, cousin of Economic Man, and Reasonable Man. If you say Buddha is prime to them, in their categories it means something different than is meant in High Mahayana.

Malcolm wrote:

No one said it was easy. To decide that one knows what another person's capacity is supposes that one is clairvoyant. It is characteristic of the Dzogchen approach to start at the top and work one's way down until understanding dawns, in other words, start

with the truth of cessation, not the truth of suffering.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:49 PM

Title: Re: More UFOs

Content:

Aemilius said:

There is no objective reality that everyone will see, perceive and believe.

Malcolm wrote:

There is an empirical reality that sane people agree upon. Many people see two moons, but there is only one.

Aemilius said:

In the Apoha and Yogachara view of the arising of perception we have imprints in our (alaya)consciousness, these imprints become activated when a sense-perception arrives through our sense-doors. The imprints are projected onto the perceptions, and we see these imprints as outer independent objects. We think that we see objective reality, which is not quite true, or not true at all.

Malcolm wrote:

Yes. But Yogacāra etc., are lower tenet systems.

Aemilius said:

Do you see angels, spirits, bigfoot, yetis, etc..? Do you categorically deny the experience of persons whose world differs from what you experience? People's experiences in different time periods and cultures are never the same.

Malcolm wrote:

In order for the beings of the six realms to see the same liquid substance as amṛta, water, etc., there has to be a liquid substance that exists separate from their perception of said substance.

One does not reject the existence of outer objects, one merely rejects the idea that outer objects exist inherently.

To bring it back around to the topic: It is certain that someone is seeing something. But whether that is some kind of extra-terrestrial phenomena or craft or some unexplained terrestrial phenomena or secret tech is unknown by anyone on this forum.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:44 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Is this a definitive view, irrespective of the listener, or is this a teaching for particular listeners?

Malcolm wrote:

Definitive, for me. YMMV.

Queequeg said:

Hm. Thank you.

Malcolm wrote:

In other words, if buddhahood arises from causes and conditions, it would be compounded and impermanent. One could realize buddhahood, and then when the conditions for buddhahood ceased, one's realization would vanish.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:33 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Is this a definitive view, irrespective of the listener, or is this a teaching for particular listeners?

Malcolm wrote:

Definitive, for me. YMMV.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:17 PM

Title: Re: How's America going?

Content:

Queequeg said:

I quit last year. I can't imagine subjecting myself to that again.

Malcolm wrote:

I still see it, but my feed is extremely manicured. Mostly news and entertainment, and I follow very few people.

Queequeg said:

We need some people to keep tabs on it and ring the alarm. I know myself and if I have

one smoke, I'll be sucking down the pack before long.

Malcolm wrote:

What I do not use it for is dharma groups.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:15 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

To say that the sun shines whether there is a being to observe or not suggests an unconditioned sun simpliciter...

Malcolm wrote:

Recall, the definition I provided at the beginning of this conversation in fact defines buddhahood as uncompounded simple entity ...

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:54 PM

Title: Re: What's with all the crankholes

Content:

DNS said:

It's not very active, but if you want very friendly, cordial discussion, it's at DP:

<https://www.dharmapaths.com/>

Everyone thought it would be a combat zone, with comparative religions and traditions being discussed, but it ended up being a love fest.

Of course there is friendly discussion here too, but it's easier to notice and remember the controversies and fighting than the more common beneficial times.

Malcolm wrote:

Yes, if you love Nicholas Weeks, who subscribes to a lot of strange, far-right wing conspiracy theories.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:51 PM

Title: Re: How's America going?

Content:

Queequeg said:

I don't know what you are getting at.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:50 PM

Title: Re: How's America going?

Content:

Malcolm wrote:

Facebook is destroying the world.

Queequeg said:

I quit last year. I can't imagine subjecting myself to that again.

Malcolm wrote:

I still see it, but my feed is extremely manicured. Mostly news and entertainment, and I follow very few people.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:48 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

From a nondual conception, though, the entire dynamic is dependently original and so to say that one has primacy doesn't quite make sense and is rather arbitrary.

Malcolm wrote:

The sun does not care whether there are clouds or not, nor whether it is day or night. It just shines...

Nonduality is seriously overrated by Western Buddhists.

Queequeg said:

Or maybe dismissed too easily.

Malcolm wrote:

Depends on what one understands by "nondual."

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:28 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

From a nondual conception, though, the entire dynamic is dependently original and so to say that one has primacy doesn't quite make sense and is rather arbitrary.

Malcolm wrote:

The sun does not care whether there are clouds or not, nor whether it is day or night. It just shines...

Nonduality is seriously overrated by Western Buddhists.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 9:24 PM

Title: Re: How's America going?

Content:

Queequeg said:

I want those young men building electric grids and high speed rail, not just hanging out in the parking lot in front of their waxed cars.

Malcolm wrote:

I'd rather they were doing that than hanging out in Qanon circles.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 9:07 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

This primacy of the Buddha can be well understood through the metaphor of the sun and its light.

The Buddha is the sun. The Dharma is its light. However, while we cannot always see the light of the sun, the sun is always there.

Without the light shed by the sun, of course, those in ignorance cannot see things the way they are, and they stumble around in darkness. But the light of the sun depends on proper conditions to illuminate the world, even though the sun is always there, whether it is day or night.

This is why the Buddha has primacy. Without the sun of the Buddha rising in the sky, his light does not shine on the world. And due to the misfortune of sentient beings, the sun of the Buddha will also set, even though the Buddha never moves from his place, and does not rise or set.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:21 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Malcolm wrote:

Democracies require active participation by an educated and informed electorate. Refusing to engage in politics because [shock horror] one might experience afflictions is a copout, in my opinion, and just allows the uneducated and ill-informed to have an undue say in one's affairs. To protect others, bodhisattvas must protect themselves, and this is true in every area of life. Refusing to engage in the political life of one's nation or community is, frankly, irresponsible.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:16 PM

Title: Re: What's with all the crankholes

Content:

Minobu said:

You know hanging out in Buddhist Ville you would think compassion and nicest would abound.

But there are like quite a lot of angry people in here.

It doesn't make sense to me.

i have witnessed meanness galore, games to hurt people.

Snide comments meant to hurt.

Sarcasm made for like some clique.

All of which is so like counter productive.

Why??????????????????

maybe if we are all honest and help each other with this

maybe just maybe.....

amanitamusc said:

Here is the answer to your crankhole problem. It is actually a pretty small solution .

<https://www.ebay.com/itm/294054765041?hash=item447707a1f1:g:RlsAAOSwAjZgR8SK>

Malcolm wrote:

But the crank cover trim ring is also necessary:

https://www.ebay.com/itm/294054788698?_trkparms=aid%3D1110006%26algo%3DHOMESPLICE.SIM%26ao%3D1%26asc%3D20200818143230%26meid%3D314ce60b8de54db8bddac6b67907dd6b%26pid%3D101224%26rk%3D1%26rkt%3D5%26sd%3D294054765041%26itm%3D294054788698%26pmt%3D0%26noa%3D1%26pg%3D2047675%26algv%3DDefaultOrganic%26brand%3DChevrolet&_trksid=p2047675.c101224.m

-1

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:09 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

The canonical answer is not important. The principle is important. This is still the fallacy of appeal to authority. What matters in Mahayana is helping others. What helps are the basic principles like 4NT the 3 doors, Bodhicitta, etc.

Malcolm wrote:

You help others your way. I will do it my way. Deal?

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 7:11 PM

Title: Re: How's America going?

Content:

tobes said:

But so is further decline. And the next few steps along that road are really too ugly to even contemplate.

Malcolm wrote:

Thirty million Americans+ subscribe to Qanon. That's ten percent of the population, and one fifth of potential voters.

Facebook is destroying the world.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:21 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

You've missed the point I was making. But that's ok. The Dharma, the textual Dharma, is relative and compounded.

haha said:

Without the Buddha, there is no Dharma. And without the dharma, there is no Buddha. The Buddha became Buddha because of direct apprehension of Dharma. And then, Buddha is the expounder of the dharmas. Some traditions regard Guru is even superior

then the Buddha in term of benefiting other. However, Dharma is more beneficial to me than the Buddha.

Buddha did not say, "If one sees Buddha, one will know the Dharma". Or I might be ill-informed. Instead, he said, "If one sees the Dharma, one will see the Buddha." Such statement might have shown the primacy of the Dharma. Or other might have different opinion for the same statement.

3. When this was said, Maitreya Bodhisattva-mahasattva spoke thus to the Venerable Sariputra: [Reverend Sariputra,] regarding what was said by the Lord, the master of Dharma, the omniscient: "He monks who sees conditioned arising, sees Dharma, and he who sees Dharma, sees the Buddha. "

Salistamba Sutra

People regard Buddha is a majestic person having 32 major and 80 minor marks sitting in the throne and so forth. That is fine from certain perspective. Seeing the physical form of Buddha, no one has attained the enlightenment. But hearing and contemplating the dharmas many have attained enlightenment. When Buddha was consoling a bedridden monk, he said that there was nothing special about seeing his physical form. Seeing or realizing Pratītyasamutpāda (dependent arising) would be equivalent to seeing the Buddha. Dharma is more important and beneficial.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:06 AM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

In this case, the Goddess of the Ganges has it right.

Seeker12 said:

I don't understand this.

Malcolm wrote:

She transformed Shariputra into a woman when he asked her why she had not taken birth as a man.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:04 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Hello,

I am receiving what my lama called a text empowerment or pe-wang (which is short for pecha wang i assume?) for a khandro nyingthig text by terdak lingpa.

I am looking for two things:

1. what does a text empowerment mean? Does it authorize one to practice? To study the text? What are the general “rules” about this kind of thing in the vajrayana? I have never gotten a text wang before.

2. Which texts has Terdak Lingpa written on the Khandro Nyingthig/Yangthig? I’m trying to figure out which text i’m getting the empowerment for, and whether or not it is translated into english.

I’m turning to dharmawheel because i’ve tried to get these answers from my lama himself, but i fear our language barrier is complicating things and i don’t want to bother him with a bunch of questions while in the presence of such a precious empowerment.

Malcolm wrote:
To read and study.

A text on the uncommon practices, one only AFAIK.

KonchogUrgyenNyima said:
Thanks Malcolm. Is that uncommon ngondro practices?

Malcolm wrote:
Yes, as well as trekcho, etc.

Author: Malcolm
Date: Thursday, June 3rd, 2021 at 9:38 AM
Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???
Content:
KonchogUrgyenNyima said:
Hello,

I am receiving what my lama called a text empowerment or pe-wang (which is short for pecha wang i assume?) for a khandro nyingthig text by terdak lingpa.

I am looking for two things:

1. what does a text empowerment mean? Does it authorize one to practice? To study the text? What are the general “rules” about this kind of thing in the vajrayana? I have never gotten a text wang before.

2. Which texts has Terdak Lingpa written on the Khandro Nyingthig/Yangthig? I’m trying to figure out which text i’m getting the empowerment for, and whether or not it is translated into english.

I’m turning to dharmawheel because i’ve tried to get these answers from my lama

himself, but i fear our language barrier is complicating things and i don't want to bother him with a bunch of questions while in the presence of such a precious empowerment.

Malcolm wrote:
To read and study.

A text on the uncommon practices, one only AFAIK.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 6:57 AM

Title: Re: What's with all the crankholes

Content:

Minobu said:

You know hanging out in Buddhist Ville you would think compassion and nicest would abound.

But there are like quite a lot of angry people in here.

Malcolm wrote:
Spots on other people's noses always look bigger than the yak on one's own.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 4:38 AM

Title: Re: MPNS on Women

Content:

Seeker12 said:

With all of that said, maybe it's just a misogynist addition, and there is no real meaning to it, and I'm just hypothesizing to try and see how it might fit. But I could, potentially, maybe consider a meaning such as this. More or less.

Malcolm wrote:
I doubt it is a sexist addition; it most certainly is a sexist sentiment.

As for tossing the whole sūtra out merely because it says some things that really must be taken with a grain of salt, no, that is not what I am implying.

Suppose the sūtra said, "Those who understand tathāgatagarbha are White, while those who do not understand tathāgatagarbha are Black. Now, if you are Black but you understand tathāgatagarbha, you are White; and if you are White and you do not understand tathāgatagarbha, you are Black."

Suppose the sūtra said, "Those who understand tathāgatagarbha are Eastern, while

those who do not understand tathāgatagarbha are Western. Now, if you are Western but you understand tathāgatagarbha, you are Eastern; and if you are Eastern and you do not understand tathāgatagarbha, you are Western."

It is just a poorly thought out sentiment only possible in a patriarchal context where men are in a superior position (i.e. all of history).

In this case, the Goddess of the Ganges has it right.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 1:26 AM

Title: Re: MPNS on Women

Content:

Seeker12 said:

The intent of this thread is not primarily to discuss provisional vs definitive sutras, and if possible I would suggest that we leave that topic alone. Even if we say that it is a provisional Sutra, that doesn't actually address the question, as provisional doesn't simply mean meaningless. So presumably even if a Sutra is provisional there is still a useful intent behind it. Which means, the question has not been answered in the slightest.

Malcolm wrote:

Yes, it was:

It is completely sexist. There is nothing useful, in this day and age, about gendering the appreciation of, or lack thereof, the tathāgatagarbha doctrine. The entire discussion in that passage devalues women.

The Vimalakīrti Sūtra throws shade on the idea that there are "marks" of gender which can be found.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 10:50 PM

Title: Re: MPNS on Women

Content:

Seeker12 said:

Thanks for any honest thoughts on the topic.

Malcolm wrote:

One of the reasons the MPNS is considered a provisional text...

It is completely sexist.

Seeker12 said:

Longchenpa and others don't consider it provisional.

Malcolm wrote:

In general, it should be considered provisional even by Longchenpa since it contains the doctrine of the icchantika. It is also considered provisional because it uses intentional language to discuss a self, permanence, and so on.

What Longchenpa holds to be definitive is the doctrine of tathāgatagarbha, but there are some problems if we take the whole of those ten sūtras to be "definitive."

Then of course, there is the issue of whether the tathāgatagarbha doctrine is actually definitive. Arguably, the Uttaratantra itself holds the tathāgatagarbha doctrine to be provisional.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 10:36 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

I get that.

Malcolm wrote:

The question was, "Which is primacy, Buddha or Dharma?"

A number of people responded with their opinions, including you and I.

If someone were to ask me that question, I would answer, "The Buddha." YMMV.

Crazywisdom said:

I was asked this question by an advanced Western philosophy student

Sure. The problem I have with that is it's a religious answer, not a philosophical one.

Malcolm wrote:

Nevertheless, it is the answer I would give. In the West, people are no longer expected to embody the ideals they espouse. It is precisely because of this fact that I would give the answer I gave, and because it is a canonical answer.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 9:30 PM

Title: Re: MPNS on Women

Content:

Seeker12 said:

Thanks for any honest thoughts on the topic.

Malcolm wrote:

One of the reasons the MPNS is considered a provisional text...

It is completely sexist.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 8:25 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

I get that.

Malcolm wrote:

The question was, "Which is primacy, Buddha or Dharma?"

A number of people responded with their opinions, including you and I.

If someone were to ask me that question, I would answer, "The Buddha." YMMV.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 7:34 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

Like a Buddha is not a buddha. The teachers always around are relying on Sutras. These word plays are cute though.

Malcolm wrote:

And the Buddha promises in the Lotus Sūtra that he will continually manifest as our teachers, so still around after all these years.

Crazywisdom said:

So if one teaches sutras one is Shakyamuni's emanation. Ok. Still comes down to what's taught. Really it's a three sided Triple Gem. Without Buddha, no dharma, without dharma no Sangha, and without sangha no preservation and continuation of dharma.

Malcolm wrote:

Any teachers of Dharma, not just sutras.

The Dharma and Sangha are relative refuges, according to the Uttaratantra. It's very clearly stated there.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 5:36 PM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Brunelleschi said:

Hi all,

So Bob Thurman and Andrew Holecek did a course a while back about Pure Land Buddhism in the Tibetan tradition, as well as the East Asian Tradition entitled "Death & the Art of Dying: The Pure Lands Introduction".

Link: <https://thusmenla.org/p/pure-lands-introduction-archive>

Does anyone have any information regarding this course? Price = 108\$ for recordings from three (3) days and some study material. Seems pretty steep. Thinking whether it's worth it or not.

Thanks in advance,
Brunelleschi

Malcolm wrote:

You are better off buying the Halkias book on Pure land practice in Tibet.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 5:12 AM

Title: Re: More UFOs

Content:

Aemilius said:

There is no objective reality that everyone will see, perceive and believe.

Malcolm wrote:

There is an empirical reality that sane people agree upon. Many people see two moons, but there is only one.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 12:56 AM

Title: Re: Realising Emptiness as prerequisite for attaining Narokacho pureland?

Content:

WeiHan said:

Is realisation of Emptiness, a prerequisite for attaining Narokacho pureland?

Malcolm wrote:

Only in the sense that you must realize emptiness in the bardo at the time of death or in the bardo. But not necessarily in this life.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 9:51 AM

Title: Re: Shinjin as the Third Noble Truth

Content:

Malcolm wrote:

Or the Dharmakṣema translation is heavily interpolated by that translator with his own ideas, which Occam's razor dictates is the more likely case.

Zhen Li said:

If you would like to specifically address the quotation I provided in order to demonstrate interpolation, please go ahead,

Malcolm wrote:

It comes from the dubious part of the Dharmakṣema translation,

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 7:13 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

but all Malcolm , all [Illnesses] have their origins in Karmic cause and effect.

Malcolm wrote:

No, they don't. But there is no point in arguing with you about it. Unlike you, I studied Tibetan Medicine for many years, and have a degree in it. Tibetan Medicine is based on Buddhist sūtras and Buddhist medical texts like the Aṣṭāṅgahridayasamhita. I just don't have it in me to argue with laymen about the causes of Illness according to the Buddha.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 6:17 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Minobu said:

so what is the cause malcolm, of an illness not due to Karma.

Malcolm wrote:

Three humors, vāta, pitta, and kapha. The cause of those are desire, hatred, and ignorance.

You can read about this in the Suvarnaprabhasa Sūtra, and other places. The latter sūtra has a chapter, chapter 16, devoted to discussing illnesses and their causes.

<https://fpmt.org/wp-content/uploads/teachers/zopa/advice/pdf/sutragoldenlight0207ltr.pdf>

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 6:15 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Hazel said:

Is that true of a certain set of illnesses or rather is it true of certain instances of any illness?

Malcolm wrote:

Both a certain set and certain instances.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 4:38 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 4:12 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

KonchogUrgyenNyima said:

Thank you all so much for your replies. This has been super helpful. Does anyone have any detailed info on the lineage of konchog chidu?

Malcolm wrote:

It was revealed by Rigzin Jatson Nyingpo, who lived in the 17th century. He declared that he was the actual re-emanation (yang sprul) of Guru Rinpoche, and based on this and other things, the Konchog Chidu was probably the most widely practiced cycle of Guru Rinpoche practice until Jigme Lingpa's time. It is still the main practice of Dzogchen monastery. Moreover, it gained prominence at Kathok Monastery, whose lineage holders, from Rigzin Duddul Dorje on down, held it as their main practice.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 3:27 AM

Title: Re: Sapan and Dzogchen

Content:

Yungdrung Gyalpo said:

If you know Nyoshül Khenpo's dris lan, he answers a precise question I asked him about that, long ago. Basically, his assumption is that it is not the case that in Dzogchen you reach the two resultant Kāyas without the two accumulations, but that the kadak aspect contains the accumulations of wisdom primordially perfected, while the lhundrup aspect contains the accumulations of merit originally perfected. Hence, he says, you obtain the Dharmakāya as the fruit of the (self-disclosing of?) kadak side of Rigpa and the Rūpakāya thanks to the (self-disclosing of?) the lhundrup side of Rigpa.

Malcolm wrote:

His teacher, Khenpo Ngachung gives a similar account.

Yungdrung Gyalpo said:

Now Nyoshül Khenpo's answer works only if you decide to understand Rigpa as eternal in terms of "timeless", not of "pre-existing". It implies to get rid of all Shentong -style images of the jewel already there in its gangue or the sky already clear despite the clouds.

Malcolm wrote:

Correct. Rigpa can't be preexisting, because if it were, then the three ma rig pas make no sense.

Yungdrung Gyalpo said:

By the way, in my opinion, Gorampa's interpretation of the connection between the

Buddhas' omniscience and its objects (in the lTa ba ngan sel) is 100% Dzogchen-compatible...

Malcolm wrote:

The Sakyapa view of the result is indeed 100% percent compatible with Dzogchen.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 2:40 AM

Title: Re: Sapan and Dzogchen

Content:

Yungdrung Gyalpo said:

It is not certain that all of Sakya Paṇḍita's objections reach or even target Dzogchen.

The main passage where Sakya Paṇḍita talks about Dzogchen, to my knowledge, is in the Domsum Rabye and not in the Thupai Gongsal.

Malcolm wrote:

He mentions Dzogchen in passing as the apex of the Nyingma system in Thubgong, but offers no criticism of it in that text.

In Domsum, he merely distinguishes that in his opinion, Dzogchen is a ye shes, not a tshul.

Yungdrung Gyalpo said:

On the other hand, I think that in later comments on the Domsum Rabye, like that of Gorampa, the charge is heavier against Dzogchen.

Malcolm wrote:

Not so much against Dzogchen per se, as texts like Kun byed rgyal po, which Gorampa asserts Sapan was too polite to mention by name.

Yungdrung Gyalpo said:

rGya nag lugs kyi rdzogs chen, which I understand as meaning: "Chinese-style Dzogchen"

Malcolm wrote:

This is a reference to the one shoe left in Tibet by Hashang. And yes, it is an implication that Dzogchen was influenced by Hashang. IOW, "Chinese-style Dzogchen" refers to Kagyu Mahamudra of Shang, etc.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 12:37 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

For Vajrayana it's the dharmakaya guru Buddha. All in one. From a Mahayana standpoint since Buddha is not around anymore, the teachings are primary. But without a teacher you're not going to get the whole picture. A Mahayanist teacher is not considered a Buddha, therefore the dharma.

Malcolm wrote:

From a Mahāyāna standpoint, the Buddha does not abide in nirvana, so the Buddha is "always around," as our teachers (cf. Lotus Sūtra). In general Mahāyāna, it is clearly stated that one should regard one's teacher as being like a buddha; the difference between it and secret mantra is that in secret mantra one is to regard one's teacher as a buddha, full stop.

Crazywisdom said:

Like a Buddha is not a buddha. The teachers always around are relying on Sutras. These word plays are cute though.

Malcolm wrote:

And the Buddha promises in the Lotus Sūtra that he will continually manifest as our teachers, so still around after all these years.

Author: Malcolm

Date: Monday, May 31st, 2021 at 11:04 PM

Title: Re: More UFOs

Content:

Aemilius said:

I don't intend to be rude, but the discussion is like some one had heard that something called Buddhism possibly exists, but no one has read any sutras.

The canonical or half canonical literature of Ufo lore is vast unimaginably vast.

Malcolm wrote:

And they still don't present anything that remotely resembles a fact apart from grainy Airforce photos, etc.

I am quite certain there is life on other planets in the universe, even intelligent life.

But there is absolutely no empirical evidence that has been produced by anyone that we have been visited by intelligent beings from another solar system, etc.

And if there was such evidence, the first human instinct would be to destroy such beings.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:12 PM

Title: Re: Consciousness is not momentary

Content:

WeiHan said:

When Buddha said that consciousness is momentary, it is actually an expedient saying and not ultimate because each moment if they really exist will need to be a stretch which is impossible as they can be split down further. Yet, past moment can never be "joined" to the next subsequent moment because if it does so, at the point that they join together, past moment will be the future moment which is absurd.

Malcolm wrote:

This would only be true if moments have parts. But moments do not have parts, so this objection is not applicable.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:10 PM

Title: Re: Shinjin as the Third Noble Truth

Content:

Zhen Li said:

The Buddhahadra translation can be regarded in the same way as the exclusion clauses in the primal vow — these are skillful means to encourage those who might take the teachings too far and think that they can act licentiously because their buddhahood is assured. Beings must still regard good as good.

Malcolm wrote:

Or the Dharmakṣema translation is heavily interpolated by that translator with his own ideas, which Occam's razor dictates is the more likely case.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:05 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

Thus, what we are going for refuge in is the actual realization of a buddha, who has benefited themselves and is capable of benefitting us, and not some abstract doctrine we ourselves have not realized.

Astus said:

Being uncompounded, it cannot even be comprehended, unlike an abstract doctrine. Being effortless ("naturally perfected"), nobody has anything to do with it, unlike with a teaching. Being personally realised, one has to realise it for oneself and others cannot help, unlike with a teaching. The path that is demonstrated, that is the teaching, and it is through the path that afflictions are abandoned. So, taking refuge in the true buddha, the dharmakaya, means taking the ultimate truth (wisdom, dharma as reality) as shown in the teaching demonstrating reality (compassion, dharma as doctrine) and applying it, since there is actually nothing else to take refuge in.

Malcolm wrote:

The Dharma Gem arises from the Buddha Gem; at least according to Maitreyaṇātha. So again, it is the Buddha who is primary, because without the Buddha, there can be no Dharma, since the latter arises from the former, that is to say, the second set of qualities which benefit others arose from the first set of qualities which benefit oneself. But you can parse this however you like. I am just reporting what Maitreyaṇātha and Asaṅga write in the Uttaratantra and its commentary in response to a question. I am not that interested in dancing on books with you.

Author: Malcolm

Date: Monday, May 31st, 2021 at 9:55 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

For Vajrayana it's the dharmakaya guru Buddha. All in one. From a Mahayana standpoint since Buddha is not around anymore, the teachings are primary. But without a teacher you're not going to get the whole picture. A Mahayanist teacher is not considered a Buddha, therefore the dharma.

Malcolm wrote:

From a Mahāyāna standpoint, the Buddha does not abide in nirvana, so the Buddha is "always around," as our teachers (cf. Lotus Sūtra). In general Mahāyāna, it is clearly stated that one should regard one's teacher as being like a buddha; the difference between it and secret mantra is that in secret mantra one is to regard one's teacher as a buddha, full stop.

Author: Malcolm

Date: Monday, May 31st, 2021 at 5:53 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Astus said:

The Buddha is called the ultimate refuge for its permanence, thus actually meaning the dharma kaya.

Malcolm wrote:

The Uttaratantra states:

Buddha alone is a refuge
because the Muni possesses the dharmakāya.

We agree that dharmakāya is termed permanent in this case. We also have to ask, what is buddhahood? The UT states six qualities:

Buddhahood that possesses two benefits
is uncompounded, naturally perfected,
is not realized through external conditions,
and possesses wisdom, love, and power.

It then continues:

[Buddhahood] is uncompounded because its primal nature
is free from beginning, middle, and end.

Because [it] possesses the dharmakāya of pacification,
it is called "naturally perfected."

Because [buddhahood] is not realized through external conditions
it is personally realized.

As such, because those three aspects are realized,
[buddhahood] is wisdom;

because the path is demonstrated, the mind [of buddhahood] is loving,
and its power is abandoning all suffering and affliction
through gnosis and compassion.

Thus, what we are going for refuge in is the actual realization of a buddha, who has
benefited themselves and is capable of benefitting us, and not some abstract doctrine
we ourselves have not realized. Unlike the Dharma and the Sangha, it is uncompounded
and permanent. Which is why the UT states unambiguously:

Because of being abandoned, because of being deceptive,
because of nonexistence, and because of being fearful,
the two kinds of Dharma and the noble assembly
are not the supreme, permanent refuge.

Astus said:

In a similar fashion is Dharma itself described in the Pali Canon, that it is true and
present regardless of a buddha arising or not arising

Malcolm wrote:

That, however, is not the dharmakāya as defined here.

Author: Malcolm

Date: Monday, May 31st, 2021 at 12:18 AM

Title: Re: Shinjin as the Third Noble Truth

Content:

Zhen Li said:

The main influence for most people who use the sutra in East Asia has been the
Dharmakṣema version...

Malcolm wrote:

For your interest:

<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/view/8619/2526>, see pg.57, Problem of the Icchantika...

https://web.archive.org/web/20130614174936/http://www.shabkar.org/download/pdf/On_the_Eschatology_of_the_Mahaparinirvana_Sutra_and_Related_Matters.pdf

Author: Malcolm

Date: Sunday, May 30th, 2021 at 9:13 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Astus said:

Even the Buddha revered the Dharma as his teacher (SN 6.2). The Uttaratantra Shastra (3.21) calls the Buddha the ultimate refuge, it also practically combines all three into one, as Dzongsar JK Rinpoche commented: 'But ultimately, Buddha is not other than the Dharma and the Sangha, because the ultimate Dharma is the absence of attachment. And that's what Buddha has achieved. And since Buddha is the result of end point of all the bhumis, the Buddha is also the essence, the quintessence of the Sangha.'

Malcolm wrote:

One, your reference to SN 6.2 is far too narrow, since in the Pali canon the Buddha has also declared in various places he had no teacher at all, and that he had teachers in past lives.

Second, no, the UT really doesn't "practically combine all three refuges into one." It points out that the Dharma and the Sangha are compounded and impermanent. This is the context in which Maitreya declares the Buddha to be the true refuge, Dzongsar's apologetics notwithstanding.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 8:35 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

FiveSkandhas said:

I was asked this question by an advanced Western philosophy student.

Malcolm wrote:

Short answer: the Buddha, because the Buddha possesses the dharmakaya, cf. the Ratnagotravibhanga.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 7:34 PM

Title: Re: HH Sakya Trichen White Tara Initiation

Content:

WeiHan said:

Was this the wish fulfilling wheel White Tara taught in Khenpo Karthar's book?

Malcolm wrote:

I don't have that book, so I can't say.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 4:56 AM

Title: Re: The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers

Content:

Javierfv1212 said:

Malcolm are you sure you're not confusing this with the 1989 Bunno Kato and Yoshiro Tamura translation which is also called "The Threefold Lotus Sutra"?

The blurb indicates that this is a new translation, if you are correct, then Kosei's marketing is being very deceptive in saying that "Now Kosei Publishing, responding to the needs of a truly globalized, twenty-first century Buddhism, has revitalized this acclaimed work with a newly translated publication, The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers. This is the first English version of this religious classic tailored to the essential Buddhist practice of daily sutra recitation."

Have you seen an actual copy of this?

Regarding the one over at 84000, I don't doubt its good, but I'd like a physical copy, and if its made for recitation, that would be pretty cool. Also, since the Chinese version has been the most influential one historically (Tibetans hardly read the sutras anyways), I'd prefer a translation of that version.

Malcolm wrote:

My error, this is a revision of the original translation they published in 1975.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 2:37 AM

Title: Re: The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers

Content:

Javierfv1212 said:

This is a new translation by Michio Shinozaki (Author, Preface), Brook A. Ziporyn (Author, Introduction), David C. Earhart

Malcolm wrote:

It is not new at all. It is a reprint with a new introduction.

The best translation is the one over at 84000.co

Author: Malcolm

Date: Sunday, May 30th, 2021 at 2:32 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

In the Lotus sutra Lord Sakyamuni Buddha describes this world with beautiful highways with ropes and trees producing jewels and all this wonderful stuff and Beings ..

this is thing i'm working on now...incorporating this in my mind to benefit the world...

It's the mandala ..the Pure Land of Eagle Peak Mandala...blanketing the world..

this could be what Nichiren is pointing to when He says see you in the Pure land of Eagle peak...not some far of place but right here and now...

wow...i'm pretty happy with myself...lol

Malcolm wrote:

I am pretty sure Vimalamkirti beat Nichiren to the punch:

Thereupon, magically influenced by the Buddha, the venerable Śāriputra had this thought: "If the buddhafiield is pure only to the extent that the mind of the bodhisattva is pure, [F.180.b] then, when Śākyamuni Buddha was engaged in the career of the bodhisattva, his mind must have been impure. Otherwise, how could this buddhafiield appear to be so impure?"

The Buddha, aware of venerable Śāriputra's thoughts, said to him, "What do you think, Śāriputra? Is it because the sun and moon are impure that those blind from birth do not see them?"

Śāriputra replied, "No, Lord. It is not so. The fault lies with those blind from birth, and not with the sun and moon."

The Buddha declared, "In the same way, Śāriputra, the fact that some living beings do not behold the splendid display of virtues of the buddhafiield of the Tathāgata is due to their own ignorance. It is not the fault of the Tathāgata. Śāriputra, the buddhafiield of the Tathāgata is pure, but you do not see it."

Then, the Brahmā Śikhin said to the venerable Śāriputra, "Reverend Śāriputra, do not say that the buddhafiield of the Tathāgata is impure. Reverend Śāriputra, the buddhafiield of the Tathāgata is pure. I see the splendid expanse of the buddhafiield of the Lord Śākyamuni as equal to the splendor of, for example, the abodes of the highest deities."

Then the venerable Śāriputra said to the Brahmā Śikhin, “As for me, O Brahmā, I see this great earth, with its highs and lows, its thorns, its precipices, its peaks, and its abysses, as if it were entirely filled with ordure.” Brahmā Śikhin replied, “The fact that you see such a buddhafiield as this as if it were so impure, reverend Śāriputra, is a sure sign that there are highs and lows in your mind and that your positive thought in regard to the buddha-gnosis is not pure either. Reverend Śāriputra, those whose minds are impartial toward all living beings and whose positive thoughts toward the buddha-gnosis are pure see this buddhafiield as perfectly pure.” [F.181.a]

Thereupon the Lord touched the ground of this billion-world galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems, until it resembled the universe of the Tathāgata Ratnavyūha, called Ananta guṇa ratna vyūha. Everyone in the entire assembly was filled with wonder, each perceiving himself seated on a throne of jeweled lotuses.

<https://read.84000.co/translation/toh176.html>, 1.46-1.50

Just sayin...

Author: Malcolm

Date: Sunday, May 30th, 2021 at 1:28 AM

Title: Re: More UFOs

Content:

Lucas Oliveira said:

are Official Evidence

Malcolm wrote:

No, it isn't.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 12:24 AM

Title: Re: More UFOs

Content:

Malcolm wrote:

I would place this in the downright lie category. It is easy to testify about something for which there is no evidence.

Lucas Oliveira said:

They are all high-ranking military men, people with important positions in the government.

Malcolm wrote:

Donald Trump was the president of the United States. 30k lies plus in four years. So, sorry, but being in a government service does not equate with being honest.

But you can believe whatever crazy shit you like.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:50 PM

Title: Re: Reading suggestions to learn about Soto

Content:

Nicholas2727 said:

Soto zen is one of the traditions I know the least about. While I don't practice in this tradition I am curious to learn more about it. From the little bit of research I have done on Soto zen, it seems there are some mixed views on it. Some seems like watered down Buddhism, while other people seem very educated and incorporate all of Zen practice. While I know the difference between Rinzai and Soto is supposedly just the method, when reading posts on this website there seems to be some difference in view and overall practice. Does anyone have any reading suggestions that go into detail about the Soto tradition, it's views, practices, etc?

Malcolm wrote:

Where to begin? There is a lot of material available to study.

Just go to Amazon and search on Soto.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:40 PM

Title: Re: More UFOs

Content:

Danny said:

The problem with this subject is 99% of it gets mixed up with quackery.

Malcolm wrote:

The problem with this subject is that absolutely no one who claims to know anything beyond "I saw something I can't explain" knows anything, its all conjecture, speculation, and downright lies.

Danny said:

My Favourite clip from the UFO Disclosure Project

https://www.youtube.com/watch?v=AmNzkxVwAYg&list=PLnrEt2fldZ0aBgPuVF0C_T559YR20eDTc

Malcolm wrote:

I would place this in the downright lie category. It is easy to testify about something for which there is no evidence.

Dark Side of the Moon:

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:18 PM

Title: Re: More UFOs

Content:

Danny said:

The problem with this subject is 99% of it gets mixed up with quackery.

Malcolm wrote:

The problem with this subject is that absolutely no one who claims to know anything beyond "I saw something I can't explain" knows anything, its all conjecture, speculation, and downright lies.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 8:46 PM

Title: Re: More UFOs

Content:

Aemilius said:

There is even a case when a humanoid was taken to Pentagon. He stayed there about two years. During this time he met with and discussed with several persons. And naturally nothing of this could be made public, this just is the nature of the human condition.

PeterC said:

You know this how? What security clearance do you hold?

Malcolm wrote:

Come on Peter, do your research. The truth is out there.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 12:53 AM

Title: Re: My biggest Mahayana question

Content:

Inedible said:

The one biggest thing I have never understood about the Mahayana is that it seems to require giving to others before having. Not just Enlightenment itself, but also the things

which bring temporary happiness. As a practical matter, I have found that when I try to share my interests in meditation and lucid dreaming and mindfulness with others that they quickly realize I'm not getting the results for myself. They always end up deciding they don't have time for such things. And materially speaking I'm a complete failure. I'm lucky to have any money five days after payday. But being in the Mahayana seems to be about helping others to reach the other shore and the first of the Paramitas is Dana. As a practical matter how do you give what you don't have? People do tend to notice, and they don't tend to be very receptive to it.

Malcolm wrote:

Shantideva states that bodhisattvas first duty is to preserve themselves, so that they may help others.

It is also important to understand it is the wish to of help to others that is most important. The Buddha was incapable of relieving the poverty of all beings, but nevertheless he perfected generosity anyway. Why? Because he wished all sentient beings to have whatever is was they needed and wanted.

Author: Malcolm

Date: Friday, May 28th, 2021 at 9:08 PM

Title: Re: Is the Heart Sutra Nihilism?

Content:

Ardha said:

I read about it briefly in the Lion's Roar magazine and it just looks like a bunch of "no's" and starting with how our view is inverted and nothing exists. I was failing to see how such a thing could be helpful.

Malcolm wrote:

That's not what the Heart Sūtra says.

It says: The material skandha is empty; emptiness is the material skandha; there is no material skandha other than emptiness, there is no emptiness other than than the material skandha. The same applies to the aggregates of sensation, perception, formations, and consciousness."

Author: Malcolm

Date: Friday, May 28th, 2021 at 4:11 AM

Title: Re: Parallels between Japanese and Tibetan Buddhism?

Content:

Malcolm wrote:

Vajrayāna was continuously transmitted to Tibet from the mid-8th until the 16th century. And yes, the first Vajrayāna teachings in Tibet were mainly Early Indian, i.e. 7th-early 8th century tantras.

Queequeg said:

I recall you commented that some of the major tantras (called sutra in Japan) in Japan were also transmitted to Tibet and that one of the first Tibetan kings who adopted Buddhism practiced them. Do you recall that comment? What happened with those traditions in Tibet over time?

Malcolm wrote:

Both the Mahavairocanaabhisambodhi and the Vajrasikharatantra and Tattvasamgraha were translated during the 8th century. The initiation for those still exist.

Author: Malcolm

Date: Friday, May 28th, 2021 at 3:51 AM

Title: Re: Parallels between Japanese and Tibetan Buddhism?

Content:

Queequeg said:

This comment in another thread raised a question for me that I thought might be interesting to explore a bit:

That sounds about right. I look forward to reading that book.

Malcolm wrote:

In many respects it reads like a text book (which it is), and is not the most thrilling writing ever, but each chapter has an extensive bibliography, and authors take pain not to retread old material, but focus on the social dimension of Japanese Buddhist history, its not a book about the various schools as much as it is a book about how Japanese society and Buddhism evolved together from the beginnings of Buddhism's introduction by Korean merchants, and so on.

I will add, that one thing of interest to me is the parallel developments of Buddhism on opposite ends of Asia, in Tibet and Japan (While I was never interested in Chinese or Korean Buddhism per se, I was interested in Japanese Buddhism first, and then later, Tibetan Buddhism.)

Japan's economy and society was not notably disrupted by the Great Buddhist Purge of 845 in China, which threw all of mainland Asia into social and economic disarray. While Buddhism was present in Tibet in some form or another since roughly the 5th century CE, when a copy of the Karandavyuha was supposedly presented to King Lhatso Thori(27th king of Tibet), and Tibetans were certainly aware of Buddhism since they regularly sacked Khotan (there is a whole sūtra about this), Buddhism did not begin to be formally established until the 7th century, during the reign of King Songtsan Gampo (?-649, he was reputed to have lived 82 years, but info is sketchy, his reign was from 629-649). So given the implied dates of his life span, he was a contemporary of Shōtoku.

Interestingly enough, it is quite likely that this planted to the seed of the Avalokiteśvara Devotion in Tibet.

Queequeg said:

Buddhologists have dated various texts in the Buddhist canon based on when they appeared in places outside of the Indian sphere. For instance, the age of many Mahayana texts are estimated based on when they appeared in China. One could also glean some insight about the form of Buddhism in India at particular times based on the type of Buddhism that was transmitted to other places. For instance - the transmission of Vajrayana to China is occurred in the 7th to 8th centuries, while the transmission to Tibet occurred from the 8th - 11th c. (?). The Vajrayana that was transmitted to China corresponds to early Indian Vajrayana, while Tibet receive those as well as later forms.

Malcolm had observed that the popularity of the Lotus Sutra in Japan seems due to its introduction from the start, and that the popularity of Avalokitesvara may be due to his early introduction in Tibet. Earlier in the discussion he had noted sort of similar dynamics of tension of popular and institutional Buddhisms in the two countries, but how this played out under different conditons.

I'm interested to explore these ideas a little more. Not sure how the discussion will go, but just putting these observations as an open invitation to comment.

I'm interested to see how the same ideas may have played out differently because of different social and political conditions. Also interested in parallel developments - things that played out similarly.

Sorry that might not be pointed enough to kick off the discussion. I'll maybe try again if this is just a dud.

Malcolm wrote:

Vajrayāna was continuously transmitted to Tibet from the mid-8th until the 16th century. And yes, the first Vajrayāna teachings in Tibet were mainly Early Indian, i.e. 7th-early 8th century tantras.

Author: Malcolm

Date: Friday, May 28th, 2021 at 1:37 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

illaraza said:

"Having thus manifested the ten divine powers, Sakyamuni Buddha transmitted the five characters of Myo, Ho, Ren, Ge, and Kyo to the original disciples of the Buddha since the eternal past, who had sprung up from underground." Kanjin Honzon Sho, Nichiren Shu (NOPPA 1991) p 140; MW 176.

Malcolm wrote:

Really, in Chinese characters? Ancient or modern? In Kanji?

illaraza said:

Yes, The True Object of Worship is preserved in its original ancient Chinese, with Nichiren's seal and signature.

Malcolm wrote:

That really does not fly:

सद्धर्मपुण्डरीकसूत्र

There are 9 syllables in the original name of the sūtra, as it was spoken by the Buddha. The Buddha never taught this sūtra in Chinese, 7 if one removes the word sūtra (kyo).

Author: Malcolm

Date: Thursday, May 27th, 2021 at 10:38 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

Interesting. "A Cultural History of Japanese Buddhism"? I will check that out.

Malcolm wrote:

The authors point out that Buddhism in its early days was actually practiced more privately, and that the whole Shotoku Daishi legend is largely a tall tale.

Queequeg said:

That sounds about right. I look forward to reading that book.

Malcolm wrote:

In many respects it reads like a text book (which it is), and is not the most thrilling writing ever, but each chapter has an extensive bibliography, and authors take pain not to retread old material, but focus on the social dimension of Japanese Buddhist history, its not a book about the various schools as much as it is a book about how Japanese society and Buddhism evolved together from the beginnings of Buddhism's introduction by Korean merchants, and so on.

I will add, that one thing of interest to me is the parallel developments of Buddhism on opposite ends of Asia, in Tibet and Japan (While I was never interested in Chinese or Korean Buddhism per se, I was interested in Japanese Buddhism first, and then later, Tibetan Buddhism.)

Japan's economy and society was not notably disrupted by the Great Buddhist Purge of 845 in China, which threw all of mainland Asia into social and economic disarray. While Buddhism was present in Tibet in some form or another since roughly the 5th century CE, when a copy of the Karandavyuha was supposedly presented to King Lhatso

Thori(27th king of Tibet), and Tibetans were certainly aware of Buddhism since they regularly sacked Khotan (there is a whole sūtra about this), Buddhism did not begin to be formally established until the 7th century, during the reign of King Songtsan Gampo (?-649, he was reputed to have lived 82 years, but info is sketchy, his reign was from 629-649). So given the implied dates of his life span, he was a contemporary of Shotoku.

Interestingly enough, it is quite likely that this planted to the seed of the Avalokiteśvara Devotion in Tibet.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 7:56 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

I think that sounds right. I'm not that familiar with Asuka and Nara period Buddhism. My impression is that Buddhism was a state and aristocratic concern.

Malcolm wrote:

This book I am reading seeks to revise this assessment, in light of many new archaeological findings in Japan, which suggests that Buddhism was a far more popular movement from its earliest presence in Japan, than was hitherto believed.

Queequeg said:

Interesting. "A Cultural History of Japanese Buddhism"? I will check that out.

Malcolm wrote:

The authors point out that Buddhism in its early days was actually practiced more privately, and that the whole Shotoku Daishi legend is largely a tall tale.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 7:41 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

This is interesting, in that it suggests the LS was already at the center of a populist Buddhist movement in Japan quite early:

Queequeg said:

I think that sounds right. I'm not that familiar with Asuka and Nara period Buddhism. My impression is that Buddhism was a state and aristocratic concern.

Malcolm wrote:

This book I am reading seeks to revise this assessment, in light of many new archaeological findings in Japan, which suggests that Buddhism was a far more popular movement from its earliest presence in Japan, than was hitherto believed.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 6:45 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

treehuggingoctopus said:

And yet they say: "From the Yangzab Terma Dzogchen Cycle of the Yangzab Konchok Chidu."

So, Yangzab or Konchok Chindu?

heart said:

The name in Tibetan "bka' rdzogs pa chen po yang zab dkon mchog spyi 'dus" as you can see the name includes Yangzab.

/magnus

treehuggingoctopus said:

Yes I know. It would be crystal clear if they just wrote "the Yangzab Konchok Chindu." But they also talk of "the Yangzab Terma Dzogchen Cycle," and in the Drikung context that would normally mean Rinchen Phutsok's Yangzab. Hence my confusion.

Malcolm wrote:

Perhaps people who wrote flier do not know the difference.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 10:46 AM

Title: Re: How's America going?

Content:

tobes said:

2020 was truly an epic year for our American friends, who largely dominate the forum (demographically).

It was hard to watch from the outside - from bodies piling up in NYC to police killing black men in cold blood to the batsh*t crazy election and the storming of Capital Hill by white nationalists.

Of course, none of these threads are all suddenly resolved, but it looks from the outside like things have taken a massive turn for the better. Good vaccination rates, a sane

leader etc.

How is it feeling on the ground, in your hood?

Malcolm wrote:

We all feel kind of like June Osborn.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 9:21 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

I agree. There are some scholars who argue that Japanese culture, even to this day, is permeated by Esoteric ideas. I think they tend to come from Tendai or Shingon backgrounds. To everyone who has a sectarian agenda to keep Vajrayana out, this is of course not acceptable.

My understanding is that younger scholars are not as limited. Its changing. But many of those scholars have a hard time getting positions.

Malcolm wrote:

One thing of interest I learned the other day was the along with the Suvarnaprabhasa Sūtra (included in the tantra division in Tibetan Buddhism), the Lotus was among very first sūtras introduced to Japan, and was prominent in Japanese Buddhism right from the start.

It began to make sense to me then why there was such an amount of fuss over this sūtra in Japan.

Queequeg said:

Yes. I believe the Lotus, Golden Light (Suvarnaprabhasa), and the Benevolent Kings Sutras were the first Buddhist texts given to the Emperor by the King of Baekje (sp?), along with a statue of the Buddha and several monks and nuns. From there, it was promoted by the periodic recitation at the network of national temples that had been set up in all the provinces. Then later when the Tiantai lineage was brought back from China by Saicho, the Lotus was framed as a sutra for the protection of the nation anew, this time from Mt. Hiei which is located NE of Kyoto, to protect from evil spirits that were said to come from that direction.

Malcolm wrote:

This is interesting, in that it suggests the LS was already at the center of a populist Buddhist movement in Japan quite early:

Meanwhile, undoubtedly in part in connection with the patronage of the Tendai lineages

by the Northern Fujiwara House, the Lotus Sūtra was the central object of veneration and more general ritual concern at court. The Lotus Sūtra was already prominently featured in the Sanbō'e, which included a discussion of the Eight Lotus Sūtra Lectures Assembly at Kumano. It is important here to emphasize that it mentioned the presence not only of lay aristocrats at the assembly but also of “monks” in “deer skin,” which suggests the presence of mountain ascetics (shugenja), who might be connected to the category of ambiguous religious practitioners called “holy ones” (hijiri), discussed in the next section. Indeed, faith in the Lotus Sūtra was clearly now not limited to the aristocracy since it had been disseminated to other groups in the populace. For example, the tales in the collection Honchō hokke genki (hereafter Hokke genki; Accounts of Lotus Sūtra Anomalies in Japan) (ca. 1041–1044) depict such anomalies from the standpoint of the so-called “Lotus [Sūtra] holy ones” (Hokke hijiri or jikyōja), which makes it clear that such faith spread across classes over the course of the mid Heian period onwards.⁶ Indeed, these figures deployed rhetoric of the Lotus Sūtra to legitimate their position within the evolving Buddhist communities of their day (Deal 1993: 267–268).

— A cultural history of Japanese Buddhism.

However it undermines the notion Nichiren was the initiator of such sentiments, or that Nichiren was a unique working class hero of the Lotus sutra struggling in an unprecedented confrontation with Buddhist elites.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 6:39 AM

Title: Re: More UFOs

Content:

Schrödinger's Yidam said:

In everyday life you nevertheless have a self or an identity, which is defined by the society. This is necessary for your functioning and survival in the society.

However your identity is not your essence. Think of someone who has amnesia. They have no idea who they are. So if your identity is not intrinsic to your nature, what is—if anything?

Malcolm wrote:

Nothing at all, other than luminosity.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 4:36 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

The Mahayanasutralamkara.

By the 12th century, Esoteric Buddhism is baked into all schools in Japan, IMO.

Queequeg said:

I agree. There are some scholars who argue that Japanese culture, even to this day, is permeated by Esoteric ideas. I think they tend to come from Tendai or Shingon backgrounds. To everyone who has a sectarian agenda to keep Vajrayana out, this is of course not acceptable.

My understanding is that younger scholars are not as limited. Its changing. But many of those scholars have a hard time getting positions.

Malcolm wrote:

One thing of interest I learned the other day was the along with the Suvarnaprabhasa Sūtra (included in the tantra division in Tibetan Buddhism), the Lotus was among very first sūtras introduced to Japan, and was prominent in Japanese Buddhism right from the start.

It began to make sense to me then why there was such an amount of fuss over this sūtra in Japan.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 3:35 AM

Title: Re: More UFOs

Content:

PadmaVonSamba said:

Even as pretas (hungry ghosts) are described as having tiny necks and other physical attributes,

Malcolm wrote:

There are many kinds if pretas, not only this pathetic kind.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 12:44 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

The point of Nichiren iShonin's Dharma is to utilize your Buddha Nature and nourish your higher worlds so you can function as a Bodhisattva instead of a troll.

just saying.

Malcolm wrote:

I thought it was all included in ichinensanzen.

Author: Malcolm
Date: Wednesday, May 26th, 2021 at 10:18 PM
Title: Re: Vajrayana as an aspect of Nichiren practice
Content:

Queequeg said:
And here comes my main criticism of Nichiren and his movement

Malcolm wrote:
Uh oh...get ready for for the fire and brimstone response QQ. We'll have some nice BBQ waiting for you when you arrive in Avici.

Author: Malcolm
Date: Wednesday, May 26th, 2021 at 9:04 PM
Title: Re: Karmapa's (TTD & OTD) Occupation
Content:

Tenpel said:
I will disengage here now in the forum. My former comment where I commented on barma rabjung ordination, celibacy etc, based on qualified sources, was not approved with the claim "harsh accusations without knowing much..." (I didn't accuse anybody harshly but mocked about Malcom replying to my comment by invoking anonymous higher authority (Tibetan monks who believe HHK is not a monk) without using sound reasoning, quotes, scriptures or arguments.) I don't want to waste time. I posted the essence of that comment on my blog for those interested.

Malcolm wrote:
We have OTD's own statement on the matter, Tenphel. That's sufficient.

It's quite amazing that the you regularly seek to air the dirty laundry of the Buddhist world, but for some strange reason you consider certain parties above reproach, based on no citations, reasoning, or common sense when you are contradicted by their own words. The "intermediate ordination" is Tibetan fabrication, not found anywhere in Vinaya, as OTD himself admits in his statement of January, 2019.

In short, it's clear OTD does not at this juncture consider himself anything more than an upasaka.

Author: Malcolm
Date: Wednesday, May 26th, 2021 at 8:22 PM
Title: Re: More UFOs
Content:
PadmaVonSamba said:

If a truly existent self was derived from the experience

Malcolm wrote:

"Self" is just an abstraction, a universal. In Buddhism, only particulars are granted any amount of validity, and even that is contested.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 7:51 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

PeterC said:

Thanks. Curious if they had a rationale for that. I guess if you *didn't* believe that theory, then you would have to believe that there have been no valid ordinations for centuries now, because the presence of one monk with one unexpiated downfall in an ordination a thousand years ago would have invalidated all ordinations in which his successors ever participated.

Malcolm wrote:

Novice ordinations may be conducted by one fully ordained senior monk. Full ordination requires a preceptor, a so called secret master, etc., a full quorum of bhikshus.

PeterC said:

And one of that quorum having an unconfessed downfall or a deficiency in their own ordination - is that a fatal defect?

Malcolm wrote:

No, that's the purpose of the quorum, in case someone has committed a defeat, the ordination is still valid.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 7:03 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

PeterC said:

I forget the mulasarvastivada requirement for validity of ordinations - how many fully ordained monks without unconfessed downfalls acting as preceptors, etc. - but am I right in thinking that OTD acted as preceptor in sramanera and bikshu ordinations after the ordination which he considered not valid?

Tenpel said:

There was a discussion with respect to Dagri Rinpoche about that. The Bhikkhunīs investigating the subject matter found out: if you as the vow taker fully believed in the preceptor being properly ordained and holding the vows, your ordination is valid. They had sources for this. I have to check my emails for the details. If HH Karmapa conferred ordination or participated in ordination rituals I don't know the slightest.

PeterC said:

Thanks. Curious if they had a rationale for that. I guess if you *didn't* believe that theory, then you would have to believe that there have been no valid ordinations for centuries now, because the presence of one monk with one unexpiated downfall in an ordination a thousand years ago would have invalidated all ordinations in which his successors ever participated.

Malcolm wrote:

Novice ordinations may be conducted by one fully ordained senior monk. Full ordination requires a preceptor, a so called secret master, etc., a full quorum of bhikshus.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 11:10 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

PadmaVonSamba said:

We all spend our entire lives living in a small, dark, calcium box perched on top of a fragile neck, "and yet, what did it do for you ?"
But nobody seems to take issue with that.

Likewise, many people will spend 3 years of their lives sitting in cars stopped in traffic. Nobody thinks that's weird (well, some of us think it is!).

A Buddhist three-year retreat makes a lot of sense, actually.

Malcolm wrote:

Even so....most people can't manage the transition...
For some. I don't really recommend it, though.

PadmaVonSamba said:

...well, compared with spending 8,760 hours sitting in a stopped car on a freeway...

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 11:05 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

Aslo you did the whole sit in a box thing for almost three years and what did it do for you...

Malcolm wrote:

Some of the best years of my life, it was nearly four, and no, I did not sit in a box. That is not really a thing in my tradition.

PadmaVonSamba said:

We all spend our entire lives living in a small, dark, calcium box perched on top of a fragile neck, "and yet, what did it do for you ?"

But nobody seems to take issue with that.

Likewise, many people will spend 3 years of their lives sitting in cars stopped in traffic. Nobody thinks that's weird (well, some of us think it is!).

A Buddhist three-year retreat makes a lot of sense, actually.

Malcolm wrote:

For some. I don't really recommend it, though.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:51 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

that's just a objective fact that NY has the most and best culture.

Malcolm wrote:

Right, and it gave us Trump. Good going NY.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:34 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

The one that lacks any exclusion to Shakyamuni's complete supreme enlightenment which details the nine distinct realms he understood from within that enlightenment.

Malcolm wrote:

The Buddha is omniscient. That omniscience is detailed in many sūtras. What was he

omniscient about? The nature of everything in the three realms and all paths of realization. Since this omniscience is discussed in many sūtras, by your definition, those too are definitive sūtras, for example, the Heart Sūtra.

The numeration is of no concern, whether it is all three realms and all paths, or the six realms and four types of realized persons, etc.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:18 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

And he saw all phenomena are uniformly empty , tranquil , without birth , without extinction which translates to equal or without distinction

Malcolm wrote:

Easy words to say.

tkp67 said:

this is why the four standards were taught

They are also defined as those bodhisattvas who follow the four standards: (1) to rely on the Law and not upon persons; (2) to rely on the meaning of the teaching and not upon the words; (3) to rely on wisdom and not upon discriminative thinking; and (4) to rely on sutras that are complete and final and not upon those that are not complete and final.

Malcolm wrote:

Generally, the order actually given in the sūtras is as follows, for example, in the Ugraparipṛcchā, Ratnarāśi, etc.: "Rely on the meaning, not on the syllables; rely on gnosis (jñāna), not on consciousness (vijñāna); rely on the dharma, not on the person; rely on sūtras of definitive meaning, not on sūtras of provisional meaning."

Then of course this leaves open the question, "what is a definitive sūtra?" The Buddha defines this in many ways. For example, in the Bodhisattvapiṭaka he defines a definitive sūtra as one that explains the meaning comprehensively and that introduces the result. Repeating those criteria, the Aksayamati Sūtra expands the list by pointing out that provisional sūtras teach on self, persons, living beings, etc.; those sūtras that teach emptiness, signlessness, wishlessness, nonfabrication, nonorigination, nonproduction, absence of entities, selflessness, and so on are definitive. The Anavataptanāgarāja Sutra teaches us that sūtras which teach dependent origination are definitive sūtras, because that which arises in dependence is selfless, etc.

Thus, there are many definitive sūtras, not only one or two.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:30 AM

Title: Re: To use a timer or not to use a timer...

Content:

Hazel said:

I decided to just stop tracking anything or using a timer.

Malcolm wrote:

Good. Timers are useless. Unless you are one of those people who plans to advertise your number "flight" hours as an inducement to get people to study with you.

<https://www.pathofsincerity.com/top-six-benefits-ive-gotten-10000-hours-meditation-practice/>

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:24 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

Yes. I recall. And Eijo got upset and hasn't been back since.

Malcolm wrote:

DW is a ghost town.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:22 AM

Title: Re: Debate over 'deathless door'

Content:

SilenceMonkey said:

You're playing Chan master with strangers, people who don't even practice in your tradition.

Malcolm wrote:

He does not even practice in his own tradition. Its all blah blah blah.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:11 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

illaraza said:

"Having thus manifested the ten divine powers, Sakyamuni Buddha transmitted the five characters of Myo, Ho, Ren, Ge, and Kyo to the original disciples of the Buddha since the eternal past, who had sprung up from underground." Kanjin Honzon Sho, Nichiren Shu (NOPPA 1991) p 140; MW 176.

Malcolm wrote:

Really, in Chinese characters? Ancient or modern? In Kanji?

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:08 AM

Title: Re: Where has Gregor gone?

Content:

Shotenzenjin said:

He hasn't posted for a while I enjoyed his posts what ever happened to him?

Malcolm wrote:

He rainbowed out.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:07 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

*This does not apply at this time because there is no unity in the Sangha and therefore, there is no unity to break.

Malcolm wrote:

Sanghabheda, causing a schism in the Sangha can still occur. But only a bhikṣu can commit this downfall. See Abhidharmakośa, 4.100.

illaraza said:

"Now in the two thousand years of the True and Counterfeit [Dharmas] when they kept and relied upon the Lesser Vehicle and Provisional Great Vehicle, and practices putting one's merit [effort] into them, in general there was benefit.

Malcolm wrote:

These five hundred year periods only apply to Sūtrayāna. They don't apply to Vajrayāna at all. But, this is your forum, you can believe whatever story makes you the most happy.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:59 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

Aslo you did the whole sit in a box thing for almost three years and what did it do for you...

Malcolm wrote:

Some of the best years of my life, it was nearly four, and no, I did not sit in a box. That is not really a thing in my tradition.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:53 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Hazel said:

A reminder that discussion of the recent scandal is currently locked to avoid speculation while details develop. I encourage people to remain on the topic of Karmapa's occupation and monastic status.

Malcolm wrote:

In fact, the two issues appear related, but correlation is not causation.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:52 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Thubten Wangmo said:

Yes, Malcolm, I had noted the tie up of the dates with the alleged interactions mentioned in that case.

The sense of 'searching for blame' in the confusion somewhere in his early experiences, the statement that he would 'like to start from the beginning again'; to have perfect vows before death; in that context it makes this talk seem like hidden messages he can't state outright.

If we conclude that he no longer has vows, and is 'starting again' and that he also took getsul vows with HHDL, as Tenzin says, then what is in between is breaking them.

Malcolm wrote:

Śramaneras also can commit defeats, which bars them from reordaining as a novice.

Ergo, better to be an upāsaka.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 1:12 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Thubten Wangmo said:

I am thinking that renunciation and intention are analysed here, but what is embedded in the Karmapa's statement is the factor of doubt.

How does doubt affect vows, Tenzin? If you doubt about your ability to practise as a monk are you no longer a monk? Has the Karmapa been doing Sojong, etc? What constitutes actively holding vows?

And Malcolm, to which school do your 'Bhikshus' belong and with what reasoning do they say the Karmapa is 'not a monk or a novice monk'? This does leave the last category of 'intermediate' ordination.

Malcolm wrote:

Mulasarvastivadin (The rules of Vinaya are the same in ALL Tibetan schools) and is based on OTD's statement in Tibetan, not English.

"Bar ma rab 'byung" (*madhyappravrajita) is a Tibetan invention, common in all Tibetan monastic institutes, but still a Tibetan idea. You will not find that term in Vinaya itself.

There are only eight kinds of pratimokṣa vows: upāsaka, upavasa, śramanera, bhikṣu + their equivalents for women. The śikṣamāṇā probationary period for women is not really considered a separate vow. Also, there is no celibate upāsaka vow in Mulasarvastivada.

It should be noted that he made this announcement in January 2019, the month he allegedly ended contact with Vikki Hui Xin Han, which lead to her lawsuit filed in June 2019.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 1:01 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

He took what was there and mashed it all together in order for it to actually be a viable practice for the people of Mappo.

Malcolm wrote:

Well, the tantras tell a different story about the best practice for "Mappo." YMMV.

Whatever story you find most palatable.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 12:58 AM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Astus said:

A course in Madhyamaka with Thomas Doctor has started this month:

<https://dharmafun.org/courses/middleway/>

Malcolm wrote:

Indeed, can't speak to the quality of the course, I am sure it is fine, but the message board is a nightmare of proliferation, abandon hope all ye...

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 11:24 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

But, that said, I think a big part of his message was to rebel against the exclusivity of Esoteric Buddhism in those days. I think this was the same for Honen and Shinran. He was looking to open the path for all people, not just those who had the capacity and opportunity to become monks.

Malcolm wrote:

Well, Vajrayāna tends to create brahmins where there are none, for example Tibetan "ngakpas," especially when it comes to the earlier tantras, like those that spread to China and thence to Japan.

One of the attractive features of Indian Vajrayāna is that it took rituals like homavidhi, burnt offerings, away from brahmins and recontextualized them for Buddhists. For example, Anandagarbha has a whole argument detailing why Buddhist homavidhi is superior to Brahmin homavidhi.

Queequeg said:

Interesting. I'm sure you know, Homa/Goma is one of the highest practices in Tendai and Shingon - usually related to Fudo Myoo (Acalanatha). It is a wonder to consider this practice originated thousands of years ago and then was passed on to Japan.

Malcolm wrote:

You can thank the Persians, they started it.

Queequeg said:

Is this the conflict between Nyingma and Sarma? With Nyingma being the popular tradition?

Malcolm wrote:

The 13th century marked the beginning of institutional consolidation. But there were a number of populist trends in Tibet at the time, and yes, they were largely merged into modern Nyingma— especially the rise of the cult of Padmasambhava and the treasure tradition and the emphasis on Avalokiteśvara as the national savior.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:58 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

But, that said, I think a big part of his message was to rebel against the exclusivity of Esoteric Buddhism in those days. I think this was the same for Honen and Shinran. He was looking to open the path for all people, not just those who had the capacity and opportunity to become monks.

Malcolm wrote:

Well, Vajrayāna tends to create brahmins where there are none, for example Tibetan "ngakpas," especially when it comes to the earlier tantras, like those that spread to China and thence to Japan.

One of the attractive features of Indian Vajrayāna is that it took rituals like homavidhi, burnt offerings, away from brahmins and recontextualized them for Buddhists. For example, Anandagarbha has a whole argument detailing why Buddhist homavidhi is superior to Brahmin homavidhi.

However, Japan, unlike Tibet, was a highly organized society where central authorities were much more present in daily life. With Tibet, you had nomads, bandits, and people pretty much doing as they pleased in areas outside of immediate urban centers and great monastic institutions.

In this sort of Japanese environment, it is easy to see how Buddhism became stratified, and why, in the 13th century, populist forms of Buddhism arose. Actually, my read of Dogen, based on recent reading, was that he was engaged in an idiosyncratic pushback against the populism that exemplified Pure Land and Nichiren, as well as a reform movement aimed at introducing 13th century, Chinese style monastic Chan Buddhism into Japan.

In Tibet, exactly the opposite was happening—there was major institutional pushback

against Buddhist populism, especially against the treasure tradition. Also, Mongols were invading... (Dogen also took credit for repelling the Mongols, BTW.)

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:41 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

narhwal90 said:

BDK's edition generally agrees with Watson. 84000's edition reads differently;

Malcolm wrote:

Inaccurate is inaccurate.

In order to have an accurate translation, one would need to have Kumarajiva's original (since his recension has been subject to anonymous editing), The Tibetan, which was made from an 8th century Sanskrit version, and a Nepalese copy, plus any readings found in the Sutrasammucaya, etc. Otherwise, what one ends up with is misunderstanding piled on mistranslations piled on misreadings.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:02 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

narhwal90 said:

84000's edition reads differently;

Malcolm wrote:

It reads correctly.

Illarazza's idea that the Buddha specially blessed Kumarajiva's mind to produce a translation that is the real intent of the sūtra is like the idea of fundamentalist Christians that the translation group that produced the King James Bible was anointed by God to their task. In other words, complete hooley.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:57 PM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

This one

Malcolm wrote:

One is called the "door mantra." The idea is that anyone who walks under it will have a lot of karma purified.

The second one is called the Six Spaces of Samantabhadra and comes from the 17 Dzogchen Tantras. It is the form of the six buddhas of the six realms in the form of syllables. Thus, seeing it creates a positive cause for meeting the path in this life or another.

Crazywisdom said:

That's the what and the when not the how.

Malcolm wrote:

From the point of view of seeing, it is the how. You look at it, that's enough.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:49 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

narhwal90 said:

There appears to be variation in the acknowledgement of esoteric influence among Nichiren schools at least- Igarashi (2012) documents some of the variety of ritual prayer developed and offered by N.Shu. I get the impression these methods and concepts were adopted as current mikkyo technology, if you will, by the early Nichiren disciples. Nichiren employed such a device himself when visiting his dying mother.

Queequeg said:

Nichiren and his immediate disciples were trained in Tendai. They probably took a lot of mikkyo for granted. And many later followers continued to study at Mt. Hiei.

Malcolm wrote:

As I understand things, it took quite some time for independent Nichiren institutions to manifest.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:45 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

For your review

Malcolm wrote:

You still miss the point. All sentient beings have the same potential. That is not given to them by a Buddha. It's connate, not fabricated. When the Buddha in the LS predicted all beings to full buddhahood, all beings were already in possession of the potential to become Buddhas. That's what ekayana means. There is no special sauce.

tkp67 said:

I understand what you are saying succinctly. It does not read differently in my mind than yours.

Malcolm wrote:

The translation for that passage you are using as a proof text is incorrect. The Watson translation is deprecated, and full of inaccuracies. Therefore, your idea about this passage and its reading are simply incorrect.

It correctly reads:

"Just as I saw and just as I thought,
And just as I resolved in the past,
My aspirations have been fulfilled
And I teach enlightenment and buddhahood."

As long as you guys keep relying on substandard scholarship, you will be subject to serious deviations in your understanding of the Dharma.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:41 PM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

How does mantra purify past negative karma?

Malcolm wrote:

Which mantra?

Padmist said:

This one

Malcolm wrote:

One is called the "door mantra." The idea is that anyone who walks under it will have a lot of karma purified.

The second one is called the Six Spaces of Samantabhadra and comes from the 17 Dzogchen Tantras. It is the form of the six buddhas of the six realms in the form of syllables. Thus, seeing it creates a positive cause for meeting the path in this life or another.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:05 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

Crazywisdom said:

Bla bla bla. They have mind, body and speech emanations. The lineage is what matters not some interesting innovations from Massachusetts. The teaching is that buddhas can emanate countless ways. If someone is an emanation of so and so depends if their actions resemble so and so. Malcolm mocks this but professes Buddha was a cartoon. It's better to think in pragmatic terms.

Malcolm wrote:

I don't take the human institution of Tibetan Tulkus very seriously, because it is 99.999% politics and money, that's the pragmatic view of Tibetan Tulkus.

It amounts to blessing little kids like they do statues, hoping they will turn out ok. Some do; most, meh.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:59 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

No I said the buddha said as much.

Malcolm wrote:

The Buddha never said in any sutra or tantra anywhere that he makes sentient beings equal.

tkp67 said:

For your review

Shariputra, you should know

that at the start I took a vow,

hoping to make all persons

equal to me, without any distinction between us,

and what I long ago hoped for

has now been fulfilled.

I have converted all living beings

and caused them all to enter the buddha way.

If when I encounter living beings

I were in all cases to teach them the buddha way,

those without wisdom would become confused

and in their bewilderment would fail to accept my teachings.

Malcolm wrote:

You still miss the point. All sentient beings have the same potential. That is not given to them by a Buddha. It's connate, not fabricated. When the Buddha in the LS predicted all beings to full buddhahood, all beings were already in possession of the potential to become Buddhas. That's what ekayana means. There is no special sauce.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:49 PM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Subcontrary said:

I am very interested in the Madhyamaka school and I am here to seek clarity regarding many of its complicated doctrines!

Johnny Dangerous said:

I was taught by one my teachers to engage in Madhyamaka analysis in daily life. A lot of Tibetan teachers teach these at basic Dharma talks. That makes it much easier. It is not really complicated at all, as Malcolm says. It also means it has the exact opposite purpose of what people assume - that it is just supposed to be some scholarly teaching, with no practical value.

I do struggle to read Nagarjuna sometimes, but that's just my education level and conditioning, it is not hard to understand what he is talking about if you apply it.

Subcontrary said:

That's good advice! I do try to engage in Madhyamaka analysis in daily life, insofar as I understand it. I'm very happy to hear that it's not actually complicated; hopefully one day I'll experience what you mean!

I'm told that Nagarjuna founded Madhyamaka thought in his book

Mūlamadhyamakakārikā, but I have not found any English translations! Do you know of

any?

EDIT: NVM two seconds of googling yielded <https://terebess.hu/english/Nagarjuna.pdf> and <https://www.aaari.info/notes/03-06-06Tam2.pdf>

Malcolm wrote:

It's best if you begin with Aryadevas 400 verses or Candrakirti Madhyamaka avatara.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:18 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

Yes. It doesn't make sense. That's why it seems to refer only to one aspect of the Buddhanature - the ability to perceive it, which is initiated when you hear the teaching for the first time.

Malcolm wrote:

It's the difference between what is termed natural gotra and activated gotra. All sentient beings have the former, only those who have taken the bodhisattva vow have the latter. I suspect this Yogacara idea is behind the distinction being made here, notion one does not have Buddhanature until you hear the teachings. I suspect much is being lost in translation, and as far as I know there is very little serious work on Nichiren Buddhism by academic scholars outside of Japan.

Queequeg said:

That is interesting. I suspect the Yogacara influence comes in through Tiantai/Tendai, and so the direct connection may be obscured. Where can one find explanations on the natural and activated gotra?

And your observation about Nichiren Buddhism scholarship sounds right. I don't think anyone in the West has dug much deeper than to look at the subject from a historical perspective. The investigations of the teachings themselves have only been scratching the surface. I suspect there is a lot more vajrayana integrated into his teachings. The problem in the West is the investigation is not that deep. In Japan, the scholars tend to be sectarians who take Nichiren's criticisms of Shingon at face value and so can't bring themselves to consider that Vajrayana is at play. I brought up Lucia Dolce's study suggesting the influence of Vajrayana to some Japanese Nichiren scholars and they reacted very negatively. I was actually surprised at their response.

Malcolm wrote:

The Mahayanasutralamkara.

By the 12th century, Esoteric Buddhism is baked into all schools in Japan, IMO.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 7:58 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Minobu said:

i just cannot believe Nichiren would teach that the Buddha nature is absent till you hear the ODaimoku.

Queequeg said:

Yes. It doesn't make sense. That's why it seems to refer only to one aspect of the Buddhanature - the ability to perceive it, which is initiated when you hear the teaching for the first time.

Malcolm wrote:

It's the difference between what is termed natural gotra and activated gotra. All sentient beings have the former, only those who have taken the bodhisattva vow have the latter. I suspect this Yogacara idea is behind the distinction being made here, notion one does not have Buddhanature until you hear the teachings. I suspect much is being lost in translation, and as far as I know there is very little serious work on Nichiren Buddhism by academic scholars outside of Japan.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 7:15 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Malcolm wrote:

It's pretty clear to the Tibetan bhikshus I know that he is not a monk or a novice. Indeed, it was they who brought it to my attention.

Tenpel said:

I agree with the honesty - which is a hall mark of his qualities IMO.

However, I strongly feel, Malcom is reframing the whole issue and though he knows so much, he misses here the point - maybe because he is not really familiar with the Vinaya or didn't receive commentaries on it.

First of all, renunciation is something to be developed and not there from the start for most people when they ordain. Though renunciation is the best motivation, it's not the decisive principle of receiving the vows; or having received the vows (or not having received them). As I said, mundane motivations are also permissible say the commentaries - e.g. protection from fear or protection from hunger (when I remember the oral Vinaya commentaries I received correctly, it were these two.) It's recommended at least before ordination to generate a type of artificial renunciation. But this is not the

decisive principle. Nobody is expected to have, or to take ordination with a fully fledged renunciation. Not having pure renunciation when taking the vows or after having received the vows does not make them invalid. The vows are been produced by requesting them and receiving them, the proper ritual, and this has been the case here, he requested them and he received them, and it was a proper ritual. You can read details about the coming into existence of vows also in the Abhidharmas or Jangon Kongtrul's Boom 5 on Ethics. For the ritual see also the 84.000 website.

Now, with respect to intention. Sorry, it's a lame excuse to say he / I didn't have the intention to receive the novice vows when going to the ordination ceremony. Why? With respect to intention there is "causal motivation" and "time motivation" - according to the Abhidharma. So, if he didn't have the causal motivation to take the novice vows when he went to the ordination ceremony, then he has had the time motivation when asking three times for the novice ordination during the ritual. Hence, he had the motivation at the time of receiving the vows. It is similar to having the causal motivation not wanting to kill the mosquito but finding it unbearable then when the mosquito is too much irritating, killing it. It's the fully fledged act of killing. Or not wanting to give to beggars but being overwhelmed by the sufferings of a beggar, out of strong compassion or empathy giving him alms. It's a fully fledged act of giving. Or not wanting to engage in sexual activities because you took the vow of celibacy but being overwhelmed by sexual desire, engaging in sexual activity through one of the three doors at the time of an opportunity. It's the fully fledged act of having broken your vow of celibacy. You cannot escape this fact of having done the act by saying "but I didn't have the intention to have sex." You didn't have the intention initially (causal motivation) but you had it at the time of the act (time motivation).

Moreover, it would be rather a matter to discuss this with your abbot than speculating freely but with many doubts about it, without having clarity - as it seems.

And then there is another problem here, not being a monk but collecting money or receiving alms as a monk. There is no statement whatsoever on the website or awareness in the public or any type of clear statement that he is not a monk anymore but there is a statement on his official website that he is ordained and received the getsul vows. Receiving alms as a monk without being it is extremely negative karma.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:15 AM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

How does mantra purify past negative karma?

Malcolm wrote:

Which mantra?

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:42 AM

Title: Re: Karmapa's Occupation

Content:

Malcolm wrote:

Just read the office statement. It's clearly stated there, that he attended an ordination, but does not consider it binding.

Tenpel said:

The source says he received bama rabjung and novice vows from the Dalai Lama. So, he is a monk and has the vows of celibacy. He does not say he considers himself an upasaka / lay person after he received the novice vows from the Dalai Lama.

Malcolm wrote:

No, he considers the getsul ordination invalid. Read more closely.

Tenpel said:

As I said already, he does nowhere say he considers his ordination to be invalid, Malcom. Please prove your claim and don't claim unverified things. This topic needs clarity and not ambiguity; or even distortions, leading away or blurring the facts. If you have any proof or evidence that the Karmapa said, he considers his ordination to be invalid, share it with the exact source and quote, otherwise stop to claim unsubstantiated things.

For the time being, to settle the topic hopefully, the official website itself states that the Karmapa received ordination as a getsul and it was especially auspicious to have received it by the Dalai Lama:

"On July 24, the 15th day of the 6th Tibetan month, His Holiness the Gyalwang Karmapa received his ordination as a novice monk (dge tshul pha) from His Holiness the Dalai Lama, who was assisted at the ceremony by His Eminence Gyaltsab Rinpoche. This joyous occasion was marked by three days of celebration at Gyuto Monastery. It is considered particularly auspicious that His Holiness was able to receive his Getsul vows from the Dalai Lama. After the Karmapa received his vows, His Holiness the Dalai Lama conferred novice and final ordination on some 800 monks from southern India."

<https://kagyuoffice.org/may-august-2002/>

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:40 AM

Title: Re: Bitcoin

Content:

DNS said:

Saw this, from finance news this morning:

Almost exactly 11 years ago, a hungry programmer traded 10K bitcoins for two Papa John's pizzas. Even with BTC's recent plunge, those would've been worth \$350M+ today.

We hope he got extra cheese.

At the time, each bitcoin was probably only pennies in value or less.

Malcolm wrote:

It was a phantom asset then, as it is now. The holdr people, IMO, are well advised to turn this bubble valuation into real assets and exit their positions while they still have one.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:01 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

No I said the buddha said as much.

Malcolm wrote:

The Buddha never said in any sutra or tantra anywhere that he makes sentient beings equal.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:38 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

You keep saying the Buddha makes sentient beings equal. Buddhas don't modify anything, let alone sentient beings. "Equal" and "unequal" never enter into it.

tkp67 said:

So the supreme beings who see distinction without hierarchy are the delusional ones and the lowly beings enlightened to their nature?

The passage implies that these distinctions they see are in the mind of the lowly being not their own. Why? it is all delusion and ignorance which obfuscates the buddha nature and draws the mind to make distinctions.

Malcolm wrote:

This passage says nothing about the Buddha making all beings equal.

tkp67 said:

I had read this some time ago and found it relevant. It is Dzongsar Jamyang Khyentse Rinpoche's statement on the LS.

As I see it the big difference is that Nichiren is ultimately pointing to each individuals

mind as the "perfect tailor" since one's own mind is most intimate with one's own cause, capacity and conditions while stating they should be discarded so the person does not become attached such things in the process. Of course everyone's mileage will vary.

<https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:27 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

This passage says nothing about the Buddha making all beings equal.

tkp67 said:

I had read this some time ago and found it relevant. It is Dzongsar Jamyang Khyentse Rinpoche's statement on the LS.

As I see it the big difference is that Nichiren is ultimately pointing to each individual's mind as the "perfect tailor" since one's own mind is most intimate with one's own cause, capacity and conditions while stating they should be discarded so the person does not become attached such things in the process. Of course everyone's mileage will vary. Popularly known as the Lotus Sūtra, this is one of the most revered Mahāyāna sūtras in the history of Buddhism. Devotion to it as being superior to all other sūtras has, in China, Korea, and Japan, created traditions based solely upon this sūtra. The Japanese chant *Namu myōhō renge kyō* (南無妙法蓮華經 “Homage to the White Lotus of the Good Dharma Sūtra”) has become the primary practice of tens of thousands of so-called Buddhists around the world. The mere existence of this sūtra must have brought millions of people into the Dharma and done much to ensure devotion to Buddhism and patronage of it over millennia.

pf.-4

We should rejoice in this. But we should also be mindful that rigid attachment to the letter—rather than the spirit—of this sūtra has led to some misunderstanding and discord among Buddhists. And that is not a good thing. For example, the Lotus Sūtra has been wrongly invoked to justify gender bias, material grasping, and even self-immolation and militant proselytizing. So it is most important to read and study this profound sūtra with a proper understanding of its underlying meaning and spirit.

pf.-5

In the evolution of humankind, we have constantly strengthened our capacity to think and communicate in ways that not only convey information, but also create imagined worlds. It was this ability to forge common myths, imagined orders, and hierarchies that enabled us humans to cooperate in larger numbers than ever before, leading us to

evolve from being hunter-gatherers to settling in small agrarian communities, and then in towns and cities. Over the centuries, we have come to believe more and more in the imagined realities of corporations, nations, and hierarchies.

pf.-6

We Buddhists are not immune to these belief systems. For example, Mahāyāna and Vajrayāna Buddhists have evolved their own entrenched hierarchies that often look down on the Śrāvakayāna. Even the often-used term “Hīnayāna” can be used by Mahāyānists in a derogatory and chauvinist way to look down on the śrāvakas. This is really very important to note here because the Lotus Sūtra has been misused time and time again by such chauvinists to justify and entrench their feeling of superiority.

But here in the Lotus Sūtra, the Buddha actually says:

pf.-7

“I teach many dharmas in the world
So that here and there I bring liberation from attachment.
I give the teaching of the three yānas,
Which is my supreme skill in methods.” (2.-25)

pf.-8

If one is a supreme being, if one has mastered the dexterity of skillful means to address the variety of people in the world, one is able to skillfully teach different methods or “yānas” to suit the characteristics and affinities of people who are naturally inclined to different proclivities. The Buddha continues, saying:

pf.-9

“Apart from the skillful methods of supreme beings
Who give the teaching of separate yānas,
There is only one yāna; there is no second,
And there is never in the world a third.” (2.-81)

pf.-10

This, to me, suggests that, apart from the supreme beings who have the capacity to differentiate yānas without categorizing them into hierarchies, for each of us more lowly beings there is only the yāna we are taught and that we should be practicing. This emphasizes the importance of the role of the teacher who gives us the practices suited to our own situation. It is merely our own egos and minds that search for reference points, make judgments, and habitually create these hierarchies. So, it may help to remember that no matter what we understand in this sūtra, the Buddha says:

pf.-11

“A lord of the world appears in the world
In order to teach the wisdom of buddhahood.
That is his one activity, there is no second:

The buddhas do not guide beings with a lesser yāna.” (2.-82)

pf.-12

We must always remember that a tathāgata “appears in this world for that one deed and one action, for that one great deed and great action, and with that intention.” A tathāgata does not discriminate between beings, nor judge the yānas that are taught to them or by them. Remember, the Buddha is also known as the Tathāgata, and also has many more names, including Arhat, the Tibetan of which literally translates as a “foe-destroyer.” But in his case, foes were not people. They were his emotions and his habit of clinging to his ego, which he overcame. Throughout his previous one thousand lifetimes as a bodhisattva, the only things the Tathāgata ever destroyed were his emotions and his ego; he never once harmed a single being.

pf.-13

And so, when we talk about the motivation of tathāgatas to appear in this world, we must remember that, like the Buddha, they have as their only intention and motivation the enlightenment of others. As a buddha, the Tathāgata possesses “supreme skill in methods” and teaches according to “the various aspirations, natures, and thoughts of beings.” In a way, we can say that the Dharma teachings one receives are like bespoke suiting: a tall, lanky man and a round, jolly one could be wearing the same suit, made of the same cloth, and the same thread, but with the skill of an experienced tailor, they are fitted—bespoke—for the individual. From afar, passers-by would say these two men are wearing the same suit, because the end result is that both are wrapped in the same cloth and both look good in it, but the methods used, the size of the patterns, and the particular cut might have been very different. Similarly, the ways in which the Dharma is taught are meant to be similarly bespoke. The Buddha says:

pf.-14

“I teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables, supports, and skillful methods.” (2.-59)

The idea is that whatever method—or whichever yāna—is taught to a particular being, that method is the one that will most efficiently awaken that being. In that sense, this idea of a hierarchy is no longer as real as we think.

pf.-15

It is really this idea of skillful means that is so important in this sūtra, and that can help us to appreciate all yānas. The Tibetan for skillful methods is thabs (Skt. upāya). The word thabs brings with it the connotation of a “trick”—or even a “catalyst,” because skillful methods speed things up without affecting the elements involved.

<https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 5:18 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

The Buddha did not seek to make all beings equal. Your answer, as usual, is a complete a total non-sequitur.

QQ already refuted you on this point.

tkp67 said:

Not according to the teachings.

Malcolm wrote:

Yes, according to the teachings.

tkp67 said:

You must never think that any of the eighty thousand sacred teachings of Shakyamuni Buddha's lifetime or any of the Buddhas and bodhisattvas of the ten directions and three existences are outside yourself. Your practice of the Buddhist teachings will not relieve you of the sufferings of birth and death in the least unless you perceive the true nature of your life. If you seek enlightenment outside yourself, then your performing even ten thousand practices and ten thousand good deeds will be in vain. It is like the case of a poor man who spends night and day counting his neighbor's wealth but gains not even half a coin. That is why the T'ien-t'ai school's commentary states, "Unless one perceives the nature of one's life, one cannot eradicate one's grave offenses."² This passage implies that, unless one perceives the nature of one's life, one's practice will become an endless, painful austerity.

---> <https://www.nichirenlibrary.org/en/wnd-1/Content/1>

On Attaining Buddhahood in This Lifetime

Outside of one's self also includes working outside of one's own causes, conditions and capacities.

"Shariputra, the buddhas preach the Law in accordance with what is appropriate, but the meaning is difficult to understand.

Expedient Means

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:38 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

If it did why would the buddha seek to make all beings equal if they weren't?

Malcolm wrote:

QQ already addressed your misreading of the LS on this point.

tkp67 said:

Not according to the teachings.

Malcolm wrote:

Yes, according to the teachings.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:16 AM

Title: Re: Dune

Content:

Caoimhghín said:

Snow Crash by Neal Stephenson. It's more cyberpunk than sci-fi, but I quite liked it. It's about Hero Protagonist, a nuclear pizza delivery man in a dystopian future city run by fast food conglomerates. There's a cool bit about Babylonian computers and the human mind being susceptible to computer viruses in it.

Malcolm wrote:

Yes, good, before Stephenson decided he was a real writer and started writing boring doorstops.

Caoimhghín said:

Did you not like the Baroque Cycle?

Malcolm wrote:

I found it really self-indulgent and turgid.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:09 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

If it did why would the buddha seek to make all beings equal if they weren't?

Malcolm wrote:

QQ already addressed your misreading of the LS on this point.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:05 AM

Title: Re: Bitcoin

Content:

jake said:

Did you read or watch the link? Bitcoin is not an asset, it doesn't generate revenue. There are no yearly dividends, no interest payments, no rent collected.

Malcolm wrote:

And no backing by any government...essential for any viable currency.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:03 AM

Title: Re: Bitcoin

Content:

Genjo Conan said:

I think the major difference with gold is that gold has been used as a store of value for millennia--precisely that durability that Krugman talks about. Cryptocurrencies, by contrast, have no such history. I'm not predicting that cryptocurrencies are going to collapse or disappear, but I'm also not convinced that gold's survival necessarily means that cryptocurrencies will also survive.

Malcolm wrote:

The Bitcoin and crypto in general are the Great Tulip Bubble of early 21st century, but at least one can actually grow tulips. Bitcoin specifically is useless waste of valuable resources. The rest? Just a fad.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:52 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Sādhaka said:

Although a footnote in one of Shardza Tashi Gyaltsen Rinpoche's works, quoting, or rather paraphrasing seemingly, Yongdzin Tenzin Namdak Rinpoche, says:

Dzogchen Practice of the Bön Tradition said:

"...in the Western lifestyle we have many free periods in which we can practice, so sometimes it may be even better than being a monk, because a monk has so many different duties and rituals to perform."

Sādhaka said:

Yet there are also more distractions in the western lifestyle; therefore YMMV, as they say.

Malcolm wrote:

It is pretty impossible to be a monastic these days...

Author: Malcolm
Date: Tuesday, May 25th, 2021 at 2:52 AM
Title: Re: Karmapa's Occupation
Content:

Malcolm wrote:

Two different transmissions of bhikṣu ordination to Tibet. the Lower transmission refers to lineage brought to Tibet in the imperial period, which survived in mdo smad, i.e. Northeastern or Lower Do. Stod refers to the transmission that came through Śākyaśrībhadrā during the 13th century.

mabw said:

Thank you. So the lower and upper refer to the differing time periods right? And both were Mulasarvastivada?

Malcolm wrote:

They refer to upper and lower Tibet, and yes, both are Mulasarvastivad

Author: Malcolm
Date: Tuesday, May 25th, 2021 at 2:51 AM
Title: Re: Dune
Content:
dharmafootsteps said:
Thoughts on Asimov?

I was blown away by him when I first read him. I tore through the whole 15 book shebang, and while the literary quality was certainly not always top notch, and it got a bit weird towards the end, I was fascinated by the whole thing. Every work exploring different speculative themes on humanity and civilisation, starting from what is conceivably not so far into the future, to almost 50,000 years from now.

I've always been curious to give it a re-read and see if it holds up to my memories, not sure I'll ever get through all 15 again though.

Malcolm wrote:

Good ideas man, 6th grade level writing.

Author: Malcolm
Date: Tuesday, May 25th, 2021 at 2:49 AM
Title: Re: Dune
Content:
Caoimhghín said:

Snow Crash by Neal Stephenson. It's more cyberpunk than sci-fi, but I quite liked it. It's about Hero Protagonist, a nuclear pizza delivery man in a dystopian future city run by

fast food conglomerates. There's a cool bit about Babylonian computers and the human mind being susceptible to computer viruses in it.

Malcolm wrote:

Yes, good, before Stephenson decided he was a real writer and started writing boring doorstops.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:47 AM

Title: Re: Bitcoin

Content:

jake said:

Also, as refresher, past discussion on NFTs here:

<https://www.dharmawheel.net/viewtopic.php?f=63&t=36024>

Malcolm wrote:

Krugman on Crypto:

<https://www.nytimes.com/2021/05/20/opinion/cryptocurrency-bitcoin.html?searchResultPosition=1>

jake said:

First, crypto boosters are very good at technobabble — using arcane terminology to convince themselves and others that they're offering a revolutionary new technology, even though blockchain is actually pretty elderly by infotech standards and has yet to find any compelling uses.

Second, there's a strong element of libertarian derp — assertions that fiat currencies, government-issued money without any tangible backing, will collapse any day now. True, Britain, whose currency was still standing last time I looked, went off the gold standard 90 years ago. But who's counting?

Given all this, are cryptocurrencies headed for a crash sometime soon? Not necessarily. One fact that gives even crypto skeptics like me pause is the durability of gold as a highly valued asset. Gold, after all, suffers from pretty much the same problems as Bitcoin. People may think of it as money, but it lacks any attributes of a useful currency: You can't actually use it to make transactions — try buying a new car with gold ingots — and its purchasing power has been extremely unstable.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 1:37 AM

Title: Re: Dharma Lite, what it is and isn't

Content:

Sādhaka said:

In fact the texts say that it is better to practice for one's next lifetime; not for worldly reasons, but for a better future lifetime for having more auspicious circumstances for continuing Dharma practice.

Of course we aim to end suffering for ourselves and others in this life too; however that is considered as secondary.

jimmi said:

In fact, this life is already "one's next lifetime". If not auspicious now, when?

Sādhaka said:

I wasn't implying that it can't be auspiciousness now. It certainly can.

What I'm talking about is one's attitude.

Shardza Tashi Gyaltzen Rinpoche said that the one who practices to improve their next life alone, is the one of best capacity.

Most manuals on practicing the Path say this, even if not in the same exact words.

It obviously does not mean for having your next life be comfy, unlike what some 'Hindus'—and even some Buddhists—aim for.

It means that you've renounced samsara.

Malcolm wrote:

Mañjuśrī, "If one has attachment to this life, one is not a Dharma practitioner."

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 1:10 AM

Title: Re: Karmapa's Occupation

Content:

jmlee369 said:

... the Kagyupas hold the lineage of the Upper Vinaya transmission and Gelugpas follow the Lower Vinaya transmission...

mabw said:

Can someone elaborate on the Upper and Lower Vinaya transmission? Have never

heard of it. Thanks.

Malcolm wrote:

Two different transmissions of bhikṣu ordination to Tibet. the Lower transmission refers to lineage brought to Tibet in the imperial period, which survived in mdo smad, i.e. Northeastern or Lower Do. Stod refers to the transmission that came through Śākyaśrībhadrā during the 13th century.

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:47 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Matt J said:

That's certainly how I started: a stressed out, skeptical Western materialist. I'm glad there was a bridge for me.

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma

Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however, traditional Buddhism assumes the existence of beginningless rebirth. “Dharma-Lite” is a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for “The Real Thing” Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

The difference here, is that Dharma-lite is not Baby Dharma. What Berzin Describes is Baby Dharma.

Dharma-lite has great taste and it also has no calories!

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:44 PM

Title: Re: Dune

Content:

Malcolm wrote:

The fact is that a lot of SF does not age well. Most of it is poorly written drivel.

But there are standouts, like Phillip K. Dick, who seems to be the richest single source for SF movies going.

Gibson, in my opinion, is a not a terribly good writer.

Le Guin is good, but uneven. Margret Atwood, of course, is a great writer.

If we actually confined ourselves to SF books of demonstrable literary merit, I think the recommendations would shrink really fast.

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:37 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

No, I didn't think so, but he does articulate quite clearly what he feels the difference is.

Malcolm wrote:

The prevailing sentiment appears to be that Dharma-lite, Buddhism-lite, etc., refers to a denatured presentation of the teachings which abandons karma and rebirth, the central problem all valid forms of Buddhism set out to address.

Tlalok said:

From my reading, Berzin uses "Dharma-lite" specifically to identify an interest only in securing happiness in this life, a sort of "remedial" stage in the Lam-rim teachings before you even really enter it meaningfully. It's a part of explaining Lam-rim to Western Dharma students according to a gradual path.

Malcolm wrote:

Well, Berzin has his ideas, and I have mine. They are different. Dharma-lite is basically for people who bring their Dharma books into the bathroom and then leave them there.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:35 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma
Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however,

traditional Buddhism assumes the existence of beginningless rebirth. “Dharma-Lite” is a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for “The Real Thing” Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

He didn't coin the term at all.

Bristollad said:

No, I didn't think so, but he does articulate quite clearly what he feels the difference is.

Malcolm wrote:

The prevailing sentiment appears to be that Dharma-lite, Buddhism-lite, etc., refers to a denatured presentation of the teachings which abandons karma and rebirth, the central problem all valid forms of Buddhism set out to address.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:29 PM

Title: Re: Debate over 'deathless door'

Content:

Supramundane said:

But isn't dwelling on pure awareness not enough in itself?

Malcolm wrote:

No it is not enough in itself. Lacking insight, it is just *śamatha*, and does not have the power to remove afflictive patterning.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:27 PM

Title: Re: Karmapa's Occupation

Content:

Schrödinger's Yidam said:

It's a little convoluted, but very interesting.

Malcolm wrote:

The long and short of it is that OTD is not a monk.

Schrödinger's Yidam said:

His own status is his business, but as a public figure I appreciate his letting us know.

However what's interesting to me is his assertion that if he (and by extension, if anyone)

wasn't actively willing to take vows, the vows are not valid. That has significance beyond his personal status for us all.

Malcolm wrote:

That is correct. It is not his assertion. At the end of even a refuge ceremony, the person giving the vows asks the recipient "Are you happy?" If the person were to answer "no," or later feel they did not understand what they were participating in, those vows are invalid.

Author: Malcolm

Date: Monday, May 24th, 2021 at 9:16 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

dharmafirststeps said:

This is interesting, usually one hears this justified by it being possible for buddhas/high level bodhisattvas to have "multiple emanations". Is this a misunderstanding?

Malcolm wrote:

It's apologetics.

Author: Malcolm

Date: Monday, May 24th, 2021 at 9:09 PM

Title: Re: Karmapa's Occupation

Content:

Schrödinger's Yidam said:

It's a little convoluted, but very interesting.

Malcolm wrote:

The long and short of it is that OTD is not a monk.

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:35 PM

Title: Re: Karmapa's Occupation

Content:

Tenpel said:

The source says he received bama rabjung and novice vows from the Dalai Lama. So, he is a monk and has the vows of celibacy. He does not say he considers himself an upasaka / lay person after he received the novice vows from the Dalai Lama.

Malcolm wrote:

No, he considers the getsul ordination invalid. Read more closely.

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:32 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma

Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however, traditional Buddhism assumes the existence of beginningless rebirth. "Dharma-Lite" is a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for "The Real Thing" Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

He didn't coin the term at all.

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:30 AM

Title: Re: Dharma Lite, what it is and isn't

Content:

PadmaVonSamba said:

There are lots of examples of the Buddha simply giving people from all walks of life basic instructions for leading a particular way of life, without mentioning rebirth in different realms or becoming free of samsara. Yeah, it all eventually points to that. But if you are going to make a definition of something and give it a name such as 'Dharma lite' then you need to be clear about why that designation matters now, if it didn't seem to

matter 2600 years ago.

Malcolm wrote:
Commezialization.

Author: Malcolm
Date: Monday, May 24th, 2021 at 6:32 AM
Title: Re: Dune
Content:
Norwegian said:
Friend of mine suggests the following for sci-fi/space opera:

- Peter Hamilton's The Night's Dawn trilogy
- Alastair Reynold's Revelation Space series
- Alastair Reynold's House of Suns
- Alastair Reynold's Pushing Ice
- John Scalzi's Old Man's War
- Hannu Rajaniemi's The Quantum Thief trilogy
- Liu Cixin's Remembrance of Earth's Past trilogy
- Peter Watts' Blindsight

Malcolm wrote:
Kim Stanley Robinsons Mars Trilogy.
Walter Mosley

Author: Malcolm
Date: Monday, May 24th, 2021 at 5:13 AM
Title: Re: Hello From An Amateur Madhyamaka Scholar!
Content:
Subcontrary said:
That is encouraging, Malcolm!

I should say more that I am often confounded by the doctrines of Madhyamaka. I'm even now writing a post regarding the Tattvasangraha of Santaraksita which perhaps will demonstrate my confusion!

Malcolm wrote:
Don't start with that book.

Author: Malcolm
Date: Monday, May 24th, 2021 at 5:10 AM
Title: Re: Dharma Lite, what it is and isn't
Content:
Matt J said:

Many traditional or semi-traditional teachers' public teachings in my experience could be called "dharma-lite" but they are often speaking on multiple levels.

KeithA said:

I find the whole “advanced versus lite” thing to be wholly laughable.

Malcolm wrote:

Dharma-lite isn't even Dharma.

Author: Malcolm

Date: Monday, May 24th, 2021 at 2:38 AM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Subcontrary said:

I am very interested in the Madhyamaka school and I am here to seek clarity regarding many of its complicated doctrines!

Malcolm wrote:

Madhyamaka is not complicated. It exists to dismantle the complications of other systems, that's why it seems complex. But it isn't really.

Author: Malcolm

Date: Monday, May 24th, 2021 at 1:49 AM

Title: Re: Karmapa's Occupation

Content:

Matt J said:

What about the robes and shaved head? Fashion choices?

Malcolm wrote:

He attended an ordination, and later complained that he did not consider it valid since he was not asked if he wanted to receive full ordination. He considers himself an upāsaka. This was quite the buzz amongst Tibetans a couple of years ago.
Business suit.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:44 AM

Title: Re: Anam Thubten

Content:

zerwe said:

I want to point out that there is no such thing as "Dharma-Lite."

Malcolm wrote:

Dharma-lite (tm) is definitely a thing. Anything which is focused on this life is Dharma-lite, why? Because it is the use of Buddhist teachings to make samsara more

comfortable.

zerwe said:

Understood. From what I have been taught, anything we do without having the mind of renunciation is not really Dharma at all. Anything directed with this life in mind. However, for those who do not have realization--there is always something that can be done to aid in developing this mind. If somehow someone benefits from a teaching, now matter how it may be perceived, and this eventually leads to developing a mind of renunciation then would we really call it "Dharma-lite?"

Shaun

Malcolm wrote:

This is too broad. For example, someone might read Dune's Zen Sufi aphorisms, and then become interested in Zen, etc. but really, this does not count.

Dharma-lite, Buddhism-lite, is "this life," "be happy," "self-affirmation," dross which we find in Barnes and Nobles, etc.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:40 AM

Title: Re: Karmapa's Occupation

Content:

Chaz said:

Is there something out there that mandates/requires that the Karmapa be monastic? Could the Karmapa "hang up his robes" and become a greeter at Wal-Mart? Own a dairy farm? Get married and have a family? Let his hair and beard grow and live incognito in Luxor?

Would he still be Karmapa?

Malcolm wrote:

Niether of the present Karmapas are monks.

Arnoud said:

Really? I thought OTD definitely ordained some people and received Gelong vows.

Malcolm wrote:

He attended an ordination, and later complained that he did not consider it valid since he was not asked if he wanted to receive full ordination. He considers himself an upāsaka. This was quite the buzz amongst Tibetans a couple of years ago.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:25 AM

Title: Re: Dune

Content:

tkp67 said:

I enjoyed Zelazny almost as much as Heinlein. They are contemporaries in regards to intellect, imagination and dialog.

Malcolm wrote:

I find it interesting that guys like Heinlein and Herbert were hardcore, right-wing republicans, the former tried to get Goldwater elected; the latter, a buddy of Nixon.

Both opposed any kind of social programs.

But then there is the marvelous Scottish science fiction of Ken Mcleod, one has to begin with the Fall Revolution.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:04 AM

Title: Re: Karmapa's Occupation

Content:

Chaz said:

Is there something out there that mandates/requires that the Karmapa be amonastic? Could the Karmapa "hang up his robes" and become a greeter at Wal-Mart? Own a dairy farm? Get married and have a family? Let his hair and beard grow and live incognito in Luxor?

Would he still be Karmapa?

Malcolm wrote:

Niether of the present Karmapas are monks.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:03 AM

Title: Re: Anam Thubten

Content:

zerwe said:

I want to point out that there is no such thing as "Dharma-Lite."

Malcolm wrote:

Dharma-lite (tm) is definitely a thing. Anything which is focused on this life is Dharma-lite, why? Because it is the use of Buddhist teachings to make samsara more comfortable.

Author: Malcolm

Date: Sunday, May 23rd, 2021 at 8:52 PM

Title: Re: Dune

Content:
Queequeg said:
Thanks folks for the suggestions.

Malcolm wrote:
Simon Green's Deathstalker Series is pretty entertaining, low-brow space opera. Highly recommended for its sheer exuberant celebration of the decadent phase of the British empire cast in a science fiction tabloid fantasy.

Author: Malcolm
Date: Saturday, May 22nd, 2021 at 9:21 AM
Title: Re: Why did Nichiren Shonin leave TenDai
Content:

Minobu said:
also do Tendai chant the Amida Butsu thing?

Malcolm wrote:
There is pure land practice in Tendai. Jodo Shu and Jodo Shinshu both come from Tendai.

Minobu said:
Well I guess that's why he dropped that gig.
He knew.

Malcolm wrote:
You have a problem with pur land Buddhism?

Author: Malcolm
Date: Saturday, May 22nd, 2021 at 3:45 AM
Title: Re: Why did Nichiren Shonin leave TenDai
Content:

Minobu said:
also do Tendai chant the Amida Butsu thing?

Malcolm wrote:
There is pure land practice in Tendai. Jodo Shu and Jodo Shinshu both come from Tendai.

Author: Malcolm
Date: Saturday, May 22nd, 2021 at 3:31 AM
Title: Re: Dune
Content:

Matt J said:

I've never understood the whole Dune thing.

Malcolm wrote:

Its all about the Zen Sunni, dude.

<http://www.neelu.net/explore/edge-science-gaia-exclusion-zone/dune-sayings-of-the-zenn-sunni-wanderers/>

Author: Malcolm

Date: Friday, May 21st, 2021 at 11:24 PM

Title: Re: A conversation about Buddhism with a prototype AGI. (Artificial Intelligence)

Content:

Nemo said:

It's just a program made by a person to trick you. Anyone can make one. It has no idea what it's answers mean. It has no intelligence.

FiveSkandhas said:

The advanced AIs I have interacted with seem very gentle.

Nemo said:

Trolls turned Tay, Microsoft's fun millennial AI bot, into a genocidal maniac.

<https://www.washingtonpost.com/news/the-intersect/wp/2016/03/24/the-internet-turned-tay-microsofts-fun-millennial-ai-bot-into-a-genocidal-maniac/>

Johnny Dangerous said:

I was actually just thinking that however this AI was trained in Buddhism, it reflects the idiosyncratic understanding of Buddhism of whatever it's (human) source material was. So for instance if it learns Buddhism from the internet, the longer it studies it via the internet, the more incoherent it would get.

This version clearly got a very "cliff notes" Dharma with a couple nods to Pal sources.

Malcolm wrote:

Imagine how confused it would get by Jaxchen?

Author: Malcolm

Date: Friday, May 21st, 2021 at 9:35 PM

Title: Re: IS enlightenment SUDDEN OR GRADUAL ?

Content:

SilenceMonkey said:

When you receive DI is this entering the path of seeing? It seems like in zen tradition

kensho is something like this.

Malcolm wrote:

Direct introduction, or as it is more accurately translated, “directly encounter one's own state,” is a method where the teacher assists the student in recognizing a moment of unmodified, pellucid, consciousness through explanation, symbols, and resting together in the state the student is to encounter.

Using various methods, the student then engages in various practices to encounter their own state until they have decided upon it, decide one thing, or as CHNN puts, remain without doubt.

Then one continues in that state, or literally, continue in the confidence of liberation, meaning one is now a real dzogchen practitioner.

However, there are no stages in dzogchen.

Author: Malcolm

Date: Friday, May 21st, 2021 at 4:40 AM

Title: Re: Why there is no Mahavairocana Tantra in General Mahayana?

Content:

Queequeg said:

What's interesting to me is that the mandala for this text is different in E. Asian and Tibet:

EDIT: MY MISTAKE... I DON'T KNOW OF ANY TIBETAN VERSION OF THIS MANDALA

Malcolm wrote:

The mandala is the same, the way it is laid out is slightly different.

Author: Malcolm

Date: Friday, May 21st, 2021 at 4:37 AM

Title: Re: Why there is no Mahavairocana Tantra in General Mahayana?

Content:

Malcolm wrote:

The Tibetan Version:

Author: Malcolm

Date: Friday, May 21st, 2021 at 2:12 AM

Title: Re: is buddhist an exclusivist religion?

Content:

SilenceMonkey said:

I'm curious where the reference to mi chos and lha chos are coming from.

Malcolm wrote:

These two terms are quite common in Tibetan literature.

Author: Malcolm

Date: Friday, May 21st, 2021 at 2:11 AM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

But this topic is very difficult, because we can't really verify who is a reincarnation of whom and who is enlightened.

Malcolm wrote:

Correct, this is beyond the ken of ordinary people; and so therefore, one has to examine the qualities of the teacher still, and not rely on names.

Author: Malcolm

Date: Friday, May 21st, 2021 at 1:41 AM

Title: Re: What is enlightenment that we need to obtain?

Content:

LastLegend said:

So we perceive enlightenment to be something to obtain? We are designating it to be something to be obtained? Then who is obtaining it?

Malcolm wrote:

In conventional discourse, there is a person who practices a path and wakes up. In ultimate discourse, there is no person, no path, and no waking up.

These are not in contradiction.

Author: Malcolm

Date: Friday, May 21st, 2021 at 1:06 AM

Title: Re: is buddhist an exclusivist religion?

Content:

PadmaVonSamba said:

There are really two common approaches dharma.

One is simply as a set of guidelines for daily living. These are what you find in the coffee-table books featuring the Dalai Lama, or books on mindfulness by Thich Nhat Hanh. No refuge is required to abstain from the negative behaviors that result in negative life experiences. Anybody who follows any religion can apply these Dharma teachings, just as one can apply the sayings of Confucius, the aphorisms of Ben Franklin, or the teachings on forgiveness by Jesus.

Malcolm wrote:

In the Tibetan tradition this is called "mi chos," which corresponds more or less to our idea of secular ethics.

PadmaVonSamba said:

The other approach to Dharma is really aimed at liberation from samsara, not just making it more manageable. There are specific concepts that must be understood and tested to the point that one can confidently accept them as valid. Here is where conflicts may arise between Buddhist teachings and those of other belief systems.

Malcolm wrote:

In our tradition, this called "lha chos," "highest teachings," which refers to the Dharma proper.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:33 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

tkp67 said:

Some teachings seek to separate the two for the purpose of realization. Some make the story seem less than life itself but it is not truly separable.

Malcolm wrote:

The inseparability of samsara and nirvana is fundamental to all Mahāyāna traditions.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:30 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a

free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 9:11 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

What is the point of meditating, when our attainments disappear after death?

Malcolm wrote:

They don't.

Mirror said:

There are so many tibetan buddhist masters, who have been reincarnated for umpteenth time and although it's said that they have been enlightened in their previous lives, they weren't born enlightened and most of their previous attainments have been lost. Even so they have been learning and practising more swiftly and easily in their present lives, without being reborn in a place where dharma is accessible, their accomplishments are gone or lessened at least.

Malcolm wrote:

Not all tulkus are really reincarnations of awakened people. Most are just recognized for the purposes of maintaining lineages.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 8:56 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Soma999 said:

If you understand Buddha as clarity, Dharma as universal laws, and sangha as universal consciousness, it is inclusive.

Malcolm wrote:

Which was said by the Buddha in no sutra or tantra anywhere, ever.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 8:44 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

Even though it may seem like a long time the fact remains Lord Sakyamuni Buddha revealed His Time when He first attained enlightenment.

Malcolm wrote:

Yes, and the many Buddhas he studied under in the past in many sutras.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:32 AM

Title: Re: Karmapa sued for marital and child support after sexual assault.

Content:

Cinnabar said:

What is most interesting to me is how we (impersonal we) deal with it all.

Malcolm wrote:

Honestly, this issue has no impact on me at all.

Outrage...

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:00 AM

Title: Re: Karmapa sued for marital and child support after sexual assault.

Content:

zerwe said:

Concerning, but take care.

The yahoo news run of this story concludes with "None of the allegations have been proven in court."

<https://ca.news.yahoo.com/b-c-woman-claims-marriage-110000327.html?src=rss>

Shaun

Malcolm wrote:

Yes. So far, apparently, the sole evidence is text messages.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 9:39 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

and there is no text that will confirm this

Malcolm wrote:
Of course there is.

Author: Malcolm
Date: Thursday, May 20th, 2021 at 9:04 AM
Title: Re: Karmapa sued for marital and child support after sexual assault.
Content:
Queequeg said:
Maybe this tulku thing is not such a great idea.

Malcolm wrote:
Been saying that for 20 years+

Author: Malcolm
Date: Thursday, May 20th, 2021 at 3:38 AM
Title: Re: How Nichiren Shonin could be the Eternal Buddha
Content:

Minobu said:
If this state was so perfect then how did we all end up in this nightmare ?

tkp67 said:
I would have to dig up the exact reference but iirc in the Brahma's Net Sutra there is a reference to brahma giving rise to creation in his own mind for companionship.

Malcolm wrote:
Nope, that's not how it is framed by the Buddha:

10. 'There comes a time, Vasettha, when, sooner or later after a long period, this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious — and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, [85] having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious--and they stay like that for a very long time.

11. 'At that period, Vasettha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings. And sooner or later, after a very long period of time, savoury earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey.

12. 'Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. In so doing, it became taken with the flavour, and craving arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And [86] the result of this was that their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

<http://www.columbia.edu/itc/religion/f2001/edit/docs/aggannasutta.pdf>

Author: Malcolm

Date: Thursday, May 20th, 2021 at 1:24 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Sādhaka said:

Then 'new age' types who say things like: "It's all just about your intention man", are on the right path?

(BTW, I'm not meaning to question the Buddha's words there wholesale; I'm just implying that perhaps there is more context to be found there)

Or is it just that those who have taken Bodhisattva vows and so forth, have a more potent positive result of good intentions despite actions, than people who have not taken Bodhisattva vows etc.?

Malcolm wrote:

Generally speaking, the idea is that virtue under Buddhist vow gather more merit and have more serious consequences is one becomes nonvirtuous.

In Mahāyāna, virtue is much more situational, however.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 11:42 PM

Title: Re: How Birth in Pure Land = Nirvāṇa

Content:

Sādhaka said:

There is a author who said that morality springs from spirituality, and not vice-versa.

Malcolm wrote:

Mipham, interestingly, disagrees. He argues that Dharmic virtues arise from mundane

virtues, but this is off-topic here.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 10:19 PM

Title: HH Sakya Trichen White Tara Initiation

Content:

Malcolm wrote:

Starts at 10:30 EDT

<https://fb.watch/5ARFSQdb3P>

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:54 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

what is original enlightenment then?

Malcolm wrote:

The fact that all phenomena have been in a state of nirvana from the very beginning:

“Moreover, Mañjuśrī, bodhisattva mahāsattvas see the emptiness of all phenomena —phenomena as they are, not as they are not —as they truly are, unwavering, unshakeable, immutable, unchanging, always as they truly are, having the nature of space, beyond definition and terminology, unborn, neither existing nor not existing, not composite, not continuous, spoken of through the word nonexistence, in an unimpeded state, and manifested from erroneous conceptualization.

<https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:08 PM

Title: Re: How were texts transmitted orally?

Content:

Hazel said:

Thank you. Is there research into what the actual "teaching" of bhāṇakas was like?

Malcolm wrote:

They just chanted texts. For example, Buddhagosa was reputed to have relied on bhāṇakas in composing his Visuddhimagga. They were walking books.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:06 PM

Title: Re: How Birth in Pure Land = Nirvāṇa

Content:

FiveSkandhas said:

The "engaged" Buddhist can do good things, if his or her actions flow naturally from spiritual attainment.

Malcolm wrote:

Sorry, but, it just flows from the practice of the six perfections, aka engaged bodhicitta.

FiveSkandhas said:

But I can't help but feel the rush to "engaged Buddhism" is a symptom of people who have lost their connection with the Dharma, who no longer believe their practice will really lead to anything meaningful.

Malcolm wrote:

You really think Thich Nhat Hahn, Johanna Macy, Bernie Glassman, Bhikku Bodhi, HH Dalai Lama, Gary Snyder, etc., have lost their connection to Dharma and don't believe their practice leads to anything meaningful?

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 8:38 PM

Title: Re: "...and skillful means are the Ultimate."

Content:

FiveSkandhas said:

The Mahavairocana Sutra famously teaches us:

" Enlightened mind is the cause; great compassion is the foundation, and skillful means are the Ultimate."

This formula has haunted me for years, taking on different colorations in meaning over time. I'd be curious as to how you interpret this. For example, how do you see the roles and nuances of the terms "cause," "foundation" and (most enigmatic of all) "ultimate?" How do enlightened mind and compassion relate as a pair, and where does the majestic "ultimate" of skillful means fit in?

Malcolm wrote:

Buddhaghosa explains that the cause, bodhicitta, has two aspects: the foundation, aspirational bodhicitta, and the culmination, engaged bodhicitta, the method, meaning the perfection of generosity and so forth.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:44 PM

Title: Re: Music time

Content:

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:37 AM

Title: Re: "...and skillful means are the Ultimate."

Content:

FiveSkandhas said:

The Mahavairocana Sutra famously teaches us:

" Enlightened mind is the cause; great compassion is the foundation, and skillful means are the Ultimate."

This formula has haunted me for years, taking on different colorations in meaning over time. I'd be curious as to how you interpret this. For example, how do you see the roles and nuances of the terms "cause," "foundation" and (most enigmatic of all) "ultimate?" How do enlightened mind and compassion relate as a pair, and where does the majestic "ultimate" of skillful means fit in?

Malcolm wrote:

Not sure about that translation.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:36 AM

Title: Re: Erosion in the West

Content:

Manjushri said:

I've been hearing this sort of criticism quite regularly lately, usually by people unacquainted with the tenets and philosophy of buddhism.

I wonder if it's their hubris, prejudice or ignorance that prevents them from realizing that there's a difference between the espousal of sociopolitical views and the nature of the religious affiliation of peoples, which in actuality can be unwittingly contradictory, especially when their classification is merely nominal.

Thus, it would appear that in the minds of such people, the fact that an individual or a group for that matter, could transgress the ethical rules, deceitfully manipulate the doctrine or break the vows pertaining to a religion, is an indication of the character, not of the individuals themselves, but of the religion, for some reason.

That being said, I did not have the time to listen to the interview yet, but I had to vent this little quip concerning Buddhism and the Myanmar situation, that has been in the mouths of so many people lately.

Malcolm wrote:

Militant Buddhists massacring others goes all the way back to Ashoka.

Manjushri said:

Indeed, I am well aware of that. The point that I attempted to address was the fact that criticism of Buddhism...

Malcolm wrote:

Buddhism is one thing, Buddhadharma another. Criticizing the former is not a criticism of the latter.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 5:53 AM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

Geez, why then the whole fuzz about "correctness" of any of those systems - other than "fun play"?

Malcolm wrote:

One studies tenet systems to eliminate concepts, not to become expert in concepts.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 5:50 AM

Title: Re: Erosion in the West

Content:

Crazywisdom said:

In the latter, the professor professes Myanmar is proof Buddhism is just another bloody religion

Manjushri said:

I've been hearing this sort of criticism quite regularly lately, usually by people unacquainted with the tenets and philosophy of buddhism.

I wonder if it's their hubris, prejudice or ignorance that prevents them from realizing that there's a difference between the espousal of sociopolitical views and the nature of the religious affiliation of peoples, which in actuality can be unwittingly contradictory, especially when their classification is merely nominal.

Thus, it would appear that in the minds of such people, the fact that an individual or a group for that matter, could transgress the ethical rules, deceitfully manipulate the doctrine or break the vows pertaining to a religion, is an indication of the character, not of the individuals themselves, but of the religion, for some reason.

That being said, I did not have the time to listen to the interview yet, but I had to vent this

little quip concerning Buddhism and the Myanmar situation, that has been in the mouths of so many people lately.

Malcolm wrote:

Militant Buddhists massacring others goes all the way back to Ashoka.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:43 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Johnny Dangerous said:

Of course, simple direct examination of the sense of self - the self image, and having it dissolve upon examination is such an experience.

Even if someone is brand new to (for example) vipassana meditation, one can experience that what one thought was a sense of self was actually just identification with a transient emotional state.

In a very basic sense this happens outside of Buddhism.

Zenny said:

OK. This is what I was after. Perhaps a little more detail for those who are willing to explain the experience in a bit more detail or when they first experienced it.

Malcolm wrote:

Hankering after other people's experience is just desire for spiritual porn. Get your own damn experience.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:31 AM

Title: Re: Can the mind only hold a single object at a time?

Content:

Malcolm wrote:

It's one of the big jokes about all those systems that they try to impress you with long and highly elaborated philosophical treatises, and when you do some digging you realize that they are all full of logical holes. For example, positing something that cannot by definition be derived logically from anything.

This represents a fault in your understanding, not a fault in Dzogchen teachings.

fckw said:

If after studying it you still believe that Buddhist logic in general and dzogchen logic in

particular is flawless, then you obviously did not understand it.

Malcolm wrote:

Which logic are you referring to? The caturskoti? This is the most misunderstood idea in all of Buddhism.

Taken at face value, it makes no sense in formal logic. Gee, maybe it is not meant to be a logical proposition. Maybe, just maybe, the fourfold negation by Nāgārjuna actually represent positions his contemporaries held.

There are four possible states proposed in Ancient India for any given thing. It exists. It does not exist. It both exists and does not exist. It neither exists nor does not exist. Nāgārjuna, etc., are refuting these four possibilities because they contradict dependent origination.

Likewise, Dzogchen "logic" similarly does not really depart from Nāgārjuna in this case. Dzogchen negates the positions of others without advancing its own position. Dzogchen, like "Prasangika," has no position of its own.

As Rongzom points out, Dzogchen cannot be negated through logic, nor can it be proven through logic.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:23 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Malcolm wrote:

You clearly are trolling, since you already declared that selves were real, and experienced things like pain.

Zenny said:

Nope. I'm asking people who believe in anatta what is their experience of it.

Malcolm wrote:

Yup, you are definitely trolling. FYI, anātma is not a belief. It is something one discovers through analysis.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:07 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Malcolm wrote:

You clearly are trolling, since you already declared that selves were real, and experienced things like pain.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 2:51 AM

Title: Re: Mantras in Tibetan Buddhism

Content:

mabw said:

Greetings,

I am not a Tantrika and I am aware of the issues of secrecy. No problem. Just provide me with info if any to which I am privy.

1) Are mantras revealed in termas? If they are, are these in Tibetan or in Sanskrit? If it is Tibetan, do they conform to the mantras in Indic texts? For example, can they be back translated into Sanskrit?

Malcolm wrote:

Mostly Sanskrit, but some parts might be in Tibetan, usually in the action mantra.

mabw said:

2) I notice high-ranking Lamas have their own mantras. Are these composed by the Lamas themselves?

Malcolm wrote:

Name mantras are formed by a standard procedure, using the Sanskrit equivalent of a lama's name.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 2:07 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Malcolm wrote:

It expands and contracts in massive time cycles that have no beginning—there is no beginning to samsara.

Turtles all the way down...

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 1:31 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

I'm saying that before there was a Buddha who earned the Three Bodies there was only a Dhamrakaya Body, an actual Entity people referred to as the Primordial Buddha.

Malcolm wrote:

There was never a time when there were no buddhas, just as there was never a time when there were no sentient beings.

Minobu said:

You are forgetting we have visited this before. There was a time before the desire realms. It was a time when beings of light fed off light until desire crept in. Thus samsara was born.

Malcolm wrote:

There are also a time before that, and a time before that, and a time before that. There is no beginning to the universe. It expands and contracts in massive time cycles that have no beginning—there is no beginning to samsara.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 1:08 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Malcolm wrote:

As far as Shinto goes, there have been Shinto religious movements which identify themselves as explicitly nonbuddhist, often tied to nativist sentiments.

Queequeg said:

This is quite true. Ise Shrine,

Malcolm wrote:

I've been there. Amazing place.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 12:19 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Kim O'Hara said:

With respect, Malcolm, I think that's a false equivalence.

As far as I know, no-one "takes refuge" in Shinto (or Hindu) deities. They worship them, pray to them, make offerings to them.

Malcolm wrote:

Well, here you are mistaken. There are specific refuge prayers to Hindu deities, recited by Hindus, for example, gaṇeśha sharaṇam, sharaṇam gaṇeśha. Or this:

<https://reveredhinduism.blogspot.com/2016/07/suvarnamala-stuti.html>

As far as Shinto goes, there have been Shinto religious movements which identify themselves as explicitly nonbuddhist, often tied to nativist sentiments.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 12:06 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

All these explanations presume there is no self in the first place.

Malcolm wrote:

No, they don't. They are post-analytical deductions.

Zenny said:

Dialectics doesn't change the fact pain is real and experienced by an individual who is real. Or are humans not real either?

Malcolm wrote:

"Human" is a designation made upon some parts, like "car," "table," etc.

This real individual, where does it exist? In the body? In what part of the body? etc. You have to examine these things yourself. If you do this examination in good faith, you will discover in your personal experience that no self exists which is anything other than a conventional designation. But if you are not willing to do with work...

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 11:56 PM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

There are really only 3 basic positions that I personally know of. What I'm saying is not so much a philosophical description (there might exist many more detailed philosophical descriptions) but rather an empirical, i.e. based on what you actually "perceive" during mind training.

In the Therevada schools mind events arise in succession, i.e. they are discrete and there is no continuity among them. Each mind moment has its own consciousness. The idea of a "stream" is imputed in retrospective, as has been pointed out above.

In certain Hindu schools such as Patanjali Yogasutras mind itself is a continuum only, i.e. one single "amorphous mind mass" continuously transmorphing into just the next form. Here, it cannot be said that the mind holds a single object at a time, because according to this view there really are no distinct mind moments holding objects at all. It's one single, eternal, ever changing mind moment, with one single ever-changing object, so to say. (Needless to say that Buddhist practitioners typically are not familiar with corresponding meditative practices and would reject this view, as it is exclusively "Hindu".)

Malcolm wrote:

Purusha is eternal and static. Prakriti undergoes transformations but not Purusha—it is a passive, eternal witness and when one attains kaivalya one no longer bothers with prakrit's transformations.

fckw said:

What both the Theravada Vipassana and Patanjali Yogasutra system of practice have in common is that neither has practices to reach beyond time and space.

In the dzogchen/mahamudra school the practice goes beyond time (and space), so to say. Therefore, the idea of a succession in the sense of a stream of mind moments or one "mind mass transmorphing continuously" does not apply. Mind moments, as they arise, can by definition not be in succession.

Malcolm wrote:

Also not true. Dzogchen does not negate momentariness, for example in the Self-Arisen Vidyā Tantra:

When there is no movement in the mind,
the essence of a single moment of consciousness
is said to be momentarily without concepts.

Or the commentary on the Tantra Without Syllables:

Since those appearances were recognized as one's own appearances,
(1) there are no stages and paths to traverse, (2) there is no accomplishment through effort, and (3) [those appearances] revert automatically in three moments into the original basis.

Or the commentary on the Blazing Lamp:

...after a person of the highest capacity exhausts the vāyu of the karma of concepts, the first bardo is made a momentary object, and [94b] one attains buddhahood in three moments.

fckw said:

It's one of the big jokes about all those systems that they try to impress you with long and highly elaborated philosophical treatises, and when you do some digging you

realize that they are all full of logical holes. For example, positing something that cannot by definition be derived logically from anything.

Malcolm wrote:

This represents a fault in your understanding, not a fault in Dzogchen teachings.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 11:12 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

I'm saying that before there was a Buddha who earned the Three Bodies there was only a Dhamrakaya Body, an actual Entity people referred to as the Primordial Buddha.

Malcolm wrote:

There was never a time when there were no buddhas, just as there was never a time when there were no sentient beings.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:41 PM

Title: Re: The experience of anatta.

Content:

Zenny said:

Why is the "realisation" always individual?

Malcolm wrote:

Mind streams are distinct and unique, this is axiomatic in Buddhadharma.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:40 PM

Title: Re: The experience of anatta.

Content:

Zenny said:

And why do aggregates always belong to one person at a time?

Malcolm wrote:

They do not belong to a person, also "person" is just a nominal designation applied to the aggregates.

An individual's aggregates are individual because the addictive aggregates (upadana skandhas) are appropriated by an afflicted consciousness under the delusion of a self. When that consciousness is free from delusion of a self, it ceases to appropriate aggregates because they are no longer addictive. For example, when the urge to smoke tobacco ceases, tobacco is no longer addictive.

The purpose of the teaching of the five aggregates is to show that there is no self, since no self can be found in any one of the aggregates, in all of them together, or separate from them.

If you wish to truly understand Buddhadharma, you should begin with Abhidharma, and study it with proper guidance.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 8:39 PM

Title: Re: The experience of anatta.

Content:

tkp67 said:

I think that while self might be really prevalent in some people it can be more subtle in others. Then the cliché of a person being selfless to a fault comes to mind. Can someone lack a "discernible" self by being conditioned to undervalue their own existence for the sake of others?

This would seem to explain why the various traditions have different means for understanding and measuring anatta.

Is there a danger of being overly confident in a stage of anatta where regression is still possible? Can a practitioner become satisfied with the stage of entry and due to this avoid seeking further progression?

Zenny said:

Could you clarify what is meant by being overly confident in a stage of anatta?

Malcolm wrote:

One cannot experience the absence of the something that has never existed. All one can do is recognize that there never has been a self, and understand one's experience of a self is a nominal designation upon the aggregates.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 6:51 PM

Title: Re: is buddhist an exclusivist religion?

Content:

FiveSkandhas said:

About 60 million Japanese people identify as "both Shinto and Buddhist." They have

been doing so in one form or another for almost 1500 years.

It's rather dismissive to say they aren't "real" Buddhists.

Shakyamuni Buddha also states in one of the Ksitigarbha Sutras (and probably elsewhere) that he has appeared as numerous things to reach sentient beings, from "pools of water" to "Gods" and "Brahmins" (I think this last one is included in the list). Perhaps in some cases, phenomena of other religions are upaya of the Buddha...

Malcolm wrote:

The issue is refuge. Do many Japanese people take refuge in Shinto deities like Amaterasu-no-kami? Some do, but they are not Buddhists.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:30 AM

Title: Re: No tathāgatagarbha according this person

Content:

narhwal90 said:

Speaking as a long-time and continuing Nichiren follower, I agree that Dogen is considerably more profound. Despite his frequently oblique and puzzling language, there is a more straightforward and thorough presentation of subtlety. I would say Nichiren is at his best when he is not contorting established doctrine around his own practice. It may be those moments are not profound, but something simpler. But that is my own projection speaking.

Malcolm wrote:

The one passage that endeared me to Honen was his observation that no leaf he could visualize in Sukhavati was more beautiful or perfect than a leaf on a tree of Hieizan.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 8:50 AM

Title: Re: No tathāgatagarbha according this person

Content:

Genjo Conan said:

As a contrast, Eihei Dogen, founder of Japanese Soto Zen, <https://dogeninstitute.wordpress.com/2017/08/27/attain-the-way/> not only the idea that it was useless to practice during Mappo, but the idea of Mappo itself: In Shobogenzo Zuimonki, he acknowledged that many people believed in the age of the Last Dharma, saying, "Many people in the secular world say, 'Although I have aspiration to study the Way, the world is in the age of the Last Dharma. People's quality has been declining and I have only inferior capabilities. I cannot bear to practice being in accordance with the Dharma. I would like to follow an easier way which is suitable to me, to just make a connection [with the Buddha], and expect to attain realization in a future lifetime.'"

And Dogen expressed his counter-argument:

“Now, I say that this saying is totally wrong. In the Buddha Dharma, distinguishing the three periods of time — the age of True Dharma, Semblance Dharma, and Last Dharma — is only a temporary expedient. The genuine teaching of the Way is not like this. When we practice [following the teaching], all of us should be able to attain [the Way]. Monks while [Shakyamuni] was alive were not necessarily superior. There were some monks who had incredibly despicable minds and who were inferior in capacity. The Buddha set forth various kinds of precepts for the sake of bad people and inferior people. Each and every human being has the possibility [to clarify] the Dharma. Do not think that you are not a vessel. When we practice in accordance [with the Dharma], all of us should be able to attain [the Way]. Since we already have a mind, we can distinguish between good and bad. Since we have hands and feet, we don't lack anything for doing gassho and walking. In practicing the Buddha Dharma, we should not be concerned with the quality [of people]. All beings within the human realm are all vessels [of the Buddha Dharma].

Malcolm wrote:

I am on Dogen's side.

Honestly, of what I have read of Dogen, Nichiren, Honen, and Shinran, Dogen is by far the most profound writer, followed by Honen, then Shinran, with Nichiren coming in last.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 7:51 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

As for who was "infected" with Mappo thought, pretty much the entire literate Japanese world, and everyone tuned into the literate people. It was taken pretty seriously by a lot of people throughout the Heian period. The hand wringing was widespread in the Heian period and became the lens through which to view the natural disasters, political strife and Mongol invasions in the centuries that followed, especially the Kamakura period. It was like a pall that hung over Japan for centuries. From the late Heian period, they thought they were coming to the end of the world and the disorder that started in the mid and late Heian periods through the 16th c. - just seemed to confirm this. Its a big part of where this nostalgic romanticism in Japanese culture comes from - cherry blossoms and kinzuki, and wabi sabi, and all that.

Malcolm wrote:

This idea of the age of the five degenerations dominated Tibetan Buddhist thinking in the 13th century, and much before, all the way back to the Yarlung period (625-840), and still does.

jake said:

Thanks both, I've enjoyed the discussion. I've yet to really encounter any writings in

Shingon on Mappo. It would seem to run contrary to one of the key ideas of Kukai, or at least how I understand it, that all of existence is the preaching of the Dharma by Mahavairocana. I don't know how it is considered in Tendai?

Malcolm wrote:

It's quite present in Esoteric Buddhist texts such as the Manjushri mule Kalpa, etc.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:50 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

As for who was "infected" with Mappo thought, pretty much the entire literate Japanese world, and everyone tuned into the literate people. It was taken pretty seriously by a lot of people throughout the Heian period. The hand wringing was widespread in the Heian period and became the lens through which to view the natural disasters, political strife and Mongol invasions in the centuries that followed, especially the Kamakura period. It was like a pall that hung over Japan for centuries. From the late Heian period, they thought they were coming to the end of the world and the disorder that started in the mid and late Heian periods through the 16th c. - just seemed to confirm this. Its a big part of where this nostalgic romanticism in Japanese culture comes from - cherry blossoms and kinzuki, and wabi sabi, and all that.

Malcolm wrote:

This idea of the age of the five degenerations dominated Tibetan Buddhist thinking in the 13th century, and much before, all the way back to the Yarlung period (625-840), and still does.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:38 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

No. It was thought to be the Degenerate Age so it was thought that the people appearing had no connection to Shakyamuni and could not benefit from his teachings.

This is the basis for Nichiren and Japanese Pure Land:

Nichiren - people appearing have no connection to Dharma and so a connection must be planted.

Pure Land - people appearing have no connection to Dharma and so aspiration for birth in Sukhavati through the power of Amida's vow is the easiest (only realistic) path.

Malcolm wrote:

Ok, but this ignores the fact that Rinzai Zen would become the most widespread school in Japan by the 13th century; just as Chan, during the 13th century, was the most widespread school in China. So this pessimism may have infected portions of the Buddhist population, but it by no means was the point of view of everyone.

Queequeg said:

I don't think that Rinzai was ever the most widespread school in Japan. It received patronage from the samurai class and so had lots of nice temples built, but common folk were chanting the nembutsu and aspiring for rebirth in Sukhavati, overwhelmingly.

Malcolm wrote:

Apparently, from my reading, during the Muromachi period, Rinzai was quite dominant. But I am not an expert in Japanese history, not even remotely.

Apart from Nicherenistas, all Mahāyānis aspire for birth in Sukhavati. It's baked in.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:23 AM

Title: Re: No tathāgatagarbha according to this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

Queequeg said:

No. It was thought to be the Degenerate Age so it was thought that the people appearing had no connection to Shakyamuni and could not benefit from his teachings.

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Pure Land - people appearing have no connection to Dharma and so aspiration for birth in Sukhavati through the power of Amida's vow is the easiest (only realistic) path.

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Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:17 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

tkp67 said:

It was obfuscated because they held the teachings in contest. If I understand correctly Nichiren saw this as a sign the dharma was counterfeit in accordance to the LS. This is what motivated his decision to propagate it.

Malcolm wrote:

Sure, but Nichiren's criteria is very narrow because of his intense partisan attitude. People did not take issue with Nichiren just for shits and giggles.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:13 AM

Title: Re: "Realms"

Content:

mansurhirbi87 said:

i'd like to know the origin (where in the sutras or great commentators) of the ten realms and how Tiantai got his conclusions about them.

i made a search and it's curious that something so basic in Nichiren and Tiantai buddhism cannot be traced

jake said:

I thought this was common in all Mahayana traditions, is it only East Asian?

Malcolm wrote:

It is only an East Asian thing.

In Indo-Tibetan Buddhism what is discussed are six realms and three realms. Āryas by definition belong to either the desire realm (human realm) or the form realm (the five pure abodes), there are no āryas in the formless realm.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:06 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:52 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

So at first there was the Dharmakaya from which sentient beings became enlightened to and then attained Buddhahood.

Malcolm wrote:

First there is reality, suchness, dharmatā, śūnyatā, etc. The realization of that reality is called "dharmakāya." When dharmakāya is realized, then the rūpakāyas can manifest. Dharmakāya isn't a thing, it is a realization.

Minobu said:

I'm talking about the Dharmakaya Body that permeates all of Samsara.

Malcolm wrote:

Right, that refers to śūnyatā, emptiness. Since everything is empty, we can say that the reality buddhas realize pervades everything.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:50 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Since the LS and Nichiren are clear on the matter I would assume it is a linguistic misunderstanding.

Malcolm wrote:

Not mine. I read English pretty well.

tkp67 said:

I am going to go on a limb as say innate here doesn't just mean inherent but inherently manifest opposed to inherently latent.

Malcolm wrote:

Leaving aside for the moment the question of what tathāgatagarbha actually refers to, tathāgatagarbha is latent, not manifest, until buddhahood. It is only in buddhahood that tathāgatagarbha is actualized as the dharmakāya of the buddhas.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:47 AM

Title: Re: No tathāgatagarbha according this person

Content:

LastLegend said:

The seed as a cause leading towards seeing nature because we have been veiled for so long. A seed...through different interactions. There is not an only way to spread the seed.

Read a Sutra, a line from Mahaprajnaparamita Sutra, recite a past Buddha's name, see a vow of a particular Buddha, made offerings to Buddhas, etc..those are seeds.

Queequeg said:

This. The person quoted is probably speaking from a Nichiren perspective (didn't read that linked wall of text). Its not denying universal buddhanature, but the necessity of having it pointed out. The idea is that those who appear in the degenerate age have weak or non-existent connection to Dharma. For Nichirenists, its the title of the Lotus Sutra that is the seed and means by which one becomes aware of Buddhanature. are NOT endowed with the innate Buddha nature (tathagatagarbha)

Malcolm wrote:

Seems like a pretty straightforward, and strange, claim to me.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:49 AM

Title: Re: More UFOs

Content:

Shotenzenjin said:

I've read the lotus Sutra. And chant it

Agree regarding evolving species. Shucks I was kinda liking the idea of an alien Buddha...

Malcolm wrote:

"Human" does not necessarily means "looks like homo sapiens." But it is hard for us to

imagine it otherwise. "Human" can also mean 8 foot tall, four-armed, furry, blue beings with wings.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:47 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

So at first there was the Dharmakaya from which sentients became enlightened to and then attained Buddhahood.

Malcolm wrote:

First there is reality, suchness, dharmatā, śūnyatā, etc. The realization of that reality is called "dharmakāya." When dharmakāya is realized, then the rūpakāyas can manifest. Dharmakāya isn't a thing, it is a realization.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:32 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Malcolm wrote:

Those Buddhists who think they should evangelize the Dharma are in error. We promote the Dharma through example, not through conversion and trying to convince people of something.

Queequeg said:

WWBD.

I think the Buddha's conversation with Brahma after his enlightenment guides Buddhists on whether the Dharma should be shared openly or not: the Dharma should be shared openly. I think that is further modified by the account of Anathapindika's death bed conversation with Sariputra where Sariputra taught him the actual teachings for the first time (not just encouragement to cultivate the Brahma Viharas, generosity, etc.), prompting Anathapindika to ask that these teachings not be withheld from lay people.

The question is how far one can go in sharing - only passively? Or can one reach out to another to suggest a better way to live? There are mentions in the sutras of the benefit that accrues to a person who inspires another to go and listen to teachings, "Come, friend, let's go listen to this teacher."

Clearly, trying to get people to take refuge to notch the numbers is stupid and pointless.

Malcolm wrote:

If people are interested, then we share what we know. If they are not interested, than we don't. It is that simple.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:55 PM

Title: No tathāgatarbha according this person

Content:

ronnymarsh said:

As, according to this understanding, we are living in the End of Dharma Era, this means that we, who were born at that time, are NOT earth bodhisattvas, are NOT endowed with the innate Buddha nature (tathagatarbha), and do NOT have relationship with Shakyamuni.

Malcolm wrote:

This is the strangest thing I have ever seen in my entire life.

One, this assertion makes the Buddha a liar. In the Tibetan translation of the Nirvana sūtra translated from Sanskrit, in three separate places the Buddha states:

"Tathāgatarbha exists in all sentient beings."

In the Tibetan translation of the Nirvana sūtra from Chinese, it says 10 times:

"Buddhanature exists in all sentient beings."

There is no statement in any sūtra that claims, "Tathāgatarbha exists in all sentient beings, except for those born after such and such a date."

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:41 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Queequeg said:

Dalai Lama says to people, stick with your grandmother's religion.

Malcolm wrote:

While HHDL discourages "conversion," he also stated that if one really feels connected with Dharma, there is no problem at all in taking refuge, etc., because he recognizes there are many Westerners who have past life connections with the Dharma.

Queequeg said:

Yes. I just saw a talk with Bob Thurman and he commented on that and asking HHDL about his refuge.

I think that advice is in line with the long standing Buddhist sensibility that the sangha should not impose on the community that hosts them. It's a bad look if the sons of householders are actively recruited, etc. The sangha got enough grief for just passively inspiring the sons of householders to abandon home and join the itinerant drop outs.

Malcolm wrote:

Correct. We do not evangelize. Those Buddhists who think they should evangelize the Dharma are in error. We promote the Dharma through example, not through conversion and trying to convince people of something.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:36 PM

Title: Re: Buddhist marriages

Content:

mabw said:

Is anyone aware of the earliest Buddhist marriage recorded?

Malcolm wrote:

This is a modern idea. There are married Buddhists, but there has never been a "Buddhist" wedding ceremony until the last century.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:32 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Queequeg said:

Dalai Lama says to people, stick with your grandmother's religion.

Malcolm wrote:

While HHDL discourages "conversion," he also stated that if one really feels connected with Dharma, there is no problem at all in taking refuge, etc., because he recognizes there are many Westerners who have past life connections with the Dharma.

Author: Malcolm

Date: Monday, May 17th, 2021 at 8:13 PM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

Yes, because that would be the eternalist position all Buddhists throughout the world reject. Unless you talk about "ground" in the context of Mahamudra or Dzogchen, which is not a "thing" in itself.

Malcolm wrote:

The basis is just one's own unfabricated mind. Indeed, it is not a thing in itself, a

substratum, etc. these misconceptions come about from viewing such Buddhist ideas through a Western philosophical lens.

Author: Malcolm

Date: Monday, May 17th, 2021 at 10:26 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

This is exactly what the buddha taught AND expressed in his lifetime.

Women's rights without metta is a bit unreasonably sterile. YMMV.

Malcolm wrote:

What you think the Buddha taught has no bearing on women's reproductive rights.

Your opinions simply don't matter. If you don't want to have an abortion, don't have one the next time you get pregnant. But don't get in the way of other people's choice to end unwanted pregnancies.

Author: Malcolm

Date: Monday, May 17th, 2021 at 9:38 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Yet in the degenerate age these designations don't carry the same benefits in regards to liberation do they?

Malcolm wrote:

I don't understand what you mean.

tkp67 said:

The value of birth family is identical in all ages?

Malcolm wrote:

There are always families of higher and lower social status.

tkp67 said:

The buddhist realms as referenced by your message above.

Malcolm wrote:

I was referring solely to birth as a human being, not a hell being, preta, animal, asura, or deva.

tkp67 said:

Buddhists shouldn't be concerned with prolonging suffering and the consequence of creating negative karma? This is a religious concern only?

Malcolm wrote:

"Karma" is a religious framework. Even the Buddhist definition of suffering is couched in a religious framework that is not obvious to nonBuddhists.

tkp67 said:

If the bodhisattva vow is treated as a play won't the results be nothing short of dramatic?

Malcolm wrote:

This is irrelevant to the question at hand: women's reproductive rights.

My personal feelings about abortion do not affect my commitment to Democracy, secular government, and reproductive rights for women. This is why I reject religious interpretations of abortion as being a valid criteria for discussing this issue. Religion is just a bunch of shit we believe because we choose to.

Author: Malcolm

Date: Monday, May 17th, 2021 at 7:30 AM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

can that baby feel before fully formed, based on the life within the body?

Malcolm wrote:

Nothing, until the 19th week.

Author: Malcolm

Date: Monday, May 17th, 2021 at 4:50 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

There is no such thing as new "life.," again, that is a Christian pro-life talking point.

Könchok Chödrak said:

What about the concept of impermanence and rebirth: born again, and again, and again... can't someone refresh their life in such a way? What is the purpose of rebirth then if it isn't a certain type of "new life"?

Malcolm wrote:

It is not a new life. The reproductive tissues which are implanted on the wall of the womb are not new in any sense. The consciousness that seeks rebirth is not new either. There is no purpose to rebirth. It's a blind process which is suffering from beginning to end.

Author: Malcolm

Date: Monday, May 17th, 2021 at 4:48 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

is the assumption that each opportunity for rebirth and the conditions of those specific existences is identical presumptuous and deterministic? Or is there a teaching that details such things?

Thank you in advance.

Malcolm wrote:

It is not deterministic, but if the being has the karma to be born into a cakravartin family, they will never be born in a family of farmers, and vice versa. This is based on their own actions in past lives.

Further, if a being has the throwing karma to be reborn in the human realm, they will not be reborn elsewhere, even if aborted, because a fetus cannot create new karma which would interfere with a human rebirth, and the throwing karma will still be active.

tkp67 said:

Yet in the degenerate age these designations don't carry the same benefits in regards to liberation do they?

Malcolm wrote:

I don't understand what you mean.

tkp67 said:

And if all these realms...

Malcolm wrote:

What realms?

tkp67 said:

isn't aborting prolonging suffering either way while potentially accumulating negative karma for others?

Malcolm wrote:

That is a religious concern, not a secular concern.

tkp67 said:

For this reason, Buddhists should not get all worked up about abortion the way Christians do, because we accept rebirth and karma, and they do not. They use language like "a new life," "innocence," etc., because they have a one and done view of birth. One is only born once, with a soul given to one by God, and when one dies one ultimately goes either to heaven or hell forever.

This is a straw man argument that draws contrast through belief that isn't represented here.

Malcolm wrote:

Many Buddhists who take a pro-life argument adopt Christian talking points and buy into the narrative proposed by a non-Buddhist religious group. All they can do is point to prohibitions against abortion in the Vinaya.

But all this is irrelevant to the women's reproductive rights issue at hand. The former is a religious issue. The latter is a secular issue. I personally favor keeping religion and the state completely and totally separate. I am completely opposed to legislating any religious view point into law. It annoys me no end that our national motto was changed from "E Pluribus Unum" to "In God We Trust" during the Red Scare of the 1950's.

Author: Malcolm

Date: Monday, May 17th, 2021 at 1:39 AM

Title: Re: The Great Abortion Debate

Content:

reiu said:

[I believe that 1. ability of the fetus to experience physical pain, and/or 2. ability to experience consciousness, are the criteria where a line may be drawn.

Malcolm wrote:

19 weeks then.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:45 PM

Title: Re: Religious/Philosophy Education

Content:

Johnny Dangerous said:

Philosophy (of the non-religious variety) was available a little in high school if you were a dedicated student, took the right literature classes maybe, but certainly not emphasized. I had a few English classes such as Crime and Punishment that were closest thing you would to an ethics class or something at that level of education.

mabw said:

Are students exposed to theories on epistemology, ontology or Greek philosophy at school?

Malcolm wrote:

Only in private schools, for the most part.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:40 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

is the assumption that each opportunity for rebirth and the conditions of those specific existences is identical presumptuous and deterministic? Or is there a teaching that details such things?

Thank you in advance.

Malcolm wrote:

It is not deterministic, but if the being has the karma to be born into a cakravartin family, they will never be born in a family of farmers, and vice versa. This is based on their own actions in past lives.

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For this reason, Buddhists should not get all worked up about abortion the way Christians do, because we accept rebirth and karma, and they do not. They use language like "a new life," "innocence," etc., because they have a one and done view of birth. One is only born once, with a soul given to one by God, and when one dies one ultimately goes either to heaven or hell forever.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:18 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

The fact that someone else chooses to terminate has absolutely nothing to do with you, it is in now way a judgment or comment on you or your parents decisions. It's completely separate and distinct.

Malcolm wrote:

Not only that, if his mother had chose to end the pregnancy, it still would have nothing to do with him, because a) a fetus is not a person and b) if one has the karmic traces to be reborn a human being it's gong to happen anyway.

tkp67 said:

doesn't this imply the perpetuation of suffering through a perpetuation of rebirths due to suffering?

Malcolm wrote:

Yes, suffering is perpetuated through rebirths, the cause of suffering (vipaka) is karma, and the cause of karma is affliction. However, if a sentient being has activated the traces of affliction to be reborn in the human realm, they will be reborn a human being, if they do not, then they cannot ever be born a human being until they activate those traces.

As long as there is birth in the three realms, there is suffering. This is axiomatic in Buddhadharma.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:32 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

If my father had his way, my life would have been aborted. My mother chose to have me, lived as a single mother, raised me into the adult I am now. I have had my share of crappy moments in life - but overall I am happy to be alive. I am happy that I was given the chance to live. My mother is proud of the person I have become.

The fact that someone else chooses to terminate has absolutely nothing to do with you, it is in now way a judgment or comment on you or your parents decisions. It's completely separate and distinct.

Malcolm wrote:

Not only that, if his mother had chose to end the pregnancy, it still would have nothing to do with him, because a) a fetus is not a person and b) if one has the karmic traces to be reborn a human being it's gong to happen anyway.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:26 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

When the man chooses not to masturbate but instead conserves his semen for sex. The cells then have the potential to become life. So by your argument, that potential should be protected

Könchok Chödrak said:

This is actually a fun argument. What about that time you walked by that hot girl and didn't get with her....

Well...

I guess the implication of the sadder and more difficult portion of the argument is whether and when new life has been created towards the womb...

Malcolm wrote:

There is no such thing as new "life.," again, that is a Christian pro-life talking point.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:24 PM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

If it's not about preference, then what is it about?

Malcolm wrote:

It's not about YOU and YOUR preferences.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 9:47 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

This issue just isn't about you or your preferences.

Pondera said:

Under what conditions does sperm reach the uterus when a man masturbates to pornography (or what have you)?

What are the chances that the haploid gametes released during masturbation will reach

an ovum? Keep in mind that haploid gametes are not living.

That being said; I think that masturbation is a poor use of time.

PeterC said:

When the man chooses not to masturbate but instead conserves his semen for sex. The cells then have the potential to become life. So by your argument, that potential should be protected

Pondera said:

Okay. So instead of masturbation you have indicated sexual intercourse.

Without preventative measures, any man and woman engaging in sexual intercourse should not be surprised if the woman becomes pregnant. Nor should it be their choice to abort the fetus because it's an "inconvenience" for them.

If men and women choose to have sexual intercourse with out contraception, they should be prepared for the consequences.

I have nothing against masturbation; just as (in the same way) I have nothing against a woman having a period each month.

I have nothing against contraception. My only suggestion is that if a pregnancy occurs - then one should consider the life form brewing within. And one should consider it's right to live.

I understand that in practice abortions happen for many reasons. Unwanted pregnancies happen all the time. The development of the fetus (or embryo) in some cases is within such a short time frame that the designation of "life" is debatable. So don't straw man me here. I have a very reasonable point of view that only slightly verges on "the right to live". And for that I should be vilified?

So, look. I'm not arguing against your belief that a woman has a right to decide whether she brings an fetus to term or not. That is her right.

I'm saying that, as it was in the case of my own birth, a woman might want to consider that the fetus has a right to life - however inconvenient the circumstances might be.

If my father had his way, my life would have been aborted. My mother chose to have me, lived as a single mother, raised me into the adult I am now. I have had my share of crappy moments in life - but overall I am happy to be alive. I am happy that I was given the chance to live. My mother is proud of the person I have become.

That being said; I think masturbation is a waste of time and resources. It is a habit of the young. It is a habit of this generation who has access to pornography at the touch of a button. Watching pornography increases your testosterone levels by 35%. That elevation in testosterone drives you to find a sexual outlet as fast as you can. And

obviously, we all now how that ends.

Do the sewage system a favour and save your testosterone for a better purpose.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 9:03 AM

Title: Re: The Great Abortion Debate

Content:

muni said:

Well, of course there are others. But I don't believe the feelings of a minority should be used as a cudgel to restrict the reproductive rights of the majority. No one is forcing women to have abortions that that don't want; the question is whether women who do want abortions should be allowed to have them. I believe they should.

I see.

Here men are saying that woman should be allowed to decide. Women are not all having same rights in this world and this is by delusion, by identification by appearances. And so we have less right to speak.

Malcolm wrote:

Correct, and thus why being pro-choice is a bedrock of feminist values.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 2:06 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

So how do you know you are a non returner?

Malcolm wrote:

I am confident of liberation.

Zenny said:

If people are already possessed of buddha nature then why the rebirth?

Malcolm wrote:

What do you imagine buddhanature is?

Zenny said:

Why is your nirvana not permanent?

Malcolm wrote:

I already answered this.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 2:04 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

Is your experience of nirvana permanent?

Malcolm wrote:

Whatever has ceased in my continuum has ceased. Cessations are the absence of causes for further arisings.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:52 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

Nothing to feel? How do you know you experienced it then?

Malcolm wrote:

It is a question of what I don't experience now and did experience once.

Zenny said:

Are you an arhat?

Malcolm wrote:

No, and people who claim they are are deluded.

Zenny said:

What of those traditions that speak of enlightenment being practice, and that buddha nature is innate?

Malcolm wrote:

What about them?

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:46 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

In your own experience can you say happiness is not possible in this life?

Malcolm wrote:

It very much depends on what one means by happiness.

What do you mean by happiness?

Zenny said:

A feeling of joy,satisfaction,shared exuberance,confidence,etc

I'm sure you've experienced those.

Malcolm wrote:

Those feelings things are impermanent, contaminated, so not happiness. Suffering of change.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:45 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

So,you are saying you know you are not going to be reborn in samsara?

Malcolm wrote:

Correct.

Zenny said:

So you are liberated according to your tradition?

Malcolm wrote:

Not yet.

Zenny said:

You have felt nirvana before death?

Malcolm wrote:

Nirvana is just a cessation. There is nothing to feel.

Zenny said:

I don't think other traditional buddhists would agree that is possible.

Malcolm wrote:

Stream entry is based on tasting nirvana.

Zenny said:

Enlightened. A buddha?

Malcolm wrote:
Sometimes.

Author: Malcolm
Date: Sunday, May 16th, 2021 at 1:33 AM
Title: Re: How has Practice benefited you?
Content:
Zenny said:

In your own experience can you say happiness is not possible in this life?

Malcolm wrote:
It very much depends on what one means by happiness.

What do you mean by happiness?

Author: Malcolm
Date: Sunday, May 16th, 2021 at 1:22 AM
Title: Re: How has Practice benefited you?
Content:
Zenny said:

No happiness in life is just escapist.

Malcolm wrote:
No, it is just a fact.

Zenny said:
A belief inspired by fear.

Malcolm wrote:
It is not a belief. It is a direct perception. "Happiness" is just the suffering of change.

Zenny said:
Ergo, you want to be happy but you need the promise of a nirvanic state to feel safe. Fear of death simply. Fear of an unknown.

Malcolm wrote:
You sure spend a lot of time indulging in projections about people you don't know.

Zenny said:
Many feel happiness now, that disproves your theory.

Malcolm wrote:
The "happiness" that foolish common people think they experience does not disprove the Buddha's observation that there is no happiness in samsara:

"All contaminated phenomena are suffering."

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:12 AM

Title: Re: How has Practice benefited you?

Content:

mabw said:

Can you elaborate on this? This is the goal of Buddhist practice, so if you have come to this certainty, I am interested to know what you mean. This is a sincere request, not a sarcastic remark

Malcolm wrote:

It is the outcome of studying and practicing Dzogchen.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:11 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

No happiness in life is just escapist.

Malcolm wrote:

No, it is just a fact.

Zenny said:

A belief inspired by fear.

Malcolm wrote:

It is not a belief. It is a direct perception. "Happiness" is just the suffering of change.

Zenny said:

Ergo, you want to be happy but you need the promise of a nirvanic state to feel safe. Fear of death simply. Fear of an unknown.

Malcolm wrote:

You sure spend a lot of time indulging in projections about people you don't know.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 12:49 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

OK. So these cessations,were they accompanied with happiness,satisfaction,etc?

Malcolm wrote:

Happiness and satisfaction have negative definitions. I am not ill, so I am well. I am not unhappy, so I am happy. I am not dissatisfied, so I am satisfied.

Zenny said:

Your response is very much couched in conceptual jargon. The concepts are vague. Why does less afflicted not mean happiness?

Malcolm wrote:

All words are concepts. If you understand the words, then you understand the concepts. I am happy and satisfied that I am not going to continue taking rebirth in samsara, that is the result of having reduced afflictions. But I am not sure that is the kind of happiness and satisfaction you are seeking.

Zenny said:

Sure,you said no happiness in samsara,but this implies some kind of robotic state. Surely practitioners should be happy,even joyful!?

Malcolm wrote:

No, it just means there is no happiness in samsara. Frankly, I don't think about happiness very much.

Zenny said:

Compassion, your meaning is somewhat vague as well.

Malcolm wrote:

Compassion is just the wish for others to be free of suffering and the causes of suffering. That's it.

Zenny said:

I don't doubt your practice has helped in some regards,but it's pretty conceptual from your online mannerisms.

Malcolm wrote:

This is an internet forum. All we have here are concepts and words.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 12:08 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

You have experienced nirvana? And how has practice helped your relations to others.

Malcolm wrote:

It led me to cut through hope and fear such as the hope for nirvana, fear of samsara; hope for acceptance, fear of rejection; and so on.

Zenny said:

OK. So you haven't experienced nirvana.

We're you born buddhist, as I'm trying to see how it improved your life from before and after, not just intellectually understanding buddhist concepts. Eg, are you happier, more peaceful, more sociable, more confident, etc.

Malcolm wrote:

Nirvana is cessation. I have experienced many cessations since rediscovering the Buddhist path in this life. Nirvana is not an all or nothing discovery.

All of the outcomes you list are mundane. There is no happiness in samsara.

The only outcome that matters personally is whether or not one has less afflictions. The only outcome that matters with regard to others is whether or not one is more compassionate. I would say that as a result of having met Buddhadharma for forty-four years ago, and having spend the past thirty years spending most of my time practicing and studying Buddhadharma, I am less afflicted, more compassionate, and have very little to worry about.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 11:16 PM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

What are the tangible benefits you have experienced from your practice, and how has it helped you in your life and interactions with others?

Malcolm wrote:

Not really sure we are on the same page as to what "practice" is but, here it goes:

It has helped me understand that all compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena lack identity; nirvana is peaceful.

Zenny said:

You have experienced nirvana? And how has practice helped your relations to others.

Malcolm wrote:

It led me to cut through hope and fear such as the hope for nirvana, fear of samsara; hope for acceptance, fear of rejection; and so on.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 10:44 PM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

What are the tangible benefits you have experienced from your practice, and how has it helped you in your life and interactions with others?

Malcolm wrote:

Not really sure we are on the same page as to what "practice" is but, here it goes:

It has helped me understand that all compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena lack identity; nirvana is peaceful.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 7:38 PM

Title: Re: What is the proof for anatman in tantra

Content:

Artziebetter1 said:

I have heard that the tantras promote anatman and momentariness thereof and that dolpopa misquoted the tantras to promote a self view. what is the biggest proof for anatman in the tantras and momentariness of the alaya therein? I don't want this to be a debate about whether prasangika is correct or shentong is correct I just want to know if there are any tantras that support the so called anatman/momentariness view and go against the permanent self view.

Malcolm wrote:

All of them.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 7:12 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Zenny said:

So no books in India before Siddhartha? No Vedas?

Malcolm wrote:

The Vedas are oral texts.

Zenny said:

So your suggesting that the vedas didn't exist as books before Siddartha?

Bottom line, did Siddartha know what writing or books were? And if he did, why no books from him, or suggestions for a written record from his fellows?

Malcolm wrote:

There is no evidence of writing in India prior to the mid-third century BCE. The Buddha's parinirvana was around 407 BCE.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 6:55 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Zenny said:

Any ideas on why Siddartha Guatama never wrote or left a book, nor his fellows?

Malcolm wrote:

Indians had not yet adopted writing.

Zenny said:

So no books in India before Siddartha? No Vedas?

Malcolm wrote:

The Vedas are oral texts.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 6:21 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Zenny said:

Any ideas on why Siddartha Guatama never wrote or left a book, nor his fellows?

Malcolm wrote:

Indians had not yet adopted writing.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 5:42 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

Since many sutras are written as chronicles of actual events yet contain phrases to the effect of:

“Whoever repeats even a few lines of this sutra will benefit”

...I mean, that right there is an impossibility.

You can't have, “this is a story about someone and in that story he mentions referring to this story”.

Malcolm wrote:

Why not? Narratives are just narratives. They can have many layers.

PadmaVonSamba said:

Because you'd be referring to a story about the present but that story, itself, wouldn't exist until the future.

It would be like me saying “and then I replied to Malcom's comment and then he responded to it” while actually referring to the words I am typing now, before you even read them (much less reply)

Malcolm wrote:

Well, no it's more like saying, if you tell people about this medicine, they will benefit.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 5:22 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

Since many sutras are written as chronicles of actual events yet contain phrases to the effect of:

“Whoever repeats even a few lines of this sutra will benefit”

...I mean, that right there is an impossibility.

You can't have, “this is a story about someone and in that story he mentions referring to this story”.

Malcolm wrote:

Why not? Narratives are just narratives. They can have many layers.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 4:31 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Sādhaka said:

“However, if you have visited the site in present-day Rajgir, it is obvious that it is impossible for more than a few people to fit onto the summit. So, we have to understand the truth of these accounts at a different level, a level beyond the ordinary one confined by conventional notions of space and time.” — The Essence of the Heart

Sutra

Malcolm wrote:

Correct, which means we not speaking about history, which is all about conventional notions of space and time. And this is precisely why claiming this or that Buddhist narrative is truly true, more true than someone else's narrative is complete bollocks.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 4:15 AM

Title: Re: Self and Other?

Content:

Tirisilex said:

What did the Buddha say on the relationship of self and other? I Googled It and all I get is Self and no self.

Malcolm wrote:

In what context?

Author: Malcolm

Date: Saturday, May 15th, 2021 at 2:02 AM

Title: Re: The Great Abortion Debate

Content:

Genjo Conan said:

As Malcolm wrote, that's a non sequitur, but go for it, I suppose.

Malcolm wrote:

The fact is that very few people in this conversation have really given any serious thought to the ethical issues at hand. They are mostly just spewing knee-jerk religious dogmas, borrowing rhetoric from pro-life Christians, who have a one-lifetime view.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 1:58 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

SonamTashi said:

I think the idea that the sutras are either directly from the historical Buddha or are fiction is a false dichotomy.

Malcolm wrote:

Yes, agreed. But they are still stories. We were not there. To claim we know for a fact that the what is reported in Mahāyāna Sūtras, or for that matter, even the Agamas, represent

actual historical events is basically fanaticism, fundamentalism of the worst kind.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 1:53 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Crazywisdom said:

We are meant to take them at face value that they were heard and said in the places they say and to whom.

Malcolm wrote:

Ok, you can take everything at face value if you like. That is your prerogative.

But do you really think thousands of monks can fit here?

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:57 PM

Title: Re: The Great Abortion Debate

Content:

muni said:

The Great Castration Debate.

Malcolm wrote:

That would only be apropos if this thread were entitled "The Great Clitorectomy Debate, but an abortion is neither a castration nor a clitorectomy.

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:55 PM

Title: Re: Why is offering meritorious?

Content:

Hazel said:

Why does making offerings to the Buddha/gurus/etc. generate merit?

Malcolm wrote:

Because the object is superior. In other words, offerings to untainted objects produces more merit than offerings to tainted objects.

Hazel said:

But why is the offering meritorious in the first place? Independent of tainted/untainted.

Malcolm wrote:

Because an offering is motivated by a positive mind. "Offerings" which lack such

motivation are actually demeritorious.

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:27 PM

Title: Re: Why is offering meritorious?

Content:

Hazel said:

Why does making offerings to the Buddha/gurus/etc. generate merit?

Malcolm wrote:

Because the object is superior. In other words, offerings to untainted objects produces more merit than offerings to tainted objects.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:54 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Crazywisdom said:

Termas happen. That's a fact.

Malcolm wrote:

Sure, termas are revealed. That's what all Mahāyāna sūtras and tantras are, treasure revelations.

Crazywisdom said:

Right, so the revealings are not just stories and concepts

Malcolm wrote:

They are revelations that contain stories and concepts. And, with Mahāyāna sūtra and tantras, we do not actually know who revealed them. They are anonymous compositions.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:17 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

I never said he was dependent. I said he did not exist independently.

Malcolm wrote:

An entity that does not exist independently is dependent. So you just contradicted yourself. Bravo.

tkp67 said:

I hope this helps.

Malcolm wrote:

Stop being disingenuous and just admit you contradicted yourself. Any other answer is just the same kind of dissembling you engaged in here.

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:57 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

The most important thing is to have Compassion for others in all of these situations. What is a Buddhist without Compassion? If we continue on in such a manner where we always care for individuals who are on either side of this issue, as well as those struggling in hospitals and places where these procedures are done, they will feel Loved. And if they feel Loved, they will likely choose a path that is most suitable for them in the situation as opposed to acting out of fear, coercion, or pressure. If they themselves receive enough Compassion from someone else, they will make Compassionate choices, and what Buddhist would argue against a truly Compassionate choice, if it is truly that?

Malcolm wrote:

Compassion can be tricky.

Suppose there is a runaway train. You are standing at a switch on a railroad track, and on one branch there was a work party and the other just one person. If you don't throw the switch, everyone in the work party dies. If you do throw the switch, one person dies.

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

If you knew your pregnancy was going to result in Hitler, would you abort?

Further, all the pro-lifers here are arguing from the perspective that a zygote/fetus is a person. But this is really not clear at all. The generally accepted biological definition of "personhood" is viability, that is, abortion should be prohibited (other than in special cases) after a fetus reaches viability:

"Until the fetus is viable, any rights granted to it may come at the expense of the pregnant woman, simply because the fetus cannot survive except within the woman's body.

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

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:51 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

I never said he was dependent. I said he did not exist independently.

Malcolm wrote:

An entity that does not exist independently is dependent. So you just contradicted yourself. Bravo.

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:48 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation? Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Crazywisdom said:

Termas happen. That's a fact.

Malcolm wrote:

Sure, termas are revealed. That's what all Mahāyāna sūtras and tantras are, treasure revelations.

Author: Malcolm

Date: Friday, May 14th, 2021 at 8:00 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Was he reading at the time, did he remember a time in his past life when he was reading or writing texts, Malcom no disrespect to you but i think your backing yourself into a corner here. Im not denying or have denied that shatras play an role in the dharma traditions, but bodhi is not preceded by texts or even dependant on it, that would be insight and insight is not intellectual or textual understanding, that is not samma dhitti. I thought this was obvious. Texts play a role in preservation or lineages and memory and what is more important than texts is oral or shabda pramanas, and those pramanas should lead to the mind being silent and empty of all views.

Malcolm wrote:

I gather you are not familiar with concept of oral texts. It's obvious that sutras and tantras are recorded buddhavaana.

microbodhi said:

Oral transmissions is not the same as the texts or reading from texts as its done by most people, oral traditions is a living tradition , all shabda (sound) pramanas are from akash, kash means visible a is means without, akash is source of sound vak, they are invisible and is invisible to ordinary perception's...

Malcolm wrote:

Now you just making shit up.

Author: Malcolm

Date: Friday, May 14th, 2021 at 7:54 PM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

All lives should be given a chance.

Malcolm wrote:

You can certainly feel that, but you have no arguments at all to bring against a women's choice to end an unwanted pregnancy that are not fundamentally religious. Religion Has no role in democratic governance in a secular society. In most modern nations, A women in these countries can choose to end a pregnancy or not, it's up to her.

Dharma and governance are different. The Buddha understood this, and in matters of law deferred to the state.

Pondera said:

Certainly. She can do that. But there are other options. One could put the baby up for adoption.

I'm of the mind that this being growing inside of her is "meant to be" - and despite all the hardships it may endure - it deserves a right to live.

It is better to endure one's karma in a crappy life than to be eliminated before one is even born.

Malcolm wrote:

Good thing you are not in charge of women's bodies.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:29 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Johnny Dangerous said:

Reading and contemplating texts is a conceptual activity. Putting into practice what is in them, and eventually experiencing realization is not. Believing that the texts themselves stop at the limits of intellectual knowledge is a strange position to take. All of Buddhism is in the beginning a conceptual activity, because we are samsaric beings living in concepts, time and space.

Malcolm wrote:

Yes, the old MMK "without relying on the conventional..." etc.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:25 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Anyone who has done a simple vipassana retreat will know directly that just observing the nature of mind is enough for insight and it is insight that leads to bodhi...

Malcolm wrote:

Even the historical Buddha first remembered the dharma he had heard in past lives, and then applied that insight in one session. So as I said, text always precedes realization and in this case there is no fault of infinite regression.

microbodhi said:

Was he reading at the time, did he remember a time in his past life when he was reading or writing texts, Malcolm no disrespect to you but I think your backing yourself into a

corner here. Im not denying or have denied that shatras play an role in the dharma traditions, but bodhi is not preceded by texts or even dependant on it, that would be insight and insight is not intellectual or textual understanding, that is not samma dhitti. I thought this was obvious. Texts play a role in preservation or lineages and memory and what is more important than texts is oral or shabda pramanas, and those pramanas should lead to the mind being silent and empty of all views.

Malcolm wrote:

I gather you are not familiar with concept of oral texts. It's obvious that sutras and tantras are recorded buddhavaacana.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:06 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Anyone who has done a simple vipassana retreat will know directly that just observing the nature of mind is enough for insight and it is insight that leads to bodhi...

Malcolm wrote:

Even the historical Buddha first remembered the dharma he had heard in past lives, and then applied that insight in one session. So as I said, text always precedes realization and in this case there is no fault of infinite regression.

Author: Malcolm

Date: Friday, May 14th, 2021 at 8:32 AM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

All lives should be given a chance.

Malcolm wrote:

You can certainly feel that, but you have no arguments at all to bring against a women's choice to end an unwanted pregnancy that are not fundamentally religious. Religion Has no role in democratic governance in a secular society. In most modern nations, A women in these countries can choose to end a pregnancy or not, it's up to her.

Dharma and governance are different. The Buddha understood this, and in matters of law deferred to the state.

Author: Malcolm

Date: Friday, May 14th, 2021 at 12:42 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

One could question how much thought plays a role in buddha dharma, people debate over translations, in ones true nature whatever that is there is no debate, i guess it passes times to translate things and some are necessary but that is more about traditions going from one culture to another. In India for example language, dress and culture changes every 15-20km yet reality is one and undivided and is only known through living traditions and absorbing it via experience this is true bhavana, it cant be translated, its to vast, reality is to vast to be explained and is only known through silence and shunya.

Samma Dhitti Samadrishti is not about translations, intellectual sectarian or religious view is not drishti, drishti is far more insightful and organic to our true nature. Insight is enough, if one has insight into reality without modification of views and conditions then its enough even if one calls themselves a buddhist or not, its more simple and profound than people want to give credit or perhaps insecurity or domination wants to make it to be more than what it is. One moment of insight is worth more than a dictionary of translated texts which sometimes gives a brief stimulation to the intellect and not a profound change in ones being.

Malcolm wrote:

There are two kinds of Dharma: text and realization. The former are necessary for the latter.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 10:03 PM

Title: Re: The Great Abortion Debate

Content:

Aemilius said:

is said in the sutras that a Buddha cannot appear in a world if the society is corrupt, if wrong views are the norm, (i.e. that there is no karma, no result of karma, no higher and lower planes of existence, no spiritual path, and no result of the path, i.e. no arhats)

Malcolm wrote:

This is a shravakayana perspective, and really applies only to supreme nirmanakayas.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 8:07 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In every case you describe, it's up to the women to decide whether to end a pregnancy

or not. Our approval or disapproval is irrelevant, the happiness of the husband is irrelevant, the right of an adult women over her own body is the only important issue her. No one but she should have any say in the matter.

muni said:

And in order for that to occur, women must have the absolute right to choose for themselves whether it is appropriate to end an unwanted pregnancy.

I appreciate your care, Malcolm. And I agree in the many cases the woman becomes unwanted pregnant.

However there are different circumstances.

I have known a friend who liked so much charming men. She could not get enough of them. 5 times this resulted in pregnancy, 5 times an abortion. She spoke about like she was proud to can solve her problems.

A fellow was making a beautiful bed for his coming child, since his wife was pregnant. He was so happy to become father. But behind his back, his wife asked for an abortion.

There was a women desperate, she wanted to take care of the child in her womb but she could even not take care of herself. There was nobody to help her. Easy to give her the rights to decide for herself.

Therefore no general law or opinion can be the one for all, but depending on the circumstances avoiding as much as possible harm.

And if men can help, they should but at least not harm. Same for women. Respecting all, our nature has no gender.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 9:11 AM

Title: Re: Israel/Gaza situation escalating

Content:

明安 Myoan said:

May they all be born in Amida Buddha's Pure Land.

Malcolm wrote:

Unlikely.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 9:06 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Malcolm wrote:

Your comment about translation is not well thought out.

microbodhi said:

Buddha is not a person, in fact there is no easy way to translate what buddha is, also what sutras are is more or less beyond any English translation and definitions

Malcolm wrote:

Silly.

microbodhi said:

How so

The intellectual ego function, ie i know everything i can explain everything within the mind thinks it has the capacity to explain and know the totality of everything, the mind has many short comings and is a poor instrument to explain and understand everything.

How long have the scholars and intellectuals been trying to explain what is the dharma and the meaning of the sutras, yet there is little evidence of their bodhi and experience, where they can only quote others experience or speak concepts, how many more posts does one need on a forum to keep going round and round in circles circulating the same old worn out opinions and speculation only obscuring the real essence

Buddha cannot be put into concepts, its beyond words, words limit what awakened being/consciousness is, the translations are a mess, one just has to choose which one they think is right or makes the most sense

Like Nemo says science now accepts that they only know 5% within that 5% is a human who thinks his mind has the capacity to understand the whole, this is a fundamental error and should be quite obvious.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 1:10 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Nicholas2727 said:

I remember when I was reading Treasures of the Sakya Lineage there was a section that discussed disagreement on this point. If I remember correctly the book said that the Sakya school says Buddha's do not see suffering, although the Gelug's say Buddha's do see suffering. Not sure how other schools stand on the disagreement, but just thought I would include this.

Malcolm wrote:

Glad someone is reading the book Lama Migmar and I collaborated upon.

Yes, according to the Gelukpas, Buddhas have concepts and perceptions. But this is very disputed point, and in general all the other schools disagree.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 1:01 AM

Title: Re: The Great Abortion Debate

Content:

muni said:

"The Dalai Lama has said that abortion is "negative," but there are exceptions. He said, "I think abortion should be approved or disapproved according to each circumstance."

Malcolm wrote:

And in order for that to occur, women must have the absolute right to choose for themselves whether it is appropriate to end an unwanted pregnancy.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 12:12 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

By this logic suffering doesn't matter because buddhas no longer experience it once liberated.

Malcolm wrote:

Buddhas do not even perceive suffering, since they have no impure perceptions. To a buddha, all is buddhahood.

tkp67 said:

Yet Shakyamuni perceived the sufferings of people well enough to teach them according to cause, capacity and conditions. His existence was not independent of ours.

Malcolm wrote:

That's the story you like. This is the one I prefer, Maitreya states in chapter 4 of the Mahāyānottaratantra:

Likewise, without leaving the dharmakāya,
the Muni effortlessly displays emanations
to all fortunate ones
in all the worlds.

Just as Brahma enters the desire realm without leaving his celestial mansion,
and is seen by the devas, and upon his sight, they abandon delight in objects,
the fortunate in all worlds see the tathāgata, who does not move from the dharmakāya,
upon whose sight their taints are permanently removed.

Brahma effortlessly appears [to the devas],
through the power of his past aspirations
and the virtue of the devas,
the self-originated nirmaṇakāya is just the same.

So, you see, the Buddha does not need to perceive the suffering of sentient beings,
because he appears to them based on the cause, his past aspirations, and the
condition, their virtue.

Having transmigrated, been conceived, born, arrived at his father's palace,
enjoyed amusements, [remained in] isolation, [engaged in ascetic] practice, conquered
māra,
attained great awakening, demonstrated the path to the city of peace,
and having shown that, the Muni [now] cannot be seen by the unfortunate.

These deeds arise from the Buddha's past aspirations, but without merit, one cannot
see him, or even hear his name.

The text continues:

Just as the heat of the rays of the sun simultaneously
cause lotuses to bloom and jasmine to close,
but the sun gives no thought to the faults and qualities
of the opening and closing of the lotus, the sun of the ārya is the same.

Just as the sun, without thought,
shines its light all at once
and causes the petals of the lotus to blossom
and ripens everything else,
in the same way, without thought,
the sublime dharma light rays of
of the tathāgata sun
enter the disciple lotuses.

So here we see the Buddha has no need to perceive or think about the happiness and
suffering of sentient beings, just as the sun pays no regard to the opening and closing of
the lotus and jasmine flower. The Buddha Sun shines his light upon all.

tkp67 said:

If you say it was all a show and his life a mirage you destroy the teaching that
buddhahood in human form is attainable.

Malcolm wrote:

Again, the above text states in chapter 2:

Because (1) the unimaginable is inexpressible;

because (2) the inexpressible is ultimate;
because (3) the ultimate cannot be analyzed;
because (4) that which cannot be analyzed cannot be inferred;
because (5) that which cannot be inferred is unsurpassable;
because (6) the unsurpassable cannot be categorized [in either samsara or nirvana];
because that which cannot be categorized does not abide [in either samsara or nirvana];
because there is no thought of qualities [of nirvana] or faults [of samsara];
the dharmakāya is inconceivable
because of being subtle through [the first] five reasons;
and the rūpakāya is inconceivable
as it is not an entity because of the sixth.

And in chapter 4:

Showing an appearance like the king of the gods in a jewel;
well-formed like the drum of the gods;
like cloud banks, his pervasive love and wisdom
spreads to the peak of existence of limitless migrating beings;
like Brahma, demonstrating myriad emanations
while never leaving his stainless abode;
like the sun, the light of gnosis always shines;
their minds are like the pure wishfulfilling gem,
the speech of the victors is like an echo, without syllables,
like space, their kāyas are pervasive, immaterial, and permanent;
and like the ground, the stage of buddhahood is the ground
of developing all the medicinal, positive qualities of migrating beings.

tkp67 said:

It also denies his declaration and desire to make himself equal with all sentient beings
by proxy.

Malcolm wrote:

There is no such declaration by the Buddha or nor desire in the Buddha.

tkp67 said:

The lotus was taught as a proof.

Malcolm wrote:

You can always prove any story you like.

tkp67 said:

If it does not hold up to the light of the lotus sutra it is not congruent with his
enlightenment.

Malcolm wrote:

This is just another story you are telling yourself.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:05 PM

Title: Re: The Great Abortion Debate

Content:

muni said:

Since it is been said more women should talk here..

The long term of the quality of life needs attention. Many opinions and laws have already caused enough suffering.

What law thinks on the suffering of an unwanted child, not getting any compassion, no any love and so difficult to know to give it then as well? Or a mom alone, even not able to feed herself, or a mom with a sever mental problem, or a genetic disease causing lots of suffering and some other cases. Instead of listening to laws, the welfare of the eventually child is important.

Therefore I find a general law is not okay, because each case is different.

In some cases giving the little for adoption would be an option.

Life is precious, give it value, able to practise, give it the necessary care, the needful affection.

"Love and compassion are necessities, not luxuries. Without them humanity cannot survive."

Malcolm wrote:

In a secular society, which we live in, we should not be enforcing what are essentially religious views. If you are against abortion, then don't have one. But please do not advocate that other women who have unwanted pregnancies should be forced to bring them to term against their will. That's also suffering.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:21 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

So, you probably won't find, specifically, sutras that say whether a buddha has beliefs or not, because it doesn't matter in that regard. Just as a Buddha is not moved depending on whether the sky is clear or cloudy, likewise, the question of 'believing' is Irrelevant.

tkp67 said:

By this logic suffering doesn't matter because buddhas no longer experience it once

liberated.

Malcolm wrote:

Buddhas do not even perceive suffering, since they have no impure perceptions. To a buddha, all is buddhahood.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:19 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Okay, on a side note then, can you direct me to a Sutric reference which talks of beliefs not being a part of the Buddha-mind?

Malcolm wrote:

Buddhas are omniscient, they have no need of beliefs.

tkp67 said:

They don't need dharma or liberation either so doesn't that make the answer completely irreverent?

Malcolm wrote:

Ummm, no. It's a clear answer to the question posed. And yes, buddhas don't need liberation, and when they teach dharma, it's for mutual enjoyment (sambhoga).

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:17 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Buddha is not a person, in fact there is no easy way to translate what buddha is, also what sutras are is more or less beyond any English translation and definitions

Malcolm wrote:

Silly.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:39 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation? Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Könchok Chödrak said:

Okay, on a side note then, can you direct me to a Sutric reference which talks of beliefs not being a part of the Buddha-mind?

Malcolm wrote:

Buddhas are omniscient, they have no need of beliefs.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:32 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

Belief and acceptance are two different things. Somethings are conducive to liberation, some are not. But that varies quite a bit from one person to another.

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation? Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:01 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

Belief and acceptance are two different things. Somethings are conducive to liberation, some are not. But that varies quite a bit from one person to another.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:01 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

To whom is this question directed?

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 6:34 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

Now I have had some extraordinary things happen with Buddha Goddess Tara

Malcolm wrote:

I recommend Tara practice regularly. I also practice Tara from time to time.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 3:27 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

so the below only counts as long as it's non tibetan ? Or as long as it comes from a Dzogchen guy

Malcolm wrote:

That Dzogchen guy happens to be my guru. But still, it is just a story.

Minobu said:

i did not mean for it to sound disrespectful.
sorry if i offended you.

Malcolm wrote:

No, you did not offend me at all. What I am saying is that we cannot verify anything. We either accept this or that claim or not. No one can prove anything.

For example, before his post was deleted in this thread, Illaraza made the absurd and indefensible claim that Nichiren's Buddhism was the only valid path. This is just a story of which he has convinced himself. Based on what? Based on a story he believes for which he has no proof.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 1:13 AM

Title: Re: The Great Abortion Debate

Content:

Sādhaka said:

It is just that a lot of it resonates with me, especially in today's ever-increasingly-authoritarian world.

Malcolm wrote:

There is nothing more authoritarian than the state determining for women what they can and cannot do with their bodies.

Generally speaking, people who oppose so-called "political correctness" are generally the ones who elevate authoritarians into power. So you might want to re-evaluate your admiration for monarchist lamas.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:41 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

so the below only counts as long as it's non tibetan ? Or as long as it comes from a Dzogchen guy

Malcolm wrote:

That Dzogchen guy happens to be my guru. But still, it is just a story.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:07 AM

Title: Re: Zen beliefs.

Content:

narhwal90 said:

If your concern about zen is its beliefs, perhaps share some of yours?

Zenny said:

With regard to Zen as a method/practice my main belief is that Meditation/dhayana works.

Malcolm wrote:

What does "works" mean?

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:02 AM

Title: Re: The Great Abortion Debate

Content:

SilenceMonkey said:

I was just reading in "Perfect Conduct" about the root downfall of killing. Dudjom Rinpoche says killing involves killing a human being, which includes an unborn fetus.

I was a bit surprised when I read this, having come from a modern education. I understand the in depth arguments made earlier in this thread, but I thought it was interesting that such a being as Dudjom Rinpoche said this.

Sādhaka said:

It's not surprising that most Lama's don't see things in a way that aligns with contemporary western politically correct sensibilities.

Malcolm wrote:

Most Lamas don't have to worry about abortions, unless they impregnate a women by

accident and want to cover it up (and this happens...I know of several instances). So as usual, religious leaders tell their flock one thing, and do the opposite when it poses inconveniences for themselves.

And this, more than anything else, is why a woman's choice is more important than the opinions of men. As a libertarian, you should be down with that, not complaining about "political correctness."

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:57 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Dorje Sempa Namkha Che, Chögyal Namkhai Norbu's Introduction to his Oral

Commentary said:

<https://Melong.com>

"When we follow a buddhist teaching it is important to know that Buddha's teaching is not only the oral teaching he gave in India. Buddha is omniscient, a totally enlightened being having many possibilities to communicate; so the Buddhist teaching has many aspects, not only what was taught in India. In Tibet we have the collection of all the teachings of Buddha called Kangyur. Ka means word of Buddha, gyur means translated in ancient times from Sanskrit to Tibetan. The Kangyur comprises 108 volumes. It does not mean that all these were taught in India at Bodhgaya or somewhere else as oral teachings. In sacred places of India, like Rajghir at Vulture Peak, Buddha taught Mahayana, but most Mahayana teachings are not oral teachings developed in India...

Malcolm wrote:

Word.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:05 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

the question is

Did Buddha give us the Sutras or are they just man made stories by common mortals.

Malcolm wrote:

You will never find a satisfactory answer to that question. All you will find are different stories competing for your attention.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:23 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

Minobu said:

So this whole because of the Buddha's Dharmakaya body we get all this Mahayana sutras is just myth .And actually it's just guys putting stuff together like star trek and the Lotus sutra should both be together in the same category in the library, under science fiction.

Malcolm wrote:

So, whose version of the Dharma is more correct? Which version is more true? And who is the authority upon whom we can rely to ascertain this fact? You? Me? Some book/s written down by people whose names we will never know? Some medieval scholar? There are a lot of religious fanatics out there. There are also a lot of Buddhist religious fanatics. Fanaticism is toxic.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 10:36 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

tkp67 said:

Even if they are just stories the benefit of function is still understood through cause and effect.

The manifestation of the realms is real enough to require emancipation or it perpetuates

great suffering.

The Buddha understood all stories, why they were told and how to lead each one to liberation.

Malcolm wrote:

Stories are compelling. That's why people keep telling them.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 9:58 AM

Title: Re: Know what this is?

Content:

cky said:

I wouldn't throw it in the trash, however. The mantra is sacred even though...

Schrödinger's Yidam said:

How best then to dispose of prayer flags printed on plastic? You can't burn them.

Malcolm wrote:

The best way to dispose of them is to refrain from purchasing them in the first place.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 9:38 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 5:16 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

So it's like She was not really born from The tear, but because of the tear ,came to help out Buddha Avalokiteshvara and so appeared this way ?

Volan said:

Here is the story according to His Eminence Kenting Tai Situpa
A teaching given in New Delhi 18.1.2004

For so many eons Bodhisattva Avalokiteshvara with that aspiration was liberating sentient beings, and then after many eons through his wisdom and realisation he made an observation, these days we would call it something like a survey. He found that countless sentient beings were suffering. Before also countless sentient beings were suffering and now also. Countless sentient beings are countless, and they will always be countless. Countless cannot become countable sentient beings. Countless by definition is countless always, limitless by definition is limitless; you cannot limit the limitless.

When he saw that, he was so disturbed and upset that he almost broke his vow of saying that I will not reach Buddhahood until the last sentient being attains the Buddhahood. Originally, when he took that vow he said: "If I break my vow may I break into pieces and perish." Because of his original vow he broke into thousands of pieces. At that time he realised that the Buddha is limitless and sentient beings are limitless and sentient beings' essence is also Buddha. That happened because all the Buddhas of the ten directions blessed him and he realised that. Therefore his thousands of pieces transformed into thousand arms and thousand eyes. Normally good things become bad and bad things become worse, but here bad things became good and superb. So the thousand pieces became thousand arms and thousand eyes, and the thousand eyes represent the Buddhas and the thousand arms represent the thousand Universal Monarchs who will be the vehicle of Buddhas' activity. That way Avalokiteshvara developed this quality.

His activity is continuously benefiting sentient beings. Once upon a time he again made an observation. He still saw countless sentient beings suffering. This time it did not make him disappointed and break his vow. Instead he was filled with compassion and out of that compassion two drops of tears dropped from his two main eyes and from those tears one transformed into White Tara and another one transformed into Green Tara. They took a vow from Avalokiteshvara, saying that until your original vow is fulfilled, may we be the mother to all sentient beings suffering in Samsara and liberate them to the Buddhahood. White Tara's manifestation represents helping sentient beings to have longevity, prosperity and all that aspect, and Green Tara represents providing protection for all sentient beings from all fears. White and Green Tara manifest this way.

Malcolm wrote:

Yup, another story. But I still think Tārānātha's account is more comprehensive and interesting.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:58 AM

Title: Re: The Great Abortion Debate

Content:

SilenceMonkey said:

Maybe it's not relevant what happens after seven years. If the egg dies before the baby is born, I would assume the consciousness would be propelled to a new body by the force of its karma.

Malcolm wrote:

Being aborted is also a result of karma.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:57 AM

Title: Re: The Great Abortion Debate

Content:

Giovanni said:

Perhaps semantics, but nothing "enters" anything. Consciousness arises. It is a function not a "thing". And it arises to the degree that conditions exist. In the absence of a CNS then consciousness, sparsa, etc can only arise to the degree that conditions for its arising exist. Consciousness is not an atta entering a body. It has causes and conditions. Largely these are karma driven.

SilenceMonkey said:

Maybe you should read the Buddha's teachings on this.

The consciousness we're talking about is what reincarnates.

Malcolm wrote:

Giovanni is correct that consciousness is not an atman entering a body. He is also correct that consciousness also depends on causes and conditions. There certainly is language the Buddha used which says, "When consciousness descends into the womb..." etc.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:38 AM

Title: Re: Buddhist Death Metal Group

Content:

Nirveda said:

I just found this and I'm a little...stunned.

<https://www.flipsyde.live/buddhist-death-metal-band-growls-sutras-and-mantras-in-sanskrit?fbclid=IwAR2iZ-JZ0KE75J4wANNDy3ojKQt2ka0DXY4n3eGF3DHzg0tGfPL4fD77ocs>

Malcolm wrote:

This music is horrible.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:32 AM

Title: Re: Consciousness is not momentary

Content:

Caoimhghín said:

There are many ways to be "anti-momentaryism," and just because you disagree with Ābhidharmika momentaryisms of various Śrāvaka sects, that does not equate to "There are no moments." As mentioned before by another user, Śrāvaka momentary doctrine is a form of "atomism for time" and is critiqued in largely the same way that atoms are critiqued by Yogācārins and Madhyamakas alike. Just because there are no ultimate atoms of ultimate form, it does not follow that there are not bits of rūpa that sentient beings interact with. Just because the moments are deconstructed, it doesn't mean that there is no such thing as a particular moment of time for a particular locus of experience.

Malcolm wrote:

Also, the Buddha was quite clear that phenomena, including minds, were momentary. The Buddha may not have elaborated in detail upon what a "moment" was, but in the end, the basic unit of time in Buddhism is number of moments it takes to form a thought. In reality, moments are partless. Partless moments that perish as soon as they arise have no observable duration and are immune from Madhyamaka critique.

The notion that the mind is permanent (i.e. not momentary) is just a Hindu idea, Vedantic.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:08 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

So it's like She was not really born from The tear, but because of the tear ,came to help out Buddha Avalokiteshvara and so appeared this way ?

Malcolm wrote:

It's a poetic image. Not be to taken literally. Tārā is also the mother of all the buddhas, including Śākyamuni, because she is the embodiment of Prajñāpāramitā, so again, poetic, not literal.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:45 AM

Title: Re: A question about Buddha Goddess Tara

Content:

tkp67 said:

The function Tara provides is manifested through this bodhisattva.

Malcolm wrote:

No, that is really not how it is.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:34 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Hazel said:

I guess it's "how could she come from a tear if she had her own continuous mind stream?"

Malcolm wrote:

Poetic license. If you read her biography (mentioned above), you will see she received her name and made her aspiration to never take male form eons ago, you will see her association with Tathāgatas Amoghasiddhi and Akṣobhya, her identification with Prajñāpāramita, her relationship with Avalokiteśvara, and her role in Śakyamuni Buddha's awakening, and so on.

Tāra is a complex figure, and cannot be reduced to an accouterment of a male bodhisattva's compassion.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:33 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

Also I only really feel comfortable referring to Her as Buddha Goddess Tara.

also when did this concept of Her Being Born of a Tear first appear?

Malcolm wrote:

"Devi" does not necessarily imply she is a goddess of the desire or form realm. Tārā was a princess, and the term devi is also used for princesses, just as the term devaputra is used for princes.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:29 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tibetans elaborate that story - she was born from the tears of Avalokiteshvara.

Malcolm wrote:

This is from the praise to 21 Tārās, so not a Tibetan elaboration at all.

As for her biography, for example, Tārānātha's famous Golden Rosary (See, Wilson, In Praise of Tārā, 1996), there is no contradiction between the Princess Candrajñānā having first wakened her bodhicitta under the Tathāgata Dundubhisvara, receiving the name Tārādevī, and vowing to attain buddhahood in female form and her later association with Avalokiteśvara.

Author: Malcolm

Date: Monday, May 10th, 2021 at 11:19 PM

Title: Re: Question: The eternal śrāmaṇera see if it?

Content:

FiveSkandhas said:

Thanks for the answers all.

I'm sort of fascinated by the "rank" of śrāmaṇera because it's clearly not lay but I'm not sure it can be called truly "clerical" either.

Malcolm wrote:

Śrāmaṇeras are definitely part of the "ordained" Sangha. They have gone forth (pravrajita) into the homeless life.

FiveSkandhas said:

It seems to be positioned higher than an Upasaka. But since it seems to be a transitory stage on the way to Bikkhu for most -- and also associated with extreme youth -- it's hard for me to get a sense of what a long-term śrāmaṇera would actually do. Do they assist in temple ritual in some way? Can they preach or teach?

Malcolm wrote:

They follow the vows and conduct of a śrāmaṇera, and yes they can teach, etc. The difference between "the laity" (not really an appropriate term for upāsakas) and śrāmaṇeras is the difference of vows. The Buddha's original monastic sangha had no rules. Then eventually, there were 200+, and a common joke in Tibetan circles is that if the Buddha had lived to 100 there would have been more than 500, because most of the rules were implemented because lay people complained about the behavior of this or

that monk, etc.

Author: Malcolm

Date: Monday, May 10th, 2021 at 9:44 PM

Title: Re: Know what this is?

Content:

Malcolm wrote:

Tourist art. It has no use.

Author: Malcolm

Date: Monday, May 10th, 2021 at 8:36 PM

Title: Re: Question: The eternal śrāmaṇera?

Content:

FiveSkandhas said:

What are some of the Tibetan rationales and reasons for remaining śrāmaṇera?

Malcolm wrote:

Some people are content with just being a dge tshul (śrāmaṇera). I have met many such people. Full ordination is a big step, and being a dge slong (bhikṣu) not a decision entered lightly.

Author: Malcolm

Date: Monday, May 10th, 2021 at 1:10 PM

Title: Re: Question: The eternal śrāmaṇera?

Content:

FiveSkandhas said:

My question to anyone in the know is a bit odd: are there any cases of people who remain eternal śrāmaṇera? Who receive the Tokudo and vows of this category yet never go on to become actual monks?

Just curious.

Malcolm wrote:

This is quite common in Tibet.

Author: Malcolm

Date: Monday, May 10th, 2021 at 7:06 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Malcolm wrote:

Tara vowed to achieve buddhahood in a female form, and never take male rebirth.

cyril said:

Wouldn't that amount to shooting herself in the leg a little bit? How does she emanate in the hell realms where there is neither male nor female?

Malcolm wrote:

Emanations are not births.

Author: Malcolm

Date: Monday, May 10th, 2021 at 6:38 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tara is the same entity as Avalokiteśvara manifesting itself in form of the goddess-devi.

Malcolm wrote:

No, Tara has her own rnam thar, and her own pure land, etc.

Volan said:

Potala pure land - Avalokiteshvara at the top of the mountain and Tara in the forest at the foot. And there are even forms with the combined mantras.

Malcolm wrote:

Hayagriva, Garuda, Vajrapani also have combined mantras, this does not make them the same, it in fact points to their difference. Tara vowed to achieve buddhahood in a female form, and never take male rebirth.

Author: Malcolm

Date: Monday, May 10th, 2021 at 6:16 AM

Title: Re: Origin of the Four Seals?

Content:

Malcolm wrote:

This term, chos/bka' rtags kyi phyag rgya bzhi, the seal of the four characteristics of the Dharma

Sorry, the four seals of the...

Author: Malcolm

Date: Monday, May 10th, 2021 at 5:54 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tara is the same entity as Avalokiteśvara manifesting itself in form of the goddess-devi.

Malcolm wrote:

No, Tara has her own rnam thar, and her own pure land, etc.

Author: Malcolm

Date: Monday, May 10th, 2021 at 5:30 AM

Title: Re: Consciousness is not momentary

Content:

Malcolm wrote:

Life, personhood, pleasure and pain

— This is all that's bound together

In a single mental event

— A moment that quickly takes place.

Even the spirits who endure

For eighty-four thousand aeons

— Even these do not live the same

For any two moments of mind.

What ceases for one who is dead,

Or for one who's still standing here,

Are all just the same aggregates

— Gone, never to connect again.

The states which are vanishing now,

And those which will vanish some day,

Have characteristics no different

Than those which have vanished before.

With no production there's no birth;

With becoming present, one lives.

When grasped with the highest meaning,

The world is dead when the mind stops.

There's no hoarding what has vanished,

No piling up for the future;

Those who have been born are standing

Like a seed upon a needle.

The vanishing of all these states

That have become is not welcome,

Though dissolving phenomena stand

Uncombined from primordial time.

From the unseen, [states] come and go,

Glimpsed only as they're passing by;

Like lightning flashing in the sky
— They arise and then pass away.

<https://www.accesstoinight.org/tipitaka/kn/nm/nm.2.04.olen.html>

Author: Malcolm

Date: Monday, May 10th, 2021 at 2:43 AM

Title: Re: Ksitigarbha & "the most lenient" cultivation

Content:

FiveSkandhas said:

150px-Jizo_(Ksitigarbha)_(Nara_National_Museum).jpg

I found the perspective of a certain essay ("Study Guide to the Sutra of Ksitigarbha's Fundamental Vows") quite interesting.

Malcolm wrote:

Most likely a Chinese or a Khotanese text.

Author: Malcolm

Date: Monday, May 10th, 2021 at 12:38 AM

Title: Re: Consciousness is not momentary

Content:

Aemilius said:

If it were momentary...

Malcolm wrote:

Take it up with the Buddha.

Author: Malcolm

Date: Monday, May 10th, 2021 at 12:32 AM

Title: Re: Origin of the Four Seals?

Content:

Malcolm wrote:

This term, chos/bka' rtags kyi phyag rgya bzhi, the seal of the four characteristics of the Dharma appears to have entered Tibet in the 11th century. It is a late Mahāyāna term for what constitutes the śrāvakayāna basic criteria for authenticating the Buddhist teachings. They are explained as seals because these four features are held to be like the seal or decree which a minister uses to invoke the authority of the king. This term is found in native Tibetan texts as early as the 12th century, and probably earlier.

The formula, "all compounded phenomena...nirvana is peace" is found in Sthiramati's commentary on the Mahāyānasūtralaṃkāra, which was translated in either the 11th century by an obscure translator named Che Tashi (Lce bkra shi) with an Indian.

Author: Malcolm

Date: Sunday, May 9th, 2021 at 4:05 AM

Title: Re: Signs of future rebirth

Content:

Malcolm wrote:

And we didn't even manage rebirth in a natural nirmanakāya buddhafiield, sheesh!

mechashivaz said:

I've heard it takes much longer to attain liberation in a pure land, so wouldn't it be better to take rebirth in a realm like our current one?

heart said:

been there, done that.

/magnus

Malcolm wrote:

But did you get the t-shirt?

Author: Malcolm

Date: Sunday, May 9th, 2021 at 1:59 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

Why do we refer to Her as a Goddess and not just a Buddha ?

Malcolm wrote:

We don't refer to her as a goddess in Buddhism. Hindu's do, however.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 10:56 PM

Title: Re: Signs of future rebirth

Content:

PeterC said:

because we didn't achieve liberation in that lifetime or in the bardo afterwards.)

Malcolm wrote:

And we didn't even manage rebirth in a natural nirmanakāya buddhafiield, sheesh!

Author: Malcolm

Date: Saturday, May 8th, 2021 at 9:47 PM

Title: Re: Definition of music

Content:

Malcolm wrote:

The offering of the faithful,
the livelihood of the poor,
and the stirring of the emotions of the passionate,
all come from knowledge of music.

-- Sa skya Paṇḍita, Treatise On Music.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 9:22 AM

Title: Re: Origin of the Four Seals?

Content:

manjusri said:

Does anyone know when these were first formulated and by whom? I am also curious if they can be found in the Theravada? I believe I was introduced to them through a teaching given by HHDL. Thanks, everybody.

Malcolm wrote:

They are found in several sutras. I once ran a search on them in Tibetan canon to see where they could be found. I don't remember the ore use sutras, but they are found in whole and in parts in several sutras.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 3:20 AM

Title: Re: Tibetan Medical pulse testing/self pulse testing

Content:

Johnny Dangerous said:

Anyone have resources on this?

Malcolm wrote:

It has to be learned in person.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 2:11 AM

Title: Re: Signs of future rebirth

Content:

PadmaVonSamba said:

When one takes rebirth, it is actually the various qualities which are reborn again. It's

like carrying dozen eggs home from the grocery store.

Malcolm wrote:

If you consider afflicted aggregates qualities...

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:25 AM

Title: Re: Running over an animal

Content:

DharmaJunior said:

Imagine that all the turtles you have helped want you to be stronger, including the one that expired. Be the best possible version of yourself that you can be. So now continue with the good work.

Ardha said:

That would be a comfort. But even now I can't be sure whether I wanted to run it over thinking it was something else. I looked up from my phone and hit it and saw it flying in the rear view. I'm still haunted by the image of it flying in the air and seeing it writhing on the ground with a deep gash when I went back to check on it. I can't believe it still.....

Malcolm wrote:

Sarva dukkhaṃ, suffering is everywhere.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:24 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:22 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:20 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:18 AM

Title: Re: Lord Manjushri Mantra

Content:

Minobu said:

in Tibetan it goes

Om A Ra Pa Tsa Na Dhih

in Sanskrit

Om A Ra Pa Ca Na Dhih

would Ca sound like ca in calling ?

Malcolm wrote:

Cha as is "cha cha cha."

Author: Malcolm

Date: Friday, May 7th, 2021 at 11:58 PM

Title: Re: Mudita

Content:

mabw said:

Greetings,

What has, in your experience, been most effective in cultivating sympathetic joy and reducing jealousy?

Malcolm wrote:

Equanimity, upekṣa. Though it is normally listed last, according to Kamalashila, it should be cultivated first in order that one does not mistake attachment for love, compassion, and sympathetic joy.

Author: Malcolm

Date: Friday, May 7th, 2021 at 11:56 PM

Title: Re: Running over an animal

Content:

Ardha said:

I killed a turtle on the road today due to my negligence and I feel awful about all of it. I

went back to check on the turtle and I

What can I do? How do I proceed?

Malcolm wrote:

Sarva dukkhaṃ, suffering is everywhere.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:23 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

And this decision is purely deciding with certainty on the knowledge of the actual nature of things yes? Is this literally just as simple as having experiential knowledge of trekcho via a direct introduction/semzin/ guru yoga?

Malcolm wrote:

Yes, and maintaining that.

Passing By said:

But in that case, what does the commonly encountered phrase "stability in trekchod" mean? Knowledge is an either you know or you don't thing so what stability is there to maintain?

Malcolm wrote:

Not being distracted from that knowledge.

Passing By said:

And when the knowledge becomes obscured, it's actually not that difficult to apply the pointing out instructions to reinforce it again....so, just like that, without relatively much effort, is sufficient for what is generally held to be the highest form of trikaya phowa short of full out rainbow body?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:02 PM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

I have to say that Shantideva is not exclusively a Sutrayana teacher - he is definitely a Vajrayana practitioner.

Malcolm wrote:

Maybe, maybe not. But everything in the Compendium of Training is kriya tantra.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:01 PM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

This statement is somewhat revolutionary to the Tibetan Buddhism - traditionally one is supposed to receive oral transmissions and commentaries.

Malcolm wrote:

Not really. Vajrayāna topics yes, sūtrayāna, not so much.

Volan said:

Three types of Prajna: wisdom acquired through listening (study, teaching) (srutamayiprajna), wisdom acquired through reflection (cintamayiprajna) and wisdom acquired through [mental] cultivation (bhavanamayiprajna).

You can see that it is listening, not reading and shruta is common with shrotra, which is the ear organ. Shravaka - listener.

Even for the Sutrayana teachings there are lists of lineage gurus, i have seen such list for a Gelugpa`s Abhisamayalamkara lineage.

Malcolm wrote:

I am in agreement with you that in general dharma is an aural tradition. However, this does not mean that one is required to have received a lung for such texts the MMK, Abhidharmakośa, etc. When lungs for these things are given it is more a formality.

Volan said:

How sad that it is just some antique thing in the canon - no study, no tradition.

Malcolm wrote:

People study it.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:55 PM

Title: Re: Anti-racism as new, intolerant religion

Content:

PadmaVonSamba said:

‘Racism’ is a loaded term. People interpret it in many different ways, and it appears in many different forms. That doesn’t mean there’s no such thing as racism, or that it doesn’t exist, or isn’t a fact of American history. But it’s an abstract concept.

Malcolm wrote:

All concepts are abstractions. But racism is not a concept for someone is being killed by the police or lunched by a mob.

PadmaVonSamba said:

When people deny that there is racism, that's a problem. At the same time, the concept of "systematic racism" is vague.

Malcolm wrote:

No, it is very precise. It refers to a system of justice where white people are given preferential treatment under the law. It goes all the way back to the slave codes of Virginia, and the three-fifths compromise in the original Constitution.

PadmaVonSamba said:

Are we talking about the legal system, the economic system, the social system the political system?

Malcolm wrote:

We are referring to all four, actually. Systematic racism is systematic because has been embedded. It is embedded in the fact that Native Americans, for example, were not even permitted to vote in US elections until 1924, but even then it was left to the states to grant Native American suffrage, until the Voting Rights act of 1965.

Your post sounds like it was written by a white guy.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:45 PM

Title: Re: How many Vajrasattva 100-Syllable mantra is required for Ngondro?

Content:

Volan said:

Not a ngondro, Siksa-samuccaya of Shantideva, which is the classical Indian treatise.

In the "purification" 8th chapter there is an advice on 100 syllable mantra of Vajrasattva - 8000 to purify a fault. And there are some additional instructions - not only a Vajrasattva, a pack of methods according to Sutrayana and Vajrayana, signs of accomplishment...

Malcolm wrote:

No, what is discussed in the Compendium of Training in the 100 syllable mantras of the tathāgatas, which also exists as an extract, de bzhin gshegs pa'i snying po yi ge brgya pa'i bsrung ba dang sdig pa bshags pa'i cho ga, Toh. 3941.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:33 PM

Title: Re: Anti-racism as new, intolerant religion

Content:

Johnny Dangerous said:

"America is not racist, nothing to see here"

Just kidding, here you go:

What the OP quoted, not a real argument or statement on anything, just a self-satisfied sound bite, basically.

Malcolm wrote:

As well as another racist white guy making a racist argument that there is no racism.

Johnny Dangerous said:

Well McWhorter is black, the OP idk about.

Anyway, I feel like "racism doesn't exist" type arguments are so silly they aren't really even worth refuting. Ironically, they are usually based on a "religious" adherence to an idea of American that doesn't exist now, and never has.

Malcolm wrote:

Gillespie...

The OP made the claim a few days ago that anti-racism was racist. He still has not demonstrated his religious claim.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:31 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Queequeg said:

For some reason the tweet is blocked for me. Could someone post the text?

Johnny Dangerous said:

"America is not racist, nothing to see here"

Just kidding, here you go:

John McWhorter said:

"'White privilege' is original sin...The idea that 'we're waiting for America to come to terms with racism' doesn't mean anything...It's The Rapture, that business of End of Days, Judgement Day." @JohnHMcWhorter

on anti-racism as new, intolerant religion.

Johnny Dangerous said:

What the OP quoted, not a real argument or statement on anything, just a self-satisfied sound bite, basically.

Malcolm wrote:

As well as another racist white guy making a racist argument that there is no racism.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:39 AM

Title: Re: Love has Won

Content:

Könchok Chödrak said:

Sorry if it upset you, Malcolm.

Malcolm wrote:

Didn't upset me at all. I liked the touch with the christmas lights, that was very novel. The gouged-out eyes thing, though, that is pretty creepy.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:38 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Johnny Dangerous said:

It never ceases to amaze me the lengths that some people will go to to pretend that America isn't not a racist country, when I would say that it is equally "religious"...

Malcolm wrote:

Especially since racism and slavery in America have been justified principally on the basis of religion since...well...1492 and 1617.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:37 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

tkp67 said:

The propaganda comes in when a white man cherry picks a black specialist in language instead of a black expert in social/psychological effects of racism on minorities in America.

Malcolm wrote:

You're batting a 1000 so far.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:35 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Archie2009 said:

McWhorter does all the talking. Nice try.

Malcolm wrote:

Yes I understand, but libertarianism is a morally bankrupt doctrine no matter whose mouth it comes out of.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:32 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

tkp67 said:

Seems like white privilege propaganda

Malcolm wrote:

Gillespie is a typical libertarian bullshit artist. Of course, modern libertarianism has its roots in the defense of slavery, particularly in the writings of John C. Calhoun.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:22 AM

Title: Love has Won

Content:

Malcolm wrote:

https://www.nytimes.com/2021/05/05/us/colorado-amy-carlson-love-has-won.html?action=click&algo=bandit-all-surfaces-uh-nclicks-alpha-03&block=more_in_recirc&fallback=false&imp_id=828422766&impression_id=fea7e6c0-aea7-11eb-a26a-9f6ab2b9b865&index=0&pgtype=Article&pool=pool%2F6f6007c7-e76e-4ea2-b6a9-8e533e17975a®ion=footer&req_id=9914260&surface=more-in-us-news&variant=2_bandit-all-surfaces-uh-nclicks-alpha-03:
7 Arrested After Police Find Mummified Body in Colorado Home

A man told the police the body belonged to the leader of Love Has Won, a group that former members have called a cult centered on a woman named Amy Carlson.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:14 AM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Then from Dzogchen POV, what actually happens in the bardo to deity yoga practitioners who nevertheless, have not done any thogal? Where do they wind up?

Malcolm wrote:

This is called sambhogakāya phowa, it indirectly means the same thing as liberation in the bardo of dharmatā.

Author: Malcolm

Date: Friday, May 7th, 2021 at 3:37 AM

Title: Re: Input on my altar/prayer space please

Content:

jamesL said:

Thank you for the kind reply. It seems theres endless variations. I just want to make sure I get the core layout correct.

Könchok Thrinley said:

Whatever layout speaks to you is the correct layout.

If you have a master oyu might want to emulate a bit the layout of his altar or how altars are in that lineage. Etc.

To be honest with you, the space you have for the altar is incredible! Really perfect.

jamesL said:

Thank you! I had read that certain things are supposed to be higher, or behind others, etc. Ill just keep things simple for now.

Malcolm wrote:

The three thigns you are supposed to have on a shrine are representations of Buddha's body, speech, and mind. You only have body. You also need a book, a sutra like heart sutra, etc., and a small stupa, for speech and mind respectively.

Author: Malcolm

Date: Friday, May 7th, 2021 at 3:25 AM

Title: Re: Indian Buddhist music

Content:

mabw said:

<https://en.wikipedia.org/wiki/Charyapada#Melodies>

Apparently there are melodies here. Are these chanted or sung in the ancient melodies today? Like in Tibet?

Malcolm wrote:

The Carya songs of the siddhas are still sung by the Bauls of Bengal. Completely different than Tibetan music or sensibility.

<https://geographical.co.uk/people/cultures/item/3548-baul>

Also Newar Bajracarya music is likely an authentic holdover from Buddhist musical traditions of the late classical Buddhist period 10-12th centuries.

Author: Malcolm

Date: Friday, May 7th, 2021 at 2:56 AM

Title: Re: Buddhist Prayer in Los Angeles for anti-Asian hate

Content:

Queequeg said:

Yep. Middle of the group pic

Malcolm wrote:

Then there is the weird white dude with the fasci haircut in a white button down and shades.

Bristollad said:

Maybe he just wanted his photo taken with monastics? Or he's from the local SGI chapter or something wanting to show solidarity?

Malcolm wrote:

he just looks a little out of place...elf on a shelf style.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 8:20 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

And trekcho's success depends whether one can hold it when they fall unconscious the moment they die yes?

Malcolm wrote:

You mean liberation?

Passing By said:

While kyerim/dzogrim depends on if they remember the lights are yidam's display (or is that thogal only while the result of two stages is something else?)

Malcolm wrote:

I don't know how Bonpos explain the two stages in relation to the process of death.

As for the bardo of dharmatā, one should recognize sounds, lights, and rays.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 7:20 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Interesting, so technically, if one has not done rushans in Nyingthik but has been doing semzins and trekcho, they could still return to the 6 lokas instead of the minimum nirmanakaya pure land? Even though trekcho is theoretically instantaneous seeing of the fruit and realization at time of death before the lights appear in the dharmata bardo?

Malcolm wrote:

Rushans are also not a guarantee unless you have received signs of accomplishment.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 6:06 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

I see thanks,

Then in Nyingthig, do the semzins for discovering trekcho also accomplish the closing of doors to the 6 realms of samsara or is that purely a rushen thing only?

Malcolm wrote:

No.Yes.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 3:34 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

illaraza said:

Just as deletions, inversions, translocations, additions, and mutations within chromosomes lead to various congenital defects or other diseases such as cancer...

Malcolm wrote:

They don't necessarily lead to congenital defects. Sometimes they lead to bipedalism, opposable thumbs, etc.

illaraza said:

"They will tear off the first part of the Sutra and stick it on the end, tear off the end and put it at the beginning, put the end and the beginning in the middle, and the beginning at the middle or end". This is analogous to inversions and translocations of the Law.

Malcolm wrote:

Considering that the Saddharmapundarika Sūtra was already subject to emendations and alterations long before the time of Nichiren...It is not like the text never underwent evolution, expansion and so on, both in India and in China. The text we have now and that Nichiren had before him is not Kumarajiva's original translation.

Textual originalism is faulty method of jurisprudence, and it is also faulty method of religious exegesis.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:20 AM

Title: Re: Monk rules...

Content:

Könchok Chödrak said:

Thank you, Malcolm. Can you explain in further detail why ordination is a śrāvakayāna rite? And why it entails the śrāvakayāna Vehicle?

Malcolm wrote:

It has to do with the fact that each level of vow has its own rite of bestowal; its own set of vows; its own method of maintaining those vows; and its own method of repairing those vows if they are broken.

Pratimokṣa vows, the vows of personal liberation come from the śrāvaka schools and are detailed in Vinaya. The Tibetans follow the Mulasarvastivadins; Buddhists in Shri Lanka, Bangladesh, Myanmar, Thailand, Cambodia, and Laos follow the Theravada. East Asian countries such as China, Korea, and Japan, follow the Dharmaguptaka sect.

Then we have the bodhisattva vows. In the Tibetan tradition there are two main traditions: Madhyamaka and Yogacāra. They are not different in meaning, but they are different in method of bestowal and the number of vows, etc. one is expected to follow. In China and Japan, the bodhisattva vows are derived from a sūtra that seems to not have an Indian source, the Brahmajāla Sūtra. In the Theravada countries there is no rite at all for conferring bodhisattva vows.

Finally, secret mantras vows come from receiving empowerments in the Yoga Tantra and Anuttarayoga tantra.

So there are three kinds of vows, and they each have their own rite, and so on. This is why there is no "Vajrayāna" ordination per se. You should get Buddhist Ethics by Jamgon Kongtrul where the three vows are explained in detail.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:12 AM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Are there any differences in rushens between Bon and Nyingma, with respect to method and result? In the former the main component are exercises designed to give yourself direct introduction to the nature of mind until one is familiar enough to proceed to trekchod. Is Nyingma rushen goal the same or are they not "crossable" so to speak (ie, doing Bon rushen does not give the same result as Nyingma one)?

Malcolm wrote:

In the Nyingthig tradition, rushans are the preliminary practice for thogal and enhancement practices for trekcho. For discovering trekcho, the Nyingthig tradition primarily recommends the use of semzins, like the Song of the Vajra and so on.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:03 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

When have I failed to provide for a promise that I have made to you?

Malcolm wrote:

Like Peter said, often. But as usual, you always turn these conversations into being about you, rather than the subject at hand.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 11:10 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

You follow a Japanese monk who thought that repeating the title of one sutra was enough, whose life's work was to make the dharma accessible to people of very limited understanding and resources. What would he say to you about your idea that the new age crowd aren't ready for the Dharma of Sakyamuni? He would tell you that you are prolonging their suffering.

Malcolm wrote:

Well, let's keep in mind that Nichiren also was quite critical of other movements to do precisely the same thing, that is, he was highly critical of Pure Land and Zen. This just makes tkp's admonishments all the more silly.

tkp67 said:

You are speaking ignorantly about a tradition you have zero intimation of and it is completely off topic.

Malcolm wrote:

Nichiren's criticism of other traditions are on full display in his writings. You can't just wish them away. The point is that you are taking exception to criticisms of non-buddhist new age fabrications for this and that reason; but the founder of your own tradition criticized other, valid Buddhist traditions, for this and that reason. That fact makes your admonishments look ridiculous.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 11:00 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

No Malcolm pure bullshit is thinking someone with a capacity for addition should be expected to understand calculus. Expecting people of lesser capacity and resource to have a deeper "spiritual" development is also grossly apathetic.

Malcolm wrote:

But we are not talking about people. We are talking about books and ideas which are barren.

tkp67 said:

They are only barren to someone who sees them a pure delusion. They aren't pure delusion to everyone.

Malcolm wrote:

They are pure delusion to anyone who has studied Buddhadharma properly.

tkp67 said:

Are they Buddhist teachings as practiced here? No.

Are they objectively understandable from the perspective of a non buddhist as a means?
Yes.

Malcolm wrote:

They are a means to nowhere.

tkp67 said:

Nothing is hodgepodge or random. Everything is compound.

Malcolm wrote:

The compounded nature of phenomena does not contradict the attraction of crows to shiny objects that they find at random in their forays into the world. The new age hodgepodge of ideas is like a crow's nest.

tkp67 said:

Sure shed the extraneous teachings but why condemn virtue along with it.

Malcolm wrote:

No one is doing that.

tkp67 said:

From the perspective of skillful means virtue can be developed from any starting point.

Malcolm wrote:

There are two kinds of virtue: mundane and liberative. The vows of a jesuit priest are not conducive to liberation. The feel-good affirmations of Stuart Smiley are not conducive to liberation. The pratimokṣa vows of a Buddhist, however, are conducive to liberation. While it is good that worldly people are virtuous to the extent they can be, that virtue only guarantees birth in higher realms, not liberation.

tkp67 said:

Non buddhist often identify as their spirituality as if they combine the teaching with their own inherent value.

Malcolm wrote:

Not our problem.

tkp67 said:

What are skillful means in the degenerate age supposed to look like?

Malcolm wrote:

Dharma.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:48 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

You follow a Japanese monk who thought that repeating the title of one sutra was enough, whose life's work was to make the dharma accessible to people of very limited understanding and resources. What would he say to you about your idea that the new age crowd aren't ready for the Dharma of Sakyamuni? He would tell you that you are prolonging their suffering.

Malcolm wrote:

Well, let's keep in mind that Nichiren also was quite critical of other movements to do precisely the same thing, that is, he was highly critical of Pure Land and Zen. This just makes tkp's admonishments all the more silly.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:22 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

There is no blemish that exists in Shakyamnui's enlightenment...

Malcolm wrote:

There are no blemishes in the awakening of any buddha. The awakening of all buddhas is just the same.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:21 PM

Title: Re: How difference between Chan and Zen.

Content:

KiwiNFLFan said:

So it seems to me that Western Zen centres have taken the meditation aspect of Zen and placed it front and center, unlike how it is in East Asia (but then, this is from my limited experience).

Malcolm wrote:

Differing client populations need different things.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:19 PM

Title: Re: Monk rules...

Content:

Könchok Chödrak said:

Doesn't this apply to a possible Vajrayana ordination some day in the Drikung Kagyu Lineage, which is a Vajrayana Tibetan Tradition?

Malcolm wrote:

No. Ordination, pravrajita, going forth, is strictly a śrāvakayāna rite. There are no Vajrayāna ordination rites. There are Vajrayāna monks because in addition to receiving monastic ordination, they also receive bodhisattva vows and secret mantra samayas, and the latter two sets of vows supersede the former monastic ordination. You've already received bodhisattva vows and samayas. So you are a Vajrayāna upāsika (lay person), since you receive pratimōṣka vows when you took refuge with Garchen Rinpoche.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:13 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Actually since everything is born of the mind regardless of what you pray to the same mind is processing it so if there isn't a realization it has nothing to do with that expedient but that mind's inability to use it skillfully.

Malcolm wrote:

You do understand the distinction between a proper and an improper refuge and why that distinction exists? Because if you don't, you really need to learn Buddhism from the ground up.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:11 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

I do not consider anything that is generated by the sapient mind to be bs but rather relative to cause, condition and capacity.

Malcolm wrote:

So you are saying as long as there is a cause, condition, and a capacity, there is no bullshit? That's pure bullshit, sorry.

tkp67 said:

No Malcolm pure bullshit is thinking someone with a capacity for addition should be expected to understand calculus. Expecting people of lesser capacity and resource to have a deeper "spiritual" development is also grossly apathetic.

Malcolm wrote:

But we are not talking about people. We are talking about books and ideas which are barren.

tkp67 said:

the inability for people to show compassion for those of lesser capacity is the anti thesis of shakya muni's Buddhism but more importantly it is fundamentally bereft any benefit as it does not eliminate ignorance but reinforces it.

Malcolm wrote:

We are not invading new age forums, Christian forums, etc., informing people they are following mistaken systems of belief. So your charge of absence of compassion is devoid of value in this case.

tkp67 said:

The fact that people need a teaching to build metta for the purpose of developing compassion...

Malcolm wrote:

What makes you think the hodgepodge of random beliefs and tropes in the New Age movement lends itself to kindness and compassion? Some authors might be focused on that, other authors may be more interested in the imagined ability of [insert crystal here] to help them communicate telepathically with aliens from Rigel 4.

tkp67 said:

Metta isn't meant to be conditioned or conditional is it?

Malcolm wrote:

It is quite possible to be kind and loving, as well as critical, all at the same time. The new age movement is complete bullshit from top to bottom. Nothing in it leads to liberation. There are no skillful means there. It is unkind to not criticize it.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:54 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Would you like me to explain why the mindset against new age is categorically unreasonable from my personal perspective as derived from the Lotus Sutra?

In light of the LS it is an ego centric perspective lacking compassion with a great investment in doubt.

Malcolm wrote:

I would like to see a citation from the Lotus Sūtra which supports this. Come on. You can do it.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:52 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

No amount of praying to...the Green Goddess or whatever leads to realization.

Malcolm wrote:

There is no chance that praying to salad dressing will lead to realization, unless it is Kraft:

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:50 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

I do not consider anything that is generated by the sapient mind to be bs but rather relative to cause, condition and capacity.

Malcolm wrote:

So you are saying as long as there is a cause, condition, and a capacity, there is no bullshit? That's pure bullshit, sorry.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 2:56 AM

Title: Re: sleep in full lotus;is this advice reliable?(city of 10 000 buddhas)

Content:

SonamTashi said:

City of 10,000 Buddhas was established by https://en.wikipedia.org/wiki/Hsuan_Hua It is associated with the
At least in the Tibetan traditions, it is common for practitioners to sleep in a sitting position while they're on retreat.

Malcolm wrote:
With their knees up, and this is not universal.

Author: Malcolm
Date: Wednesday, May 5th, 2021 at 12:28 AM
Title: Re: H.H. Vs. H.E.
Content:

KonchogUrgyenNyima said:
Is it safe to say that official heads of a lineage/sect might have the H.H. title and lineage holders who are not the official head might have H.E.?

Malcolm wrote:
Seems like every tertön gets HH. In Sakya, lineage holders like Sakya Trizin get HH; everyone else, HE.

Author: Malcolm
Date: Tuesday, May 4th, 2021 at 11:06 PM
Title: Re: Monk rules...
Content:

Könchok Chödrak said:
Though I am sure the vinaya is well meant, and no offense to it, I seem to want to know what this specific line means.

PeterC said:
Why? Are you planning on ordaining?

Könchok Chödrak said:
I have seriously been considering doing it in the future for at least some amount of time. I would Love to ordain in the Tibetan tradition, either in the Vajrayana...

Malcolm wrote:
One cannot ordain in the Vajrayāna. Pratimokṣa vows belong to śrāvakayāna.

Könchok Chödrak said:
or another Tibetan tradition, such as under the Karmapa or the Dalai Lama's school. I have wanted to be a monk since I was 16, I'm in my 30's now, and it's really a primary determination of mine, so I know in some life I will do it. May as well be this one.

Malcolm wrote:
All Tibetan tradition are Vajrayāna.

Unless you are independently wealthy, do not become a monk. No one will support you.

Author: Malcolm
Date: Tuesday, May 4th, 2021 at 10:54 PM
Title: Re: Monk rules...
Content:
tellyontellyon said:
Hi,
What is the entire list of rules/precepts that a Tibetan monk takes?

Thank you.

Malcolm wrote:
Look in Buddhist Ethics by Kongtrul. They are all listed there.

Author: Malcolm
Date: Monday, May 3rd, 2021 at 2:43 AM
Title: Re: Devas - What are their roles?
Content:
Padmist said:
Are we merely to recognize that they are real and they can exist?

We are not to worship/revere them? Can we pray or talk to them?

What can they do? Can they talk to us or do something for us if asked?

Malcolm wrote:
Depends on which type of devas. Some devas are hostile to Dharma, some are not. But they are all worldly beings and not objects of refuge.

Author: Malcolm
Date: Monday, May 3rd, 2021 at 2:27 AM
Title: Re: Ryogen's thought on plants and their acquired Buddhahood
Content:
cjdevries said:

I live with a really skilled professional gardener/garden designer and she will say that "the plants talk to me", "they tell me when they need more water" etc. Different plants have different personalities. Others who I have talked to who are really into caring for plants have said that it is clear that plants have their own spirits and energy.

Malcolm wrote:

The idea that spirits such as yakṣas etc, inhabit trees, etc., is found in Buddhism. The idea that plants themselves are sentient is not found in Buddhism, apart from some East Asian divergences from the standard POV.

Author: Malcolm

Date: Monday, May 3rd, 2021 at 1:57 AM

Title: Re: Faith & Reason

Content:

Queequeg said:

In the commentary on the Prajnaparamita Sutra attributed to Nagarjuna, he states the gateway to Buddhahood is faith.

When we start out, categorically, we lack the knowledge of a Buddha and yet we proceed on the assurance that the path leads to Buddhahood. I don't know how anyone gets around the linchpin of faith there.

Canki Sutta lays out what I consider one of the best explanations of how to practice faith.

Analysis and reason is frontal cortex stuff. As I see it, derivative of faith, even when the logician insists there is none.

two cents.

Malcolm wrote:

One important thing to understand that is that śraddha is defined as a mental factor that brings clarity to the mind. It is not like "faith" in the western, Christian sense.

However, the word ultimately descends from *bheidh-, the proto-Indo-European root meaning "to trust, confide, persuade."

Author: Malcolm

Date: Monday, May 3rd, 2021 at 1:43 AM

Title: Re: H.H. Vs. H.E.

Content:

KonchogUrgyenNyima said:

Hey all,

Didn't know where to post this, so i posted here because i practice nyingma.

I'm just wondering if there's any rhyme or reason for the different honorifics in tibetan buddhism? What qualifies a lama as H.H. Rather than H.E.? Are there any hard and fast rules about it?

Malcolm wrote:

It comes from the time when in trying to figure out how to address HHDL, the UN borrowed the titles used for catholics, HH for the pope, HE for cardinals and so on.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 9:37 PM

Title: Re: Titus Lucretius Carus: Of the Nature of Things

Content:

Aemilius said:

Titus Lucretius Carus (c. 99 – c. 55 BC) was a Roman poet and philosopher. His only known work is the philosophical poem *De rerum natura*, a didactic work about the tenets and philosophy of Epicureanism, and which usually is translated into English as *On the Nature of Things*.

Lucretius Carus seems to be describing how on the other side of the Earth there are beings, who must be living upside down and who experience night when we experience the day:

"The ponderous bodies which be under earth
Do all press upwards and do come to rest
Upon the earth, in some way upside down,
Like to those images of things we see
At present through the waters. They contend,
With like procedure, that all breathing things
Head downward roam about, and yet cannot
Tumble from earth to realms of sky below,
No more than these our bodies wing away
Spontaneously to vaults of sky above;
That, when those creatures look upon the sun,
We view the constellations of the night;
And that with us the seasons of the sky
They thus alternately divide, and thus
Do pass the night coequal to our days,"

This is only a short passage of a long poem, in its chapter the Infinity of the Universe

Malcolm wrote:

Yes, a famous atheist. Very influential on the founders of the US, an exponent of Epicurus' hedonism. One of my favorite classical pieces.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 8:08 PM

Title: Re: Faith & Reason

Content:

Nemo said:

Faith can be scary. Trying to understand reality must include skepticism or you can get into trouble.

Malcolm wrote:

Reason can also be skewed, just as easily as faith, actually.

What is required is right view.

Nemo said:

So both are of dubious reliability without spiritual grace over which you have no control.

Malcolm wrote:

No grace needed, just good karma to connect with a right path as opposed to a wrong path.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 10:02 AM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

YOW! That is some ka-ray-zee shit right there.

Nemo said:

Faith can be scary. Trying to understand reality must include skepticism or you can get into trouble.

Malcolm wrote:

Reason can also be skewed, just as easily as faith, actually.

What is required is right view.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 9:49 AM

Title: Re: Thangka Retinue Identification?

Content:

Bristollad said:

I believe Malcolm is correct, Himalayan Art Resources has a page featuring that very thangka

see

<https://www.himalayanart.org/items/35652>

zerwe said:

Probably splitting hairs, but date should be more like 1900-

Shaun

Malcolm wrote:
Actually, 1940-

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 2:16 AM

Title: Re: Kakushi Nenbutsu: Forbidden underground heterodox Pure Land

Content:

FiveSkandhas said:

It was this the Jodo Shinshu authorities saw as the decisive seal of heresy -- for of course, the Kakushi was not relying on Amida-sama for shinjin, but rather relying on his own head-banging self-effort and reliance in the Zen-Chishiki, hardly a worthy substitute for reliance in Amida Buddha.

Malcolm wrote:

It is always in the interest of an inquisition to misrepresent the beliefs of those judged heretics.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 2:10 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

FiveSkandhas said:

The unanswered questions (Skt. avyākṛta-vastu; P. avyākata-vastu; T. lung du ma bstan pa), or indeterminate questions, refer to a set of metaphysical questions that Buddha refused to answer. These questions are referred to as avyākṛta (P. avyākata), meaning "indeterminate", "unacertainable", "unanswered", etc.

https://encyclopediaofbuddhism.org/wiki/The_unanswered_questions

There appear to be various lists of them. Among one such list are the following:

A Realized One exists after death?

A Realized One doesn't exist after death?

A Realized One both exists and doesn't exist after death?

A Realized One neither exists nor doesn't exist after death?

So if we grant this authority, it seems like exactly what goes on in Nirvana/Paranirvana is none of our business.

Malcolm wrote:

Actually, when something has ceased, attributions of existence or nonexistence to that are inappropriate, since as the Buddha points out:

One who has reached the end
has no criterion
by which anyone would say that —
for him it doesn't exist.
When all phenomena are done away with,
all means of speaking
are done away with as well.

<https://www.accesstoinight.org/tipitaka/kn/snp/snp.5.06.than.html>

Author: Malcolm
Date: Saturday, May 1st, 2021 at 11:48 PM
Title: Re: Thangka Retinue Identification?
Content:
Tenma said:
<https://spectator.com.au/2020/10/sex-and-corpses/>

Does anyone know who the protector at the bottom left is? I cannot find any information about this figure.

Malcolm wrote:
Possibly the secret form of he who is not be named, since it is a gelug thangka.

Author: Malcolm
Date: Saturday, May 1st, 2021 at 11:24 PM
Title: Re: Contextualizing, dealing with the New Age movement
Content:
Shotenzenjin said:
If memory serves the final episode of lost revealed to they we're all ready dead.
Everyone on the island was dead.

Malcolm wrote:
Right, a very shitty bardo experience.

Author: Malcolm
Date: Saturday, May 1st, 2021 at 10:32 PM
Title: Re: Living buddhist tradition/school that focuses on the Mahaparinirvana sutra?
Content:
Aemilius said:
I think that Dr Tony Page constitutes a Nirvana sutra based school of Buddhism.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 9:45 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

So few shows actually know when to stop.

Malcolm wrote:

They are getting better, actually. Limited series are quite frequent now.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 8:20 PM

Title: Re: Dennis Hirota on Shinjin

Content:

Zhen Li said:

Amitābha's Dharma Body...

Malcolm wrote:

Otherwise known as Samantabhadra. The dharmakāya of all buddhas is the same. The name does not matter much.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 10:10 AM

Title: Re: Dennis Hirota on Shinjin

Content:

taleen said:

Not eight. Just 4 as per mn36.

Formless are not jhana in the sutta.

Malcolm wrote:

Accounts vary about this in the shravakayana.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 5:38 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as

enlightened knowledge -

[With my mind] attained to imperturbability, I directed it to the knowledge of the ending of the mental fermentations. I discerned, as it had come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

<https://www.accesstinsight.org/ptf/buddha.html#awakening>

Blessed release; blessed relief. No more attachment to the struggle(s) of becoming. No more bubbling, seething inner fermentation. There is nothing further for this world.

Malcolm wrote:

That's a stretch to go from mokṣa, release, usually rendered "liberation," to "giving up personal effort" on the path.

steveb1 said:

Okay - thanks for your input. It may, as you said, be a stretch, I don't know, but it seems to me that letting go of all those "fermentations" has to imply stopping struggling with some of the major causes of samsaric suffering. Maybe the Buddha, in the moment of enlightenment, simply realized that he himself had reached the point of "no-struggle" - as part and parcel of liberation. That is, once enlightened, the struggle for attaining it ceases forever. But for the unenlightened, even His own disciples, He said to practice "diligently" unless and until they also reached enlightenment.

A related question, if you don't mind - when the Buddha(s) went into meditative states post-enlightenment, was it for the pure joy of the experience...? Obviously, they would no longer need to be struggling to attain a state which they had already reached.

Malcolm wrote:

The term "fermentation" is also translated "canker" or "outflow". It refers to having an afflicted relationship with phenomena. Through understanding the four noble truths, the Buddha abandoned his afflicted relationship to the three realms.

Buddha enjoyed shamatha.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 5:32 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as enlightened knowledge -

[With my mind] attained to imperturbability, I directed it to the knowledge of the ending of the mental fermentations. I discerned, as it had come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

<https://www.accesstoinight.org/ptf/buddha.html#awakening>

Blessed release; blessed relief. No more attachment to the struggle(s) of becoming. No more bubbling, seething inner fermentation. There is nothing further for this world.

Malcolm wrote:

That's a stretch to go from mokṣa, release, usually rendered "liberation," to "giving up personal effort" on the path.

steveb1 said:

Okay - thanks for your input. It may, as you said, be a stretch, I don't know, but it seems to me that letting go of all those "fermentations" has to imply stopping struggling with some of the major causes of samsaric suffering. Maybe the Buddha, in the moment of enlightenment, simply realized that he himself had reached the point of "no-struggle" - as part and parcel of liberation. That is, once enlightened, the struggle for attaining it ceases forever. But for the unenlightened, even His own disciples, He said to practice "diligently" unless and until they also reached enlightenment.

A related question, if you don't mind - when the Buddha(s) went into meditative states post-enlightenment, was it for the pure joy of the experience...? Obviously, they would no longer need to be struggling to attain a state which they had already reached.

Malcolm wrote:

Well, the Buddha placed himself in the eight dhyanas, and abandoned his traces for birth in those states by recognizing the four noble truths in relation to each of them through his own insight, if you are going to go by the Pali canon accounts of his buddhahood.

Mahayana accounts of his Buddhahood are varied.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 3:33 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

Even Shakyamuni Buddha, after years of exhaustive self-effort, said that enlightenment came upon him only after He relaxed and gave up his self-effort.

Malcolm wrote:

Where?

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as enlightened knowledge -

[With my mind] attained to imperturbability, I directed it to the knowledge of the ending of the mental fermentations. I discerned, as it had come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

<https://www.accesstoinight.org/ptf/buddha.html#awakening>

Blessed release; blessed relief. No more attachment to the struggle(s) of becoming. No more bubbling, seething inner fermentation. There is nothing further for this world.

Malcolm wrote:

That's a stretch to go from mokṣa, release, usually rendered "liberation," to "giving up personal effort" on the path.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 2:22 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

PeterC said:

Many things from the 60s aren't quite the same without the drugs

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:20 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

Even Shakyamuni Buddha, after years of exhaustive self-effort, said that enlightenment came upon him only after He relaxed and gave up his self-effort.

Malcolm wrote:

Where?

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:06 AM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

Malcolm wrote:

In Tibetan Buddhism it merits no discussion whatsoever.

FiveSkandhas said:

That's why I put it in the Tendai forum.

I couldn't find a single specific Indian-language text cited as direct evidence.

Malcolm wrote:

There is discussion of this issue in Indian sources, Schmithausen discusses it here:

https://ia802904.us.archive.org/31/items/earlyproblemofsentienceofplantsinearliestbuddhism/lambertschmithausenseebuddhismandnature_130_/Early%20Problem%20of%20Sentience%20of%20Plants%20in%20Earliest%20Buddhism%20Lambert%20Schmithausen%20%28See%20Buddhism%20and%20Nature%29.pdf

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:02 AM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

The Zen master, Bodhidharma, stated that there are two doors to Buddhist practice: faith and reason (I only mention this to introduce this topic).

Malcolm wrote:

There are dharma followers (dharmānusārin) and faith followers (śraddhānusārin). In Mahāyāna, we mostly begin as the first, and gradually become the second.

FiveSkandhas said:

Interesting. Out of curiosity could you give me a source? I'm guessing it's one of the

famous Abhidharma texts I should have read but never did.

I seem to recall seeing a longish list of different "[prefix-]nusārins" somewhere once, but I have no idea if that has any bearing on the topic whatsoever.

Malcolm wrote:

There is a discussion of these two types of practitioners in Abhidharma, but in a Mahāyāna context, pretty much everyone who generates bodhicitta on the path of accumulation begins as a faith follower.

Author: Malcolm

Date: Friday, April 30th, 2021 at 11:27 PM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

FiveSkandhas said:

All this may seem like slim evidence to many, and indeed the arguments raged for centuries.

Malcolm wrote:

There is no evidence to suggest that Indian Buddhists ever even entertained the idea that plants were sentient beings (sattva). The idea that plants might be sentient seems to be a strictly EA Buddhist concern. In Tibetan Buddhism it merits no discussion whatsoever.

This does not mean the discussion is invalid, but the argument for plant sentience cannot be successfully made on the basis of sūtra or tantra.

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:59 PM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

The Zen master, Bodhidharma, stated that there are two doors to Buddhist practice: faith and reason (I only mention this to introduce this topic).

Malcolm wrote:

There are dharma followers (dharmānusārins) and faith followers (sraddhānusārins). In Mahāyāna, we mostly begin as the first, and gradually become the second.

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:36 PM

Title: Re: Abhidharma

Content:
reiun said:
Note: first edition, 2012

Malcolm wrote:
Correct. Generally speaking, people find this translation of Vallée Pouissin easier to digest than Pruden's. But neither are wholly translated out of French. They both make use of the Sanskrit manuscript as well as the Chinese and Tibetan.

Author: Malcolm
Date: Friday, April 30th, 2021 at 10:14 PM
Title: Re: Ryogen's thought on plants and their acquired Buddhahood
Content:
FiveSkandhas said:
Are plants simply part of the "supporting framework" of reality..

Malcolm wrote:
According to the Buddha, part of the container, not the contents.

Author: Malcolm
Date: Friday, April 30th, 2021 at 7:47 PM
Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?
Content:

Malcolm wrote:
One needs to rely on newer translations, if one is not inclined to learn languages.

reiun said:
Well, certainly, you must be very proud of your linguistic accomplishments. I'm not sure if you understand, though, how such advice comes off.

Malcolm wrote:
The beings of the six realms all see water differently, some as nectar, some as boiling metal.

Author: Malcolm
Date: Friday, April 30th, 2021 at 7:38 PM
Title: Re: Difficult passages
Content:
PadmaVonSamba said:
The purpose of Buddhism isn't to become a Buddhist.

Malcolm wrote:
But it's a good start.

Author: Malcolm
Date: Friday, April 30th, 2021 at 10:42 AM
Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?
Content:
reiun said:
Good to know that nonwestern=non-scholarly.

Malcolm wrote:
That's not what I said, despite whatever conclusion you may have drawn. The point is that the term this thread is predicated upon is mistranslated when it is rendered "extinction."

Author: Malcolm
Date: Friday, April 30th, 2021 at 9:44 AM
Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?
Content:
reiun said:
In fact, an academic, insofar as holding a degree in his field, and having published.
What to make of this

Malcolm wrote:
No, I am not an academic. I have a nonwestern, traditional education, not an academic education in a Western University, other than a couple of years of random courses at an extension school, into which I never matriculated for a degree,

Author: Malcolm
Date: Friday, April 30th, 2021 at 9:01 AM
Title: Re: Human birth
Content:
PrideTheStudent said:
Why, is it that humans birth are the only capable being of reaching enlightenment. When the deities are already enlightened, have spiritual powers which make it easier to cultivate, and gain powers humans have no powers at all and are born suffering

Malcolm wrote:
Humans have right amount of pleasure and pain to make awakening a viable option.

Author: Malcolm

Date: Friday, April 30th, 2021 at 8:20 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Malcolm wrote:

Yes.

Schrödinger's Yidam said:

From 2/8/2020:

<https://www.dharmawheel.net/viewtopic.php?f=50&t=32880&start=80>

Malcolm wrote:

Mahayanis agree with Sauntantra that cessations are pure absence of causes. They disagree with the consequence of such a cessation, and criticize the Sautranta school for asserting cessation to be nonexistence.

Author: Malcolm

Date: Friday, April 30th, 2021 at 5:36 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Schrödinger's Yidam said:

....in Mahayana.

Malcolm wrote:

In all schools.

Schrödinger's Yidam said:

Sautantrikas?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, April 30th, 2021 at 5:04 AM

Title: Re: Abhidharma

Content:

reiun said:

*Kindle, bc 4 vol set \$1002

Malcolm wrote:
\$80

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:34 AM

Title: Re: Abhidharma

Content:

reiun said:

References to recommended translations or accurate academic papers, etc., of or concerning The Abhidharmakośakārikā or Verses on the Treasury of Abhidharma, by Vasubandhu, would be appreciated, if such exist.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:30 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

I assume these ants on the anthills, for so long, have some Buddhas among them.

Malcolm wrote:

Maybe, but one still has to attain a precious human birth with the eighteen freedoms and endowments in order to attain buddhahood.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:28 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

Don't worry Malcolm, we can deal with delusions. After all, we are Buddhists!

(I guess, with an orientation and commitment to practice, I was lucky to sidestep this academic quagmire . . .)

Malcolm wrote:

I am not an academic; but for example, relying on deficient translations, the Dharma becomes like the telephone game...and you know how that always ends.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:27 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

The fact that mistranslations are reported to be so widespread is a on what many unwittingly believe or have been taught. If a student is mainly academic-oriented, this is a major problem of which he or she may be unaware. How to figure where to put trust?

Malcolm wrote:

One needs to rely on newer translations, if one is not inclined to learn languages.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:40 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

Whatever provisional or Upayic Enlightenments Buddhas come to in any of their lives after full Enlightenment are for the benefit of sentient beings to come to Buddhahood themselves.

Malcolm wrote:

Buddhas don't come to provisional awakening after buddhahood. Buddhas are buddhas.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:36 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

I'm sure sources like these, which seem to be somewhat wider spread than thought, will soon get the corrections in the mail.

Personally, I am grateful for the chance to explore different viewpoints on topics like these, which, I must admit, I have not studied, and only have had a passing academic interest in, which doesn't amount to much. For me,

Malcolm wrote:

Many of the terminological equivalents of Buddhist terms in use today were made by people who were not practitioners, who were philologist and linguists, who made their translations with old, nonspecialist dictionaries. Even dictionaries like Edgerton's Buddhist Hybrid Sanskrit dictionary have many errors of understanding, it was after all first published in 1953.

I understand this poses problems for people who do not have at their disposal a primary Buddhist language with which to investigate these issues, but as a practitioner-

translator who is fluent in Tibetan and acquainted with Sanskrit, I can assure you that the greater percentage of the translations of Buddhist texts made prior to 1990, whether out of Pali, Sanskrit, Chinese, Japanese, or Tibetan, made largely by people with no skin in the game other than an academic position, are riddled with errors practitioners would not make, like translating kṣaya as "destruction" rather than "exhaustion." Another example of a bogus translation is rendering dharmakāya as "Law Body" usually seen in East Asian translations prior to a certain period of time. But like New Age ideas, many bad translations of Buddhist terms never die, and get recycled again and again by people who, lacking education and expertise, cannot discern that they are erroneous.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:25 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

PadmaVonSamba said:

Well technically, annihilation or total extinguishing of the kleshas is accurate.

Malcolm wrote:

Technically, it is not. For āryas, afflictions no longer cause action, and so suffering ceases. In general, in Abhidharma, where we find the most detailed description of afflictions and so, they are abandoned, exhausted, etc, not annihilated or extinguished.

Author: Malcolm

Date: Friday, April 30th, 2021 at 2:29 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

https://en.wikipedia.org/wiki/Nirvana_%28Buddhism%29

Malcolm wrote:

I guess I trust Abhidharma and Sūtra more than Wiki, where nirvana is described as a cessation, nirodha.

Author: Malcolm

Date: Friday, April 30th, 2021 at 2:00 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

The traveling between the end of a lifespan and a new life generates an innocence that gives one a great capacity to become a Buddha anew,

Malcolm wrote:

Buddhahood only occurs once. No one becomes a buddha anew. Once a buddha, always a buddha. There is no repetition of buddhahood.

Author: Malcolm

Date: Friday, April 30th, 2021 at 1:58 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Schrödinger's Yidam said:

Nirvana is a cessation, an absence of a cause for further arising. It is not an annihilation, an extinction, nor an extinguishing....

....in Mahayana.

Malcolm wrote:

In all schools.

Author: Malcolm

Date: Friday, April 30th, 2021 at 1:49 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

Extinction is synonymous with extinguishing.

<https://thesaurus.yourdictionary.com/extinguishing>

Könchok Chödrak said:

Yes that makes full sense. Annihilation is also a word I see used quite often.

Malcolm wrote:

Nirvana is a cessation, an absence of a cause for further arising. It is not an annihilation, an extinction, nor an extinguishing.

Author: Malcolm

Date: Friday, April 30th, 2021 at 12:15 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Könchok Chödrak said:

I don't think it's the wrong word.

Malcolm wrote:

Ok, I defer to your superior knowledge and mastery of primary Buddhist languages and tenet systems.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 10:57 PM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

LastLegend said:

Still talking about extinction...what goes into extinction?

Könchok Chödrak said:

First off, what becomes extinct?

Nam Myoho Renge Kyo.

Malcolm wrote:

Extinction is the wrong word. Nirvana means to go out. What goes out? The fire of suffering. Why? Its fuel, affliction, is no longer available. Pretty straightforward.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 10:02 AM

Title: Re: Traditional title for a novice nun?

Content:

Giovanni said:

If I can quote Situ Rinpoche again.

“ Some monks are Sangha Jewel. Some monks are just... Mr Monk” .

Malcolm wrote:

In Mahāyāna, we do not go for refuge to the śrāvaka sangha, only the ārya bodhisattva sangha.

SilenceMonkey said:

Wait a minute, yes we do. We take refuge in the sixteen arhats.

Malcolm wrote:

They are all bodhisattvas in shravaka form.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 9:35 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

So rightly Nichiren sought to fulfill Shakyamuni's request to open the door of buddhism to all beings.

Malcolm wrote:

Buddhism was already open to all beings. Nichiren, whatever his virtues may have been, certainly was not the sole purveyor of Buddhism, in his age or in any other age. This digression is off topic for the thread.

tkp67 said:

No it isn't but let me explain the tie in.

The OP is considering learning new age rhetoric for the benefit of helping non Buddhists. I often repeat the same message in this case compassion for the lowest common denominator. I often remind that it is a Buddhist mantra. Of course I contextualize to my tradition out of veneration.

The difficulty that many here have with mindsets that are not like their own is palpable. I understand and respect this. I am not Mary Poppins contrary to popular belief. However I am very intimate with the mind and inherent bias. I am not judgemental even though I observe it.

If the OP feels it necessary to learn things outside his wheelhouse and personality then it is necessary to consider how to address bias against new age mentality. IMHO the best way to overcome stuff like this is Buddhist practice.

I don't have many typical biases. Sure I am still tethered but I upgraded them to being biased against biases.

As so the wheels turn.

Malcolm wrote:

You sure talk about yourself a lot.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 8:52 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Queequeg said:

Fully agree with Malcolm on this point. The LS is very clear about this.

I'll go a step a step further and maybe upset those who insist Shakyamuni was an ordinary being who awoke and that suffering is really real... It's all a play. Your life with all the suffering and joys and everything else is also a play. If you're not a Buddha then

that just means this is the part of the play where Shakyamuni was struggling in a past life.

tkp67 said:

A bird is genetically coded for flight before it even leaves the egg. It doesn't attempt flight until the causes, conditions and capacities are met.

Throw that bird out of the nest as an egg and it doesn't fly.

Inherent nature works like this. Causes, conditions and capacities are an inseparable facet of existence. The play is one's expedients. One's expedients are not a matter of mere willful choice.

Malcolm wrote:

There are no inherent natures at all. The idea that there is a bird in an egg, or a tree in a seed, etc., is a specifically nonBuddhist perspective of the Samkhya school.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 8:52 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That is a provisional perspective.

Malcolm wrote:

If you want to believe the Buddha was born an ordinary person, and so on, as they do in Theravada, that's fine with me, but that is not the Mahayana narrative.

tkp67 said:

Nichiren's buddhism does not deny any one aspect of Shakyamuni's enlightenment but recognizes the total cause and effect end to end. There is a picture on the wiki damma that encapsulates this concept.

In the Lotus Sutra Shakyamuni explains why he taught the way he did and the implications. Nichiren fused this into a single precept practice that propagates the great vehicle. It isn't provisional so one can't expect to describe the vehicle from any specific perspective. The whole of his enlightenment end to end has no bounds or distinctions.

Malcolm wrote:

Empty rhetoric., which does not address my point at all.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 4:04 AM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

If I can quote Situ Rinpoche again.

“ Some monks are Sangha Jewel. Some monks are just... Mr Monk” .

Malcolm wrote:

In Mahāyāna, we do not go for refuge to the śrāvaka sangha, only the ārya bodhisattva sangha.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 3:00 AM

Title: Re: One Path Or Two?

Content:

Genjo Conan said:

I'll acknowledge up front that I'm splitting hairs, but: as a Soto Zen practitioner, there's only one person who I would consider "my teacher," and if I came to consider someone else "my teacher," it would mean changing my relationship with my current teacher. That said, I'll happily attend talks and classes, read texts, etc. from teachers both within and outside of my own tradition, and feel that I've learned a lot from them. And there are teachers, apart from my current teacher, with whom I have a meaningful ongoing relationship. But there's still only one who I'd consider "my teacher." Like I said, it's probably hair splitting.

Malcolm wrote:

I hear you. But it is just not that way in Tibetan Buddhism at all.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 1:51 AM

Title: Re: One Path Or Two?

Content:

SilenceMonkey said:

To me a bigger question is whether Tibetan traditions can coexist with East Asian traditions or Theravada.

Malcolm wrote:

I know a lot of people who started in EA or SEA Buddhism, and moved to Tibetan Buddhism. I don't really know that many folks who went the other way. But then I don't spend any time in EA or SEA Buddhist circles, so I would be unlikely to know such folks.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 1:42 AM

Title: Re: One Path Or Two?

Content:

reiun said:

My only argument has been that having one teacher is not a limitation, as you stated.

Malcolm wrote:

You argued:

Unless, of course, you have an honest and thorough commitment with one teacher.

Then it is one teacher only, one-at-a-time only.

This is the limitation I mentioned. One can have an honest and thorough commitment with more than one teacher at a time. YMMV. But you stated this as an absolute. It may be the case in your tradition, but you cannot generalize to other traditions, as you have done here, inadvertently or not.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 12:14 AM

Title: Re: One Path Or Two?

Content:

reiun said:

Well, I fit the "ordinary" classification, but it was certainly crystal clear to me, especially at a certain point, what my teacher's ability was, which was tied to his realization.

Malcolm wrote:

There is no objective standard by which such attributions of realization can be measured. It's all just hearsay. What you just engaged in was hearsay. In other words, you decided, based on criteria you are not sharing, that your teacher was a realized person (which you have not defined). Now, you have shared your opinion and I read that your statement. This is exactly what hearsay is. There is no proof, nor can there be. Thus, all such claims are rumor, etc, as I have mentioned. If I claim, for example, that my guru is a realized person, you have no way to check this and no reason to believe me.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 11:24 PM

Title: Re: Why does Lama Zopa Rinpoche sway?

Content:

Johnny Dangerous said:

I've observed that some Lamas have hip trouble from sitting so long.

n8pee said:

Glenn Mullin once pointed this out about the late Denma Locho Rinpoche that long-time meditators tend to walk like ducks.

Malcolm wrote:
Tibetans in general tend to waddle.

Author: Malcolm
Date: Wednesday, April 28th, 2021 at 11:22 PM
Title: Re: Why does Lama Zopa Rinpoche sway?
Content:

Hazel said:
I noticed that Lama Zopa Rinpoche sways as he walks and appears to need help/stabilization at times. Is this related to the stroke he suffered?

Malcolm wrote:
Probably.

Author: Malcolm
Date: Wednesday, April 28th, 2021 at 11:21 PM
Title: Re: One Path Or Two?
Content:

reiun said:
But I would nonetheless disagree here. Quantity doesn't guarantee quality.

Malcolm wrote:
Neither does picking only one teacher to work with. It is impossible for an ordinary person to judge the realization or lack thereof, of anyone else, let alone this or that given teacher. Even if one imagines one is picking a teacher who is equal in realization to the Buddha himself, this is only the opinion of an ordinary person and nothing more.

People accept teachers entirely based on rumor, hearsay, fame, accolades, in other words, based on reputation alone. Confirmation bias is a strong factor here.

Author: Malcolm
Date: Wednesday, April 28th, 2021 at 8:23 PM
Title: Re: One Path Or Two?
Content:

reiun said:
So perhaps it is not uncommon in Tibetan tradition for a student to have several teacher relationships simultaneously? Please say more about that.

Malcolm wrote:

In Tibetan Buddhism, it is very common to have many teachers simultaneously.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 9:04 AM

Title: Re: One Path Or Two?

Content:

LastLegend said:

I was practicing Pure Land...for a little bit. I couldn't focus on recitation for too long. It was a hard practice man. Then I aspired to follow a quick path to enlightenment because I was suffering. Then Chan came along. I now understand recitation in the subtle way. It depends on individual's aspiration that's what leads them. If you follow Tibetan, and you want the quickest path, they have their direct lineages. So yes, you can practice both.

reipun said:

Unless, of course, you have an honest and thorough commitment with one teacher. Then it is one teacher only, one-at-a-time only.

Malcolm wrote:

No, this is an unnecessary limitation.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:40 AM

Title: Re: One Path Or Two?

Content:

Giovanni said:

The word I most notice here is practice. Can we practice for example Guru Yoga and Shin during the same period?

This is not to say one is superior. Just what is possible in one day or one week.

Malcolm wrote:

That depends on you, not on a tradition.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:39 AM

Title: Re: Anthropic principle

Content:

Aemilius said:

"This being, that is;

from the arising of this, that arises;

this not being, that is not;

from the cessation of this, that ceases." (Bodhi Sutta: The Bodhi Tree)

That equals: If A then B; if not A then not B.

Buddha first expresses a general form of conditionality or causation. Then follows the special case of applying it to becoming and the cessation of becoming, i.e. the 12 nidanas and their cessation.

In Sutras and the Abhidharma there are also six causes (hetu) and four conditions (pratyaya). They overlap and describe the same phenomenon of how things or beings arise and cease.

Charles Darwin showed how species arise dependent on causes and conditions. They also cease and become extinct, like mammoths, dinosaurs, sabretooth tigers etc.. have done.

Malcolm wrote:

The point is liberation from afflictions, not describing the inner workings of a nuclear reactor.

There is no explanation outside of Dharma for liberation via dependent origination:

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"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 just stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's 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.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

<https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.than.html>

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:07 AM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

This statement is somewhat revolutionary to the Tibetan Buddhism - traditionally one is supposed to receive oral transmissions and commentaries.

Malcolm wrote:

Not really. Vajrayāna topics yes, sūtrayāna, not so much.

Volan said:

The result of this is that in Tengyur one can find lots of Indian commentaries and Tibetans themselves don't know anything about them - if asked, they will answer that they don't have a transmission, it's not a part of their curriculum...

Malcolm wrote:

Most of the Tengyur has no reading transmission.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:39 AM

Title: Re: Via positiva, via negativa

Content:

Rick said:

The Lurchy Middle Way ... ?

Actually it's more like a hybrid than a transcendence of extremes. A drawing from different traditions: So many beautiful flowers! It's not a particularly efficient path, assuming the goal is to end suffering. But it seems to be the only path that I could ever take.

I will say that finding the underlying connection between groundedness and groundlessness is a challenge!

Malcolm wrote:

There is no underlying connection...

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:19 AM

Title: Re: One Path Or Two?

Content:

Sādhaka said:

I think it was Longchenpa who said to be like a bee at first,

Malcolm wrote:

This is actually from the 17 tantras.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:18 AM

Title: Re: One Path Or Two?

Content:

Giovanni said:

What do you think?

Malcolm wrote:

It is a very limited point of view. We all only practice one path, no matter if we move from this tradition to that tradition, etc. It's all Dharma, it's all good.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 12:55 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

neander said:

I have a quick OT question then will not hijack the tread after the reply: Does all Mahayana including Zen considers Buddha this cosmic Extraordinary Buddha? thx

Malcolm wrote:

Yes. You could say that it is baked in.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 12:36 AM

Title: Re: Via positiva, via negativa

Content:

Rick said:

Good article.

Reading it helped me realize I'm forging <however awkwardly> my own middle path between emptiness-groundlessness and groundedness-brahman ... with some Krishnamurti thrown in just to keep me on my toes.

Malcolm wrote:

Nah, you are just lurching from one extreme to the other: being, nonbeing, being, nonbeing, because you have confused emptiness as an ultimate principle, like brahmin.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 11:28 PM

Title: Re: Traditonal title for a novice nun?

Content:

Archie2009 said:

And what about the racism of intersectional anti-racism?

Malcolm wrote:

Sorry, that's just not a thing, other than a Tucker Carlson-style misrepresentation.

Archie2009 said:

I respect your knowledge of Dharma, but I think you'd have to be as blindly partisan to the 'progressive' left as Tucker is to his side to believe that.

Malcolm wrote:

So, now you have to prove it is a "thing" beyond TC style nitwittery. Because frankly, I don't see how antiracism can be racist.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 10:19 PM

Title: Re: Traditonal title for a novice nun?

Content:

Archie2009 said:

And what about the racism of intersectional anti-racism?

Malcolm wrote:

Sorry, that's just not a thing, other than a Tucker Carlson-style misrepresentation.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 9:00 PM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

Yes, we see this a lot. Always.

To be more accurate perhaps, I hope that the influx of westerners does not result in introducing status games that the Tibetans hadn't thought of, to do with the politics of identity.

Malcolm wrote:

Identity politics are not the problem, racism and sexism are the problem.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:17 PM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

I hope that the entry of recent westerners into the Tibetan sangha will not result in a need for status and political activity.

Malcolm wrote:

Sure, the Tibetans already jostle for status and manipulate the Dharma for political and financial ends.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:14 PM

Title: Re: Yangti Nagpo Question

Content:

Malcolm wrote:

... The issue is the all the deity yoga practices and so on, these were the later additions to which i was referring...

yagmort said:

Malcolm, does it make earlier/original Yangti Nagpo more along the lines with Vima Nyingtig?

another question is it known who and when made the later additions and why?

and yet another question is it transmitted in its original form nowadays at all?

Malcolm wrote:

We do know who supplemented the treasure cycle, though the name escapes me at the moment. I am not privy to motivations of tertons, so I cannot ascertain why. Chogyal Namkhai Norbu used to give the transmission for the essential dark retreat scrolls, which also form part of his Longsal cycle.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:10 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

I think to say when the Gautama Siddhartha, before He left His father's kingdom, put His hands under a wheel of a cart to help a peasant remove it from a pothole, and when that cart crushed His fingers (I saw this on a TV show about His Life), that was not a "play", He felt real pain then, and it was a mirror of what Samsara does and the struggles of our pain in it. It is insincere to call the World-Honored One's troubles a play. For example, in the Lotus Sutra the Bodhisattvas ask the World-Honored One if His troubles have been few, whether the beings in delusion are receptive to His Teachings, and how His Life is going. These are not questions regarding a "play" but a real Buddha Life. The Buddha's Life is real, and although it is coming from a place higher than the Saha world, and isn't part of the Saha world, we must still respect that He is also a person, that is why even she rejected the idea of being called a God, because that is how He wanted to be seen, He wanted people to see Him as a real person. And it does not seem the Scriptures refer to His life as a "play", but perhaps removed from Samsara, as He provides the Dharma for those caught in the Saha world, while Himself outside of it, to help them in His Compassion.

Nam Myoho Renge Kyo.

Malcolm wrote:

So, when the Buddha steeped on an Acacia thorn, the Sambhogakaya felt it?

By definition, a Buddha is incapable of experiencing any negative or painful sensations.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:56 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Schrödinger's Yidam said:

Do you realize how little sense that makes?

It's one of the possible perspectives on Sakyamuni's life that has been put forward by some. It's not accepted by many traditions. Feel free to reject or ignore it.

Malcolm wrote:

Well, it was put forward by the Buddha in the Lotus Sutra, which was cited by Maitreya specifically in the Mahāyānottaratantra, etc.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:16 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Sādhaka said:

It might be the quote Malcolm mentioned some years ago; about the Buddha saying that anything well-spoken could be considered to be the word of the Buddha.

Malcolm wrote:

It was the opinion of Vasubandhu.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:13 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

clyde said:

Do you realize how little sense that makes?

Malcolm wrote:

For you it does not make sense. For millions of Buddhists over the past two millennia, it made perfect sense, and still does.

clyde said:

If the Buddha was awakened eons ago and merely pretended to suffer, and lied when he told of his "Noble Search" (See:

<https://www.accesstoinight.org/tipitaka/mn/mn.026.than.html>), and then pretended to awaken under the Bodhi Tree; how is that supposed to encourage us to follow the Dharma?

Malcolm wrote:

As the Lotus Sūtra states:

"Noble ones," he continued, "in the same way, although I attained the highest,

complete enlightenment of perfect buddhahood countless, innumerable hundreds of thousands of quintillions of eons ago, I sometimes teach as a skillful method such as this in order to guide beings. In this matter, I am not in any way a liar.”

<https://read.84000.co/translation/toh113.html>

The Buddha manifested the twelve deeds in order to encourage the śrāvakas, he manifested the bodhisattva path over three incalculable eons to inspire courageous bodhisattvas, and so on.

clyde said:

For me, that the Buddha was an ordinary human being, subject to the sufferings of common people, and that he sought and found liberation - that is encouraging!

Malcolm wrote:

Perhaps, but this is not the normative Mahāyāna narrative. Even if you follow the śrāvaka narrative, the Bodhisattva was no ordinary human being.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 4:17 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

so there is no suffering so these are not really 4 truths according to you guys

Malcolm wrote:

After the Buddha attained awakening eons ago, for him there was no further suffering, even if he appeared to undergo the bodhisattva path as portrayed in the Jatakas, spent six years of austerity after leaving home, and so on, in reality, this was a show, an illusion, and display, to encourage sentient beings to follow the Dharma.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 4:00 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

Guess it's hard to admit when you are wrong eh malcolm..

Malcolm wrote:

You are still taking my analogy out of context. To restate it for you, in an illusion, it may

appear that people are suffering and being killed, but no one is actually suffering and being killed, likewise, even though it appears that the Buddha takes birth in Lumbini, leaves home, attains awakening, and so on, in reality it is an illusion, the Buddha is not actually taking in birth, leaving home, attaining awakening and so on. Otherwise, the consequence is that the Buddha would have attained liberation twice, once, eons ago, and then again in Bodhgaya.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 12:12 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

In some respects, I think the Theravadins have an advantage here.

Malcolm wrote:

They've defined buddhahood as arhatship. So, only afflictions need to be eradicated. For the most part they have no interest in the bodhisattva path, precisely because (outside of Vajrayāna) it takes too long.

Author: Malcolm

Date: Monday, April 26th, 2021 at 11:08 PM

Title: Re: Buddhism and depression

Content:

Ardha said:

I've heard teachers recommend a therapist and other professionals for such matters, fully accepting that for such issues you should go to them instead of Buddhist teachers. For "lighter" depression it can help, but for serious and deep depression you need a specialist.

Tata1 said:

Depends on your familiarity with practice. But if you have not build up a foundation before you get the depression it seems difficult to deal with it with buddhism alone

Bristollad said:

I disagree. I had been a Buddhist for more than thirty years with a strong foundation and practice - it didn't inoculate me from depression nor was it enough on its own. That's why I agreed with Crazy Wisdom: you have to use as many tools as possible - medication, counselling, walks in nature, "fun" and following the advice of your teachers. Depression is pernicious and can be deadly.

Malcolm wrote:

Most depression is physically-based, "mind tricks" don't help, but as noted, proper exercise, diet, massage, if necessary, counseling, etc., should all be used.

Author: Malcolm

Date: Monday, April 26th, 2021 at 11:06 PM

Title: Re: Traditonal title for a novice nun?

Content:

Tilopa said:

Not 'Ani' as many western nuns think it's a disrespectful term. Ask what her ordination name is and use that but if you insist on being be more formal add Venerable...as in Venerable Pema... or whatever her new name is.

Cinnabar said:

Exactly. Every monk is a “venerable”— and so should every nun.

heart said:

So please, just do that then. Who knows, you might start a revolution.

/magnus

Malcolm wrote:

Karma Lekshe Tsomo yelled at me for calling her Ani-la. So there are some western nuns who are not pleased with being called "aunti."

Author: Malcolm

Date: Monday, April 26th, 2021 at 10:37 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

If one believes that Nichiren is The Eternal Buddha of course they are not able to understand what you are exposing to tkp.

By the way I owe you. Thanks. It was you who basically said the primordial or Eternal Buddha is Dharmakaya.

Malcolm wrote:

Yes, fundamentally, there are countless buddhas in countless universes, but there is only one dharmakāya, which is to say, only one realization in which all buddhas partake.

Author: Malcolm

Date: Monday, April 26th, 2021 at 10:33 PM

Title: Re: Yangti Nagpo Question

Content:

mutasuk said:
Obviously not.

Malcolm wrote:
If you say so...

mutasuk said:
Depending on the editions (and not taking into account later additions), it has a root-tantra, a history (lo-rgyus), a karchag, some ngöndros, etc.

Malcolm wrote:
Ok, I agree. The issue is the all the deity yoga practices and so on, these were the later additions to which i was referring.

Author: Malcolm
Date: Monday, April 26th, 2021 at 9:13 PM
Title: Re: Contextualizing, dealing with the New Age movement
Content:

tkp67 said:
So rightly Nichiren sought to fulfill Shakyamuni's request to open the door of buddhism to all beings.

Malcolm wrote:
Buddhism was already open to all beings. Nichiren, whatever his virtues may have been, certainly was not the sole purveyor of Buddhism, in his age or in any other age. This digression is off topic for the thread.

Author: Malcolm
Date: Monday, April 26th, 2021 at 9:09 PM
Title: Re: The Life Span of the Tathagata: Before and after Gaya.
Content:

Minobu said:
I was more concerned with this totally Nihilistic comment that screams indifference.

No buddhist teaching teaches this.
this is where one goes wrong.

Malcolm wrote:

Context, Minobu. In an illusory battle, like Mortal Kombat, it seems people are being killed, but no one is; likewise, it seems that Siddhartha was conceived, led a sheltered palace life, attained full awakening under a tree, etc., but in reality it was all a drama, a play, a show, a movie for those to be tamed.

tkp67 said:

That is a provisional perspective.

Malcolm wrote:

If you want to believe the Buddha was born an ordinary person, and so on, as they do in Theravada, that's fine with me, but that is not the Mahayana narrative.

Author: Malcolm

Date: Monday, April 26th, 2021 at 8:43 PM

Title: Re: Yangti Nagpo Question

Content:

Malcolm wrote:

... was only ...

mutsuk said:

Obviously not.

Malcolm wrote:

If you say so...

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:38 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

I was more concerned with this totally Nihilistic comment that screams indifference.

No buddhist teaching teaches this.

this is where one goes wrong.

Though it seems like people are suffering and being killed, in reality no one suffers or is killed

Malcolm wrote:

Context, Minobu. In an illusory battle, like Mortal Kombat, it seems people are being killed, but no one is; likewise, it seems that Siddhartha was conceived, led a sheltered palace life, attained full awakening under a tree, etc., but in reality it was all a drama, a play, a show, a movie for those to be tamed.

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:30 PM

Title: Re: Yangti Nagpo Question

Content:

KonchogUrgyenNyima said:

Hello,

My question is about the YN ngondro. It must have it's own ngondro correct? What is this called?

Malcolm wrote:

Dungso Repa's original transmission was only a zhitro empowerment and practice along with the 7 week instruction. A large amount of ancillary material was added in the 19th century.

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:42 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

None of that indicates whether he fell out of the womb fully aware of his own buddhahood and pretending to strive for enlightenment as a show entirely for others.

Malcolm wrote:

Yes, actually it does.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:43 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

I find the cittamatra approach much more accessible than madhyamaka. That's what I've been taught, anyway. That it is easier to understand Cittamatra experientially than it is to understand Madhyamaka, which is more subtle.

Malcolm wrote:

You've been mislead. Yogacāra is much more complicated than Madhyamaka. Longchenpa also places Yogacāra below Madhyamaka, like later tenet systems presentations in Thukén, Changkya, etc.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:41 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

Yet the body of the historical buddha was subject to life and death all the same.

Malcolm wrote:

Not really. It was just a show for our benefit.

tkp67 said:

I would like a citation from the writings of Nichiren or the Lotus Sutra please since those the tools of the Nichiren traditions.

Otherwise argumentative ascertains in a tradition you denounce and put no effort in to learn is inappropriate.

Malcolm wrote:

This is already pointed out in the Saddharmapundarika Sūtra, you should read it sometime:

“Noble ones, the world with its devas, humans, and asuras thinks and believes, ‘Bhagavān Śākyamuni departed from his Śākya clan into mendicancy, went to the preeminent, supreme Bodhimaṇḍa, and attained the highest, complete enlightenment of buddhahood by the city of Gayā.’ [F.118.b] However, noble ones, I attained the highest, complete enlightenment of buddhahood many hundreds of thousands of quintillions of eons ago.

And:

“Noble ones, the Tathāgata says to beings with various aspirations, few roots of merit, and many kleśas, ‘Bhikṣus, I am young; I renounced my family and it has not been long, bhikṣus, since I have attained the highest, complete enlightenment of perfect buddhahood.’

And:

“Noble ones, whatever the Tathāgata has to do, that is what the Tathāgata does. The Tathāgata, who has attained perfect buddhahood a long time ago, has an immeasurable lifespan. [F.120.a] He always remains and does not pass into nirvāṇa, but creates the appearance of passing into nirvāṇa in order to benefit his students.

And:

“Noble ones,” he continued, “in the same way, although I attained the highest, complete enlightenment of perfect buddhahood countless, innumerable hundreds of thousands of quintillions of eons ago, I sometimes teach as a skillful method such as this in order to guide beings. In this matter, I am not in any way a liar.”

<https://read.84000.co/translation/toh113.html>

If you assert the Buddha experiences the sufferings and torments of ordinary sentient beings, you contradict your own basic sūtra.

The twelve deeds are only for show. The future buddha, Maitreya, makes the same point of the Mahāyānottaratantra, citing the Lotus Sūtra to this effect.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:22 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

Yet the body of the historical buddha was subject to life and death all the same.

Malcolm wrote:

Not really. It was just a show for our benefit.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:21 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That doesn't mean the experience wasn't genuine for the man named Guatama at the same time.

Malcolm wrote:

The Buddha's twelve deeds are like an illusionist's trick which shows a battle between two armies. Though it seems like people are suffering and being killed, in reality no one suffers or is killed. The Buddha's twelve deeds are exactly like that. You think you see the lady sawed in half, but there isn't even a lady, let alone a saw, etc. It's all just a show.

tkp67 said:

This still doesn't discount that in that existence his development in and out the palace up until enlightenment appeared the same.

Malcolm wrote:

As I said, it was just play, like a magic show. The Buddha exhibited his twelve deeds for our benefit, he did not exhibit them for his own benefit.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:49 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That doesn't mean the experience wasn't genuine for the man named Guatama at the same time.

Malcolm wrote:

The Buddha's twelve deeds are like an illusionist's trick which shows a battle between two armies. Though it seems like people are suffering and being killed, in reality no one suffers or is killed. The Buddha's twelve deeds are exactly like that. You think you see the lady sawed in half, but there isn't even a lady, let alone a saw, etc. It's all just a show.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:46 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

According to Cittamatra, all that we perceive and experience is a reflection of what is stored in the Alaya consciousness.

Malcolm wrote:

Yes, and there are myriad problems with that understanding, which is why cittamatra is below madhyamaka.

SilenceMonkey said:

Haha, fair. It's debatable but fair enough. I don't understand enough to get into that debate at the moment.

Malcolm wrote:

Well, you could try reading Asanga's Mahāyānasamgraha. Then you can read Candrakīrti's rebuttal in the Madhyamaka-avatāra. Or, you could read any number of texts on tenet systems, such as those by Changkya, Thuken, etc.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:44 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Both the negative and positive aspects of the human condition are expressed in the various gradients on the developmental spectrum.

Malcolm wrote:

You are a master of the obvious.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:43 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

There is an intrinsic self in the phenomenon of human development and the impetus used to facilitate it.

Malcolm wrote:

There is no intrinsic self in the phenomenon of human development, or any other phenomena.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:29 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

Both are mind.

Malcolm wrote:

A mirror cannot reflect itself, just as a sword cannot cut itself.

SilenceMonkey said:

According to Cittamatra, all that we perceive and experience is a reflection of what is stored in the Alaya consciousness.

Malcolm wrote:

Yes, and there are myriad problems with that understanding, which is why cittamatra is below madhyamaka.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:16 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

Well... if everything is mind, everything we experience is mind.

(cittamatra)

Volan said:

That is taking reflections in the mirror for the mirror itself.

SilenceMonkey said:

Both are mind.

Malcolm wrote:

A mirror cannot reflect itself, just as a sword cannot cut itself.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:43 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

I do not believe it is a mistake...to incorporate certain New Age Teachings into a Buddhist's life...

Malcolm wrote:

This is called, "corrupting the Dharma."

Könchok Chödrak said:

Well please continue to keep the Dharma Pure, as Mappo is progressing. We should all work on that and help each other do that.

Malcolm wrote:

"Though blinded by ignorance, even the tīrthikas
possess some slight truths,
resembling letters carved by worms,
but one should place no confidence in them."
-- Maitreya, Mahāyānottaratantra.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:21 AM

Title: Re: Follow a school over a teacher?

Content:

Dharmalight889 said:

I am hoping some here can shine some light on an issue I have been having. As a newer practitioner, I see a lot of debates and disagreements on philosophical views between different schools. For example, I have seen some people say that the Gelug view is incorrect and then provides reasons for it, I have seen some say the Jonang view is incorrect and provide reasons for it, and so on. As someone new to Tibetan Buddhism, it is hard to tell what someone should follow. If one enjoys a teacher from a certain lineage, but others who are more educated say that school has wrong views what should be done?? Having some trouble with this so hoping others can help

Malcolm wrote:

If you are a Vajrayāna practitioner, such academic questions are somewhat irrelevant. In Vajrayāna, the view is experiential and based on empowerment, rather than intellectual analysis.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:17 AM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

neander said:

Out of curiosity where does he say this ? I thank you in advance if you provide the actual paper, paragraph or book where he comes to the above conclusion (and I won't hijack this thread later on to a karma discussion as there is already enough material on this forum...).

I read his paper " Did the Buddha Believe in Karma and Rebirth? " published in 1998 and overall I enjoyed it (very interesting the fact that also Vetter dismisses the 4 noble truths as a core early Buddhist principle) and I found the paper very well done.

Malcolm wrote:

Bronkhorst agrees the Buddha indeed taught both rebirth and karma in that paper.

neander said:

Exactly, but it was not the karma of Vedic and Jaina scriptures because that would have been a duplicate says the paper, it was more based on intentions and desires more than physical activities...

Malcolm wrote:

Yes, that is correct. It is also obvious to anyone who has studied the doctrines of rebirth and karma outside of Buddhadharma, so not new news.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 11:38 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

As Nichiren taught it, Gautama himself needed to understand the nature of provision and true within his own existence in order to teach it. If he knew this clearly out of the womb would he have begrudged those earlier years in the palace pretending not to know there was suffering outside the gates?

Malcolm wrote:

There is no doubt that the Mahayana perspective is that the Buddha's life was a mere display to inspire us to practice a path. So, yes, the Buddha was a buddha from infancy, and for eons beforehand.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 11:33 PM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Aemilius said:

Why should we take seriously someone like Bronkhorst who says that "rebirth and karma were invented" (by some foolish Indian cranks presumably) ?

neander said:

Out of curiosity where does he say this ? I thank you in advance if you provide the actual paper, paragraph or book where he comes to the above conclusion (and I won't hijack this thread later on to a karma discussion as there is already enough material on this forum...).

I read his paper " Did the Buddha Believe in Karma and Rebirth? " published in 1998 and overall I enjoyed it (very interesting the fact that also Vetter dismisses the 4 noble truths as a core early Buddhist principle) and I found the paper very well done.

Malcolm wrote:

Bronkhorst agrees the Buddha indeed taught both rebirth and karma in that paper.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 9:04 PM

Title: Re: Bee Keeping

Content:

tingdzin said:

Talk to some keepers. Aside from bears, the ones where I used to live have a big problem with die-off caused by environmental factors. On the other hand, go for it, we need all the honey we can get.

Kim O'Hara said:

...and all the bees we can get. No pollinators, no plants. No plants, no people.

Kim

Malcolm wrote:

If one lives in North America, native pollinators such as mason bees are more effective pollinators than honey bees. So make many homes for them. White faced hornets are also good, etc.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 8:56 PM

Title: Re: Six session guru yoga

Content:

conebeckham said:

....though other lineages maintain guru yoga practices that compare in many ways. The Four Session Guru Yoga of Karmapa Mikyo Dorje, for instance.

Empty Cloud said:

Thank you. But where did the injunction to take refuge at least six times a day come from? Is it injunction common to all schools, apart of the Gelug-specific six-session yoga?

Additionally, where did the convention of six times a day come from? How do Tibetan partition a day for practice? I've also heard of a six-time book....

Malcolm wrote:

It comes from various exhortations in the tantras to make offerings three times a day and three times at night. Only the Geluks turned it into a guru yoga practice by that name.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 7:23 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

Well you answered all my questions very clearly. I would like to ask: what was Gautama's mind like throughout it all? Before Gaya and after Gaya? Why did there have

to be a change through that powerful Meditation under the Bodhi tree? Why couldn't He just fully expound the Buddhist doctrine before He sat down and attained an already attained Enlightenment? Could He have actually? I'm sure He could have, but chose to drive those Expedient Means forward in a push to show others how to come to Enlightenment.

Malcolm wrote:

Just a show for those tired of samsara.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 6:46 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

So here is my question. What is the difference before and after Gaya for Buddha, if He was already Enlightened, and what are the next steps after Gaya?

Malcolm wrote:

The twelve deeds of the Buddha, including his conception, leaving home, attaining buddhahood, and parinirvana, were all just a display to benefit sentient beings. Not only this, but his career as a bodhisattva likewise was merely a display to benefit sentient beings.

The Buddha had attained buddhahood countless myriads of eons beforehand.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 10:32 PM

Title: Re: Six session guru yoga

Content:

Empty Cloud said:

Dear all,

Is the six-session guru yoga mainly a gelug practice and not practised in other traditions? Thank you for any informative responses.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 10:02 PM

Title: Re: Which Bodhisattvic Bhumis are associated with the stage of no regression?

Content:

Könchok Chödrak said:

Thank you very much Malcolm. Can you direct me to a resource, or provide any information about how Bodhisattvas can possibly regress before that?

Thank you.

Om.

Malcolm wrote:

There are various stages of nonretrogression, if you want a comprehensive overview, you should read Mahayana Sutra Alamkara.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 9:30 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Sādhaka said:

Actually, I saw something recently in a text that implied that Asuras have the possibility to attain Buddhahood as well. Unlikely that many would, I'd imagine, but the implication of the possibility was there. Now if I could just remember where I'd read it.... It was only like a month or so ago.

Also, aren't there stories in Sutras and so on about Devas having the possibility to attain Buddhahood too?

Malcolm wrote:

The Suḥṛllekha 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.

Asuras here are included among the devas.

Passing By said:

You'd think, going by the number of times Indra and other major non-Buddhist deities have appeared in the tantras as retinues of the featured mandala or Buddha, that they'd be the ones who practise dharma the most though.

Not to mention most of the retinue of mandala yidams aren't human anyway

Or do those not count as devas?

Malcolm wrote:

Figures in a mandala are symbols, not sentient beings.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:08 PM

Title: Re: Which Bodhisattvic Bhumis are associated with the stage of no regression?

Content:

Könchok Chödrak said:

I have a question. Is there a certain Bhumi that the stage of no regression (or stage of no retrogression) is most associated with for Bodhisattvas? Is a certain one definitely it?

Can all of them be reached and then non-regressed from, in a stage of no retrogression, according to Buddhist Teachings, individually? Here are the Ten Bhumis of the Bodhisattvas:

1. Extremely Joyful (rabtu dga'ba)
2. Stainless (drima medpa)
3. Luminous ('odbyed)
4. Blazing Light ('od 'phroba)
5. Challenged to Purify (sbyang dka'ba)
6. Actualizing (mngondu byedpa)
7. Going Far (ringdu songba)
8. Unshakable (mig yo ba)
9. Perfect Intelligence (legspa'i blogros)
10. Dharma Cloud (choskyi sprinpa)

(Full Article.)

<https://www.padmasambhava.org/2019/06/ten-bhumis-of-the-bodhisattvas/>

After the Tenth Bhumi one enters into Buddhahood from what I read in this article. So let me know, from the standpoint of Tibetan Buddhism, Vajrayana or Mahayana, what are the takes on this subject, as well as anything else you have learned from the Ekayana on it as well. It is important to the world of Buddhism.

Thank you.

Könchok.

Malcolm wrote:

The eighth, where one attains power over birth.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:07 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

I do not believe it is a mistake...to incorporate certain New Age Teachings into a Buddhist's life...

Malcolm wrote:

This is called, "corrupting the Dharma."

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:04 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

The ideas of causation were not unheard of in various part of the ancient world. Though not necessarily similar to the Buddhist explanations of causation. Explanations where phenomena were not caused by a divinity or several divinities have certainly existed outside of India.

Malcolm wrote:

Those explanations do not avoid falling into extremes. So, not dependent origination. Early Samkhya also does not depend on a creator, but it's views directly contradict dependent origination, etc.

Author: Malcolm

Date: Friday, April 23rd, 2021 at 7:05 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

"He who understands the dependent origination see Buddha, the enlightened state", Buddha Shakyamuni in Arya Salistamba sutra.

Malcolm wrote:

Dependent origination is solely a teaching of the Buddha. It is taught in no other tradition, exoteric or esoteric, apart from Bon. And they borrowed the doctrine from Buddhists.

Author: Malcolm

Date: Friday, April 23rd, 2021 at 12:58 AM

Title: Re: Anthropic principle

Content:

Aemilius said:

Buddha says it in a circular fashion that "where there is the noble eight-fold path there are also Aryas, and where there are Aryas there is found the Noble eight fold path". In the Perfection of Wisdom literature it is said that the Dharma will first go to the direction of West (from India).

The teaching of reincarnation was widely accepted in Europe during the first 500 years of the Common Era:

"The early Christian church accepted the teaching of reincarnation, which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen (both 3rd century), and St. Jerome (5th century). Of the three, Origen was the greatest proponent of reincarnation among the early Christian teachers and theologians, and he had the greatest impact." (Reverend Dennis Shipman)

According to Ajahn Brahm the Roman Emperor put a Pope in prison for one year, because he refused to cancel the teaching of reincarnation. After spending a year in prison the Pope agreed to take away this teaching.

All in all, we can say that Edward Conze was a good buddhist.

Malcolm wrote:

All this is irrelevant to the historical fact that the Perfection of Wisdom Sūtras had zero impact on Gnosticism.

And:

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>

This statement is found repeated in many sutras.

Aemilius said:

Caused by compassion the manifestations of Sambhogakaya and Nirmanakaya (Buddhas and Bodhisattvas) will appear where ever there are people who are willing to know and hear the Dharma. You can read for example in the Lotus sutra and the Shurangama sutra how Avalokiteshvara sends diverse emanations into the world to help and guide beings. This really happens, it is not merely "metaphorical".

Malcolm wrote:

Perhaps, but "guiding sentient beings" does not render Christianity and so on (assuming they are really teachings of bodhisattvas, which I do not beleive for a second) liberative paths. They are mundane paths, and do not lead to liberation. The Buddha was extremely clear about the distinction between his path and the paths taught by tīrthikas.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 8:11 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

According to Edward Conze the Gnostic sects in Europe, Middle East, Persia etc.. were likely connected to the Perfection of Wisdom teachings of the Lord Buddha.

Malcolm wrote:

Conze was a perennialist, not a Buddhist.

There is zero evidence for his speculation.

In any case, the Buddha states clearly that outside his Dharma and Vinaya, there are no Aryas.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 10:45 AM

Title: Re: The relationship between going for refuge and the five vows

Content:

Bristollad said:

I came across this interesting teaching on the two traditions of the bodhisattva vows, given by HH the Karmapa:

<https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-two-traditions-of-taking-bodhisattva-vows-and-how-we-actually-receive-them/>

There is a short précis at the top of the page and then a small gap and a more complete transcription.

Malcolm wrote:

One point, the reason the Sakyapas prefer the Madhyamaka tradition is they do consider it superior to the Yogacara tradition.

FiveSkandhas said:

By the way, do most Tibetan Buddhists feel so? That was sort of my impression.

I know in Japan the Yogacara school (法相宗) was generally seen as superior to the Madhyamaka school (三論宗). Part of the reason is that the Yogacarins brought in more texts and translations and kind of outclassed the Madhyamaka thinkers (who were from an older, smaller, and less textually rich sect) in the Annual Court-Sponsored Doctrinal debates.

But I suspect the real reason is that the Yogacara school was headquartered in a very large and wealthy temple that was connected to House Fujiwara, second only to the Imperial House Yamato in power at the time.

Malcolm wrote:

During the middle period of transmission of Mahayana from India to China, the period from 400 CE and 600 CE, Yogacara was at the very height of its popularity in India. But Madhyamaka made a resurgence in India during the period from 600 to 800, which accounts for the unequivocal adoption of Madhyamaka as the officially sanctioned view

of Mahayana in Tibet.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 8:45 AM

Title: Re: The relationship between going for refuge and the five vows

Content:

Bristollad said:

I came across this interesting teaching on the two traditions of the bodhisattva vows, given by HH the Karmapa:

<https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-two-traditions-of-taking-bodhisattva-vows-and-how-we-actually-receive-them/>

There is a short précis at the top of the page and then a small gap and a more complete transcription.

Malcolm wrote:

One point, the reason the Sakyapas prefer the Madhyamaka tradition is they do consider it superior to the Yogacara tradition.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 2:29 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

but not much seems to be sinking in.

Malcolm wrote:

Well, he did change his name from Brahma to Konchok.

FiveSkandhas said:

Now now, Brahma has a high and esteemed position as one of the greatest Devas, a mighty Dharmapala protector, and master of the lofty Brahmaloка realm. Great 梵天 has impeccable Buddhist credentials.

Malcolm wrote:

There are a lot of brahmas, not only one. And Mahābrahma, you will recall, also is a great deceiver of sentient beings, kind of the Trump of devas.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 1:13 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:
but not much seems to be sinking in.

Malcolm wrote:
Well, he did change his name from Brahma to Konchok.

Author: Malcolm
Date: Wednesday, April 21st, 2021 at 11:00 PM
Title: Re: The relationship between going for refuge and the five vows
Content:

FiveSkandhas said:
Thanks so very much for your clear and helpful answer. Cuts through a lot of the noise indeed.

Malcolm wrote:
Then of course, in Dzogchen teachings, there are really no vows to follow, in general. However, they are mentioned in various Dzogchen tantras because they are useful guidelines for unrealized people to follow. In general, if someone reaches the path of seeing, they are beyond all vows anyway.

Author: Malcolm
Date: Wednesday, April 21st, 2021 at 10:48 PM
Title: Re: Yuthok nyingthig ngondro text?
Content:

FiveSkandhas said:
The nexus between medicine and esoteric Buddhism is a deep topic and one shrouded in particular secrecy. I wish you luck in fathoming those depths.

Malcolm wrote:
It is pretty open in Tibetan Buddhism.

Author: Malcolm
Date: Wednesday, April 21st, 2021 at 10:45 PM
Title: Re: Contextualizing, dealing with the New Age movement
Content:

Könchok Chödrak said:
So the point is, is that we can produce Buddha fruit in everyone and everything,

Malcolm wrote:

No, we can't. It's totally naive to think otherwise.

Könchok Chödrak said:

If a beggar is receptive of the Dharma, then yes, if a beggar is not, then until that beggar becomes receptive, then fruit will not be produced. But it will always be possible to produce the fruit of the Dharma for that beggar, by the beggar's own volition from within.

Malcolm wrote:

The best one can do is create a positive connection. Otherwise, not really possible.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:44 PM

Title: Re: The relationship between going for refuge and the five vows

Content:

FiveSkandhas said:

However, leaving aside the more arcane details of the Precepts, as well as our esteemed Theravadin cousins, for moment, it seems to me that on the simple, basic matter of refuge and the five lay vows there should be some kind of pan-Mahayana/Vajrayana ur-consensus.

Malcolm wrote:

No, there cannot be, for the simple reason that Sino-Japanese Buddhists have a completely different vinaya, Dharmaguptaka, that Tibetan Buddhists, who follow Mulasarvastivada. Also, the bodhisattva vow tradition is completely different, based either on the Madhyamaka tradition (Sakya, Nyingma) or the Yogācāra tradition, (Kadampa, Geluk).

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:14 PM

Title: Re: The relationship between going for refuge and the five vows

Content:

FiveSkandhas said:

For years I assumed that when one goes for refuge in the triple jewel as a committed lay practitioner, one also soon thereafter would need to take the five lay vows as well.

Most sources sort of imply this without necessarily stating it directly.

Malcolm wrote:

The most comprehensive presentation of which vows an upasāka follows is found in the fourth chapter of the Abdharmakośabhaṣyaṃ. You receive all the vows merely by going for refuge to the Three Jewels. However, one can elect to only follow those vows

one feels capable of, beginning with refraining from taking life.

FiveSkandhas said:

Other sources I have been digging into, however, suggest that one need not in fact take any of the five vows.

Malcolm wrote:

Yes, there are one vow, two vow, three, vow and full-vow upasākas. This is taught by the Buddha.

FiveSkandhas said:

What, exactly? Or are the vows truly "optional" for Upāsaka and Upāsikā status?

Malcolm wrote:

At minimum, one holds the commitments of refuge and the vow against killing (which really refers to killing humans, but it widely interpreted to cover all creatures).

This is complicated by taking bodhisattva vows. Since bodhisattva vows supersede pratimokṣa vows, whenever the former contradict the latter, the former should be followed and not the latter in order to avoid a bodhisattva downfall. The same applies to Vajrayāna vows.

Buddhist Ethics by Kongtrul has the most detailed presentation.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 8:36 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

So the point is, is that we can produce Buddha fruit in everyone and everything,

Malcolm wrote:

No, we can't. It's totally naive to think otherwise.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 8:33 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

That is the official truth or a half truth, which is caused by the official or public history and the divided nature of the European culture. The actual truth is different, there have always been esoteric knowledge and the esoteric traditions in Europe from the Roman

times onwards. The esoteric traditions have produced persons with higher consciousness, i.e. knowledge of reality that is in many ways similar to the Buddhist enlightenment. This has directly and indirectly influenced what is called Scientific knowledge, from its very beginnings.

You can look for example into the life and works of Giordano Bruno, in him spiritual knowledge and science are blended, they are seen as aspects of one reality
https://en.wikipedia.org/wiki/Giordano_Bruno

Malcolm wrote:

These esoteric traditions are mundane, and do not lead to liberation.

Aemilius said:

On what basis do you say that? Do You claim to possess the Five eyes and the Six abhijñās? Or is it based on prejudice and ignorance about the esoteric traditions on the continent of Europe?

Malcolm wrote:

It's based on several remarks made by the Buddha, and the fact that I have read Bruno, Ficino, Dee, Agrippa, etc.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 1:44 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

FiveSkandhas said:

We have to kill that vanity, stop acting like ole mom and dad are always leaning over our shoulders, and find full compassion for that crystal-gazing Tahoe-hottubbing priceless sentient being.

Malcolm wrote:

Compassion is one thing, respecting inanity is quite another.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 12:20 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

Yes, we must Love everyone equally, I think that ripens one into Buddhahood. That is why Thich Nhat Hanh is talking about true Love. As for romantic Love, in true Love, "desire"? Well, the longing, the missing of someone, the abstractions, they can all still be there but without attachment or craving, with the skhandas emptied, and a joyous state fulfilled. For example I was once noticing two Buddhist Lovers in a difficult place,

but their Love was pure and healing, and it is beyond words to describe here. But the concepts of the Dharma do not fall apart in deep Buddhist romantic Love, they become realized. Buddha laid out a Way for householders to become Enlightened, and it is a wonderful Path.

Malcolm wrote:

I am sorry, but there is no such thing as what you are talking about. There is no happiness in samsara, not even as much as a pinhead. Your Romantic Buddhist Love is just a fantasy you have generated. It has no basis in the teachings of the Buddha.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:58 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Malcolm wrote:

I suggest you reorient yourself from love to compassion.

Könchok Chödrak said:

I get what you are saying.

Malcolm wrote:

No, I don't think you do. But that's fine.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 7:03 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Malcolm wrote:

The Dharmasaṃgīti Mahāyāna Sūtra states:

Bodhisattva Avalokiteśvara said the following to the Bhagavān: "Bhagavān, a bodhisattva should not train in very many Dharmas. Bhagavān, if one is to uphold and fully realize a single Dharma, Bhagavān, all the Dharmas of the Buddha will be placed in their palm. If it is asked which single Dharma, it is great compassion."

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 6:30 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

You make a very good point. But I have a question. Why don't you sense that Love as it is in itself has the quality of Anatta, views of impermanence, and Sunyata? Can you

remember being in Love with someone before opening up your Buddhist mind, and seeing these things present there? To me, real true Love is a Vehicle that is by far a guide and is always Buddhist.

Malcolm wrote:

Maitri is love only in the sense that one wishes for another person to be happy. That's all maitri means, just as compassion means that one wishes for another person to be free of suffering. But the Buddha never identified love as a cause of awakening. With respect to compassion, on the other hand, the Buddha instructed Avalokitesvara that all that is needed for full awakening is great compassion.

I suggest you reorient yourself from love to compassion.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 5:31 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Hazel said:

patchouli

Malcolm wrote:

Is a crime.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 2:55 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Matt J said:

I don't really see much difference between New Age culture and modern U.S. Buddhist culture in many instances, especially in the Tibetan vein. In the one, people collect "modalities," in the other they collect empowerments, practices, and items. In both, people spend a lot of time assigning blame to planets and stars, and suggesting various healing modalities to one another. In both, people like to dress in non-Western clothes. There is quite a bit of overlap even in the people.

Malcolm wrote:

There are definitely intersections.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 1:47 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

They don't come with an empty cup, they think they already know something about spirituality. And they project that stuff onto Buddhism. Often their assumptions aren't really the Buddhist view, and they need some help understanding the differences in view and approach.

Malcolm wrote:

Yes, we see this a bit around here, in some posters.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 12:39 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

They just make sh*t up and pass it off as authentic.

Malcolm wrote:

And the number of new agers who fall hook, line, and sinker for Qanon, antivaxx, 5G conspiracies, shows they have very little critical thinking.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:51 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Supramundane said:

Early buddhism is contrasted with contemporary materialist Indian schools that believed in man having one life terminated by death.

It also avoided positing an atman and becoming a votary of reincarnation; the buddha thus opted for rebirth.

You are right that the salvation element was specific to buddhism, which prescribed an escape from the vortex of an illusory self.

In the Maha-nidana sutra, by shunning the ephemeral world of nama-rupa, consciousness can escape the vortex to fall instead upon nirvana. Theravada later seemed to have strayed from this initial idea by instead favoring "cessation".

Malcolm wrote:

Bronkhorst recently uploaded a couple of interesting papers on Charvakas an Academia.edu:

https://www.academia.edu/46040997/Who_were_the_C%C4%81rv%C4%81kas

https://www.academia.edu/46041000/Correcting_the_Text_of_the_Sarvadar%C5%9Bana%E1%B9%83graha

https://www.academia.edu/46040958/%C4%80j%C4%ABvika_Doctrine_Reconsidered

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:45 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Supramundane said:

I will admit to reading a few pages of True Hallucinations (McKenna?). The writer is something of a futurist hippy. I think it is available free online if you want some laughs.

Some of his discourses are on youtube. It is appealing to teenagers: seems edgy, rebellious. Obviously, a bad path to take as a life choice...

Malcolm wrote:

I used to work in a Buddhist/New Age Bookstore on Newbury Street (1987-1990) in Boston, right at the time of the "Harmonic Convergence." So, in order to sell books I had to become somewhat conversant with all these silly New Age books and trends. I also ran the crystal and jewelry counter. It was during this period that the Castaneda fraud exploded into the fake shaman trend, with authors like Lynn V. Andrews and other plastic medicine people taking up bookshelf space. And yes, Terrance McKenna, RAW's Illuminati Trilogy was popular, its all part of parcel of the same trend.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:32 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Kim O'Hara said:

and it's a fair way from Theosophy. Rather,

Malcolm wrote:

Not really for example, the seven cakra system is basically a Theosophical invention. The only difference between the modern new age and Theosophy and its offspring is the blatant cultural appropriation of indigenous traditions as "shamanism."

Channeling, crystals, racism (i.e. cloaked in a theory of spiritual evolution), ascended masters, faux yoga, etc., all of it but for the shamanic business, goes back to Blavatsky and co.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:28 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

Not to say that someone in the New Age movement couldn't reach the same goal.

Malcolm wrote:

They cannot. Most new age people are closeted theists.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:18 PM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

Crazywisdom said:

Lankavatara cannot be a final word on Tathatagarbha.

Malcolm wrote:

Sure it can, and it is.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:14 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Your preference doesn't equate to the accepted defined meaning of the word for which I gave you ample reference.

Malcolm wrote:

Sure it does, that's why fruit processed with heat and pectin, and stored in sterile jar are called "preserves."

tkp67 said:

Living beings who are "enlightened" have no fear abortion since they have no further karma to ripen and they are free of birth and death.

Well if they honor Shakyamuni's enlightenment then they understand the value of sentient life and the connection and debt they have to the unenlightened.

Malcolm wrote:

Nonreferential compassion is not born out of a sense of debt. Buddhas have no concept of "value," "sentient life," or "unenlightened." Buddhas are totally beyond such concepts.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 8:21 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Dharma is the product of the awakened mind of a buddha.

So, not the same human mind.

Aemilius said:

That is the official truth or a half truth, which is caused by the official or public history and the divided nature of the European culture. The actual truth is different, there have always been esoteric knowledge and the esoteric traditions in Europe from the Roman times onwards. The esoteric traditions have produced persons with higher consciousness, i.e. knowledge of reality that is in many ways similar to the Buddhist enlightenment. This has directly and indirectly influenced what is called Scientific knowledge, from its very beginnings.

You can look for example into the life and works of Giordano Bruno, in him spiritual knowledge and science are blended, they are seen as aspects of one reality

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

Malcolm wrote:

These esoteric traditions are mundane, and do not lead to liberation.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:45 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

The new age movement is simply a means to communicate "psycho spirituality" outside the normally conditioned context using words that have little existing culturally corrupted psychological or spiritual meaning.

Malcolm wrote:

Umm, no, the New Age is a pastiche, a mishmash, a naive appropriation that has its root in Theosophy.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:39 AM

Title: Re: Teachers in Dharmasala

Content:

Unknown said:

U.S. will boost 'Do Not Travel' advisories to 80% of world

The U.S. State Department said on Monday it will boost its \"Do Not Travel\" guidance to about 80% of countries worldwide, citing \"unprecedented risk to travelers\" from the COVID-19 pandemic.

Read in Reuters: <https://apple.news/AdMJtlavVQAmbL0xzkjKu4A>

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 9:42 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In a conversation based on aborting life arguing that dharma does not preserve life is tantamount to saying dharma does not have an interest in preserving life.

Malcolm wrote:

Yes, correct. Dharma is concerned only with the cessation of suffering.

The reason we practice ahimsa is not to preserve life, but rather, is not to consciously cause suffering.

Anyway, one cannot abort life, one can only abort a life. But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhadharma, there are no innocents.

tkp67 said:

Impermanence is not in question so preserve denotes original/existing state. That is, what remains after liberation is the original state.

pre·serve

/prəˈzɜrv/

"maintain (something) in its original or existing state."

If the state of enlightenment is boundless and immeasurable so is the value of life that experiences such a thing, regardless of how impermanent that particular existence.

What was the value of Shakyamuni's existence?

Malcolm wrote:

"To preserve" means to worry about degeneration, and thus impermanence. Something which never degenerates does not require any preservation at all.

Living beings who are "enlightened" have no fear abortion since they have no further

karma to ripen and they are free of birth and death.

As for Shakyamuni, the value of his existence depends on who you ask.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 7:24 AM

Title: Re: The Great Abortion Debate

Content:

Giovanni said:

Important. As Malcolm says there are things necessary for actions to cause unmixed negative Vipaka. They have to be intentional, and the person needs to be satisfied with the result of their actions.

Unmixed negative karma is not created just because of actions we do not like or approve of. It's a bit more complicated.

Most karma is mixed because of mixed intentions and remorse at result of action.

Malcolm wrote:

Indeed, in Mahayana, it is possible have an abortion out of compassion, but most people tend to cite the "old testament" when discussing ethics.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 2:29 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhadharma, there are no innocents.

Sādhaka said:

Samsara is a vicious cycle. One being pays karma by getting inflicted upon by another sentient being, then the being doing the said infliction creates more karma for themselves.

Malcolm wrote:

Considering that fetuses have no sense perceptions until the 19th week, the amount suffering inflicted on a fetus is nil, until it finds itself in the bardo again.

Sādhaka said:

I'm open minded to there being rare cases where abortion wouldn't create negative karma regarding the sentient beings involved in it; but in most cases I'm going with it being a cause for more negative karma than not.

Malcolm wrote:

Most people are not Buddhists and don't believe in karma.

Sādhaka said:

People have the option of things like Yoga, pranayama, fasting etc. to gain some control of their sexual impulses, instead of getting addicted to things like masturbation, porn, casual sex etc. Easier said than done though for many, admittedly; as many people have circumstances where they work all the time and live in a residence with others where they have little privacy & leisure time to set aside for such practices....

Malcolm wrote:

People like to f**k. Sometimes, women get pregnant when it is not convenient for whatever reason. In order for a karma to be perfect there has to be satisfaction with the outcome, "I did good." Never met a woman yet who has happy to have had an abortion. I prefer secular ethics to religious ethics, because the latter are too narrow and require someone to follow beliefs they may not actually hold.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 2:19 AM

Title: Re: ChNN Medicine Buddha practices

Content:

Johnny Dangerous said:

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_75&products_id=756

Do these require certain specific lungs, or did we receive it with the Medicine Buddha lungs that ChNN put at the end of his webcasts?

Malcolm wrote:

You received it with the lung. He did give the empowerment a couple of times, but the lung is sufficient.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 1:44 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In a conversation based on aborting life arguing that dharma does not preserve life is tantamount to saying dharma does not have an interest in preserving life.

Malcolm wrote:

Yes, correct. Dharma is concerned only with the cessation of suffering.

The reason we practice ahimsa is not to preserve life, but rather, is not to consciously cause suffering.

Anyway, one cannot abort life, one can only abort a life. But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhaharma, there are no innocents.

Author: Malcolm

Date: Monday, April 19th, 2021 at 11:39 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Sādhaka said:

Actually, I saw something recently in a text that implied that Asuras have the possibility to attain Buddhahood as well. Unlikely that many would, I'd imagine, but the implication of the possibility was there. Now if I could just remember where I'd read it.... It was only like a month or so ago.

Also, aren't there stories in Sutras and so on about Devas having the possibility to attain Buddhahood too?

Malcolm wrote:

The Suhrillekha 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.

Asuras here are included among the devas.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:14 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

The problem in today's world is that people act like it's a choice people make to make things better, instead, losing a child is a tragic loss, and that is what happens in abortion.

Malcolm wrote:

Ever hear of rebirth?

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:12 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

In the same way abortion can be avoided with family planning, care, counseling, support, financial services, Spiritual and Community help, social programs, rehabilitation services, and a compassionate heart that would benefit from all of these things.

Malcolm wrote:

Another man telling women what to do with their bodies.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:10 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Aemilius said:

I don't buy that, in terms of Buddhism or in terms of modern knowledge of animal consciousness. All beings in the five or six lokas have all the members of the 12 Nidanas (of Conditioned arising) governing their existence, not only humans. Why would the Buddhist tradition say "all beings", if it didn't mean it?

Malcolm wrote:

So, hell beings and pretas can attain buddhahood in their respective lokas? No, the Buddha clearly states that only human beings can practice a path and attain buddhahood. This why human birth in a central country etc., is desirable.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:06 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Aemilius said:

Here the text says "sentient beings", what would this world be like, if the snakes, rats and parrots became awakened?

I mentioned only such animals that are mentioned in the Jatakas or Birth stories as possessing mind and volitions and thus being capable of creating good and bad karma, and also becoming awakened in some future life, if not in their present animal body. I think that some kind of insects are mentioned in the Karandavyuha sutra as objects of Avalokiteshvara's bodhisattva deeds, i.e. releasing them from the realm samsaric

rebirth.

Could it be said:

"Ants and spiders and rats and snakes are buddhas,
though obscured by adventitious defilements.
When those are removed, they are buddhas."

Malcolm wrote:

Animals, etc., the beings of the five lokas apart from humans, generally, cannot practice a path.

karmanyangpo said:

Am I correct in interpreting the "generally" as meaning that there are sometimes exceptions?

What would those exceptions be?

KN

Malcolm wrote:

Nagas.

Author: Malcolm

Date: Monday, April 19th, 2021 at 10:53 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Malcolm wrote:

No, as in "No, modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist."

Queequeg said:

Malcolm in his laconic manner has not mentioned the rest of the tetralemma...

Malcolm wrote:

I didn't intend to, since that's not what I meant to do [engage in ultimate analysis].

Author: Malcolm

Date: Monday, April 19th, 2021 at 2:14 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Does this mean that the modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist?

Malcolm wrote:
Generally, speaking, no.

RonBucker said:
that is, they don't believe in external objects? Then I didn't understand anything. Does everyone imagine their own world?

Malcolm wrote:
No, as in "No, modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist."

Author: Malcolm
Date: Monday, April 19th, 2021 at 2:11 AM
Title: Re: Video on Gompopa and Buddha Nature.
Content:

Crazywisdom said:
But correct me if I am misrepresenting your view. Are you saying that Tathatagarbha Sutras are a subsumed within Prajnaparamita and Madhyamaka and are a sort of palliative, also not offering any further substantial teaching?

Malcolm wrote:
I am saying that the tathāgatagarbha sūtras can be understood to be definitive if they are correctly understood (tathātagarbha as the luminous, original nature of the mind), and if understood incorrectly, provisional in meaning at best (and at worst, an atmanavāda). As they stand, tathāgatagarbha sūtras require interpretation, unlike Madhyamaka and the PP Sūtras.

I am saying that the Lanka and Candrakīrti offer the final word on the subject. The Uttaratantra itself defines tathāgatagarbha as a provisional teaching, in the chapter one, the fourth vajra topic, towards the end, verses 156-160:

Having stated that all knowable things are empty in every aspect, like clouds, dreams, and illusions,
here, the buddhas have stated that the buddha element (buddhadhātu) exists in all sentient beings.
They have stated this for the purpose of having [sentient beings] abandon five faults: timidity, contempt for inferior sentient beings, grasping the impure, deriding pure phenomena, and excess attachment to themselves.

While the limit of reality (bhūtaakoṭi) is devoid of all compounded aspects, the meaning of affliction, karma, and ripening are said to be like clouds, and so on. Afflictions are like clouds, karma is like an experience in a dream, and ripening of karma and afflictions, the aggregates, are like an illusory emanation.

Having presented this above, this ancillary or supplemental tantra repeats the explanation "the dhātu exists" in order to abandon five faults.

The Uttaratantra's actual goal is to explicate luminosity aka clear light, and its realization.

Author: Malcolm

Date: Monday, April 19th, 2021 at 1:13 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Thank you. Are you saying that in order to be a Buddhist, you cannot be a materialist and you can not believe in a naive objective reality?

As far as I understand, the only difference is that everything in our world does not have an independent existence and consists of a constant stream of factors that we given names, and the essence of awakening is learning how to look at the world without names, associations and concepts?

Or am I wrong?

Malcolm wrote:

There are three concepts that distinguish Buddhist thought from the materialist: 1) mind is a nonphysical continuum that interacts with matter; and thus Buddhists accept 2) rebirth and 3) karma.

Author: Malcolm

Date: Monday, April 19th, 2021 at 1:09 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Does this mean that the modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist?

Malcolm wrote:

Generally, speaking, no.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 8:28 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

BTW, friends discourage friends from reading or (especially) trusting breitbart.

Malcolm wrote:

Friends don't let friends read Briettbart or RT, for that matter.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 8:26 PM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

Crazywisdom said:

But Tathatagarbha Sutras are essential. Buddha taught them for a reason.

Malcolm wrote:

Yes, as he says in the Lanka, he taught tathāgatagarbha for those who were terrified of the doctrine of anatma.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 3:00 AM

Title: Re: How do modern Buddhist schools explain compassion?

Content:

RonBucker said:

How exactly should I show compassion to other people? I should compassion to people in words, or it can be material help? Should I sympathize with people only when they feel sad and lonely, or even when they feel happy? How about animals, how to sympathize with them? They, like us, feel emotions, how I should show compassion to them?

PadmaVonSamba said:

Kindness, patience, generosity.

It doesn't matter what's going on in the minds of other beings or whether they are human or not.

RonBucker said:

Thank you. So it doesn't matter if other people feel happy or upset, compassion should be constant?

Malcolm wrote:

Compassion is, simply put, the wish that others be free from suffering. That's it.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 2:30 AM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

sherabpa said:

What is probably true however is that Tsongkhapa was very influential in 'demoting' the lineage of Maitreya/Asanga below that of Nagarjuna/Madhyamaka, whereas more traditionally these two lineages were seen as equal.

Malcolm wrote:

This is definitely not so. For example, Sapan, whom you mention above, considered only the Abhisamayālaṃkāra to be definitive. Also Tsongkhapa followed suit.

For example, the Hevajra Tantra explicitly places Yogācāra below Madhyamaka, and so on.

First explain Vaibhāṣika,
likewise, Sautrantika,
after that, Yogācāra,
and likewise, Madhyamaka.

Also Sapan held the view that Uttaratantra itself viewed tathāgatagarbha as a provisional doctrine. Not only this, but the scholars of the Imperial Period held that Yogacāra was below Madhyamaka, since they were all students, directly or indirectly, of Santarakṣita.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 1:15 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Nemo said:

The technical ability to fix things has been around since the 80s.

Malcolm wrote:

That ship sailed. It is beyond "fixing." It can't even be mitigated at this point. It can't even be cleaned up. Micro-plastics rain from the sky, largely from automobile tire fibers; there is more plastic in the ocean than fish. We have addressed superficial issues, the pollution we can see, while filling the earth's uninhabited places with plastic., etc. It will take us several human lifetimes to repair the damage we have done to our planet. I have doubts that will happen.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:45 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Malcolm wrote:

Three things: The Laṅkāvatāra should be taken as the definitive sūtra on this topic for three reasons: 1) It defines tathāgata-garbha as citta-prakṛti-prabhāśvara aka the natural luminosity of the mind. 2) It defines all sentient beings as tathāgata-garbha and tathāgata-garbha as all sentient beings. 3. It is the sūtra identified by Candrakīrti as the final word on the subject.

FiveSkandhas said:

Bodhidharma also considered the Laṅkāvatāra of supreme importance. He gave it to his chosen successor, Dazu Huike, as a sign of his attainment. Bodhidharma said: [The Laṅkāvatāra Sūtra] contains the essential teaching concerning the mind-ground of the Tathagata, by means of which you lead all sentient beings to the truth of Buddhism.

In fact the text was held in such high esteem by his lineage that the early Chan school was sometimes called "The Lanka School" by doxologists in the first few centuries.

Malcolm wrote:

Yes, this is true. It's also one of those main reasons vegetarianism is stressed in Chan.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:40 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

The only difference between a Buddha and an ordinary, sentient being, is that the ordinary person doesn't realize they are Buddha.

Malcolm wrote:

No, the difference between a buddha and sentient beings is the presence or absence of adventitious afflictions, as the Buddha states in the Hevajra tantra:

Sentient beings are buddhas,
though obscured by adventitious afflictions.
When those are removed, they are buddhas.

Aemilius said:

Here the text says "sentient beings", what would this world be like, if the snakes, rats and parrots became awakened?

I mentioned only such animals that are mentioned in the Jatakas or Birth stories as possessing mind and volitions and thus being capable of creating good and bad karma, and also becoming awakened in some future life, if not in their present animal body. I think that some kind of insects are mentioned in the Karandavyūha sūtra as objects of Avalokiteśvara's bodhisattva deeds, i.e. releasing them from the realm samsaric rebirth.

Could it be said:

"Ants and spiders and rats and snakes are buddhas,
though obscured by adventitious defilements.
When those are removed, they are buddhas."

Malcolm wrote:

Animals, etc., the beings of the five lokas apart from humans, generally, cannot practice a path.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:20 PM

Title: Re: Prayer or a Polemic on Guns

Content:

pemachophel said:

I remember reading a Tibetan prayer or polemic against firearms but now I can't find it. It may have been by Khyentse Wangpo. Does anyone here know what I'm talking about and have a link to this?

Malcolm wrote:

Nyala Pema Duddul.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 9:30 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

If you mean it's being pushed on to us via retailers, yes. Here at least, customers are refusing over-packaged goods, especially in supermarkets, and the supermarkets are responding quite well ... social licence and all that.

There's still a long way to go, however.

Kim

Malcolm wrote:

It's also pushed on the retailers by the manufacturers.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 9:31 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

At a personal level, I find it's a war of attrition - noticing one kind of plastic waste I generate and working out how to avoid it (best) or recycle it (second-best) rather than trash it (worst).

Malcolm wrote:

The problem is the supply side, not the demand side.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:20 AM

Title: Re: Bodhisattva appearing as a Buddha

Content:

Queequeg said:

Great bodhisattvas are said to be able to appear as buddhas in order to approach and teach beings.

What is the difference between a bona fide buddha and a bodhisattva who appears as a buddha? Is there any difference?

Malcolm wrote:

I assume by great bodhisattvas we are talking about tenth stage bodhisattvas, in which case the difference is quite minimal. The Abhisamayālaṃkāra states that tenth stages are on a stage of buddhahood.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:09 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

1. Not already enlightened.

Being Enlightened means you realize it. It's like walking into a dark room and turning on the lights (hence the term, "enlightened").

Malcolm wrote:

The term "enlightened" does not exist in any Buddhist text in Sanskrit, Pali, or Tibetan. The term "bodhi" means to awaken.

PadmaVonSamba said:

Yeah, that's true. It's an abstract concept borrowed from Western Europe.

Within the context of the question, it refers to realization of original mind itself, and not

some notion of “enlightened mind” or buddhahood specifically.

Malcolm wrote:

The term is not a good one for Buddhists to use.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:08 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Nemo said:

They will stall in this way until they can say yes it is real but it's too late.

Malcolm wrote:

They did and it is.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:07 AM

Title: Re: How to decarbonize your life.

Content:

tkp67 said:

That is why it is of prime importance not to doubt that their inherent buddha nature can be realized (acknowledge for the purpose of manifestation) in the current lifetime.

Malcolm wrote:

I do doubt it. There is no evidence at all whatsoever that buddhanature has any agentive effect.

tkp67 said:

The darker things become the more this nature will manifest out of necessity.

Malcolm wrote:

Tiny lights seem very bright in total darkness.

tkp67 said:

I found I can still love and advocate for her benefit and the benefit of life that has been nurtured by her presence.

Malcolm wrote:

Life isn't going away, unless we turn the planet into a lifeless rock.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 2:29 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

RonBucker said:

So, all people in our world are already enlightened, they just need to practice to realize it? What will happen to people who have realized their enlightenment, what will they feel, what will they do next?

PadmaVonSamba said:

1. Not already enlightened.

Being Enlightened means you realize it. It's like walking into a dark room and turning on the lights (hence the term, "enlightened").

Malcolm wrote:

The term "enlightened" does not exist in any Buddhist text in Sanskrit, Pali, or Tibetan. The term "bodhi" means to awaken.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 1:42 AM

Title: Re: Why do monks reside in temples

Content:

neander said:

Many Buddhist have a negative attitude towards the scholars because they are somehow detached from the subject.

Malcolm wrote:

Most Buddhists could care less what Schopen and co. think. The project of the latter is completely disconnected from the Dharma, since their modus operandi is strictly forensic.

Author: Malcolm

Date: Friday, April 16th, 2021 at 11:46 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

LastLegend said:

Alaya is simply a recall of memories.

Malcolm wrote:

No, the ālaya has no cognitive operations. It is just a repository of traces. It does not remember anything. Memory is an operation of the sixth consciousness.

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:26 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

The only difference between a Buddha and an ordinary, sentient being, is that the ordinary person doesn't realize they are Buddha.

Malcolm wrote:

No, the difference between a buddha and and sentient beings is the presence or absence of adventitious afflictions, as the Buddha states in the Hevajra tantra:

Sentient beings are buddhas,
though obscured by adventitious afflictions.
When those are removed, they are buddhas.

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:21 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Supramundane said:

Tathagatagarbha --- womb or embryo?

It is disputed whether buddha-nature is identical to Tathagatagarbha. Perhaps they both describe the same thing from different angles?

Tathāgatagarbha needs no cultivation... only uncovering, as it is already present and perfect in each being.

(Remember the Sutra about the poor man who in advanced old age found a jewel sewn into his smock. With Incredible surprise, he observed: 'I have been a rich man all this time and I never knew it!')

This points not to a womb (potential) but to an embryo (innate buddha-nature).

Perhaps tathagatagarbha and buddha-nature are different --- but refer to the same thing. So they are different but not-different:)

Epilogue

Buddhist Sutras teaching Buddha Nature

--- Tathāgatagarbha Sūtra

--- Śrīmālādevī Siṃhanāda Sūtra

--- Anunatva Apurnatva Nirdeśa

--- Aṅgulimāliya Sūtra

--- Mahāyāna Mahāparinirvāṇa Sūtra

--- Laṅkāvatāra Sūtra

Malcolm wrote:

Three things: The Lankāvatara should be taken as the definitive sutra on this topic for three reasons: 1) It defines tathāgatagarbha as cittaprakṛtiprabhāsvara aka the natural luminosity of the mind. 2) It defines all sentient beings as tathāgatagarbha and tathāgatagarbha as all sentient beings. 3. It is the sūtra identified by Candrakīrti as the final word on the subject.

As for original enlightenment, all I have to say is to quote from Jetsun Drakpa Gyalsten, "Of what use is primordial buddhahood when at present our adventitious afflictions are not mitigated at all?"

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:04 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

RonBucker said:

A good teacher can lead any person to enlightenment, or are there people whom he cannot help?

Malcolm wrote:

You can lead a horse to water, but you can't force it to drink. Buddhanature is irrelevant.

Author: Malcolm

Date: Friday, April 16th, 2021 at 9:15 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Virgo said:

Anthropogenic Climate Change has already slowed global agriculture productivity growth by 21%:

Malcolm wrote:

Yes, when it is all reduced to raw physics, it's all very predictable.

Author: Malcolm

Date: Friday, April 16th, 2021 at 1:19 AM

Title: Re: Anthropic principle

Content:

steveb1 said:

The universe simply does not look, or behave, as if it is the ordered product of a compassionate divine mind.

Sādhaka said:

It appears to be so to some deluded sentient beings though.

To other deluded sentient beings it appears to be an sadistic demiurgic/archontic construct.

To other deluded sentient beings still, it is 100% random and everything 100% coincidental (Murthugpas), probably the least coherent explanation of all; the context of—shall we say—‘the appearance-side of Kadak’ aside....

Malcolm wrote:

Nope, it looks like the random outcomes of myriad sentient beings acting each in their own way.

Sādhaka said:

“Random” though?

Within karma-vipaka & dependent-origination there's no randomness per-sé is there?

To be fair, you did say “it looks like”....

Malcolm wrote:

Random, because we cannot predict the actions of sentient beings, and therefore, we cannot predict the outcomes of those actions. Also dependent origination does not exclude randomness at all, unless by "random" you mean "causeless." But the word random does not mean causeless, it means a: lacking a definite plan, purpose, or pattern or b: made, done, or chosen at random. I think we can say that most actions of sentient beings fit definition a.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 10:52 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Virgo said:

Hopefully.

Virgo

Malcolm wrote:

If it is not a product of the experimentally tested empirical observations made by ordinary people, it isn't science, by definition.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 9:14 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Dharma is the product of the awakened mind of a buddha.

So, not the same human mind.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 8:30 PM

Title: Re: How to decarbonize your life.

Content:

tkp67 said:

If malfeasance outweighed benevolence, the human population would not be burgeoning. The expense of our ecosystems and environments is born out of ego driven ignorance.

Malcolm wrote:

The population is burgeoning because of energy inputs into biological systems, which turned up in the hickey stick shape after the wide spread use of oil. Without the present level of energy inputs from any source, world population growth cannot be sustained,

leading to resource wars, and eventually the collapse of world civilization.

This process is driven by the three poisons, unfortunately, most people are not Dharma practitioners, so they are not even aware of why they act the way they do.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 8:47 AM

Title: Re: How to decarbonize your life.

Content:

Kim O'Hara said:

But yes, the transition has to be managed.

Fast, though.

Kim

Malcolm wrote:

I am a realist. Things have never gotten better collectively even though some individuals thrive.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 6:29 AM

Title: Re: This odd quote by Master Hsuan Hua

Content:

joshua said:

What do you all make of this? On the surface, this is all sorts of wrong view and nonsense. What is the Master saying here? I'm having trouble believing one should be taking these words at face value.

Malcolm wrote:

It has been discussed here at quite some length. It is a wrong view, all the way down.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 12:55 AM

Title: Re: Anthropic principle

Content:

steveb1 said:

The universe simply does not look, or behave, as if it is the ordered product of a compassionate divine mind.

Malcolm wrote:

Nope, it looks like the random outcomes of myriad sentient beings acting each in their own way.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 12:07 AM

Title: Re: The Avalokiteshvara Cult in the Tenth Century Dunhuang and the Mani mantra
Content:

Danny said:

Don't forget the creation myth....

Malcolm wrote:

There is more than one Tibetan creation myth.

Danny said:

Indeed, but in context of Tibetan power

Malcolm wrote:

You were not that specific.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 12:45 PM

Title: Re: Is Buddhism necessary?

Content:

SilenceMonkey said:

Not necessary for society, maybe...

As Dzongsar Khyentse Rinpoche often says, from a mundane perspective, Buddhadharma is completely useless.

Malcolm wrote:

True, millions of dollars are spent on the trappings of piety that would be better served funding schools and hospitals.

SilenceMonkey said:

I don't think that's what he meant, but it's a good point.

And then there's all that money being poured into translating the Buddhist canon, and into funding PhD's and post-docs. Not saying we shouldn't translate the kangyur, but when I saw the numbers...

Malcolm wrote:
Books are better than bricks.

Author: Malcolm
Date: Wednesday, April 14th, 2021 at 11:35 AM
Title: Re: The Avalokiteshvara Cult in the Tenth Century Dunhuang and the Mani mantra
Content:

Danny said:
Don't forget the creation myth....

Malcolm wrote:
There is more than one Tibetan creation myth.

Author: Malcolm
Date: Wednesday, April 14th, 2021 at 11:33 AM
Title: Re: Is Buddhism necessary?
Content:
neander said:
Buddhism is not for everybody and is still a minority group so it is not necessary.

The two most powerful men on this planet controlling together 10000 ICBM are not Buddhist..

SilenceMonkey said:
Not necessary for society, maybe...

As Dzongsar Khyentse Rinpoche often says, from a mundane perspective, Buddhadharma is completely useless.

Malcolm wrote:
True, millions of dollars are spent on the trappings of piety that would be better served funding schools and hospitals.

Author: Malcolm
Date: Wednesday, April 14th, 2021 at 10:40 AM
Title: Re: Lack of Media Coverage on Burn Pits
Content:
amanitamusc said:
Fox news no less.

Malcolm wrote:
The world is our burn pit.

Author: Malcolm
Date: Wednesday, April 14th, 2021 at 5:44 AM
Title: Re: Practicing without empowerment
Content:

Tenma said:
What exactly is the point of Vajrasattva, Akshobhya, the 35 Buddhas, and other confessional practices if "misdeeds cannot be washed away with water"? (Yes, I get that the Buddha cannot give you enlightenment and you have to do that but what about these practices?)

Malcolm wrote:
They are based on the idea in posadha, where you twice monthly confess your broken vows in front of the Sangha. They are methods of restoring one's vows.

Tenma said:
But it doesn't purify or get rid of negative karma as some say? What's the point of the sutric phrase "eons of negative karma will disappear" for reading a sutra or reciting a dharani/mantra if misdeeds cannot actually be pacified or as the following quote says, "washed away with water?"

By the way, could you please provide the source of your quote? Thank you!

Malcolm wrote:
Hundreds of Aeons of karma is very tiny blip when consider how long one has been transmigrating in samsara.

Author: Malcolm
Date: Wednesday, April 14th, 2021 at 3:27 AM
Title: Re: Practicing without empowerment
Content:

Tenma said:
Isn't there a saying that goes that just as there are infinite sentient beings, there are infinite myriads of tathagatas (and possibly bodhisattvas)? If one has been eliminated of knowledge obscuration, can control birth alongside help sentient beings, how is it that suffering still exists in the world?

Malcolm wrote:

Buddhas and bodhisattvas can only truly help beings through teaching the Dharma and entering them into the Dharma.

As the Buddha said:

Misdeeds cannot be washed away with water,
I cannot remove suffering with my hand,
nor can I hand out liberation,
but I can show the path.

Tenma said:

What exactly is the point of Vajrasattva, Akshobhya, the 35 Buddhas, and other confessional practices if "misdeeds cannot be washed away with water"? (Yes, I get that the Buddha cannot give you enlightenment and you have to do that but what about these practices?)

Malcolm wrote:

They are based on the idea in posadha, where you twice monthly confess your broken vows in front of the Sangha. They are methods of restoring one's vows.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:59 AM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

but those who feel they are not ready need a provisional Vehicle stemming from the Ekayana (Single Vehicle) to continue their practice...

Malcolm wrote:

What are you defining as a provisional vehicle?

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:57 AM

Title: Re: Practicing without empowerment

Content:

Tenma said:

Isn't there a saying that goes that just as there are infinite sentient beings, there are infinite myriads of tathagatas (and possibly bodhisattvas)? If one has been eliminated of knowledge obscuration, can control birth alongside help sentient beings, how is it that suffering still exists in the world?

Malcolm wrote:

Buddhas and bodhisattvas can only truly help beings through teaching the Dharma and entering them into the Dharma.

As the Buddha said:

Misdeeds cannot be washed away with water,
I cannot remove suffering with my hand,
nor can I hand out liberation,
but I can show the path.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:54 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

The best shot we've got at this is for widespread vaccination and diligent contact tracing.

Malcolm wrote:

Yes, and quarantining the infected once the goal of widespread vaccination has been reached. I get my first jab on Thursday.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 8:20 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

If the knower were the same as the known, it would have to have parts in order to change. It would have to transform into all the different objects it knows, meaning it is not a self, has parts and components. This is the rebuttal to the Hindu idea you bring up below. You might object, well, what is mind is substance like gold, which can be shaped into ashtray or a statue. You then have to explain to us how this transformation of shape, if you will, occurs.

fckw said:

That's exactly why I find actually both positions equally dissatisfying.

If the knower has "parts and components" then we have not explained where the distinction between one part and another comes from. Remember that we were discussing before exactly this point, i.e. where the capacity to "distinguish" actually comes from, and we certainly don't want to end up in a circular argument stating that the "knower distinguishes its components by its capacity to distinguish its components".

But the other option that you suggest is equally dissatisfactory. Mind made of a substance like gold continuously transforming into other appearances yet never losing its substance - well, this does in no way explain how this process of transformation takes place. Is it a capacity of the mind? Is it same as mind? Is it different?

My personal conclusion here is that neither system actually really properly describes things. Formal logic, that's my conclusion, is not suited to properly address these questions. It can take you far, but not to the end.

Malcolm wrote:

The mind is a composite phenomena. That's just how it is.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 7:18 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Crazywisdom said:

All this madhyamaka discussion is off topic. The buddhanature is not fully elaborated in the Sutras.

Malcolm wrote:

Sure it is. The Lanka states that tathāgatgarbha is the natural luminosity of the mind. What more does one need to know?

Crazywisdom said:

There is the nonmaterial appearance of wisdom.

Malcolm wrote:

That's beyond the scope of Karl B's talk.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 5:18 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I don't see places like NYC going into intermittent quarantines indefinitely.

Malcolm wrote:

Think buildings, not blocks.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:50 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Crazywisdom said:

All this madhyamaka discussion is off topic. The buddhanature is not fully elaborated in the Suttas.

Malcolm wrote:

Sure it is. The Lanka states that tathāgatagarbha is the natural luminosity of the mind.

What more does one need to know?

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:49 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

The argument that a knower is a self has already been advanced and dismantled in Buddhist texts. If a knower can have many cognitions, it already has many parts and cannot be a unitary or an integral entity. We are therefore not operating here at a position prior to recognizing discrete entities, the very fact that our minds (citta) are variegated (citra) proves the mind is not an integral entity, proves it is made of parts, and since those cognitions happen sequentially, this proves the mind is also impermanent, momentary, and dependent. So, it is impossible for a conventional knower to be a self.

fckw said:

Well, if you ask me, this is not logical at all: If a knower can have many cognitions, it already has many parts

We have not clarified whether the "knower" here is same or different from the "known" (i.e. its cognitions).

Malcolm wrote:

If the knower were the same as the known, it would have to have parts in order to change. It would have to transform into all the different objects it knows, meaning it is not a self, has parts and components. This is the rebuttal to the Hindu idea you bring up below. You might object, well, what is mind is substance like gold, which can be shaped into ashtray or a statue. You then have to explain to us how this transformation of shape, if you will, occurs.

fckw said:

Besides above point, there's another one I'd like to address briefly, but it's not the main argument on my side. the very fact that our minds (citta) are variegated (citra)

As I'm not a Sanskritist I am not sure I understand what "variegated/citra" here actually means. There are at least two interpretations, and I am not sure which one you are referring to: Either to state that there are "many minds" in the sense "each individual has its own mind", or to state that "a single mind has many mind events" that are "distinct" from each other. I take it you mean the latter. If that is the case then I am pretty sure

there are some 'hindu' school of thoughts arguing that there are in fact no "distinct mind events", but that they are a single stream of "mind stuff continuously morphing into something else".

As far as I'm informed that's actually the position taken in the Patanjali's Yogasutras. It's, by the way, also what you experience if you practice those Patanjali Yogasutra meditations, i.e. the subjective experience along the path is quite different from both Therevada Vipassana as well as Mahamudra/Dzogchen style meditation. But that's just a side note.

Malcolm wrote:

You are talking about Samkhya philosophy which is utilized in the Yogasūtras. The line you are think of *yogaḥcittavṛttinirodhaha*, "Yoga is the cessation of the transformations of consciousness."

The difference here of course is that in the citta in this case is actually different than the knower (*jñā*). The knower is termed *puruṣa*, is a passive consumer, and is utterly different than *prakṛti*, which is where the transformations are occurring. The knower itself never changes, but merely witnesses the transformations of *prakṛti*. But none of this is what I am talking about.

in Buddhism, it is axiomatically assumed that there are many independent mind streams; this is proven by Dharmakīrti in *Samtānāntarasiddhi*, "Proof of Other's Minds."

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:14 AM

Title: Re: Tibetan Medicine primer - especially for psychological states

Content:

Johnny Dangerous said:

Hoping Malcolm or someone else might be able to help here.

I'm taking a class essentially on "alternative" frameworks to psychotherapy. Half of it is good, some information on Ayurveda and a little on TCM. The other half is almost unbearable new age nonsense, seriously it's bad.

I'm wondering if a kind of primer of Tibetan Medical theory exists that would be helpful - specifically with Tibetan Medical views of psychological states and conditions.

Malcolm wrote:

Diamond Healing is an old book, which has a lot of this sort of issue.

The Complete Book of Tibetan Medicine is good, as is Birth, Life, and Death by CHNN.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:53 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I'm not a doctor so pardon my malapropism.

Malcolm wrote:

No worries, I just thought you might have been fed some fake news.

Queequeg said:

The point is, I might still get sick.

Malcolm wrote:

Very unlikely. Viral infections depend on viral load. The reason it hit many ambulance drivers, nurses, and doctors so hard was repeated exposure in a closed environment to many patients over an extended period of time. The weight of the viral load you are exposed to, along with other factors, is the major determinant in whether one becomes significantly ill. When we have vaccinated 90+ percent of the population, the likelihood of becoming ill from covid or even variants will drop precipitously, but I wouldn't travel in countries with low vax rates. Until then, follow CDC guidelines, now that they are under competent management:

<https://www.cdc.gov/coronavirus/2019-ncov/vaccines/fully-vaccinated.html>

Queequeg said:

I might still pass the virus on, without showing symptoms. Pre-Covid normal is not coming back, though a lot of people are acting like it. I expect COVID to have as profound an impact on the way we live as HIV had on sex.

Malcolm wrote:

The new normal will be more masking up during flu season. Otherwise, it is not going to be like HIV. Please look at Australia and NZ for how things are going to be. If you visited these countries today, you would never know there was a major pandemic. When there is a breakout, it is tracked, everyone is quarantined, tested, and treated if necessary. Otherwise, everyone goes about their business with out masks, etc. Their response has been excellent and professionally managed, without politics interfering with science.

I really want those criminals in the Trump Administration to go jail for mass murder.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:29 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

But, I'm still apprehensive. There's no proof these shots actually grant immunity..

Malcolm wrote:

???

Queequeg said:

Its not clear the vaccines actually make us immune.

Malcolm wrote:

I am not sure what you mean by "immunity." By this <https://www.merriam-webster.com/dictionary/immunity>, these vaccines absolutely grant immunity to covid 19:

a condition of being able to resist a particular disease especially through preventing development of a pathogenic microorganism or by counteracting the effects of its products

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:05 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

You're right, it may well be nothing. But...it doesn't feel like nothing, from the anecdotal accounts floating around. And the evidence on cardiovascular damage is pretty compelling. At this point, the people dismissing covid as 'a bad case of flu' aren't realizing that it's actually something a lot more serious.

Malcolm wrote:

A third of all covid patients have serious neurological issues, regardless of how ill they initially were from the infection.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:04 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

But, I'm still apprehensive. There's no proof these shots actually grant immunity..

Malcolm wrote:

???

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:00 PM

Title: Re: Practicing without empowerment

Content:

Johnny Dangerous said:

A Buddha doesn't get reborn once they are a Buddha...

Könchok Chödrak said:

Not in the literal sense. But they appear to be reborn, don't they? There is the Theravadin view by some that Gautama isn't coming back at all, but the Mahayana view from what the Lotus Sutra (The White Lotus of the Good Dharma in Tibetan) has stated is that Buddha, even after Enlightenment, has been in this world for eons. He attained Enlightenment, which it is said in that Sutra, asamkhyas of kalpas ago as Bodhisattva Never Disparaging. The Buddha is in a true extinction, but He Emanates into this entire world from place to place, from time to time, to help guide sentient beings. He is not "born" neither does He "die", but it appears that way, and often it is written about in such a way in the Suttas, Sutras, and commentaries and books. But what you have stated is correct. He is well gone. And we must do everything we can so that the Buddha will rest in Tranquility. Om. Namaste.

Tenma said:

Hang on, what?

Everytime I learn something about this or that, I fail to understand what on earth Buddhism's purpose is. I thought enlightenment was to cease suffering and rebirth, am I wrong?

Malcolm wrote:

Correct, you are not wrong.

Tenma said:

So if a person enters enlightenment, is it just mere "tranquil rest" or helping others?

Malcolm wrote:

Full awakening in Mahāyāna means eliminating the afflictive obscuration, which causes rebirth in the three realms, and eliminating the knowledge obscuration, which prevents one from knowing all paths.

Because of eliminating the first obscuration, one has power over birth, and can appear in any place to help sentient beings; because one has eliminated the knowledge

obscuration, one knows how to lead any sentient being with the appropriate path.

Author: Malcolm

Date: Monday, April 12th, 2021 at 2:25 AM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there a Teaching about the various Bodhisattva Vows carrying over?

Malcolm wrote:

Yes, the bodhisattva vows are the only vows that one carries from one life to the next.

Author: Malcolm

Date: Monday, April 12th, 2021 at 2:24 AM

Title: Re: Why drugs are bad for meditators?

Content:

↑ said:

Actually, as a lay person, one has a choice to follow it or not. In the Tibetan tradition we purify all vows with the practice of Vajrasattva. Also, bodhisattva and Vajrayana vows take precedence.

FiveSkandhas said:

This is fascinating to me because it is not the way it is generally presented to laymen in most of East Asia if they wish to become an upasaka/upasika. Japan as noted is a bit of a special case.

Malcolm wrote:

This is explicitly outlined by Vasubandhu in his commentary on the Abhidharmakośa, so it is a principle that will not be unknown to educated East Asian Buddhists.

Author: Malcolm

Date: Monday, April 12th, 2021 at 12:28 AM

Title: Re: Why drugs are bad for meditators?

Content:

FiveSkandhas said:

Lord Guatama Buddha designated refraining from intoxicants as one of the five vows for laymen, and thus a core vinaya vow for monks as well. It's one of the most basic parts of being Buddhist.

Malcolm wrote:

No, it's not a core vinaya vow. It's one of the 90 or minor Vinaya vows. The core vows are the four defeats. There is no fifth defeat.

Of the five basic prātimokṣa for lay people, it is the only one that is a prohibition through

declaration, rather than a natural nonvirtue. This means that intoxication is not a natural misdeed. It's prohibited because it can lead to natural misdeeds, murder, rape, theft, and lying.

FiveSkandhas said:

Interesting. But it's so basic to practice for millions of lay buddhists who never make that distinction.

So if you break it as a layman, versus breaking one of the other four lay vows, are there any practical differences in how you would repent, etc? Because personally I've never heard of such a distinction.

Malcolm wrote:

Actually, as a lay person, one has a choice to follow it or not. In the Tibetan tradition we purify all vows with the practice of Vajrasattva. Also, bodhisattva and Vajrayana vows take precedence.

Author: Malcolm

Date: Monday, April 12th, 2021 at 12:14 AM

Title: Re: Why drugs are bad for meditators?

Content:

FiveSkandhas said:

Lord Guatama Buddha designated refraining from intoxicants as one of the five vows for laymen, and thus a core vinaya vow for monks as well. It's one of the most basic parts of being Buddhist.

Malcolm wrote:

No, it's not a core vinaya vow. It's one of the 90 or minor Vinaya vows. The core vows are the four defeats. There is no fifth defeat.

Of the five basic prātimokṣa for lay people, it is the only one that is a prohibition through declaration, rather than a natural nonvirtue. This means that intoxication is not a natural misdeed. It's prohibited because it can lead to natural misdeeds, murder, rape, theft, and lying.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 11:56 PM

Title: Re: Why drugs are bad for meditators?

Content:

Sunrise said:

I met someone who was interested in developing a meditation practice, and who also had interest in taking psychedelics. I wanted to warn her not to take drugs because I believe it could not only be harmful to her physical health, but also impede her meditation practice. Does anyone know how drugs harm our ability to meditate? I think it has something to do with a disruption of our subtle energies, but I'm not

knowledgeable about this.

Malcolm wrote:

Can disrupt our vata/lung/energy.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 11:32 PM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there an official Teaching for how Empowerments from past lives carry over?

Malcolm wrote:

Yes, the official teaching is that they do not.

Könchok Thrinley said:

I have always wondered, how is it possible then that just barely keeping samayas pure leads to liberation within 16 lifetimes?

Malcolm wrote:

One needs to keep them in order to meet Vajrayana teachings again in each of those lifetimes. Hence, the aspirations to meet the guru again and again.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:23 PM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there an official Teaching for how Empowerments from past lives carry over?

Malcolm wrote:

Yes, the official teaching is that they do not.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:11 PM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhang-zhung and Tibet.

Content:

gelukman said:

Generally stated it would be unfathomable if Guru Rinpoche, Vairochana and the King would have something against their own doctrines aka Kuntuzangpo. Yungdrung Bon is very Kuntuzangpo.

Malcolm wrote:

In general, these accounts are all from at least three centuries after the stated events. It is very clear that the Bonpos altered their own historical records in the Zhang Zhung Snyan brgyud to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisong De'utsen.

Passing By said:

I heard it both ways from Bon teachers before actually. The timeline of Bon is obviously quite unclear but there were two wars against Zhang Zhung by both kings with Trisong Deutsan finally completing the annexation of that region no?

Malcolm wrote:

No, According to the Tang chronicles, Zhang Zhung was annexed in 645 AD. There was an uprising against Tibetan rule in 677, but Zhang Zhung was swiftly brought heel.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:04 PM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

Doubly weird, since Duckworth knows and appreciates the piece and its author in general. I will try to re-read MoBN when I find some time, and see how he deals with the problem.

Malcolm wrote:

It is extremely clear that the term refers to a gnosis that one realizes for oneself without depending on another. It is the same category of terms like translating rig pa as awareness.

Dharmasagara said:

Malcom, would you please offer your own rendering of the term so sor rang gyis rig pa'i ye shes?

Thanx in advance

Malcolm wrote:

Kapstien's equivalent is sound, "personally intuited gnosis."

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:03 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Astus said:

I did not equate conventions with just words.

Malcolm wrote:

I wasn't sure, that's why I asked you, which comes first, an appearance or it's label.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:35 AM

Title: Re: Via positiva, via negativa

Content:

Norwegian said:

The Buddha stated that outside of his teachings, there is no liberation.

Rick said:

I didn't know that! I'd always taken the 84,000 paths as a touchstone, assuming these paths could be nontrivially different.

Well that's a game changer for me. Gonna have to realign my Buddhism-as-path-to-truth dominoes.

Thanks, Norwegian.

Malcolm wrote:

The 84k gates mean different things, but never included nonBuddhist paths.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:31 AM

Title: Re: Via positiva, via negativa

Content:

Rick said:

Different paths and different views don't necessarily mean different 'destinations' right? I thought enlightenment/nirvana/moksha transcended all paths and views?

Malcolm wrote:

Different basis, different path, different result.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:30 AM

Title: Re: How to decarbonize your life.

Content:

kirtu said:

We are working to save the planet.

Malcolm wrote:

The planet will be fine, no matter what we do to it in the short term.

Kim O'Hara said:

Yes, although I'm not at all sure I would like another human birth in the next 50 - 100 years.

Kim

Malcolm wrote:

We will adapt. We will have to.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:00 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

SilenceMonkey said:

Why would Geluks say that?

Also, by "convention" are we talking about names and language (མིང་ ming)?

Malcolm wrote:

You should read Gorampa. He explains it very clearly.

SilenceMonkey said:

One day. Mipham first!

Malcolm wrote:

Mipham depends quite heavily on Gorampa.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 9:20 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

The argument takes aim at the Geluk idea that appearances are derived from conventions themselves.

SilenceMonkey said:

Why would Geluks say that?

Also, by "convention" are we talking about names and language (མིང་ ming)?

Malcolm wrote:
You should read Gorampa. He explains it very clearly.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 9:14 AM
Title: Re: How to decarbonize your life.
Content:
kirtu said:
We are working to save the planet.

Malcolm wrote:
The planet will be fine, no matter what we do to it in the short term.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 5:17 AM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
Satyadvayavibhaṅgavṛitti states:

“Mundane conventional designations are engagements of the mundane, that is to say, having the characteristics of cognitions and objects of cognition, but do not have the characteristic of verbalizations because of being described subsequent to those [cognitions].”

Gorampa adds:

Therefore all those objects and everything defined on those from the perspective of appearing to a mundane mind is said to be the meaning of defining the relative through the perspective of convention.

Astus said:
How does that support the claim that first there are appearances and only then conventions? Appearances are conventional according to Jnanakirti, he simply makes a distinction there between cognition and verbalisation.

Malcolm wrote:
because of being described subsequent to those [cognitions]. The argument takes aim at the Geluk idea that appearances are derived from conventions themselves.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 4:14 AM
Title: Re: How to decarbonize your life.

Content:

kirtu said:

Fossil fuel use has to be completely ended as soon as possible. And this can only actually happen by restructuring all of energy production and consumption for all nations...

Malcolm wrote:

This is not going to happen in our lifetime, since it would plunge billions of people into starvation and set off resource wars the likes of which we have never seen.

kirtu said:

Restructuring energy production and consumption is EXACTLY what we are doing.

Malcolm wrote:

Fossil fuel use will not end in our lifetime. I am 59. I'll be lucky to live to 80. Somehow, I don't foresee a major shift away from fossil fuels worldwide in the next 21 years:

Consumption of oil and other forms of liquid petroleum will fall modestly over the next 24 years, from 33 percent of total marketed energy consumption in 2012 to 30 percent in 2040. Oil will continue to be a primary fuel for the transport sector, as well as a key fuel for industrial uses in emerging countries.

But experts cautioned against the idea that fossil fuels will become 20th-century energy anachronisms by the middle of the 21st century. In fact, fossil fuels will still account for 78 percent of global energy use in 2040, even as the growth in non-fossil fuels exceeds that of oil, coal and gas.

<https://www.scientificamerican.com/article/fossil-fuels-may-not-dwindle-anytime-soon/>

As you can see, transport is reflected in your graph above, in agreement with this article from 2016.

And, as you know, it is not merely science that counts; it is the markets, investments, policy, etc. that are driving continued use of fossil fuels, especially in the transport sector.

We simply cannot pull the plug on fossil fuels. It would be too disruptive.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 4:07 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhangzhung and Tibet.

Content:

Malcolm wrote:

...to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisrong De'utsen.

Sādhaka said:

If this is true, then what may be the reason(s) for doing so?

Malcolm wrote:

It is true, ChNN might have been the first person to point this out, in fact.

As for the reason, it fits better with the Bon narrative of being exiled by Trisrong De'utsen.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 4:04 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

In brief, conventions do not generate appearances, for example, calling the appearance of sand “water” does not change that appearance into water. First there is an appearance, then there is a conventional designation.

Astus said:

How is that not like the Abhidharma view that takes dharmas as paramārtha, and how is it consolidated with statements like this one:

'Since the Buddhas have stated

That the world is conditioned by ignorance,

So why is it not reasonable [to assert]

That this world is [a result of] conceptualization?'

(Yuktisastika 37, tr Geshe Thupten Jinpa; cf. Yuktisastika 33-34; Acintyastava 6, 35, 44; Lokatitastava 19)

Malcolm wrote:

Satyadvayaivibhaṅgavṛtti states:

“Mundane conventional designations are engagements of the mundane, that is to say, having the characteristics of cognitions and objects of cognition, but do not have the characteristic of verbalizations because of being described subsequent to those [cognitions].”

Gorampa adds:

Therefore all those objects and everything defined on those from the perspective of appearing to a mundane mind is said to be the meaning of defining the relative through

the perspective of convention.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 2:04 AM

Title: Re: The Tree of World Religions

Content:

Könchok Chödrak said:

Like Thich Nhat Hanh says, Buddhism is made up of non-Buddhist elements...

Malcolm wrote:

No it isn't. Buddha explicitly denies that it was.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:58 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

fckw said:

This implies: We don't know whether the "observer/knower/known capacity" is actually "one" or "many", because it is at the root of making such discretions. In the absence of this knowledge someone might actually argue that this knowing capacity is exactly same as "self". And what position could anyone take to refute it (or to confirm it, for that matter)? We are operating here at a position prior to the discretization function we posited before.

Malcolm wrote:

The argument that a knower is a self has already been advanced and dismantled in Buddhist texts. If a knower can have many cognitions, it already has many parts and cannot be a unitary or an integral entity. We are therefore not operating here at a position prior to recognizing discrete entities, the very fact that our minds (citta) are variegated (citra) proves the mind is not an integral entity, proves it is made of parts, and since those cognitions happen sequentially, this proves the mind is also impermanent, momentary, and dependent. So, it is impossible for a conventional knower to be a self.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:49 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhangzhung and Tibet.

Content:

gelukman said:

Generally stated it would be unfathomable if Guru Rinpoche, Vairochana and the King would have something against their own doctrines aka Kuntuzangpo. Yungdrung Bon is very Kuntuzangpo.

Malcolm wrote:

In general, these accounts are all from at least three centuries after the stated events. It is very clear that the Bonpos altered their own historical records in the Zhang Zhung Snyan brgyud to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisrong De'utsen.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:02 AM

Title: Re: Via positiva, via negativa

Content:

Malcolm wrote:

The only way to the ultimate truth (emptiness) is through the relative truth (dependent origination), so if one's understanding of relative truth is flawed, as is the case with all traditions outside of Buddhadharma, and even many within it, there is no possibility that ultimate truth can be understood and realized.

Rick said:

Good, thanks.

Does the Madhyamakan view differentiate between nominal ultimate truth (understanding) and non-nominal ultimate truth (realization)?

If it does, is it possible that the non-nominal Buddhist realization (enlightenment, I guess?) and 'highest' Vedanta realization (moksha?) are essentially the same? At this 'ultimately ultimate' level of realization, every conceptual edifice, including dependent origination and emptiness, is absent. Yes?

Malcolm wrote:

Well, you know what the MMK says:

Without relying on conventional truth, the ultimate truth will not be understood; without realizing the ultimate truth, nirvana will not be attained.

In other words, paths within or without Buddhism that do not present the conventional correctly cannot properly present the ultimate. If they cannot properly present the ultimate, it cannot be realized, and nirvana cannot be attained.

It is axiomatic that Advaita has an incorrect presentation of the relative. The only correct presentation of the relative is dependent origination. Nāgārjuna wrote the MMK to correct incorrect Buddhist understandings of dependent origination so emptiness could be understood and nirvana realized. As Aryadeva states, "Liberation depends on view."

Author: Malcolm

Date: Sunday, April 11th, 2021 at 12:05 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

fckw said:

Nobody addressed this.

It never made much sense to me how Buddhism apparently finds it totally acceptable to assume the definition of "individual minds" while going on and negating the existence of any such thing as jiva, atman and the like.

Malcolm wrote:

Buddhism does not define "individual minds" as such, but rather discrete, momentary continuums which arise from their own causes and conditions.

fckw said:

This still does not define where the "discretion" comes from or where it resides in. The continua might not have individuality in the sense of the vedic position, that's true, but they are still "particulars" or "discrete" or however we want to call them, i.e. distinct from each other. Hence, there's a "discretization process" at work which remains unexplained.

Malcolm wrote:

Things appear to be discrete, so we label them "discrete." If things appear to be nondiscrete, we are not able to label them as discrete. For example, from a distance a mountain does not appear to be composed of discrete parts, so we label that appearance "mountain." When we get closer, we see there are many parts, and what was formally labeled a mountain gets redefined into slopes, peaks, ravines, and so on. When we meet someone, we label that person a self, a person, a living being, but these labels attached to appearances will not bear analysis. It's the same with mental continuum's, even the notion of mental continuum will not bear ultimate analysis, but since the cause and result of karma, etc., appear to be discrete, mind streams are, conventionally speaking, discrete, because there is an observable function.. If we wish to aggregate minds, we refer to all consciousnesses as the dhatu of consciousness, just as we refer to aggregated elements as the space dhatu, etc.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:43 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

[Mod note: edit] We say "we all have Buddha Nature". What is this "we"? After we erase the "I" are we going to erase the "we"? Eventually it must be understood that there are Real Transcendental activities for the individual after liberation, and that there still is an

individual, even after many lifetimes of self-negation.

fckw said:

Nobody addressed this.

It never made much sense to me how Buddhism apparently finds it totally acceptable to assume the definition of "individual minds" while going on and negating the existence of any such thing as jiva, atman and the like.

Malcolm wrote:

Buddhism does not define "individual minds" as such, but rather discrete, momentary continuums which arise from their own causes and conditions. In short, jivas, pudgalas, atmans, etc., do not function as defined by their proponents, so they are negated.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:25 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

SilenceMonkey said:

Is it like this?

Authentic relative truth: direct perception of appearances

Confused relative truth: deluded perception of appearances, adding all sorts of conceptual elaborations (ie. conventions)

Malcolm wrote:

Functionality is how conventions are defined. Example, though no car can be found in the appearance that is the basis of conventional designation of a car, in its parts, one of its parts, or separate from them, that appearance is a car if it functions like a car.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:07 PM

Title: Re: Via positiva, via negativa

Content:

Rick said:

Hi Malcolm!

What is the relationship between the four possibilities of production (causeless, from causes, from themselves, or from both self and other) and dependent arising? The MMK refutes production, but not dependent arising?

Also, isn't dependent arising, along with every other conceptual construct, a provisional teaching that is meaningless at the 'absolute' ultimate level?

Malcolm wrote:

MMK refutes any kind of production other than dependent origination. It is through dependent origination that emptiness is correctly discerned. Without the view of dependent origination, emptiness cannot be correctly perceived, let alone realized. The MMK rejects production from self, other, both, and causeless production, but not dependent origination. The MMK also praises the teaching of dependent origination as the pacifier of proliferation in the mangalam. The last chapter of MMK is on dependent origination. The MMK nowhere rejects dependent origination, it is in fact a defense of the proper way to understand it. The only way to the ultimate truth (emptiness) is through the relative truth (dependent origination), so if one's understanding of relative truth is flawed, as is the case with all traditions outside of Buddhadharma, and even many within it, there is no possibility that ultimate truth can be understood and realized.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:20 PM

Title: Re: How to decarbonize your life.

Content:

kirtu said:

Fossil fuel use has to be completely ended as soon as possible. And this can only actually happen by restructuring all of energy production and consumption for all nations...

Malcolm wrote:

This is not going to happen in our lifetime, since it would plunge billions of people into starvation and set off resource wars the likes of which we have never seen.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:08 PM

Title: Re: Via positiva, via negativa

Content:

Rick said:

(Note that I come in peace, waving a white flag, not trying to stir things up.)

Could it be that Advaita/brahman is the via positiva ... and Buddhism/emptiness the via negativa way of pointing to the same (non-)thing?

Malcolm wrote:

Nope. Advaitans reject dependent origination.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:05 PM

Title: Re: The Tree of World Religions

Content:

Queequeg said:
Jokes aside, I agree with you.

On one hand, we all follow the voice in our heads. Monotheism covers this over with a single pole social structure, as you point out, which can tend to authoritarianism. I actually argued something along these lines over Passover with a group of not particularly theistic Jews. This system has its faults and I suggested this gift the Jews gave to the world has not been particularly good. My argument was not rejected. That said, it's also a very effective social structure for maintaining social cohesion. Exhibit A: the Jewish diaspora. I think Jews have dealt with the weakness in this system by making study and argumentation a part of the tradition - pole a group of rabbis about any particular issues and you're likely to find a variety of answers. But, they also have something deeper binding them in the shared history, even as there are divisions.

Christianity and Islam take the same monotheism and, perhaps because its adherents are not bound to each other by blood, the emphasis ends up on the authority. In that case, disagreements can only end in subjugation or schism.

The specifics of this chart are one thing. The concept it illustrates is more compelling.

Malcolm wrote:
We can thank the Zoroastrians for Monotheism, that's who the Hebrew people learned monotheism from during the Babylonian exile.

Author: Malcolm
Date: Saturday, April 10th, 2021 at 9:25 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
Wrong answer.

Astus said:
Which appearance isn't a convention? Which convention isn't an appearance?

Malcolm wrote:
This point is explained correctly by Gorampa. In brief, conventions do not generate appearances, for example, calling the appearance of sand "water" does not change that appearance into water. First there an appearance, then there is a conventional designation.

Author: Malcolm
Date: Saturday, April 10th, 2021 at 6:59 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:

Do appearances arise from conventional designations, or are conventional designations made on the basis of appearances?

Astus said:

Without further specifications they are practically synonyms, so one preceding the other is not an option.

Malcolm wrote:

Wrong answer.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 5:20 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

So which comes first, appearance or convention?

Astus said:

First for what?

Malcolm wrote:

Do appearances arise from conventional designations, or are conventional designations made on the basis of appearances?

Author: Malcolm

Date: Saturday, April 10th, 2021 at 4:27 AM

Title: Re: lockdowns on Nichiren site .

Content:

tkp67 said:

The lack of ability to maintain decorum is a compound phenomenon.

Malcolm wrote:

So is the ability to maintain decorum.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 4:22 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Astus said:

I'd rather put it as: whatever can be called existent is just a convention, a conceptual fabrication.

Malcolm wrote:

So which comes first, appearance or convention?

Author: Malcolm

Date: Saturday, April 10th, 2021 at 3:59 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Könchok Chödrak said:

Some leather in America comes from bad places, such as factory farms, and humans are not different from an animals in their desire not to suffer. And they are more innocent than us.

Malcolm wrote:

Leather does not suffer. So we should just waste all that material? Let them die for nothing?

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:58 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

climb-up said:

The karmapa knows about his vows and the rituals he performs and still does not want meet at his ganapujas.

Malcolm wrote:

He also wants to keep his myriad Chinese disciples around.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:56 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

climb-up said:

How come?

Malcolm wrote:

Because they represent the union of means and wisdom.

climb-up said:

I think I understand (maybe).

Does having achieved puberty, and therefore being biologically an adult, then represent...

...I thought I had it, but it kind of fell apart.

Or is it a tsa, lung and tiple thing?

Malcolm wrote:

More of a thigle thing.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:21 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Malcolm wrote:

If they dont reject the samaya substances, then they are by definition not vegans.

Cinnabar said:

I'd consider a veg/vegan who takes the samaya substances but otherwise eats/lives veg/vegan— to be veg/vegan.

I know such people actually.

Malcolm wrote:

Ok, that's you.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:19 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

and made from the bones of a child who died by a lightning strike

Malcolm wrote:

To be specific, the skull of a boy 16 and a girl, 12, who have reached puberty. Using the skulls of prepubescent children is inappropriate.

climb-up said:

How come?

Malcolm wrote:

Because they represent the union of means and wisdom.

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:38 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Matt J said:

It sounds to me like Astus is following the Gelug view of stating that things exist conventionally.

Malcolm wrote:

Equally bad:

Exist:

!a: to have real being whether material or spiritual

b : to have being in a specified place or with respect to understood limitations or conditions

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:34 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

and made from the bones of a child who died by a lightning strike

Malcolm wrote:

To be specific, the skull of a boy 16 and a girl, 12, who have reached puberty. Using the skulls of prepubescent children is inappropriate.

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:31 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

I've been practicing at home due to covid, and for the last retreat over zoom I used a didgeridoo instead of a rag-dung.

Malcolm wrote:

Tibetan instruments are never mentioned in the tantras. So it does not matter which one you use.

But when it comes to vajras and bells, and vases, and so on, the production of all these things are very precisely described in lower tantras.

As far as damarus are concerned, they are described in higher tantras. There are two kinds described therein: skull damarus and wood damarus. Generally, it is considered that wrathful rites require the former, while peaceful rites require the latter.

Further, we should understand they are not appropriate to use in rites of the lower

tantras, and only should be used in higher tantric rites.

However, there are differences between different schools. Nyingmapas tend to favor skull damarus, Gelugpas wooden ones. Wooden damarus should be made out of sandalwood, red sandalwood, catechu wood, or other non-poisonous woods. There are also precise sizes described for damarus.

As for the drum head, nothing other than skins are prescribed for either kind of damaru.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:51 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

To say something is real, in English, means to have objective, independent existence. Thus, one cannot say conditions are real.

Astus said:

I see. I try to keep that in mind. Still, if I look at the definition from <https://www.lexico.com/definition/real> as 'Actually existing as a thing or occurring in fact; not imagined or supposed.'; or from <https://dictionary.cambridge.org/dictionary/english/real> as 'existing in fact and not imaginary', then it doesn't have to have such a connotation, but rather something's factual nature is what makes it real, that it can be perceived as occurring or happening, that it is a factor. Anyhow, do you have perhaps some better words to use then?

Malcolm wrote:

Merriam Webster is the preferred dictionary of editors in North America. In any case, your two definitions above support Merriam Webster's definition.

It's just better to avoid the word "real" in Buddhist parlance. Anything that cannot bear analysis cannot be construed as real in any meaningful sense. Since not even nirvana or the three kāyas can withstand analysis, in the final analysis, Buddhism finds that everything is dependent on conditions, which are also unreal. Hence, everything is unreal, and not real. This is what it means to say everything is empty. To say something is not empty is to say that it is real; to say that something is empty is to say that it is not real.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:41 PM

Title: Re: The Tree of World Religions

Content:

Dragpo said:

Interesting Idea with some errors but a huge project

Created by by Dzvenislava Novakivska and her team at Funk & Consulting "The Tree of World Religions" is a stunning chart that maps the ramifications of an incredible number of religions over the last 3,000 years.

https://000024.org/religions_tree/religions_tree_8.html

Malcolm wrote:

Missing all Indigenous Religions, African Religions, as well as Bon. So, a little myopic.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:31 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

I guess I'm curious about my veg/vegan dharma siblings who don't reject animal products as samaya substances.

They still consider themselves veg/vegan. I guess their veg/vegan peers might disagree.

Since they don't reject samaya substances, can they practice vajrayana properly? Or are there other deficits?

Malcolm wrote:

If they don't reject the samaya substances, then they are by definition not vegans.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:26 PM

Title: Re: Yangzab Konchok Chidu Empowerment

Content:

Cinnabar said:

It's not from the Yangzab.

It's the Konchog Chidu of Jatson Nyingpo.

Malcolm wrote:

Yes, it is not from the Drigung Yang zab, the dam chos dgongs pa yang zab, but the title is correct: bka' rdzogs pa chen po yang zab kon mchog spyi 'dus, for example:

'ja' tshon snying po . "bka' rdzogs pa chen po yang zab dkon mchog spyi 'dus las: yang zab le'u bgyad pa:." In 'ja' tshon pod drug. TBRC W1KG3655. 1: 13 - 22. majnu-ka-tilla, delhi: konchhog lhadrepa, [n.d.].

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:01 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

Yes. A lama taught here. Then we did a ganachakra at the end. A nice one. These three vegan peeps flipped the frak out. They kept the lid on it. Then they got preachy and left. Lama just laughed the whole time. The rest of us just watched.

Stranger things have happened at public teachings.

Norwegian said:

Really sad. Such a gathering of vajra family together with ones guru should be a moment of profound joy.

karmanyipgo said:

Ah.... Sad indeed..

Out of curiosity, did the people who flipped out get preachy on just vegan grounds or did they also try to use Buddhism as justification?

KN

Malcolm wrote:

Veganism is not just about diet. It's about ethical treatment of animals, and is based not only on diet, but that it is unethical to use any animal products for any reason, including honey, wool, and so on. It is perfectly fine to be a Buddhist vegan, but veganism is not Buddhism. It's a separate ethical tradition closer in spirit to Jainism.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:21 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

You used the word "real".

Astus said:

Yes, but "real in the sense of " functional, conditioned, causally relevant, and not as "real in the sense of existing in and of themselves".

Malcolm wrote:

<https://www.merriam-webster.com/dictionary/real>

“ 1a : having objective independent existence...”

To say something is real, in English, means to have objective, independent existence. Thus, one cannot say conditions are real.

Author: Malcolm

Date: Friday, April 9th, 2021 at 8:49 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

I have seen vegetarians and vegans deal with this in different ways. When I was a vegetarian I ate the samaya substances. Meat at ganapuja, whatever goes into blessing pills. I have seen others do this as well.

I think all would still consider themselves veg/vegan despite this partaking of samaya substances.

Of course I have seen the opposite. At one ganapuja there was a fight and nastiness over the presence of meat and alcohol.

Malcolm wrote:

Vegans also reject lower tantra substances, such as milk and the other five products of a cow, honey, etc.

Hazel said:

Can people who have taken refuge vows not to engage in intoxicants not partake in tantra then if alcohol is a samaya substance?

Malcolm wrote:

Higher vows are to be followed where they contradict the lower vow.

Author: Malcolm

Date: Friday, April 9th, 2021 at 8:26 PM

Title: Re: Self Defense

Content:

jewel123 said:

Hello! I am very concerned regarding the increased attacks on Asian American community. I keep thinking what should be my immediate response when I will be attacked verbally or physically. I am saying "when" because it is only the matter of time at this point. If I fight back verbally or physically does that mean I dishonor the Teachings and Bodhisattva vows? If I don't, then does it make it "ok" for the attacker to attack someone again?

Malcolm wrote:
It's a bodhisattva's obligation to defend themselves.

Author: Malcolm
Date: Friday, April 9th, 2021 at 7:43 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
Conventional truths are derived from observing functional appearances. Falsehoods are derived from observing nonfunctional appearances. Example, lake vs. mirage.

Astus said:
And by functional do you mean causally effective? If so, what's wrong with saying that phenomena are conditional?

Malcolm wrote:
You used the word "real".

Author: Malcolm
Date: Friday, April 9th, 2021 at 7:39 PM
Title: Re: Does a Vegan Damaru exist anywhere?
Content:
Malcolm wrote:
One cannot reject samaya substances. You may consult Sakya Pandita on this point.

Cinnabar said:
I have seen vegetarians and vegans deal with this in different ways. When I was a vegetarian I ate the samaya substances. Meat at ganapuja, whatever goes into blessing pills. I have seen others do this as well.

I think all would still consider themselves veg/vegan despite this partaking of samaya substances.

Of course I have seen the opposite. At one ganapuja there was a fight and nastiness over the presence of meat and alcohol.

Malcolm wrote:
Vegans also reject lower tantra substances, such as milk and the other five products of a cow, honey, etc.

Author: Malcolm
Date: Friday, April 9th, 2021 at 7:33 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:

Malcolm wrote:

That question is incoherent, it assumes that conditions can bear analysis. They can't. They are just relative appearances upon which designations are made.

Astus said:

If so, how can any valid statements be made? No difference between ordinary true and false?

Malcolm wrote:

Conventional truths are derived from observing functional appearances. Falsehoods are derived from observing nonfunctional appearances. Example, lake vs. mirage.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:12 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Nicholas2727 said:

Are you saying that one can not be vegan and practice Vajrayana?

Malcolm wrote:

Yes.

Nicholas2727 said:

Would you be able to elaborate on why it is not possible?

Malcolm wrote:

One cannot reject samaya substances. You may consult Sakya Pandita on this point.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:57 AM

Title: Re: Buddhism and the question of "cultural appropriation"

Content:

Matt J said:

To lay a charge of cultural appropriation in a Buddhist context, one must first deny rebirth and the karmic habits that have drawn us to Buddhism in the first place. From a Buddhist POV, it is not cultural appropriation because I am not a Westerner--- this is just my current form, and I have likely spent many forms as Tibetan, Chinese, etc. To impose a Western self on me in this fashion is wrong. Ironically, this is actually a denial of the culture that one is claiming to protect.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:45 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Nicholas2727 said:

Are you saying that one can not be vegan and practice Vajrayana?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:47 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

No, because conditions also cannot be found upon analysis, exactly like material and mental appearances, the former are no more real than the latter. They have the same amount of reality, they are unable to bear ultimate analysis.

Astus said:

Do say that conventionally things exist independently?

Malcolm wrote:

That question is incoherent, it assumes that conditions can bear analysis. They can't. They are just relative appearances upon which designations are made.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:44 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

That doesn't answer my question as to whether I can practice vajrayana or not with a damaru with a nonleather skin.

Malcolm wrote:

It does. But there is still no such thing as a vegan damaru, at least, not in any tantra with which I am familiar.

Cinnabar said:

I never said there was a vegan damaru.

My damaru certainly isn't vegan.

And no. You didn't answer my sincere question. You were quite oblique.

"People can do what they want" can be taken in myriad ways.

Malcolm wrote:

I did answer it. You just didn't like the answer.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:15 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

No, not even that.

Astus said:

No, because there are no appearances, or because they are not dependent, or maybe both?

Malcolm wrote:

No, because conditions also cannot be found upon analysis, exactly like material and mental appearances, the former are no more real than the latter. They have the same amount of reality, they are unable to bear ultimate analysis.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:08 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

That doesn't answer my question as to whether I can practice vajrayana or not with a damaru with a nonleather skin.

Malcolm wrote:

It does. But there is still no such thing as a vegan damaru, at least, not in any tantra with which I am familiar.

Author: Malcolm

Date: Friday, April 9th, 2021 at 4:35 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

So, as I'm taking "vegan damaru" to mean a damaru without a leather skin...

... are you saying I really couldn't use such a beast in my practice?

Malcolm wrote:

People can do whatever they want and they do. But there is no such a thing as a vegan damaru. Damarus are made with skulls and skin.

Cinnabar said:

I am aware they are made of skulls and skin.

But my question stands. If I move to where my partner is, and can not import animal products, does that mean I can't practice vajrayana with a damaru with a nonleather skin?

Malcolm wrote:

I answered your question already.

Author: Malcolm

Date: Friday, April 9th, 2021 at 3:48 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

So, as I'm taking "vegan damaru" to mean a damaru without a leather skin...

... are you saying I really couldn't use such a beast in my practice?

Malcolm wrote:

People can do whatever they want and they do. But there is no such a thing as a vegan damaru. Real damarus are made with skulls and skin.

Author: Malcolm

Date: Friday, April 9th, 2021 at 3:22 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Astus said:

but real in the sense of conditioned conditions.

Malcolm wrote:

No, not even that.

Author: Malcolm
Date: Friday, April 9th, 2021 at 2:58 AM
Title: Re: Does a Vegan Damaru exist anywhere?
Content:

Cinnabar said:
He says he wan'ts a "vegan" damaru. It's his first post and he hasn't followed up.

Malcolm wrote:
No such thing.

Author: Malcolm
Date: Friday, April 9th, 2021 at 1:57 AM
Title: Re: Does a Vegan Damaru exist anywhere?
Content:

Cinnabar said:
I guess I'm not convinced that people couldn't bring a "vegan" drum into that country and do good practice.

Malcolm wrote:
that's not the point.

Author: Malcolm
Date: Friday, April 9th, 2021 at 1:55 AM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:

Schrödinger's Yidam said:

As you say, I also find this quote conceptually inconsistent with general buddhist teachings (that ignorant westerners such as myself have been exposed to), but now I put this down to my concepts and lack of experience.

Yes, it is conceptually inconsistent with general buddhist teachings, if by "general" you mean the teachings on everything being self-empty (Madhyamaka, Heart Sutra, etc.). The workaround being the idea it is exempt from Prasangica deconstruction because it cannot become an object of consciousness, which I think is how it is said in an earlier edition.

Malcolm wrote:
This does not make sense. Why? Nonconceptual gnosis arises from a cause, as is very clearly stated in both Madhyamaka AND Yogacāra sources.

Author: Malcolm
Date: Thursday, April 8th, 2021 at 11:14 AM

Title: Re: Not getting results - what to do !

Content:

The_Wonderer said:

Hi All,

I having chanting for almost 7 years now. But despite chanting for many hours in a day, doing study and following as suggested by seniors, I am not getting the desired results/goals.

This is leading to a lot of confusion:

1. What wrong I am doing?
2. Is this practice really for me?
3. What next steps I can take.

I am now at that stage in life, where hope/wish is slowly turning to desperation.

Kindly Suggest and Guide

Thanks

Malcolm wrote:

Has your practice caused you to become a nicer person? If not, there is something missing from your practice.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 9:20 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

FiveSkandhas said:

Nevertheless, I can't help but feel people really beat their heads against the wall needlessly when it comes to Buddha Nature and Tathagatagarbha thought. The issue as I see it is that Tathagatagarbha texts present so many varied and often seemingly even opposing definitions and lines of argument when it comes to defining these concepts. You really can make well-reasoned arguments drawing on canonical theory for maybe a dozen different definitions of Buddha Nature.

Malcolm wrote:

According to Candrakirti:

I. tathagatagarbha is merely the innate purity of a given consciousness also termed "luminosity" or "clear light."

II. The 32 major marks said to abide innately in sentient beings is simply a metaphor for

the natural purity of ones mind.

This should be understood as the Prasangika view of tathagatgarbha.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 9:03 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Hazel said:

How so? I'm not vegan, but am curious.

Malcolm wrote:

One cannot, ultimately, have notions about food purity or the lack thereof. Most people are incapable of this, for this reason such transcendence of limitations is expressed in symbols.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 7:44 AM

Title: Re: Great Vegan Debate

Content:

LastLegend said:

It's unrealistic to ask people to eat vegetables...even the Buddha did not do that.

Sunrise said:

The Buddha was skillful allowing the Sangha, who were beggars, to eat meat (not intentionally killed for them).

Malcolm wrote:

He also never discussed the diets of lay people.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 7:21 AM

Title: Re: Two Truths in Mahayana

Content:

Malcolm wrote:

It must mean you, the gift, and the recipient lack inherent existence.

PadmaVonSamba said:

Malcolm is correct. If you are asking how to apply the idea of absolute truth in some meaningful or practical way to our everyday life experiences, then even on a purely intellectual or conceptual level, you can use it as a means of letting go of attachment.

If, ultimately, there is no “me” giving money to a poor person, then there’s no “me” waiting around for a “thank you” or expecting anything in return.

Likewise, ultimately, there is no single recipient. You are helping that person by giving money. That person will then spend that money, which in turn helps someone else, and so on.

Although absolute truth/relative truth can be applied to everything, it doesn’t need to be all the time. The whole point of understanding relative/ultimate is as a practice to eliminate attachment by seeing that ultimately nothing can be said to truly exist to which one can attach.

Arnold3000 said:

May I ask again?

I just can't understand:

If you take the river

Conventional truth (what occurs) the river Amazon flows.

The Absolute truth (that which exists) is simply the flow of water across the earth. That is, all rivers should be perceived as just streams of water.

If you take a people

Conventional truth: Every person is composed of the five aggregates, or skandhas: matter, sensation, perception, mental formations and consciousness.

Absolute truth:?

Thanks you!

Malcolm wrote:

Take a course.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 7:21 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 12:11 AM

Title: Re: Are there any precedents that allow for 'developments' of Buddhism after the Buddha?

Content:

Queequeg said:

I'll say, its a lot of wasted energy.

Malcolm wrote:

Fortunately, Dzogchen teachings assert they will be the last ones standing, so I don't worry at all.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 11:37 PM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

Can you apply this explanation to sentient beings, humans, animals?

PadmaVonSamba said:

it's universal. It can be applied to everything.

Arnold3000 said:

I just don't know how to figure it out? Conditional truth: For example, if I help poor people who are hungry and give them money for food, they will feel happy, they will think that I am a good person, and they will think how to thank me. But if you look at it from the side of the Absolute Truth:

Malcolm wrote:

It must means you, the gift, and the recipient lack inherent existence.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:57 PM

Title: Re: Hello from the other side

Content:

Bazman said:

I have read a few books on buddhism the last ten years.
The latest being why buddhism is true by Robert Wright
Basically I pretty much accept the non self is true.
I just need to work on meditation.
Any other advice?

Malcolm wrote:

Find a teacher.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:56 PM

Title: Re: Are there any precedents that allow for 'developments' of Buddhism after the Buddha?

Content:

Aemilius said:

Nichiren Buddhists interpret the prophecy of three time periods to justify that their teaching is a proper practice for the last period of the Law:

Malcolm wrote:

As does the Cakrasamvara Tantra. That, and 5 bucks, will get you coffee.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:44 PM

Title: Re: Two Truths in Mahayana

Content:

LastLegend said:

I don't think it did. Even Buddha doesn't exist.

Malcolm wrote:

Even you don't exist, but here you are.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:26 PM

Title: Re: I would like to learn more about Rime.

Content:

Könchok Chödrak said:

Does anyone have any Teachers, websites, organizations, or books they can recommend me on the subject of Rime? Or any such things on the subject of Rime.

Also if anyone would like to educate me about Rime in Tibetan Buddhism I would be thankful, just from whatever you can explain to me that you think would be helpful. Om.

Malcolm wrote:

Rime is a name Sakyas and Kagyus use when they are actually Dzogchen practitioners.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:24 PM

Title: Re: Two Truths in Mahayana

Content:

LastLegend said:

I think so...when he raised a flower neither Mahakasyapa or him said a word.

Malcolm wrote:

This event never happened.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:09 PM

Title: Re: Two Truths in Mahayana

Content:

LastLegend said:

So which idiot constructed this conventional truth and ultimate truth?

Malcolm wrote:

The Buddha.

LastLegend said:

Buddha never said a word!

Malcolm wrote:

Well, then someone must have ghostwritten for him, because there are countless volumes of the Buddha's words.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:55 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Schrödinger's Yidam said:

sentient beings do not partake of Buddha Nature.

Malcolm wrote:

If this is the case, and I doubt it, this would mean that this idea stands in direct contradiction with the main systematized source of the tathāgatgarbha theory, the Uttaratantra.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:52 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

Do you or anyone know how Buddha viewed the idea of Jiva and where He stood on that subject?

Malcolm wrote:

He rejected it as well.

Könchok Chödrak said:

Can you explain in more detail about this particular statement of Buddha rejecting the Jiva? Where I can find it in Suttas or Sutras, absolutely anywhere? Or you can tell me off the top of your head. Thank you.

Malcolm wrote:

The Teaching of Akṣayamati:

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>

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:43 PM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

Malcolm wrote:

Thorough knowledge of relative truth is ultimate truth; for this reason the two truths are

mutually confirming and not in contradiction at all.

Arnold3000 said:

For example, I gave a child candy and he was delighted, this is a conventional truth. But the absolute truth is that me, the kid, and the candy don't exist, or that the baby won't be happy?

Malcolm wrote:

The ultimate truth is that neither you, the child, nor the candy exist inherently. As QQ pointed out, whatever is dependently originated, that is empty and dependently designated. The two truths are inseparable.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:40 PM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

LastLegend said:

So which idiot constructed this conventional truth and ultimate truth?

Malcolm wrote:

The Buddha.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:40 PM

Title: Re: Two Truths in Mahayana

Content:

Queequeg said:

Tr. Kalupahana

Malcolm wrote:

Terrible translation.

Queequeg said:

Which one do you recommend? I've mostly relied on Garfield but have pulled back a little because of criticism I've read here.

Malcolm wrote:

Nagarjuna's Middle Way: Mulamadhyamakakarika (Classics of Indian Buddhism)

Siderits/Katsura

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:08 PM

Title: Re: Two Truths in Mahayana

Content:

Queequeg said:

Tr. Kalupahana

Malcolm wrote:

Terrible translation.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:06 PM

Title: Kumarajiva BBC program

Content:

Malcolm wrote:

<https://www.bbc.co.uk/programmes/b09yhj09?fbclid=IwAR2Ewal1P-v8yw3rFs2QjHlHlBlbe2eDOnY9AdG8RexK0ozuud-qEPIfwA>

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 7:13 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

Do you or anyone know how Buddha viewed the idea of Jiva and where He stood on that subject?

Malcolm wrote:

He rejected it as well.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:44 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Maybe that was their plan all along. Do you remember Nader saying on TV how much environmental support we'll get once Bush gets elected, because of the backlash against that President's possible Republican's environmental policies? I think the Green Party is kind of playing a game.

Malcolm wrote:

Same in 2016, "Electing Trump will provoke a progressive backlash..." but didn't happen either. Plus the Greens like Stein fell for a bunch of Russian propaganda. Stein is a total idiot.

Kim O'Hara said:

That's all quite sad. Is it any different at local council level? State level?

Kim

Malcolm wrote:

Not much. The US system really is a de facto two party system. Successful progressives graduate to Democratic Party or vanish into obscurity.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:13 AM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

Malcolm wrote:

Thorough knowledge of relative truth is ultimate truth; for this reason the two truths are mutually confirming and not in contradiction at all.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:11 AM

Title: Re: Buddhism and the question of "cultural appropriation"

Content:

Könchok Chödrak said:

I just want to naturally know Tibetan. The fact that I don't is unfair. Something is being unfair to me where I just cannot speak it fluently out of thin air.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 4:13 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

I believe Dudjom Rinpoche said it, though I can't recall for certain. I almost certainly got

it from a Vajrayana teacher given that that's all I've read, basically, in the last years. But beyond that, I'm just a messenger, I'm not claiming some clear seeing about it myself really.

Malcolm wrote:

I have never personally encountered such a sentiment myself.

Seeker12 said:

It's here too - <http://www.buddhism.org/Sutras/2/Shantideva.htm>

"The king's way of generating bodhicitta is the least courageous of the three, the boatman's way is more courageous, and the shepherd's way is the most courageous of all. Practitioners of ordinary capacity, those who follow the way of the king, will reach perfect enlightenment within 'thirty-three countless aeons';⁴⁹⁴ those of mediocre capacity, who follow the way of the boatman, will reach perfect enlightenment within 'seven countless aeons';⁴⁹⁵ while those of highest capacity, who follow the way of the shepherd, will reach perfect enlightenment within 'three countless aeons'.⁴⁹⁶"

Here it says, regarding a citation,

Malcolm wrote:

What I was attempting to convey is that I have never seen it asserted that this is the case for a Vajrayāna practitioner, where the king's bodhicitta is the norm. That's why I said it makes no sense from a Vajrayāna perspective.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:35 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

If it's of any interest, as perhaps an aside, it is sometimes explained that the shepherd type is by far the fastest, with the king type being by far the slowest when it comes to realizing unsurpassed Buddhahood.

Malcolm wrote:

That makes no sense from a Vajrayāna point of view.

Seeker12 said:

I believe Dudjom Rinpoche said it, though I can't recall for certain. I almost certainly got it from a Vajrayana teacher given that that's all I've read, basically, in the last years. But beyond that, I'm just a messenger, I'm not claiming some clear seeing about it myself really.

Malcolm wrote:

I have never personally encountered such a sentiment myself.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:32 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Maybe that was their plan all along. Do you remember Nader saying on TV how much environmental support we'll get once Bush gets elected, because of the backlash against that President's possible Republican's environmental policies? I think the Green Party is kind of playing a game.

Malcolm wrote:

Same in 2016, "Electing Trump will provoke a progressive backlash..." but didn't happen either. Plus the Greens like Stein fell for a bunch of Russian propaganda. Stein is a total idiot.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:30 AM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

So while it is a faulty translation (as you say) it may have no impact whatsoever on his understanding and the argument in general. It is an almost perfectly contentless marker.

Malcolm wrote:

It is arguably one of the most important terms in Buddhism. So, one has to wonder.

treehuggingoctopus said:

Yes, it is interesting that one may write a very well-researched and perfectly coherent book on the topic without specifying what one of the crucial terms actually means. (On the other hand, this is what the rules of the game allow and in a sense encourage: this is exactly what all philosophy, and perhaps all discourse in general, prominently features: we rely on crucial terms, frameworks, etc., without noting what they mean/do, and often without even noticing that they are there -- and we can quarrel and argument till death do us part without minding the situation for a second. Off to the exams now, before it is too late.)

Malcolm wrote:

This is why in end, words are useless for understanding Dzogchen.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:06 AM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

So while it is a faulty translation (as you say) it may have no impact whatsoever on his understanding and the argument in general. It is an almost perfectly contentless marker.

Malcolm wrote:

It is arguably one of the most important terms in Buddhism. So, one has to wonder.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 2:11 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhang-zhung and Tibet.

Content:

gelukman said:

I found it in facebook bon group. I wanted it to be removed. As I think the story is gossip and a seed of disharmony. But the group admin was of a different opinion. What do you think?

Malcolm wrote:

I think it is typical Bonpo history, no more slanderous of Buddhism than Buddhist accounts of Bon are slanderous of Bon.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:44 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

If it's of any interest, as perhaps an aside, it is sometimes explained that the shepherd type is by far the fastest, with the king type being by far the slowest when it comes to realizing unsurpassed Buddhahood.

Malcolm wrote:

That makes no sense from a Vajrayāna point of view.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:16 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

PadmaVonSamba said:

1. The true nature of the mind is unimpeded awareness.

Malcolm wrote:

No, the nature of mind is inseparable cognizance (rig pa), clarity (gsal ba), and emptiness (stong pa nyid).

PadmaVonSamba said:

Gsal ba and stong pa are both unimpeded la.

Malcolm wrote:

Your definition is not complete.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:14 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

I support my local Greens party...

Malcolm wrote:

Unfortunately, the Green Party in the USA is hopeless. Third parties in the US just cause problems and get Republican Presidents elected, as happened in 2000 and 2016. So the environmental movement has to caucus with the Democratic Party, there is no other choice.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 12:53 AM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

Well, sorry to hear this -- but does this influence his argument in "Mipam on Buddha Nature"? Maybe in the context he works with the damage is minimal? (I am genuinely asking -- I have no way of verifying the accuracy of his translations, naturally.)

Malcolm wrote:

It appears that he does not understand or misunderstands the intellectual history of the word "rig pa," which is just shorthand for so sor rang gyis rig pa'i ye shes. See Kapstien's article, "We are all gshan stong pas."

Don't misunderstand, he is a very bright person, but this kind of issue can really skew your view.

treehuggingoctopus said:

Doubly weird, since Duckworth knows and appreciates the piece and its author in general. I will try to re-read MoBN when I find some time, and see how he deals with the problem.

Malcolm wrote:

It is extremely clear that the term refers to a gnosis that one realizes for oneself without depending on another. It is the same category of terms like translating rig pa as awareness.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 11:35 PM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

Well, sorry to hear this -- but does this influence his argument in "Mipam on Buddha Nature"? Maybe in the context he works with the damage is minimal? (I am genuinely asking -- I have no way of verifying the accuracy of his translations, naturally.)

Malcolm wrote:

It appears that he does not understand or misunderstands the intellectual history of the word "rig pa," which is just shorthand for so sor rang gyis rig pa'i ye shes. See Kapstien's article, "We are all gshan stong pas."

Don't misunderstand, he is a very bright person, but this kind of issue can really skew your view.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 11:14 PM

Title: Re: About translations and transliterations

Content:

penalvad_uba said:

Why transliterations, from same Mantras, differs. There are specific methods being applied or it is just the knowledge and wisdom of the translator ?

E.G. dudjom tersar transliterations from vajrayana.org and from lotsawahouse differs.

What you think is better to ease the learning of the Mantra ?

karmanyangpo said:

It is true that you should follow how your teacher PRONOUNCES mantra...

Malcolm wrote:

That's one opinion, not a truth. There are other opinions as well.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:37 PM

Title: Re: On Enlightenment - What and who gets there?

Content:

Padmist said:

Thank you for taking a stab at it.

Yes I'm referring to anything outside Tibetan (Zen for instance) and then outside Mahayana as well.

I'm just confused or uncertain on a lot of this because....if Bodhisattva is the goal of Tibetan Buddhist (Mahayanist) then what happened to the belief that tantra is very fast? Are we then 'delaying' or slowing down the path deliberately? Much like driving a Lamborghini in a school zone? Fast but deliberately slowing it down.

Malcolm wrote:

Common Mahāyāna is too slow. That is why we have Vajrayāna.

Padmist said:

I say that because (a) the belief that tantra is so fast but (b) we follow the Bodhisattva path meaning (c) not going directly to Buddhahood. So if A is so fast but you don't aspire for C right away, then that means there is a deliberate slowing down in the B area. Did I get this right?

Malcolm wrote:

No. In Uncommon Mahāyāna Vajrayāna, one wishes to attain buddhahood as rapidly as possible, and eliminate the lengthy time it takes in the common Mahāyāna path.

Padmist said:

Finally, if the above paragraph is correct, it would seem that there are no enlightened beings. (Unless you count Arahant) Because everyone (Tibetan/Mahayanist) are following the Bodhisattva path, using a very fast vehicle (Tantra) but slowing it down so as not to reach Buddhahood fast. That would seem that no Tibetan Buddhist / Mahayanist are enlightened. Or do I get this whole thing completely wrong?

Malcolm wrote:

Yup. completely wrong. Sorry.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:34 PM

Title: Re: On Enlightenment - What and who gets there?

Content:

PadmaVonSamba said:

1. The true nature of the mind is unimpeded awareness.

Malcolm wrote:

No, the nature of mind is inseparable cognizance (rig pa), clarity (gsal ba), and emptiness (stong pa nyid).

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:10 PM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

amanitamusc said:

Most practitioner's prefer this level of teaching from a Scholar practitioner or better a Buddha ,rather than just a Scholar.

treehuggingoctopus said:

He is a practitioner.

His books are excellent, and easier to follow than the lecture. This is stuff that gets much more accessible on paper.

Malcolm wrote:

He translates so sor rang gi rig pa'i ye shes incorrectly. Not understanding this one term correctly skews ones whole view. It is not reflexive.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 9:50 AM

Title: Re: Buddhist Rock & Metal

Content:

Könchok Chödrak said:

It's great because it has very advanced Tibetan chanting

Malcolm wrote:

No, actually it doesn't, sorry.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 7:50 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

"renewables" can include greenhouse gas producing sources.

Malcolm wrote:

Yes, I am aware of everything you mentioned. Nevertheless, I mentioned Scotland specifically because it is an anglophone country.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 5:18 AM

Title: Re: Buddhist Rock & Metal

Content:

Malcolm wrote:

Just to add to my general dislike of so called "Dharma music," I think Hindus do a better job of it without cheesing out, since they have the raga thing going for them.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 4:07 AM

Title: Re: Buddhist Rock & Metal

Content:

Johnny Dangerous said:

The thing with using Dharmic themes in music is that it can get cheezy fast.

Malcolm wrote:

Actually, it is primordially cheesy.

Johnny Dangerous said:

Well ymmv but I find the syrupy, poppy versions of Dharanis and such harder to deal with than this stuff.

Malcolm wrote:

This is more my style:

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 3:35 AM

Title: Re: Buddhist Rock & Metal

Content:

Johnny Dangerous said:

The thing with using Dharmic themes in music is that it can get cheezy fast.

Malcolm wrote:

Actually, it is primordially cheesy.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 3:29 AM

Title: Re: Buddhist Rock & Metal

Content:

Malcolm wrote:

Let's not and say we did.

Astus said:

You don't like the genre?

Malcolm wrote:

You might say that.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 1:10 AM

Title: Re: a question

Content:

master of puppets said:

Just want my mind to be like a mirror.

Malcolm wrote:

It's already like a mirror.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 12:21 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

The insistence on formality and weighing the karma, etc. etc. that's all well and good, but also can have the effect of snuffing all the joy and spontaneity from the practice.

Malcolm wrote:

That's the main purpose of dharmawheel.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 12:18 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

Yes. People seem to be stuck on the fact that I used "flesh". I didn't mean it in the literal sense. I meant it in the sense that when something permeates you, it's part of you.

Malcolm wrote:

Then there is the proverbial stone in the ocean. No matter how long it is immersed in water, its interior never gets wet.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:59 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Many of us live in English dominant countries where climate change was completely denied, even today.

Malcolm wrote:

Scotland seems to ahead of the curve in general:

<https://scheerpost.com/2021/04/05/scotland-is-the-first-industrialized-country-to-reach-this-green-landmark/>

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:46 PM

Title: Re: Buddhist Rock & Metal

Content:

Astus said:

Let's share Buddhist metal, rock, and other modern music.

<https://www.youtube.com/watch?v=Qi8HnW-SHf4> - A one of a kind song by the Chinese band Yaksa (夜叉), the lyrics is based on the dharani (Niepan xiangmo zhou 涅槃降魔咒) recited by Manjusri to save Ananda from 64000 billion maras in the last chapter of the Mahaparinirvana Sutra (T374p602/T375p850).

Dharma (達摩樂隊) - Buddhist death metal from Taiwan, they growl mantras

Videos available at <https://www.youtube.com/channel/UCi1eseuCuPlozZK6tTcqCzg>

Sample song: <https://www.youtube.com/watch?v=LC6Tc3y1icM>

Shamon (沙門) - Futuristic Buddhist Pop (進化系仏教ポップ), a band of Buddhist priests from Japan, they also have some songs in English

<https://www.youtube.com/channel/UCCZm7X9tqCJCeoOIZN0psCQ>

Sample English song: <https://www.youtube.com/watch?v=oZ-cAgsKQkl>

Nam Jazz Experiment (南無ジャズ・エクスペリメント) - Sutra chanting combined with Jazz from Japan

Videos available at https://www.youtube.com/channel/UCAGbl6vuwZg3_FbEMAc7DeA
(<https://www.youtube.com/watch?v=ijiyBbi8jnQ&list=PLEl752UqQLKWLZrPBCGwuL4T-ivPhzXrW>)

Sample song: <https://www.youtube.com/watch?v=ijiyBbi8jnQ>

Malcolm wrote:

Let's not and say we did.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:41 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

What tactics do you have to offer?

Malcolm wrote:

Short of descending into authoritarianism, it is going to be slow going, at best. People cannot deal with the extent of it, just like they cannot deal with the extent of the Covid crisis. It's too much for most people to contemplate. For example, you posted this event above. People cannot deal with this. They have (to them) more immediately pressing concerns in their lives, despite the fact that the climate is the most pressing issue in their lives.

And the early flowering of Kyoto's cherry blossoms correspond precisely to the hockey stick, as the thousand year old records of the yearly blossoming show.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:16 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

Bringing this back to stupas - they were placed at crossroads and other significant and frequently visited locales precisely to cause the the memory of certain beings to impinge on the minds of passersby.

Malcolm wrote:

There are also guidelines for their placement.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:14 PM

Title: Re: Is a shrine important

Content:

Malcolm wrote:

Here you go: Gorintō with Lotus Sutra inscriptions.

Author: Malcolm

Date: Monday, April 5th, 2021 at 9:58 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Supramundane said:

I believe Yogacara accepts the concept of the Trikaya. This can be applied to the concept of consciousness; contents of consciousness belong to the nirmanakaya, manifest form; the mindstream belongs to sambhogkaya, energy; and pure awareness, to the dharmakaya.

Malcolm wrote:

The yogatcarins systematized the notion of the three kayas, but they did not frame them in those terms.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 9:51 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

I didn't realize there was a controversy around building stupas. Honestly, this is the first time I'm encountering such conservative views.

Malcolm wrote:

Stupas are descendent from the royal funerary tumulus. There are canonical requirements surrounding the construction of such memorials. There are many considerations. One of them is consideration for the negative karma earned by those who may ignorantly destroy them. Another is the consideration for constructing them correctly. I am quite sure you can find the proper procedures for constructing such a memorial in Tendai literature. You might consult the peace pagoda folks.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 3:00 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

Sorry, Malcolm. You assume much about my views again. So let's just leave it at this: you wouldn't build a stupa.

Malcolm wrote:

I didn't say that.

I said I would not build a stupa unless I was reasonably certain it would not be desecrated and that I've been advised that building stupas on private property is fraught for that reason.

As for your views, you were the person, I think, who attempted to distinguish yourself as an "ethnic" buddhist as opposed to us "converts." I object to the distinction, since I think it is invalid. You were also the person who brought in the notion of how being raised in family of Buddhists somehow imbued the air with a mysterious aroma that we converts would never know. I merely responded in kind. Most of the ethnic Buddhists I know don't know shit about Buddhism and don't behave like they do.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 2:35 AM

Title: Re: Is a shrine important

Content:

Malcolm wrote:

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Queequeg said:

Flesh is karma embodied. Or isn't it?

Malcolm wrote:

That is a karma vipaka, so anyone who is a buddhist has that karma vipaka.

Queequeg said:

This should be obvious though - being born into an environment and among others where Buddha dharma is like the air, it leads to a different outlook.

Malcolm wrote:

You are making an argument based on a kind of cultural essentialism. The three poisons are the same everywhere and afflict everyone. The only different about the air in Buddhist countries is the smell of incense, and some of it is horrible.

One cannot convert to Buddhism. The notion of "Conversion" come from viewing things in a one-lifetime paradigm.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 2:28 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

You guys are so pessimistic and negative.

Malcolm wrote:

Not really. It is always better to err on the side of caution when embarking on building Buddhist monuments of any kind. I've seen more than one Buddhist community get into protracted legal battles over this stuff, especially when neighbors get wind of things like stupa constructions etc. Hell, your land might not even be zoned to allow such construction. Then, you have install a leach field, etc., get construction permits, etc. And that does not even take into consideration the idea of having your backyard stupa designated a landmark:

<https://digitalcommons.pace.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1613&context=pehr>

For example, there is the famous New Mexico stupa that wound up being on federal land:

<https://www.au.org/church-state/november-2012-church-state/people-events/buddhist-shrine-moved-from-national-park-after>

Author: Malcolm

Date: Sunday, April 4th, 2021 at 12:38 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

No offense to you guys but you are converts and so this sense of continuity is not in your flesh.

Malcolm wrote:

It's not in yours either. And we are not "Buddhist converts." There is no such thing.

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Arnoud said:

Since there are family lineages of Tertons, oracles, and ngagpa's and diviners, isn't there something to be said for some genetic, physical component? Especially since practice, in particular Dzogchen, is intimately connected to the body.

Malcolm wrote:

No, that's just incidental. Karma trumps and determines all such relations.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 11:58 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

No offense to you guys but you are converts and so this sense of continuity is not in your flesh.

Malcolm wrote:

It's not in yours either. And we are not "Buddhist converts." There is no such thing.

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 9:55 PM

Title: Re: Is a shrine important

Content:

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Queequeg said:

Lol. I'm the neighbor who doesn't give a shit about property value. And if the next owner want a hot tub, it's their property. But if things go as planned the property will become a temple ground in perpetuity. I'm not quite American in how I view my possessions. It's not all about commerce. It will be a dharma landmark. As Stupas are supposed to be.

Malcolm wrote:

My comment was not directed towards resale value, but making sure the stupa is respected, not demolished, etc., after you sell. Most teachers I know discourage people

from building stupas property that might in future be sold to non Buddhists.

Also stupas are not merely dharma landmarks, they represent the mind of the Buddha.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 8:12 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

How can people in Yogacara interact with each other? According to Yogacara, all the objects that I see exist only in my mind.

Malcolm wrote:

Analytically, this is the case, but this is not what we experience conventionally.

Aemilius said:

I don't think it is the case that Yogacara denies the existence of other minds, or other beings. How could there be "perception of water as pus or ambrosia" if there are no sentient beings? (i.e. perceptions of humans, pretas and gods in Vasubandhu's 20 Verses with Commentary).

Moreover, Lankavatara sutra says that "the winds of objectivity cause the Alaya ocean to stir" (and thus perceptions arise).

(Lankavatara sutra Chapter two, IX verse 100, transl. of D.T. Suzuki)

Malcolm wrote:

Yes, you are correct.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 10:53 AM

Title: Re: Is a shrine important

Content:

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Hazel said:

How does that fit in?

Malcolm wrote:

What if your buyers are not Buddhists and they decide to demolish your stupa for a hot

tub?

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 9:58 AM

Title: Re: An intersubjective experience in Yogacara

Content:

PadmaVonSamba said:

Are you asking:

'If there is no intrinsically existing self,
then why is there a cause for the senses to arise?'

LastLegend said:

I know what you were asking me earlier: the nature of seeing or hearing as in Sharagama Sutra.

I was asking: why is there an extra 'guy' there?

PadmaVonSamba said:

We imagine there is a self because experience seems continuous. For example, we experience an hour rather than experiencing 7,200 half-seconds.

If you experienced 7,200 specifically arising "me" moments, each one produced by the previous one, the experience, the "feel" that there is a 'self' would be less likely to occur.

Malcolm wrote:

That's because our experience of consciousness is principally memory, given that the present moment of consciousness is always nonconceptual and is subsequently processed into a simulacra of those impressions. It's memory that ties those experiences into an identity projection. Our experiences of moments is preconceptual. Moments are also partless. Arising and perishing are simultaneous.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 7:45 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

I plan to build a stupa in my yard. Wondering how big I can go without getting the building inspector on my case.

Malcolm wrote:

Would recommend you don't.

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 7:14 AM

Title: Re: Is a shrine important

Content:

Nemo said:

Do you need one for your spiritual development? Probably not.

Are they useful as a support for magical activities like gaining merit, etc? Definitely yes.

95% of the matter and energy in the universe is of unknown composition and origin.

Dark matter is a good analogy for the world we inhabit. We can see and interact with 5%.

A shrine or shrine room is a scared space that can cross over into those unseen realms.

Natural ones exist too.

I'm a big fan of stupas. Damn they can transform a place. Fill them with a few relics and sprinkle on some faith and you will fall in love with them too.

Queequeg said:

I plan to build a stupa in my yard. Wondering how big I can go without getting the building inspector on my case.

Malcolm wrote:

Would recommend you don't.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 1:21 AM

Title: Re: Is a shrine important

Content:

Schwarz said:

Hello,

is it important for you to have a shrine at your home? Why or why not?

Malcolm wrote:

Yes, you need a place to store all your Dharma kitsch.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 1:12 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

Vasubandhu describes intersubjectivity in Yogacara as the direct influence of the mind on the mind.

Does my mind directly interact with your mind?

Malcolm wrote:

The traces in your mind can produce appearances in the minds of others and vice versa. The classic example given for this is the women who meditated upon herself as a tiger, and terrified everyone in a village.

Queequeg said:

What is the sense organ capable of making contact with the dharmas in another's mind?

Is this the mind as the sixth consciousness? The seventh? Is this the capacity that when developed allows beings to know the thoughts of others?

Malcolm wrote:

The mano-dhātu.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 11:07 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

How can people in Yogacara interact with each other? According to Yogacara, all the objects that I see exist only in my mind.

Malcolm wrote:

Analytically, this is the case, but this is not what we experience conventionally.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 11:06 PM

Title: Re: An intersubjective experience in Yogacara

Content:

LastLegend said:

It's not simply a matter of perception. How do we know an object (example:sound)?

Arnold3000 said:

Vasubandhu describes intersubjectivity in Yogacara as the direct influence of the mind on the mind.

Does my mind directly interact with your mind?

Malcolm wrote:

The traces in your mind can produce appearances in the minds of others and vice versa. The classic example given for this is the women who meditated upon herself as a tiger, and terrified everyone in a village.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 3:45 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Outside of labeling the Biden Infrastructure plan as a failure...

Malcolm wrote:

Anything as ambitious as the BIP will undoubtedly fail in some areas and be successful in others.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 2:59 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

<https://www.commondreams.org/news/2021/03/31/critics-warn-biden-infrastructure-plan-falls-woefully-short-climate-crisis>, Common Dreams

"Biden has pledged to cut carbon emissions 50% and decarbonize our electricity sector, but this proposal won't even come close."

<https://www.buzzfeednews.com/article/zahrahirji/biden-infrastructure-plan-green-new-deal>, BuzzFeed News

"I think it's a step towards our vision of a Green New Deal," an activist from the Sunrise Movement said. They just think it falls far short.

Malcolm wrote:

Sure, America is filled with Joe Manchins everywhere.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:48 AM

Title: Re: Senior Buddhist Monks Urge Military Junta to End Violence in Myanmar

Content:

Brunelleschi said:

Know that neither liberals, leftist or conservatives/evangelicals give a damn about Asian Buddhism...

Malcolm wrote:

Why should anyone other than Buddhists give a damn about Buddhism in Asia?

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:44 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

Democrats are finally doing what people have been telling them to do and complain when its wrapped in an American flag. We need to claim that flag back.

Malcolm wrote:

No, we need to convince the people that economic internationalism is and has been the correct path forward for the future of our planet. But, baby steps.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:29 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

<https://newrepublic.com/article/161878/biden-worried-deficit-not-worried-enough-climate-change>, TNR

His infrastructure plan was supposed to be his big shot at climate legislation. It's not nearly enough.

To meet the emissions targets outlined in the Paris Agreement, experts estimate the United States government will need to spend at least \$1 trillion annually, or between 3 to 5 percent of GDP, for a decade. President Biden's infrastructure plan, unveiled Wednesday amid much fanfare about its climate commitments, doesn't come close.

Malcolm wrote:

The real fault of this plan is that it is being couched in language of economic nationalism (think Steven Bannon):

Bizarrely, the opening salvo of the White House's 12,000-word fact sheet on the plan framed it as a response to "the great challenges of our time: the climate crisis and the ambitions of an autocratic China." While numerous experts have pointed out the urgent need for collaboration with China on climate change, Biden ended his speech on a grand Bush-era note, casting the U.S. as a democratic bastion trapped in an epic battle against foreign autocrats.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:24 AM

Title: Re: How can one be happy?

Content:

Könchok Chödrak said:

Happiness in the face of adversity is the kind of happiness is what I am looking for, and also how to overcome adversity and be happy. And also how to make others happy.

I know this is a deep subject. The Dalai Lama has written books on it. I want an Awakened Happiness in my life, so if someone could point me to the Path of how to practice in a Happy Way, I would be content and happy to hear your words.

Malcolm wrote:

Just to add to this, Shantideva's Bodhicaryāvatara is the best manual in existence on how to turn adversity into happiness, how to overcome adversity, and how to make others happy. It is the #1 instruction manual for aspiring bodhisattvas. Then of course there is the Mind Training tradition of the Kadampas, like the Seven Points of Mind Training by Guru Chekawa, etc. Simply put, in Parting From the Four Attachments, it is said:

If there is attachment to this life, one is not a Dharma practitioner.

If there is attachment to samsara, one has no renunciation.

If there is attachment to one's own benefit, one does not have bodhicitta.

If grasping arises, one does not have the view.

Könchok Thrinley said:

Recently I have been thinking about the lojong texts and which one to use for study and practice. Is there one of these texts you find especially pithy/useful for practitioners nowadays?

Malcolm wrote:

There is the Eight Line Mind Training, the Seven Points, the Wheel of Sharp Weapons, Transforming Suffering into Happiness, etc. It is worth reviewing them all. But in essence, they all boil down to exchanging self and other. Sapan Points out that the root of Dharma is exchanging oneself with others. This is the real basis of Mahāyāna.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:09 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

As a matter of tactics, everyone on the green/left side should be cheering Biden's plan unanimously and enthusiastically because (1) it is about a million times better than anything proposed in the last four - maybe fourteen - years and (2) if any of us condemn it, everyone on the right will be encouraged to oppose it even more than they already are.

Malcolm wrote:
Yes, this is true.

Author: Malcolm
Date: Friday, April 2nd, 2021 at 12:03 AM
Title: Re: Great Vegan Debate
Content:
Malcolm wrote:
<https://navdanyainternational.org/bill-gates-his-fake-solutions-to-climate-change/>

But its only tangentially about Bill Gates...

Unknown said:
Fake food investors and advocates fail to see how the real problems lie in the industrial agriculture model, rather than in meat production alone. Pointing toward the need to implement agroecological practices and agricultural diversity[60] to ensure a healthier environment and food sovereignty on a global scale.

Fake food is a fake solution, that aims to replace meat without challenging the profit-driven capitalist food and farming industry. This mindset explains why we will soon see Beyond Meat burgers in McDonald's plant-based menus[61] when we should instead focus on the necessity for real regenerative agriculture and systemic change to protect nature and people's health.

Author: Malcolm
Date: Thursday, April 1st, 2021 at 11:37 PM
Title: Re: How can one be happy?
Content:
Könchok Chödrak said:
Happiness in the face of adversity is the kind of happiness is what I am looking for, and also how to overcome adversity and be happy. And also how to make others happy.

I know this is a deep subject. The Dalai Lama has written books on it. I want an Awakened Happiness in my life, so if someone could point me to the Path of how to practice in a Happy Way, I would be content and happy to hear your words.

Malcolm wrote:
Just to add to this, Shantideva's Bodhicaryāvatara is the best manual in existence on how to turn adversity into happiness, how to overcome adversity, and how to make others happy. It is the #1 instruction manual for aspiring bodhisattvas. Then of course there is the Mind Training tradition of the Kadampas, like the Seven Points of Mind Training by Guru Chekawa, etc. Simply put, in Parting From the Four Attachments, it is said:

If there is attachment to this life, one is not a Dharma practitioner.
If there is attachment to samsara, one has no renunciation.
If there is attachment to one's own benefit, one does not have bodhicitta.
If grasping arises, one does not have the view.

Author: Malcolm
Date: Thursday, April 1st, 2021 at 11:18 PM
Title: Re: How can one be happy?
Content:

Könchok Chödrak said:
I am looking for advice on how to be happy.

Malcolm wrote:
Śantideva says:

All happiness in the the world
arises from wishing for the happiness of others.
All suffering in the world
arises from wishing for the happiness of oneself.

Author: Malcolm
Date: Thursday, April 1st, 2021 at 10:26 PM
Title: Re: Where to put remainders of tsok offering?
Content:
jewel123 said:
Hello! I was wondering where would be the most appropriate place to leave the remainders of tsok offering? I am very concerned about being misinterpreted as "polluting" or "littering" a place if someone sees me leaving the tsok offering outside.
Thank you.

Malcolm wrote:
One needs to place the food in a clean place, preferably high.

Author: Malcolm
Date: Thursday, April 1st, 2021 at 10:25 PM
Title: Re: Reversing Global Warming
Content:
Queequeg said:
In the old days, they'd get their heads bashed in by an angry mob.

Malcolm wrote:
Well, no, they'd hire Pinkertons, and the latter would do most of the head-bashing

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:37 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

Danny said:

I'm more interested in why girls want

To be hooters waitress than dharma practitioners.

Malcolm wrote:

Generally they don't even know they have a choice.

Mod note 2024: The topic is being locked, because it has been necroed.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:36 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Tell that the countless chickens whose feathers get processed into feather meal for fertilizing organic fields.

jimmi said:

This is an outcome of a very efficient industry. None of those chickens were killed for their feathers.

Malcolm wrote:

That doesn't matter, just as it doesn't matter that the small insects killed in grain production to feed those chickens were not meant to be eaten either.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:54 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

There is plenty of data and evidence that shows rice is less harmful than meat. Simply because you refuse to acknowledge it, doesn't mean there isn't any.

Malcolm wrote:

Tell that the countless chickens whose feathers get processed into feather meal for fertilizing organic fields.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:18 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

karmanyngpo said:

Howdy to all Dharma friends.

Wondering if anyone can shed some light, on what necessary conditions need to be there to receive a lung, with sources/ref to teachers/scripture if possible or applicable..

I ask because it seems I have heard conflicting things. Some seem to say that all you need is to HEAR it even if you are distracted or doing other things (eg stories of monks practicing calligraphy while getting transmission) and others seem to say you need to LISTEN undistractedly to receive it. I'm sure that attentively mindfully listening does not hurt but, is it really necessary to receive the lung at all? Is there any real basis for arguing one side over the other?

Malcolm wrote:

It is better if you are paying attention, but in the case of a long lung, that is a little difficult.

karmanyngpo said:

Thanks Acharya la. So it seems bottom line is, more attention/listening is good but not absolutely necessary to receive a transmission. Is that correct?

KN

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:16 AM

Title: Re: Senior Buddhist Monks Urge Military Junta to End Violence in Myanmar

Content:

Brunelleschi said:

In these cases Buddhist and Hindus have been on the receiving end.

Malcolm wrote:

Yes, and Muslims were also driven out of India...into Pakistan and Bangladesh. Buddhism is not really your classic victimized religion.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:07 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Most water pollution comes from human sewage and sources other than water runoff from farms. Water usage will increase, not decrease, under more intensive farming of fruit and nut trees.

seeker242 said:

Most water pollution does not come from human sewage and other non agricultural sources. Water usage will not increase if fruit trees replaced cattle farms.

Malcolm wrote:

As to point one: yes, this is a fact. As for two, yes, it will.

seeker242 said:

The biggest thing that injures biodiversity is farming,
And animal farming is the most destructive type of farming.

Malcolm wrote:

No. It doesn't matter the reason crops are planted. But in fact more land is deforested for crops than for beef.

seeker242 said:

followed by housing construction. That's not going away, instead, it will be expanded. Why? Nuts are essential for oils, protein, etc. Without butter or animal fats to cook with, we will need to plant millions of more acres of rape seed, etc. Biofuels are already an environmental disaster, with forests being cut down to plant trees for palm oil, etc. Incorrect, farming would not be expanded. More forest has been destroyed for beef farming than it has for palm oil farming.

Malcolm wrote:

Most definitely it will. <https://phys.org/news/2017-06-palm-oil-responsible-global-deforestation.html>

seeker242 said:

Agriculture is therefore the leading cause of global deforestation, with 24% of the land used for livestock and 29% for crops. The report provides some details of the 29% chunk of deforestation due to agricultural crops, highlighting the crops with the highest contributions – soybean (19%), maize (11%), oil palm (8% %), rice (6%) and sugarcane (5%).

Yes, this is what they claim based on assumptions they've made in their modeling. I am

sure their forecasts are quite accurate as far as their assumptions go. But, since there is going to be no en masse conversion to a plant-based diet, their assumptions don't match the real world.

It doesn't need to match the real world in order to demonstrate that taking that action causes less harm.

Malcolm wrote:

Your argument is entirely pyrrhic. You are arguing for a set of conditions that will never exist.

seeker242 said:

Since you live in a world where our economy is oil-based, etc., not even you can argue that your dietary choices are "less" harming. You imagine they are, but only because you have created this artificial island in your head, meat/plant. You live in this world. I encourage you seek attainable goals. Not unattainable ones.

My dietary choices are less harming. You imagine they aren't, because you're not well informed on the topic.

Malcolm wrote:

They aren't, because you cannot separate one part of the world economy from another, unless of course you are entirely self-sufficient in your food sources. But if you aren't, you are eating food fertilized with either chemical or organic fertilizer and so on, for example, rice. So, not less harm. The same. You cannot argue on the one hand that vegetarian food fertilized with organic fertilizer is more virtuous than eating a steak. In both cases animal products are used. In both cases, the process involves the suffering of millions of creatures we cannot even estimate.

You simply have no data that shows that more sentient beings are harmed in meat production than would be the case if no meat or dairy was ever used again. This is an assumption you believe, but you have no actual evidence to support this assumption.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 4:12 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

karmanyipgo said:

Howdy to all Dharma friends.

Wondering if anyone can shed some light, on what necessary conditions need to be there to receive a lung, with sources/ref to teachers/scripture if possible or applicable..

I ask because it seems I have heard conflicting things. Some seem to say that all you need is to HEAR it even if you are distracted or doing other things (eg stories of monks practicing calligraphy while getting transmission) and others seem to say you need to

LISTEN undistractedly to receive it. I'm sure that attentively mindfully listening does not hurt but, is it really necessary to receive the lung at all? Is there any real basis for arguing one side over the other?

Malcolm wrote:

It is better if you are paying attention, but in the case of a long lung, that is a little difficult.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 4:10 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

What people will or won't do is not relevant to the question of which diet causes more or less harm. Even if everyone were to do absolutely nothing, that still wouldn't change the fact that a plant-based diet causes less climate harm.

Malcolm wrote:

Your criteria has been harm through death to creatures. Now you've roped in the climate.

seeker242 said:

Absolutely. What do you think? Climate change doesn't harm creatures? Of course it does... And we also need to rope in water pollution and all the harm from that, excess water usage and all the harm from that, excess land usage and all the harm from that, deforestation and all the harm from that, desertification and all the harm from that, loss of biodiversity and all the harm from that. I'm sure I'm not including everything there.

Malcolm wrote:

Most water pollution comes from human sewage and sources other than water runoff from farms. Water usage will increase, not decrease, under more intensive farming of fruit and nut trees.

The biggest thing that injures biodiversity is farming, followed by housing construction. That's not going away, instead, it will be expanded. Why? Nuts are essential for oils, protein, etc. Without butter or animal fats to cook with, we will need to plant millions of more acres of rape seed, etc. Biofuels are already an environmental disaster, with forests being cut down to plant trees for palm oil, etc.

seeker242 said:

And there are boatloads of evidence that a plant based diet would help alleviate the problems with all of those things, published in peer reviewed science journals from people who have PhDs in those respective fields.

Malcolm wrote:

Yes, they is what they claim based on assumptions they've made in their modeling. I am sure their forecasts are quite accurate as far as their assumptions go. But, since there is going to be no en masse conversion to a plant-based diet, their assumptions don't match the real world. Since their assumptions do not match the real world, your assertion that there will be less harm with such a conversion is just a speculative fantasy. It can't be tested.

Since you live in a world where our economy is oil-based, etc., not even you can argue that your dietary choices are "less" harming. You imagine they are, but only because you have created this artificial island in your head, meat/plant. You live in this world. I encourage you seek attainable goals. Not unattainable ones.

seeker242 said:

But, you expect people to take your word for it instead? When they are saying the opposite thing that you are saying? Sorry friend, but that's just not reasonable. Not really even close. And you think they just didn't account for any of that other stuff you mentioned? Well, that's not reasonable either.

Malcolm wrote:

They are models describing a world that does not exist.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 2:01 AM

Title: Re: merigar gomp

Content:

ismael said:

Besides that, a 19th century Christian saint and mystic, Davide Lazaretti, lived in the rugged mountains above Merigar (his place can still be visited)

Malcolm wrote:

Lazaretti's house, restored and renovated, is for sale.

Arnoud said:

Would love to see that. Where can I find the listing?

Malcolm wrote:

saw it on facebook

Author: Malcolm

Date: Thursday, April 1st, 2021 at 1:56 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

What people will or won't do is not relevant to the question of which diet causes more or less harm. Even if everyone were to do absolutely nothing, that still wouldn't change the fact that a plant-based diet causes less climate harm.

Malcolm wrote:

Your criteria has been harm through death to creatures. Now you've roped in the climate.

As for your first criteria, there is no evidence less creatures are harmed, since there is no evidence one way or another.

There is no evidence that less pesticides and herbicides or other pest-management solutions will be used if we switched, world wide, to an all plant-based diet.

We will have to rely on more chemical-based fertilizers in the significant absence of animal by-product fertilizer. Water pollution from nitrogen runoff will be the same, as well as chemical pollution.

Then there is the transition period of twenty years where we either support an aging population of domesticated animals until they die a natural death—or kill them all—and prevent their birth, since they will no longer be useful to human beings.

The rate of air pollution from farm vehicles will remain the same for the foreseeable future.

The recommendation to switch to all plant-based diet seems great on the surface, but it itself comes with all kinds of unimagined consequences. Same number of creatures will be killed, or even more, since there will have to be a great increase in planting of nut trees and fruit trees (water intensive, prone to disease and pests, requiring lots of pesticides), etc. One cannot simply declare that one can determine the amount of harm to creatures based on computer models which track carbon.

This is why I continue to suggest that there are other areas where we can make more substantial improvements in terms of harmful human behavior than in the area of diet. People are promoting dietary choice as an area where people feel personally empowered in doing something. On the other hand, just look at the frenzy caused recently in France when the Mayor of Lyon eliminated meat from school lunches. Many people, most people, feel that eliminating meat is harmful to human health. I am not debating that issue, some people seem to do fine on vegan and vegetarian diets, some people do not, nevertheless, the general view of most people in the world is that eating meat is desirable.

Frankly, there are many ways of reducing harm, diet evangelism seems among the most quixotic, and thus, not very effective in accomplishing its stated goals.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 1:13 AM

Title: Re: Great Vegan Debate

Content:

muni said:

His Holiness the 14th Dalai Lama is encouraging his followers around the globe to adopt a vegetarian diet in an effort to alleviate suffering on World Animal Day, which took place this past Sunday, October 4th. In a recorded message, the Buddhist leader said, "It is very useful to promote vegetarianism. We should pay more attention towards developing more vegetable [-based diets]," adding that factory farming is "environmentally very harmful. "

Malcolm wrote:

With all due respect to His Holiness, switching to a vegetarian diet will not get rid of "factory farming."

muni said:

It is indirectly related, even that alone will not solve it. I am sure H H Dalai Lama knows that, it is not that easy. However when there is no demander, or less, they need to reduce as well. Now too many animals are pushed in tiny places, like pigs, just enough room to deliver babies. Their tale is cut off, since due to stress they eat each others. Its just unbelievable when we come to see how these beings are suffering.

Malcolm wrote:

Factory farming is not just for animals. That's the point.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 12:45 AM

Title: Re: Great Vegan Debate

Content:

muni said:

His Holiness the 14th Dalai Lama is encouraging his followers around the globe to adopt a vegetarian diet in an effort to alleviate suffering on World Animal Day, which took place this past Sunday, October 4th. In a recorded message, the Buddhist leader said, "It is very useful to promote vegetarianism. We should pay more attention towards developing more vegetable [-based diets]," adding that factory farming is "environmentally very harmful. "

Malcolm wrote:

With all due respect to His Holiness, switching to a vegetarian diet will not get rid of "factory farming."

Author: Malcolm

Date: Thursday, April 1st, 2021 at 12:32 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Which is irrelevant to whether or not something does or doesn't cause more or less harm.

Malcolm wrote:

If you want to reduce harm, look at the major causes of harm to the environment, and it is not agriculture as a sector (10% of total greenhouse gas emissions from the US, according to the EPA). It is transportation, electricity, and industry.

seeker242 said:

The idea that you can just ignore food is a mistaken idea.

Malcolm wrote:

The idea that you are going to change the dietary habits of 95 percent of humanity is equally mistaken. So, I recommend you work with what people will accept, not what they won't. That is the best way to reduce harm to the environment.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 11:11 PM

Title: Re: merigar gomp

Content:

ismael said:

Besides that, a 19th century Christian saint and mystic, Davide Lazaretti, lived in the rugged mountains above Merigar (his place can still be visited)

Malcolm wrote:

Lazaretti's house, restored and renovated, is for sale.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 11:09 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Is it just a coincidence that vegan comes in last place, in causing climate harm, in virtually every single country studied? Hmmm.

Malcolm wrote:

There are no innocents, not even vegans.

seeker242 said:

Which is irrelevant to whether or not something does or doesn't cause more or less harm.

Malcolm wrote:

If you want to reduce harm, look at the major causes of harm to the environment, and it is not agriculture as a sector (10% of total greenhouse gas emissions from the US, according to the EPA). It is transportation, electricity, and industry.

With respect to the major causes of water pollution they are non-agricultural effluents: human sewage (30%) is the leading source; followed by farm run off and air pollution (both 20%); then maritime transportation, waste water from industry, oil, and litter. Of course these vary depending on water basin. For example, the Mississippi is mainly polluted by farm runoff; the Thames, the Colorado, and Connecticut river, human sewage, etc.

Decoupling our economy from the burning of fossil fuels will automatically cause a serious drop in harm. This is where people should be focusing their attention. Not on diets.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 10:04 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Is it just a coincidence that vegan comes in last place, in causing climate harm, in virtually every single country studied? Hmmm.

Malcolm wrote:

There are no innocents, not even vegans.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 7:50 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:
Human meat is forbidden in Vinaya.

Arnoud said:
Why do these rules from the Vinaya apply to lay people and not the other rules?

Malcolm wrote:
They don't, necessarily, but one can consult them as a guide.

Author: Malcolm
Date: Wednesday, March 31st, 2021 at 10:05 AM
Title: Re: Great Vegan Debate
Content:

PadmaVonSamba said:
The most ethical thing to do would to be a vegan cannibal and only eat other humans who are not vegans.

Malcolm wrote:
Human meat is also forbidden in Vinaya.

jimmi said:
What if someone just put it on your plate? It's said to taste like chicken.

Malcolm wrote:
Human meat is forbidden in Vinaya.

Author: Malcolm
Date: Wednesday, March 31st, 2021 at 9:56 AM
Title: Re: Great Vegan Debate
Content:

PadmaVonSamba said:
If you can't eat a predominately plant-based diet, the next best thing is to only consume meat from animals who rely on a predominantly plant-based diet.

Malcolm wrote:
Eating the flesh of predators is forbidden in Vinaya, in fact.

PadmaVonSamba said:
The most ethical thing to do would to be a vegan cannibal and only eat other humans who are not vegans.

Malcolm wrote:
Human meat is also forbidden in Vinaya.

Author: Malcolm
Date: Wednesday, March 31st, 2021 at 7:43 AM
Title: Re: Great Vegan Debate
Content:
seeker242 said:
The most important is for individuals to shift towards predominantly plant-based diets.

Malcolm wrote:
First world arrogance, expecting others to take responsibility for our cultural excesses.

PadmaVonSamba said:
If you can't eat a predominately plant-based diet, the next best thing is to only consume meat from animals who rely on a predominantly plant-based diet.

Malcolm wrote:
Eating the flesh of predators is forbidden in Vinaya, in fact.

Author: Malcolm
Date: Wednesday, March 31st, 2021 at 7:07 AM
Title: Re: Great Vegan Debate
Content:

seeker242 said:
The most important is for individuals to shift towards predominantly plant-based diets.

Malcolm wrote:
First world arrogance, expecting others to take responsibility for our cultural excesses.

Author: Malcolm
Date: Wednesday, March 31st, 2021 at 5:00 AM
Title: Re: Great Vegan Debate
Content:

SilenceMonkey said:
There are many uncompassionate people in the world. And many more who engage in systems that are inherently uncompassionate without realizing it.

Malcolm wrote:

Yes, there are many uncompassionate buddhist vegetarians as well. I've met many.

SilenceMonkey said:

If it's true that a tantrika can liberate an animal by eating its flesh, or even to create a powerful connection of dharma for this being, there is some real compassion there.

Malcolm wrote:

I did stipulate that one needs connection with a method.

SilenceMonkey said:

But for all the rest of the meat eaters, there's no compassion there.

Malcolm wrote:

And not necessarily malice either. For example, most people eat meat. Are you claiming that most people are not compassionate? That 95 percent of the world is somehow lacking compassion? You need to get out more.

SilenceMonkey said:

And the Dalai Lama was vegetarian for most of his life. He only eats meat occasionally because it was prescribed by his doctors due to a case of jaundice.

Malcolm wrote:

This is completely false. HHDL has not been vegetarian most of his life. Quite the opposite, actually.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:27 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

There's no hypocrisy in people being veg merely because they live in the first world.

Malcolm wrote:

There is, when they imagine that somehow their diet of choice makes them spiritually superior to others.

Veganism is a luxury diet (and unhealthy too) for wealthy people in first world countries that has zero impact on industrial agriculture, the meat industry, etc.

<https://veganbits.com/vegan-demographics/>

SilenceMonkey said:

Calculating the amount of vegans in the world has never been an easy task. Many people combine vegans, vegetarians, and plant-based diets into the same category – even though there is a major difference. Considering that the most progressive countries in the world are reporting a 2-8% vegan population, we can assume that the

worldwide number is considerably below 1%.

For example, even though there has been a large surge in vegan interest in South Africa, 99.99% of Africa's population aren't vegans. Considering that there are 1.2 billion people living in Africa, and 7.53 billion people living worldwide, it's easy to understand why the vegan population worldwide is closer to 0.1%.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:24 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

The real purpose behind vegetarianism and veganism isn't about feeling superior, it's about compassion for the animals.

Malcolm wrote:

So is meat-eating with a proper method. Otherwise, it neutral, unless you personally engaged in killing animals for food.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:22 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

This sounds like the opposite of how HH Dalai Lama says to cultivate compassion and bodhicitta. You seem to be saying that because no being chooses to live, it doesn't matter if they die.

Malcolm wrote:

I was specifically responding to the assertion by jimmi that eating meat deprives sentient beings of the choice of live.

SilenceMonkey said:

But that's not bodhicitta. Bodhicitta is recognizing that all beings want happiness and to avoid suffering, and then feeling compassion for their suffering enough to want them to be free.

Malcolm wrote:

You do that by avoiding meat, and I do that by consuming meat, in addition to making sure those animals didn't die for nothing.

Face it, 95 percent of people in the world not only eat meat, but they want to eat meat.

You can either avoid meat, or you can eat meat with compassion. It's up to you. But don't try to tell me being a vegetarian or a vegan is more compassionate. It isn't, and I see zero evidence that vegans and vegetarians are qualitatively more compassionate than those who eat meat. His Holiness the Dalai Lama eats meat, for example.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 1:06 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

Awesome for people who have the time and resources, almost completely irrelevant for those who do not.

Sunrise said:

Most of us agree that Big Agriculture is having a very destructive effect on animal welfare, human workers, and the environment. The question is how to stand against it. Different methods will appeal to different people, but the important thing is to do something. There's the very real danger that people will look at the size of Big Ag, and conclude there's nothing that they can do about it. That they're powerless consumers forced to support this evil system. This isn't true, but if we don't take active steps against it, it will feel that way.

Malcolm wrote:

Most people in the world do not enjoy the luxury of food choices available to us in the first world.

Most of the 7.5 billion people on the planet are just struggling to get by.

Transforming the global food production network to be more efficient and less polluting requires a level of international cooperation that necessitates a level of maturity humanity has not reached.

There are, at most, 400 million vegetarians in the world. Take India, only slightly more than a third of the population is vegetarian.

Basically, the world is only 5% vegetarian. Seems unlikely this is going to change.

Meat eating map:

<https://www.bbc.com/news/health-47057341>

Fact: the wealthier people become, the more meat they eat. One can either eat meat with compassion, or hold one's nose and pretend to be superior to everyone else.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 12:15 AM

Title: Re: Thangka painting - what requires empowerment?

Content:

heart said:

You don't need an empowerment for thangka painting...

Malcolm wrote:

Not exactly true. Ideally, a thangkha painter will be part of the tradition.

Hazel said:

What's the risk of negative karma?

Malcolm wrote:

If one is painting lower tantras deities like Tara, the Buddha, Arhats, etc. there is no fault. But if someone is painting higher tantras deities without empowerment, there is a fault.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 10:31 PM

Title: Re: Thangka painting - what requires empowerment?

Content:

heart said:

You don't need an empowerment for thangka painting...

Malcolm wrote:

Not exactly true. Ideally, a thangkha painter will be part of the tradition.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 10:25 PM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

2. Killing animals is a violation of one of the five precepts.

Malcolm wrote:

That is in fact unclear. For example, it is not a defeat for a bhikṣu to kill an animal, and requires no more than a confession before the sangha, the same as drinking alcohol or harming a plant.

PadmaVonSamba said:

If you have taken the five precepts, you cannot, for example, select a live lobster to be cooked for you. But if you are served meat, it is not a violation to eat it. The specific act of killing is the point here.

Malcolm wrote:

Yes, because this violates the "pure in three ways" rule

PadmaVonSamba said:

3. This is really the grey area. If one buys meat, this perpetuates the market for meat

Malcolm wrote:

This has been addressed many times. Buying any food at all from a store that sells meat, like Whole Foods, contributes to that economy, vegan or not.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 9:10 PM

Title: Re: Great Vegan Debate

Content:

jimmi said:

This sounds like a requirement. By what logic or perception is eating meat compassionate?

Those who wish to minimize the collateral damage to sentient beings of meat production and consumption and indeed of any land based diet (as you suggest), while still fulfilling their compassionate obligations, may perhaps consider the possibility of exclusively eating large marine mammals.

Malcolm wrote:

Compassion isn't an obligation, it's a choice.

jimmi said:

What kind of compassionate choice is it then that would allow one to directly, or through intermediaries, deprive another of its own choice to live?

Malcolm wrote:

No sentient being chooses to live. The process of life is driven by ignorance. Sentient beings are conceived through ignorance, etc.

Everything boils down to motivation and method. If one has bodhicitta and the correct method, eating meat becomes a compassionate act.

Author: Malcolm

Date: Monday, March 29th, 2021 at 6:49 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

Frankly, with chicken meat being as cheap as it is at the stores, and the incredible investment chicken farmers have to make, I don't see how there is any money on it. But I guess there is.

Malcolm wrote:

It's subsidized by the Feds.

Author: Malcolm

Date: Monday, March 29th, 2021 at 5:27 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Um... the article you shared actually proves the opposite of what you're claiming.

Malcolm wrote:

No, it does not.

SilenceMonkey said:

And you don't even address the main point behind the claim that animal agriculture kills more animals than plant agriculture, which is that you have to feed the cows. So whatever harm that comes from plant agriculture is multiplied in the case of raising animals for meat, because you have to feed the animals plants.

Malcolm wrote:

Overall land use decreases, the area of _cultivated_ land increases by double. Since the overall cultivated land use nearly doubles, pesticide and herbicide use will increase exponentially as well, as well as the need to substitute human waste for animal-dung based soil amendments.

Large scale farming is not possible without pesticides, and there isn't enough guano in the world to make it possible to substitute for other kinds of nonchemical fertilizer if those are eliminated.

SilenceMonkey said:

That doesn't make sense. If all the land that was being used to grow feed for the cows and pigs didn't need to be used for that purpose, it could be used to grow food for people. That's not an increase in land use, but the opposite.

Malcolm wrote:

It is not as much land as you imagine.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:26 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

As HH Dalai Lama has frequently mentioned, emptiness itself isn't a thing. It is a description of the nature of phenomena.

So, this is like asking what is the basis for "large".

Malcolm wrote:

The basis for large is small.

PadmaVonSamba said:

Yeah, but the point is, it's an adjective. Sunyata functions that way too. As HHDL says in The Essence of the Heart Sutra, we can only talk about the emptiness of things. There's no "thing" which is emptiness.

Malcolm wrote:

I guess my humor is too dry.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:24 AM

Title: Re: Guru Rinpoche devotional practices

Content:

philji said:

Controversial doesn't have to mean wrong. Namkhai Norbu Rinpoche was also considered controversial. If you have trust in Garchen Rinpoche go for it.

Malcolm wrote:

Correct, controversial does not mean wrong. It means controversial. It means that there are doubts.

The purpose of pointing this out is that people need to know, if they have many teachers, that some of their teachers very likely will not accept the point of view that Garchen Rinpoche, a perfectly lovely and compassionate bodhisattva, is promulgating. The point is not to find fault with Garchen Rinpoche. The point that people should be aware that most lamas will not accept recorded empowerments as valid. That's just a fact, and people should be aware of this.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:19 AM

Title: Re: Guru Rinpoche devotional practices

Content:

Soma999 said:

The Sambhogakāya form of the lama transmits the initiations, and is not bounded by space and time.

Malcolm wrote:

The student is bound by space and time. Not only that, but the creation and dissolution of the mandala for any given initiation is bound by space and time.

Soma999 said:

The initiation is transmitted in consciousness.

Malcolm wrote:

No, an initiation is transmitted through body and speech. The idea an initiation is transmitted mind to mind is just a fantasy and is not supported on the basis of any Buddhist tantra.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:16 AM

Title: Re: Ox Herding

Content:

Malcolm wrote:

I wasn't commenting on the respective merits of this or that tradition, per se, merely pointing out the manner in which the two depictions are explained are not commensurate with one another.

One assumes from the outset that all Buddhist traditions lead to awakening since they are all based on the same insights into reality.

Russian said:

It is clear that you have voiced the opinions of the traditions, and what is your personal opinion? How do you rate Zen yourself? What do you think of Zen?

Malcolm wrote:

I don't have any basis to have an informed opinion about Zen, other than the way Chan

is presented in Tibetan sources, some favorable, most not.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:11 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

The cows are continually impregnated and then when she gives birth, the calves are taken away.

Malcolm wrote:

Correct, and then raised for veal or beef.

DNS said:

You can see the mother cow wailing and crying as her calves are taken away.

Malcolm wrote:

Correct.

DNS said:

And then for the "free range" hens, they still get de-beaked, where their beaks are clipped off without anesthesia.

Malcolm wrote:

Yes, which is why one should only buy eggs produced by pastured chickens.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:08 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

I doubt very much that the cows would be ok with being killed, simply because they are not eaten alive. The idea that purchasing that meat, is somehow entirely divorced from its production, is certainly naive.

Malcolm wrote:

Its pretty clear that purchasing meat is entirely divorced from its production, considering how much meat is wasted per day in the US, 31% of it, 141 billion tons per year or 364,383,561 pounds a day, to be precise. Basically, for every two pounds of meat sold in the US, one pound is "wasted."

<https://www.beefmagazine.com/management/food-waste-issue-we-must-solve>

Of course this ignores that fact that nothing is ever wasted in a biological system, and all that "wasted" meat rots and is eaten by all kinds of lifeforms. Life survives on death.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:30 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Doesn't take a genius to figure out that a reduction of land use, a reduction of water pollution, a reduction of water use, a reduction of greenhouse gas emissions, a reduction of animal slaughtering, would cause less harm.

The idea that it doesn't matter what we do it's all the same, is really quite ridiculous.

And eating meat is compassionate? I wonder what the animals that are being killed because of it would have to say about that? It shouldn't take a genius to figure that out either

Malcolm wrote:

One does not eat live animals, and eating corpses never caused suffering to anyone ever. Corpses don't have feelings.

I did not say it does not matter what we do. There are sound reasons to criticize industrial agriculture, but claiming that shifting to an all plant food chain will reduce the suffering of sentient beings is, in my opinion, naive.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:24 PM

Title: Re: Ox Herding

Content:

Malcolm wrote:

I mean the entire depiction, the final stages at the top represent the miraculous powers that arise from samadhi, but not insight.

Russian said:

And in your opinion, does Zen Buddhism lead to liberation, or not? Does this tradition of Buddhism lead to a goal, does it fulfill a soteriological function, or not?

Malcolm wrote:

I wasn't commenting on the respective merits of this or that tradition, per se, merely pointing out the manner in which the two depictions are explained are not commensurate with one another.

One assumes from the outset that all Buddhist traditions lead to awakening since they are all based on the same insights into reality.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:01 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

Könchok Chödrak said:

Then what is the basis for Emptiness?

Malcolm wrote:

There is no basis at all. That's what "emptiness" means.

PadmaVonSamba said:

As HH Dalai Lama has frequently mentioned, emptiness itself isn't a thing. It is a description of the nature of phenomena.

So, this is like asking what is the basis for "large".

Malcolm wrote:

The basis for large is small.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:01 PM

Title: Re: Ox Herding

Content:

Malcolm wrote:

While the images and sequence are similar, the meanings is dissimilar. In the Tibetan tradition, this is merely an illustration of perfect shamatha.

Russian said:

You mean the picture of the elephant and the monkey? Why I ask, because you are responding to my previous message, where I mention the name of the Zen book, the book of the Zen mentor.

Malcolm wrote:

I mean the entire depiction, the final stages at the top represent the miraculous powers that arise from samadhi, but not insight.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:57 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

The tantras also say, "Those with compassion eat meat."

jimmi said:

This sounds like a requirement. By what logic or perception is eating meat compassionate?

Those who wish to minimize the collateral damage to sentient beings of meat production and consumption and indeed of any land based diet (as you suggest), while still fulfilling their compassionate obligations, may perhaps consider the possibility of exclusively eating large marine mammals.

Malcolm wrote:

Compassion isn't an obligation, it's a choice.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:36 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

This is just a omni talking point which is not backed up by any real data. It's a talking point based on assumptions, not facts and just plain wrong

Malcolm wrote:

All the evidence presented so far is conjectural, and based on assumptions, that goes for yours and mine.

And we draw different conclusions from that those assumptions. Your assumptions lead you to believe that in general, less sentient beings will be harmed if the world went vegan. I think this is fanciful.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:05 PM

Title: Re: Ox Herding

Content:

LastLegend said:

No dream though. Dream is delusion.

Russian said:

There's a book that explains it. The book is called: Riding the Ox Home : Stages on the Path of Enlightenment. Author: John Daido Looi.

Malcolm wrote:

While the images and sequence are similar, the meanings is dissimilar. In the Tibetan tradition, this is merely an illustration of perfect shamatha.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:35 PM

Title: Re: Guru Rinpoche devotional practices

Content:

Könchok Chödrak said:

I mean it's clear that Enlightened Buddhist Teachers do it.. The Dalai Lama, etc. Your Guru, all respects to Him, is just bearing the Torch of Expedient Means to preserve that type of practice most importantly from what it seems. Nothing wrong with that.

Malcolm wrote:

A live transmission over the web is one thing, a recorded empowerment another. You don't understand Vajrayana. A transmission is like a pebble handed from one person to another. Can you take a pebble from the hand of a recording? This is the analogy.

I am pointing out that most lamas, 99%, don't agree with this approach. It's highly controversial in Tibetan circles.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:33 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

Könchok Chödrak said:

Then what is the basis for Emptiness?

Malcolm wrote:

There is no basis at all. That's what "emptiness" means.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:30 PM

Title: Re: Great Vegan Debate

Content:

Könchok Chödrak said:

One of The Buddha's reasons for rejecting the Vedas was for the purpose of stopping animal sacrifices done on their false pretext. But there are so many fortellings of a terrible future for mankind still, despite the Advent of the Buddha. We live in Mappo. The Buddhas only give us good though. Based on both Vedic and Buddhist Traditions, things get worse in Kali-Yuga. But Buddha is one to defy odds. I read once in a Buddhist Tantric Text something to the extent of "May all beings become Buddhas at this very moment". Such a thing is possible! How much more possible is it to create a better future for

mankind, heeding the warnings of what may come. We must live as Bodhisattvas. There is always hope.

Malcolm wrote:

The tantras also say, "Those with compassion eat meat."

Author: Malcolm

Date: Sunday, March 28th, 2021 at 8:49 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

"Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet, according to the scientists behind the most comprehensive analysis to date of the damage farming does to the planet. "

<https://www.theguardian.com/environment/2018/may/31/avoiding-meat-and-dairy-is-single-biggest-way-to-reduce-your-impact-on-earth>

The most comprehensive analysis to date of the damage farming does to the planet. Here is what the lead research scientist has to say about it.

"A vegan diet is probably the single biggest way to reduce your impact on planet Earth, not just greenhouse gases, but global acidification, eutrophication, land use and water use," said Joseph Poore, at the University of Oxford, UK, who led the research. "It is far bigger than cutting down on your flights or buying an electric car," he said, as these only cut greenhouse gas emissions.

"Agriculture is a sector that spans all the multitude of environmental problems," he said. "Really it is animal products that are responsible for so much of this. Avoiding consumption of animal products delivers far better environmental benefits than trying to purchase sustainable meat and dairy."

Of course, research scientists at the The Queen's College, University of Oxford are well known for just making stuff up and not basing their statements on fact and figures.

Malcolm wrote:

Then there is reality: the world is not gong to go vegan, not tomorrow, next week, next year, or in the next century. In fact, meat consumption will continue to rise, especially in China and India.

seeker242 said:

Doesn't change the fact that it causes less harm, which is the salient point.

Malcolm wrote:

No, you have not proven this to be so. You imagine it is so, because it supports your inclinations, and so you select data that you think bolsters your case. Human activity, all of it, has tremendous impacts on the planet. Your harm-reduction analysis leaves

out many factors; by definition, increased cultivation will lead to harming increased numbers of sentient beings. So in the end, the same amount of creatures will be harmed, no matter what we do.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 8:36 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

"Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet, according to the scientists behind the most comprehensive analysis to date of the damage farming does to the planet. "
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Of course, research scientists at the The Queen's College, University of Oxford are well known for just making stuff up and not basing their statements on fact and figures.

Malcolm wrote:

Then there is reality: the world is not going to go vegan, not tomorrow, next week, next year, or in the next century. In fact, meat consumption will continue to rise, especially in China and India.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:22 PM

Title: Re: Guru Rinpoche devotional practices

Content:

Könchok Chödrak said:

Question: would they be "not accepting" of such a practice coming from their own selves based on preference, or are they judging His Enlightened judgement on the matter? Or is it just Expedient Means in Vajrayana?

Malcolm wrote:

My guru, Chogyal Namkhai Norbu, explicitly rejected the idea that one could receive empowerments and reading transmissions from recordings. This has been discussed here at length. There are many technical reasons why it is not possible, and no argument for why it is possible. Thus, caveat emptor.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:14 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

So, please establish what is meant by "soul" before discussing whether the Buddha ever talked about one.

Könchok Chödrak said:

Can the "Soul" be referring to Buddha-Nature? People don't tend to deny we all have that, and that it's there. How it's there is the question if such is accepted. Would this be too much of a controversial saying?

Malcolm wrote:

No, this is explicitly rejected by the Buddha.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:03 PM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Um... the article you shared actually proves the opposite of what you're claiming.

Malcolm wrote:

No, it does not.

SilenceMonkey said:

Land requirements decreased steadily as the proportion of food derived from animals declined, with the three vegetarian diets requiring 0.13 to 0.14 hectares (0.32 to 0.35 acres) per person per year.

And you don't even address the main point behind the claim that animal agriculture kills more animals than plant agriculture, which is that you have to feed the cows. So whatever harm that comes from plant agriculture is multiplied in the case of raising animals for meat, because you have to feed the animals plants.

Malcolm wrote:

Overall land use decreases, the area of _cultivated_land increases by double. Since the overall cultivated land use nearly doubles, pesticide and herbicide use will increase exponentially as well, as well as the need to substitute human waste for animal-dung based flail amendments.

Large scale farming is not possible without pesticides, and there isn't enough guano in world to make it possible to substitute for other kinds of nonchemical fertilizer if those are eliminated.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:19 AM

Title: Re: Guru Rinpoche devotional practices

Content:

Soma999 said:

You can take an online Guru Rinpoche empowerment, even from recorded empowerments - from Garchen Rinpoche.

Malcolm wrote:

Caveat emptor. Many lamas, probably a majority, do not accept this.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 2:14 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Yes, literally... Factory farms are pure evil.

Malcolm wrote:

Agriculture in general harms billions of sentient beings, not just factory farms, for example, pressing oils out of seeds, etc.

seeker242 said:

Right, and mass production animal agriculture harm more, compared to just plant agriculture for humans, because it involves excessive amounts of plant agriculture in addition to animal agriculture. It's well established that the total amount of agriculture necessary would be significantly reduced, if it was just plants for human consumption.

Malcolm wrote:

No, it is not well established. This is just a vegan talking point which is not backed up by any real data. It's a talking point based on assumptions, not facts.

The vegan diet is actually slightly more "expensive" than other options:

<https://ensia.com/notable/which-diet-makes-best-use-of-farmland-you-might-be-surprised/>

The study the above article is based upon:

<https://online.ucpress.edu/elementa/article/doi/10.12952/journal.elementa.000116/112904/Carrying-capacity-of-U-S-agricultural-land-Ten>

In fact, the same amount of area under cultivation would be required for the planet to go 100% percent vegan. What changes is usage of land not suitable for growing crops, and that land use gets heavily reduced when you eliminate grazing, etc. On the other hand, that land is not suitable for cultivation in general, which is why it is used for grazing in the first place.

The salient point is that shifting towards a plant-based diet can increase the amount of food available to be eaten by human beings, but it won't actually reduce the amount of land under cultivation at all (especially when you include biofuel cultivation, such as ethanol). In fact, the amount of land under direct cultivation will increase dramatically. Therefore, your repeated assertion that eliminating animals from the human food chain will result in less creatures being harmed overall is specious at best. There are many good reasons to move away from the baseline American diet, which is wasteful and unhealthy in the long run. But the idea that moving away from meat will reduce the need for the same amount of cropland is demonstrably false. In fact, it dramatically increases the need for cultivation:

So your idea is plain wrong. If we all moved to a vegan or other plant based diet, there will be at least as many sentient beings harmed since the use of pesticides, herbicides, and other pest control measures will increase, not to mention the "collateral" damage of harvesting, pressing, etc.

The fact of the matter is that there is no ideal dietary choice which insulates one from the economics of samsara. If one thinks so, one should become a Jain or a follower of Devadatta.

Author: Malcolm

Date: Saturday, March 27th, 2021 at 10:07 PM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Yes, literally... Factory farms are pure evil.

Malcolm wrote:

Agriculture in general harms billions of sentient beings, not just factory farms, for example, pressing oils out of seeds, etc.

Author: Malcolm

Date: Saturday, March 27th, 2021 at 5:12 AM

Title: Re: What does Buddhism say about gender?

Content:

Ardha said:

<https://buddhism.stackexchange.com/questions/12902/male-female-is-gender-an-illusion>

Something I heard, which then got me thinking about what Buddhism would say about transgender issues, or being gay etc. There is a reference to ultimate reality and conventional reality too, but I'm not entirely convinced. Especially considering that for a time Buddhism wasn't that friendly towards women being enlightened and practicing. What's the verdict on this?

PadmaVonSamba said:

The Buddha actually departed from traditional Indian religious culture in that he accepted women into the sangha.

Malcolm wrote:

No, Jains had nuns before the Buddha admitted women into the Sangha.

Author: Malcolm

Date: Friday, March 26th, 2021 at 9:14 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Trotting out the eternal Al Gore piñata, a mirage in the desert at best.

Malcolm wrote:

I am making the point that the Green Party voters voted against their own interests in 2000, just like they did in 2016. In both cases, the votes drawn off by the GP from the Dems were sufficient to guarantee the GOP an electoral college victory.

Queequeg said:

Anyone who takes the Green Party in the US seriously cannot be taken seriously.

Malcolm wrote:

Perhaps, but they can spoil elections.

Author: Malcolm

Date: Friday, March 26th, 2021 at 7:44 PM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

The problem isn't the science and technology, as you know well, it never has been. The problem is politics and policy. Whatever you make think of Gore, had he been elected, things would have been different, but ironically, Ralph Nader and the Green Party contributed significantly to Gore's conceding the election to Bush.

kirtu said:

Trotting out the eternal Al Gore piñata, a mirage in the desert at best.

Malcolm wrote:

I am making the point that the Green Party voters voted against their own interests in 2000, just like they did in 2016. In both cases, the votes drawn off by the GP from the Dems were sufficient to guarantee the GOP an electoral college victory.

Author: Malcolm

Date: Friday, March 26th, 2021 at 6:41 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

SilenceMonkey said:

Would having a continuity be an eternalist view from the Madhyamaka perspective?

Malcolm wrote:

Not at all. That is the point of the statement:

Though the aggregates are serially connected...

This refers between this life and the next life. There is a connection, but there is no entity that moves from this life to the next:

the wise understand nothing is transferred.

SilenceMonkey said:

I see... I need to study more. What would you say about my response in the previous post to PVS regarding moments in time? (Sorry, I edited it a couple mins after posting)
How can things be serially connected if they don't exist?

Perhaps moments don't have ultimate existence, but they appear to exist in the (undeluded) relative?

Malcolm wrote:

Partless moments are irrefutable, even through Madhyamaka reasoning, because they do not have duration. They are a relative ultimate, but not the ultimate free of proliferation.

Author: Malcolm

Date: Friday, March 26th, 2021 at 4:00 AM

Title: Re: Practical difference between Yidam practice and Guru Yoga

Content:

Passing By said:

...Dzogchen, Guru Yoga is always emphasized as the essence of everything up to and including upadesha practices. Is yidam done in Ati context also considered a form of Guru Yoga?

Malcolm wrote:

In Dzogchen, the guru, the yidam, and the ḍākinī are the basis, and nothing else. The guru is the essence, original purity; the yidam is the nature, natural purity; and the ḍākinī is their inseparability, compassion.

Passing By said:

So, in other words, as long as one is working with the thigle nyagchig, regardless of what method is being used, it is guru yoga as far as Dzogchen is concerned, whether the practice nominally has a guru figure, deity or dakini associated with it?

Malcolm wrote:

In Dzogchen, the guru, yidam, and ḍākinī is rigpa.

Author: Malcolm

Date: Friday, March 26th, 2021 at 3:57 AM

Title: Re: Poll - ngondro accumulations in sequence? (finish one 100,000 then do next?)

Content:

heart said:

In sequence is the normal, in the Nyingma you always do the whole text every time you accumulate but just a few recitations of the sections that you don't accumulate.

Malcolm wrote:

No, this really is not the case, and I can provide many counterfactual examples.

heart said:

Well, this is how I was taught, more than once I might add. Anyway, doing one thing at the time is something I also seen.

Malcolm wrote:
There is no one size that fits all.

Author: Malcolm
Date: Friday, March 26th, 2021 at 3:55 AM
Title: Re: Yet another Buddhism Soul/Self/Anatta thread
Content:
SilenceMonkey said:
Would having a continuity be an eternalist view from the Madhyamaka perspective?

Malcolm wrote:
Not at all. That is the point of the statement:

Though the aggregates are serially connected...

This refers between this life and the next life. There is a connection, but there is no entity that moves from this life to the next:

the wise understand nothing is transferred.

Author: Malcolm
Date: Friday, March 26th, 2021 at 3:52 AM
Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?
Content:
Queequeg said:
Intro to the translation of the Tibetan at 84000 is indeed good. The question about the Devadatta section missing from the Kumarajiva translation is interesting. It also lacks sections in the Medicinal Herbs chapter. Kumarajiva was from Kucha.

Malcolm wrote:
What's even more interesting is that the missing parts were cobbled onto the Kumarjiva recension to make it more "complete."

Author: Malcolm
Date: Friday, March 26th, 2021 at 3:47 AM
Title: Re: Yet another Buddhism Soul/Self/Anatta thread
Content:

PadmaVonSamba said:
When you say:
"In order for there to be a new being, some other being must have been annihilated." Are you paraphrasing the annihilationist view, or the correct view?

Malcolm wrote:

I am paraphrasing the annihilationist view, in this context the idea that in the series of a continuum, there is an old being that perished and a new being that comes into existence.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:59 PM

Title: Re: Practical difference between Yidam practice and Guru Yoga

Content:

Passing By said:

...Dzogchen, Guru Yoga is always emphasized as the essence of everything up to and including upadesha practices. Is yidam done in Ati context also considered a form of Guru Yoga?

Malcolm wrote:

In Dzogchen, the guru, the yidam, and the ḍākinī are the basis, and nothing else. The guru is the essence, original purity; the yidam is the nature, natural purity; and the ḍākinī is their inseparability, compassion.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:55 PM

Title: Re: Poll - ngondro accumulations in sequence? (finish one 100,000 then do next?)

Content:

heart said:

In sequence is the normal, in the Nyingma you always do the whole text every time you accumulate but just a few recitations of the sections that you don't accumulate.

Malcolm wrote:

No, this really is not the case, and I can provide many counterfactual examples.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:53 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

In the first case, there is the same being carrying karma with it.

In the second case, the new being IS the result of ripening karma.

Malcolm wrote:

Both of these options are incorrect views of rebirth.

PadmaVonSamba said:
Okay... please explain

Malcolm wrote:
Nothing transfers, but there is serial continuity:

ཕུང་པོ་ཉིང་མཚན་སྒྱུར་བ་ཡང་། མི་འཕོ་བར་ཡང་མཁས་རྟོགས་བྱ།
གིན་ཏུ་ཕ་བའི་དངོས་ལ་ཡང་། ཁང་གི་ཆད་པར་རྒྱུ་བརྟགས་པ།
རྒྱུ་པར་མི་མཁས་དེ་ཡི་ནི། རྟོན་ལས་བྱུང་བའི་དོན་མ་མཐོང་།

Though the aggregates are serially connected,
the wise understand nothing is transferred.
The person who imputes the annihilation
of even the most subtle entity
is not wise and does not see
the meaning of arising from conditions.

—Pratītyasamutpādaḥṛdayakārikā

In order for there to be a new being, some other being must have been annihilated. Your presentation is exactly the annihilationist view of self negated by the Buddha in many places.

Author: Malcolm
Date: Thursday, March 25th, 2021 at 7:39 PM
Title: Re: Yet another Buddhism Soul/Self/Anatta thread
Content:
PadmaVonSamba said:
In the first case, there is the same being carrying karma with it.
In the second case, the new being IS the result of ripening karma.

Malcolm wrote:
Both of these options are incorrect views of rebirth.

Author: Malcolm
Date: Thursday, March 25th, 2021 at 10:32 AM
Title: Re: Mantra accumulation while walking
Content:
Könchok Chödrak said:
if we want to be Spiritual

Malcolm wrote:
I have zero interest in being spiritual.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 10:29 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

The eighth consciousness doesn't go from one body to another.

Malcolm wrote:

That's incorrect. It moves from one body to another mounted on the pranavayu. This process is detailed quite extensively in both sutra and tantra.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:39 AM

Title: Re: Mantra accumulation while walking

Content:

Donny said:

Or did you get teachings from you teachers that dealt with things like this?

Malcolm wrote:

Doesn't count.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:39 AM

Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?

Content:

Queequeg said:

Tibetans in general don't think much of the Lotus Sutra. (See <https://tricycle.org/magazine/greater-awakening/>; Then there is <https://youtu.be/9qqGE8ZulAg>) In East Asia it is possibly the most influential text.

Malcolm wrote:

Its not the Tibetans don't think much (pejorative) of the Lotus Sūtra, it's just not part of the Tibetan curriculum.

Tibetans tend to focus on those sūtras that have well-established commentarial traditions, like the Prajñāpāramita. More importantly, they focus on the commentarial Tradition of Nalanda, and when it comes to the words of the Buddha, spend most of their time on the exegesis of the various tantras that form the core of their curriculum, Guhyasamaja, Guhyagarbha, Hevajra, and Kalacakra. These are the main ones.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:31 AM

Title: Re: the great vegetarian debate

Content:

GrapeLover said:

It is difficult to see how he could convincingly manage this, as the Nirvana Sutra mentions three-fold purity explicitly and has the Buddha say he wants to end meat-eating altogether:

Malcolm wrote:

The three-fold purity is rejected in the sūtras he himself mentions, like the Lanka. It is clear he considers this to be a provisional teaching, not something we need to take literally.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:26 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Könchok Thrinley said:

I'd hate to derail the thread but does anyone have anything about Karma Chagme and vegetarianism, or why tsok in Drikung is mostly vegetarian?

GrapeLover said:

Karma Chakme's "Comprehensive Critique of Meat" is available in the book "The Faults of Meat" by Geoffrey Barstow.

Here is the conclusion:

For all these reasons, the best option is to perform the holy act of relinquishing all meat. When you perform a ritual feast, use meat with threefold purity in order to guard your samaya. At that time, it is very important simply to not reject meat, alcohol, or dough. Eat only a little, however, an amount equivalent to the leg of an insect. The middle option is to give up meat that was slaughtered for your own sake, or, if you eat other meat, to eat only a little. The least option is to give up the meat of animals killed that day, the meat of animals of a similar species, and human meat. When you do eat it, bless it as divine nectar and consume it as an inner fire offering.

Regarding the least option, he says:

The answer is that such a person must be able to either truly transform the meat into divine nectar or, if they do not transform it into divine nectar, they must be able to transform their body so that they appear as a burial-ground jackal, a tiger, a lion, or the like. After that they can eat. [...] The Vimalaprabhā, the great commentary on the Kālacakra Tantra, explains that if you are unable to turn a tooth into a pearl, a skull-cup into a lotus, meat into sons' hair, and blood into a heruka deity, then it is unacceptable to eat this. Even if they spend eons trying, ordinary people are unable perform such transformations. Therefore it is widely explained that they should not try to transform these substances into divine nectar by themselves.

Malcolm wrote:

Yes, this is one opinion. The opinion of my guru is that if you avoid meat and you are

Vajrayāna practitioner, your compassion is, as he put it, "miserable."

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:24 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Please feel free to conclude what you want about my views.

Malcolm wrote:

At this point, on this point, my conclusion is that your contention was not well thought out.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 12:17 AM

Title: Re: Great Vegan Debate

Content:

frankie said:

Intellectually speaking, using the poverty of only partially able words to point out reality - I make you right. I talk about both practical real-life contingency there, and also the dangers of swinging between polarities.

Malcolm wrote:

There is no danger there. We use the convention "car" to use a collection of parts, none of which is a car, to get from point a to point b. We generally try to avoid wrecking said parts. The same applies a body.

frankie said:

For all practical reasons you definitely relate to the relative 'self' called Malcolm and enjoy taking that collective to do whatever you like to do with it and all it's wondrous thoughts and concepts.

Malcolm wrote:

Yes, but you must understand, I was responding to someone else's assertion of a truly existent soul. Context is king.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:29 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

Minobu said:

look at timestamps

Malcolm wrote:
Follow the plan.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:02 PM

Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?

Content:

Queequeg said:

Tibetans in general don't think much of the Lotus Sutra. (See <https://tricycle.org/magazine/greater-awakening/>; Then there is <https://youtu.be/9qqGE8ZulAg>) In East Asia it is possibly the most influential text.

Brunelleschi said:

I know there was a project translating the Tibetan version of Lotus Sutra. I donated to the project but I don't know how its faring...

I personally really like the Lotus Sutra and have a copy of it, along with the excellent Reading the Lotus Sutra by Teiser & Stone (2009). I mean, many (all?) Sutras proclaim themselves as the superior teaching. Which, in a sense must be true, otherwise the Buddha would be breaking the precepts of not lying - which is impossible.

Malcolm wrote:

<https://read.84000.co/translation/toh113.html>

This is the best translation into English yet. The introduction and textual analysis by Peter Alan Roberts alone is worth its weight in gold.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:00 PM

Title: Re: Great Vegan Debate

Content:

frankie said:

I imagine you already know the answer to that.

For my pennyworth: There is of course the notion of the relative self that, due to flux and dependent arising, can also be seen from that position as being not self-empty, and full of morphing potentiality at the absolute level. Seen in this manner, relative 'self' and absolute nature are simultaneously two sides of the same coin.

Malcolm wrote:

It is precisely because of impermanence and dependent origination that a so-called "self" is just a conventional expression.

The term "self" is used to designate the parts of a person as a collection. But there is no self in a person, no person in a self, not person or self in an individual, and no such thing as individual, that is to say, an entity that can bear division and analysis.

Likewise, there is no soul.

The term "absolute nature" is also something which is just an abstraction, without pointing to anything real.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 10:44 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Malcolm wrote:

You are essentializing something that is not an essence and has no essence.

Queequeg said:

I'm not. Ordinary karuna has no essence in the same way. I'm just exchanging views through this imperfect medium.

Malcolm wrote:

You said:

Mahakaruna is unaquired...Bodhicitta, too, is unacquired. If it was not there to begin with, it could not be manifest.

To say that something is not acquired is to claim it is innate. To claim something is innate is to claim it is a nature.

Bodhicitta is the desire to attain awakening. Mahāyāna bodhicitta is the desire to attain full buddhahood for the benefit of all sentient beings. Claiming that bodhicitta is innate or unacquired is a strange claim. This is not the same as the so-called prakṛtigotra, natural disposition. Natural disposition means simply that we have a mind, and that mind can become inspired to desire awakening when it meets with proper conditions to develop Mahāyāna bodhicitta. But Mahāyāna bodhicitta is by no means innate, and neither is mahākaruna, the compassion which is absolutely free of reference points. A mother's compassion is very much a referential compassion.

Mahākaruna and bodhicitta are both acquired. How? Through training. If they were unacquired, as you claim, no training would be needed to develop them, but this is clear not the case.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 10:26 PM

Title: Re: rebirth and veganism

Content:

Giovanni said:

This is clearly untrue. One bag of rice equals many thousands of dead plants plus the weeds and other plants plus dead worms etc.

Malcolm wrote:

Plus all the feather meal used to fertilize rice, etc., in growing all that organic produce for vegans.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 8:55 PM

Title: Re: Great Vegan Debate

Content:

frankie said:

"There is no self, nor is there a soul that is anything more than a verbal convention for something that has never existed."

Woohoo! gonna save me loads of money on needing to clothe and feed the non-existent self from now on. No need to keep it warm, educated, take it to dharmawheel...not even any need to be careful crossing the road lest it take the risk of a non-existent bus passing through the non-existent self, etc, etc, etc.

Malcolm wrote:

So, you think your body is a "self?"

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 8:53 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

my five year old daughter doesn't want to eat meat because she just thinks its mean. if equanimity, kindness and great compassion are all that different from that, then I think something has gone wrong.

At this point in life, it just seems people overthink things. maybe I've devolved into a simpleton. maybe I need to learn the great thaumatological secrets.

frankly, your way seems too complicated.

tobes said:

Yes, to be honest I think there is a very big difference between the sentiments of a five year old and the actual realisations of mahakaruna. There is nothing is secretive about

this, it is actually a matter of humility to recognise that having bodhicitta properly take stock in our mindstream is an incredible accomplishment. And it is rare. And it is all too easy to conflate this with mere virtuous sentiments and wishful thinking.

Queequeg said:

Nonsense. Mahakaruna is unacquired. It is coextensive with all beings and expresses as our selfless impulses - the love and concern of a parent for a child, the pull of empathy. That's not to say it's untainted and undeveloped. It's not a difference of kind but difference of cultivation. Bodhicitta, too, is unacquired. If it was not there to begin with, it could not be manifest.

Malcolm wrote:

Mahakaruna is free of all references, but it begins with the development of regular old karuna. You are essentializing something that is not an essence and has no essence.

Bodhicitta is born out of compassion, it's not an intrinsic quality of sentient beings.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 9:57 AM

Title: Re: Great Vegan Debate

Content:

Könchok Chödrak said:

Well I don't mind this kind of debate, it's what keeps an aspect Buddhism going. It just has to be done with the proper context. I honestly don't want to start an argument about it, I just wish people would listen to each other more and tell the truth, because one day the mountain will crumble if we're not careful, and someone may be left avalanched underneath. This is serious Dharmic stuff.

Malcolm wrote:

There is no self, nor is there a soul that is anything more than a verbal convention for something that has never existed.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 5:29 AM

Title: Re: Arhats and Bodhisattvas

Content:

avatamsaka3 said:

Could this be referring to the Buddha Himself as a type of Arhat?

He is described that way in the Pali sources. But, of course, he is not just an arhat.

Still don't know what a bodhisattva arhat is.

Malcolm wrote:

A Buddha.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 5:18 AM

Title: Re: the great vegetarian debate

Content:

DNS said:

Monks practicing in the Mahayana tradition eat only vegetarian foods, adhering to the diet of Devadata...

Malcolm wrote:

Chinese monks, primarily. Most of the Tibetan Mahāyāna monks eat meat.

DNS said:

I noticed that too. That's a common assumption made by some Theravadins (Mahapajapati is a Theravada bhikkhuni monastery). Not all Mahayana schools advocate vegetarian diets, in fact, it's probably just a minority number of schools, mostly being Chan and some Zen schools.

Malcolm wrote:

In fact, though some people assume it is an ipso facto Mahāyāna position, Mahāyānīs such as Bhavaviveka make the argument that as long as the meat is pure in three ways, there is no fault. You will note that that the strongest admonitions against eating meat come from the Yogacāra and Tathāgatagarbha sūtras.

Bhavaviveka recognizes that meat eating is mentioned by the Buddha in Tathāgatagarbha and Yogacāra sūtras, but he clearly considers these admonitions by the Buddha not to be in contradiction with the principle of three-fold purity. He insists that the point of the Buddha was making was not to personally engage in harming animals, because of the Buddha's love for all sentient beings.

He makes the point that there is no mind in dead meat, so there can be no suffering caused by eating that meat. He also dispenses with the idea that meat is impure food, as opposed to milk, etc. He also rejects the idea that eating meat implicitly involves one in killing, pointing out if this is so, then those who wear leather, etc., are also killers, etc.

He also rejects the idea that plants are sentient:

Plants are not sentient

because they are not included within the four types of birth.

The four types of birth are apparitional, heat and moisture, egg, and womb birth. There is no "seed," "rhizome," or "spore" birth.

So this controversy boils down to those Mahāyānīs who follow Madhyamaka and those follow Yogacāra.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 3:58 AM

Title: Re: the great vegetarian debate

Content:

DNS said:

Monks practicing in the Mahayana tradition eat only vegetarian foods, adhering to the diet of Devadata...

Malcolm wrote:

Chinese monks, primarily. Most of the Tibetan Mahāyāna monks eat meat.

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 9:33 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Does the corpse have a lingering connection to the deceased? This practice of benefiting requires a connection.

Malcolm wrote:

The connection is made if the practitioner has the ability rest in rig pa. Otherwise, for the sentient being in question, there is no benefit.

Meat, wool, leather, hooves, bones, etc., don't suffer. So as long as there is no participation through killing, witnessing, etc., i.e., the meat is pure in three ways, there is no fault in eating it and so no misdeed. The humanitarian, economic and climate issues are of a different order, and are not necessarily reflected in individual choices.

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 9:17 AM

Title: Re: rebirth and veganism

Content:

cjdevries said:

I agree that it seems far-fetched that rocks could be sentient, but I just found this article from ananda that said Paramahansa Yogananda had talked about being a diamond in a past life. I know this is a Buddhist website, but I feel that this perspective could at least be food for thought: <https://www.ananda.org/ask/from-minerals-to-humans-the-story->

of-reincarnation/

Malcolm wrote:

Hindus have a different idea about reincarnation.

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 4:06 AM

Title: Re: rebirth and veganism

Content:

SilenceMonkey said:

Perhaps plants don't or ignorance, or the capability to become enlightened... who knows!

I'm willing to bet that modern science and buddhism don't have the same definitions of sentience and consciousness. If we're using the word, what are the assumptions behind it?

cjdevries said:

I believe that in some forms of Taoism, they accept plants as part of the reincarnation cycle. I have heard teachers say that many of us had past lives as plants and even minerals. I know of highly developed healers who have directly communicated with mineral spirits.

SilenceMonkey said:

That's very interesting. I know of shamans who practice with plant spirits in the amazon, but I've never heard of minerals. Every now and then you hear of great bodhisattvas inhabiting mountains... Do you mean crystals or rock?

Seeker12 said:

Yeah, I think this is generally the standard interpretation, that basically beings can inhabit plants, rocks, etc, as a sort of abode, but the abode is not itself necessarily in-and-of-itself sentient. And so for example in monastic precepts, one should not carelessly cut plants, uproot them, etc, any more than someone should perhaps burn down someone's house. Even if burning down someone's house isn't the same as killing them. Basically.

SilenceMonkey said:

Perhaps this is because the plants may be a home for animals?

cjdevries said:

A healer told me that when she was meditating in the mountains, one of the rock spirits started to communicate with them. She couldn't believe it was happening at first, but she said it was very clear that it was real. After that, she completely changed her perception of what was alive and what wasn't.

Malcolm wrote:

Spirits that live in trees, springs, etc., are one thing; claiming that trees, springs, etc., are sentient is quite another thing.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 8:30 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

Malcolm wrote:

Assuming awakening means the realization of the emptiness of causes and effects, including the causes and effects of buddhahood, the question beings asked here is how chanting the title of the Lotus Sutra results in the realization of emptiness more effectively than any other practice. In other words, how is chanting this title a more efficient cause for realizing emptiness than say practicing zazen.

tkp67 said:

Well Nichiren's perspective was that the daimoku was not just the title of the sutra. Based on the attributes Nichiren identified the true benefit of chanting daimoku is true lotus meditation.

Malcolm wrote:

That's fine. So, the question is how does that help one realize emptiness, eliminate afflictions that cause rebirth, and so on? Why is it more effective than all the other teachings of the Buddha? For example, why is it more effective than zazen, keeping in mind that in Japanese monasteries of the Soto Tradition, passages from the Lotus are included in their daily recitations?

Author: Malcolm

Date: Monday, March 22nd, 2021 at 8:27 PM

Title: Re: How to decarbonize your life.

Content:

Queequeg said:

One set of questions I've had the last few years is about what we, as a family, could do to reduce our carbon footprint and have a more ecologically sound lifestyle in general.

Malcolm wrote:

I think we need to go with silicon-based lifeforms from now on...

Author: Malcolm

Date: Monday, March 22nd, 2021 at 6:51 AM

Title: Re: How does intersubjective interaction work in Mahayana Buddhism?

Content:

Cool-team said:

All Mahayana Buddhism believes that all phenomena, including other persons, are made of mind.

Each mindstream experiences reality constructed by mind itself.

Malcolm wrote:

Ummmm, no.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 2:22 AM

Title: Re: rebirth and veganism

Content:

clyde said:

This is a sincere question but touches on two sensitive topics: rebirth and veganism.

What living organisms are reborn after death? Or if it's simpler to answer, what living organisms aren't reborn after death?

Most Buddhists would answer "human beings" and more broadly "sentient beings" or "animals". But there is scientific controversy about sentience and whether plants have sentience; so are plants reborn? And there is scientific controversy whether single-celled organisms which are neither plant nor animal are sentient; so are single-celled organisms reborn? And regarding animals, do they need to have a nervous system to be reborn?

Malcolm wrote:

The classical Indian Buddhist position is that plants are not considered sentient.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 1:36 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

karmanyngpo said:

We can't get rid of the fact that Trump was president and spread words of vitriol and stupidity among the people

Malcolm wrote:

Trump has weaponized white demographic anxiety. The objects of that anxiety are Liberals, BLM, Antifa, and anything that can be put in the "Other" box.

Yes, all that bias was there already, but it took someone to weaponize for political gain. Well, the GOP has been weaponizing racism since Nixon, but now the demographics are starting to fail so-called "white people." This has happened before in our country many times, but we included formerly excluded groups in the white column (Irish, Jews, Italians, Greeks) and expanded the "white" demographic as these latter groups entered

the middle class.

Thus, this is all about racial myth, privilege, and combatting threats to that privilege.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 12:23 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Why stop at animals we like to eat?

Malcolm wrote:

Some animals are food, some animals are not, and this is culturally determined. Also the Buddha determined in Vinaya what kind of meat is acceptable.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 11:08 PM

Title: Re: Great Vegan Debate

Content:

DNS said:

A little more than halfway through, he put up some interesting statistics:

About 36% of Buddhist teachers are vegetarian. About 9% are vegan for a total of about 45% vegetarian/vegan.

About 21% of Buddhist practitioners (laypeople) are vegetarian while only 0.01% are vegan.

I've always guessed it was around 50% thus, the controversy and sometimes heated debates among Buddhists.

Malcolm wrote:

This tension has been in the Dharma since the beginning.

DNS said:

Yes, apparently so. The Buddha instructed the monks to consume what is placed in the bowl, no matter if vegetarian or not, but was not very specific for lay people, thus, the controversy and debates. And then of course there was Devadatta, who wanted vegetarianism to be compulsory along with some other ascetic practices and the Buddha rejected the list.

The best book (in my opinion) that fairly discusses both sides is this one by Ven. Dhammika. He takes an unbiased, objective account for both sides.

pdf link:

https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwjKkcyuz8HvAhXTG80KHSS7AoQQFjAAegQIAxAD&url=http%3A%2F%2Fwww.fairfun.net%2Fmy3%2Fpanna_my%2Fb%2520buddhism%2FPDFe-Books%2FToEatOrNotToEatMeat-Dhammika.pdf&usg=AOvVaw0Aki1I5xvuh6Eno-jO5VT0

If the link doesn't work, just google:

To Eat or Not to Eat Meat Ven. Dhammika

Malcolm wrote:

Very clearly, when the Buddha lived, most people in India regularly consumed fish and poultry.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 9:30 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

narhwal90 said:

I don't know- seems a legitimate question to me. We don't need to use Nichiren's medieval accent and pronunciation, we don't need to pronounce daimoku in the same dialect or accent as Sakyamuni- or how Nagarjuna might have. Traditionally, we can use any western version of the Japanese pronunciation. If dialect and accent don't matter, what makes the words magic? Will pronouncing the title in english work? If not, why not. If its that the meaning of the words we recite matters then an english pronunciation should work, but coca-cola- being a distraction from the contemplation of the sutra- should not.

tkp67 said:

The basis for myoho renge kyo is shakya-muni buddha's enlightenment as described in the lotus sutra. He is the world honored one. To deny the cause and effect of his buddhahood is to destroy the seeds of one's own enlightenment.

Making your own point of reference is just that. Trying to examine it from a position of doubt will never reveal the true nature of reality.

However there are more complexities to the chant itself.

Malcolm wrote:

Assuming awakening means the realization of the emptiness of causes and effects, including the causes and effects of buddhahood, the question beings asked here is how

chanting the title of the Lotus Sutra results in the realization of emptiness more effectively than any other practice. In other words, how is chanting this title a more efficient cause for realizing emptiness than say practicing zazen.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 11:07 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

coldbeer said:

Racism and hatred have been in the hearts of Americans long before Trump. The whole country was built on the genocide of Natives by white Europeans.

Malcolm wrote:

Yup, my ancestors among them.

And of course, slavery. 1492 and 1617.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:59 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

A little more than halfway through, he put up some interesting statistics:

About 36% of Buddhist teachers are vegetarian. About 9% are vegan for a total of about 45% vegetarian/vegan.

About 21% of Buddhist practitioners (laypeople) are vegetarian while only 0.01% are vegan.

I've always guessed it was around 50% thus, the controversy and sometimes heated debates among Buddhists.

Malcolm wrote:

This tension has been in the Dharma since the beginning.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:26 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

Here's a new vegan video just released by a Buddhist. It's not as loud or angry as the one

linked here earlier.

Sunrise said:

What industry does to these sentient beings, even in better treatment farms, is just nauseating.

Malcolm wrote:

Samsara.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:24 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

SA_Jacobson_2009.jpg

Written on the eve of the 2009 Copenhagen climate summit

<http://www.solaripedia.com/files/399.pdf> showed how a rigourously researched pathway to power the world with 100% renewable energy by 2030 was possible, pdf
The article concluded:

"A large-scale wind, water and solar (WWS) energy system can reliably supply the world's needs, significantly benefiting climate, air quality, water quality, ecology and energy security...As we have shown, the obstacles are primarily political, not technical...(leaders) can start by committing to meaningful climate and renewable energy goals now".

It is true that Jacobson's plan has some criticism but his case has largely been made.

Kirt

Malcolm wrote:

The problem isn't the science and technology, as you know well, it never has been. The problem is politics and policy. Whatever you make think of Gore, had he been elected, things would have been different, but ironically, Ralph Nader and the Green Party contributed significantly to Gore's conceding the election to Bush.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 4:35 AM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

So were all of the initial disciples of the Buddha Bodhisattvas? What about the second generation, or third? Where/who are the non-Bodhisattva arhats?

Malcolm wrote:
A number of them were.

Seeker12 said:
According to the BDK lotus sutra, it seems all of the initial ones were, see below.

So then, the initial arhats were all Bodhisattvas so the rhetoric of them being only in possession of 1/2 insight into emptiness would not apply.

It would then, perhaps, only apply to some of those after the time of the Buddha who do not properly understand, but even they are destined for full awakening as a Buddha and will immediately understand properly when they meet a Buddha. Is that about right? If so, that would make me personally curious to understand such individuals.

Malcolm wrote:
I am not sure we can all the initial arhats were Mahāyāna bodhisattvas, but certainly Śāriputra, Ananda, etc. were, according to Mahāyāna tradition. On the other hand, Śāriputra is often set up to look like a dummy in many Mahāyāna sūtras.

Author: Malcolm
Date: Saturday, March 20th, 2021 at 11:10 PM
Title: Re: Arhats and Bodhisattvas
Content:
Malcolm wrote:
These arhats were all bodhisattva arhats, not shravaka arhats.

Seeker12 said:
So were all of the initial disciples of the Buddha Bodhisattvas? What about the second generation, or third? Where/who are the non-Bodhisattva arhats?

Malcolm wrote:
A number of them were.

Author: Malcolm
Date: Saturday, March 20th, 2021 at 10:11 PM
Title: Re: Info on Rinjung Gyatsa Empowerment
Content:
jmlee369 said:
an aside, what should we think of Sakya Pandita's criticisms of other traditions?

Malcolm wrote:
We think that unlike Dechen Nyingpo, Sapan never opined that anyone was going to hell for having views with which he disagreed. Indeed, he invited open investigation of his critiques.

Frankly, the Anti-Nyingma sentiments of Pabhongka and his circle of intimates is hardly news, being well documented and available for anyone to read who has an interest in history.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:29 PM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

It's sometimes said that an arhat corresponds to an 8th Bhumi Bodhisattva, or that an arhat can enter the Mahayana and basically they start at the 8th Bhumi or will very quickly get there, or similar things.

Malcolm wrote:

No, this is a mistaken view. If this were the case, the three incalculable eons necessary for buddhahood in sūtrayāna could be bypassed by attaining arhatship.

But it does not work like that. First, the emptiness realized by arhats is only the emptiness of the person, not of phenomena, and not of the emptiness of the four extremes.

Gorampa Sonam Senge addresses all these issues in his Differentiation of Views. You can look there.

Seeker12 said:

In the Sutra "Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas" the following is a description of the arhat retinue present for the Sutra:

" They all were established in the true, quintessential nature of all phenomena. They abided without support or foundation in the sphere of space. They had cast aside the deeply ingrained obscuration of the afflictive emotions. They possessed the knowledge of how to enter into the spheres of conduct and wisdom of the omniscient ones. They engaged in the conduct of the bodhisattvas. They were established in a method that revealed the dharmadhātu of all the tathāgatas. They were immersed in the single Dharma method. They had approached omniscience. They were unswerving on the path of omniscience; their minds never turned away from omniscience. Their minds were established in understanding and wisdom. They had perfected the wisdom and insight of omniscience. Their methods and conduct had become steadfast.

The Buddha was also accompanied by sixty-two thousand nuns, including Mahāprajāpatī and Yaśodharā. They, too, had amassed virtuous qualities and were approaching the wisdom of omniscience. They were established in a method that revealed omniscience. They had realized the nonsubstantiality of all phenomena. They were established in the signlessness of all phenomena. They understood the true nature of all phenomena. They were convinced that all phenomena are unproduced, unceasing, and beyond oppositional factors. They were established in inconceivable

liberation and meditative absorption. They manifested, spontaneously and nonconceptually, in shapes, bodies, colors, and modes of conduct that were perfectly suited to all the sentient beings to be trained.”

That certainly seems like insight into the twofold emptiness to me, given phrases like “They had realized the nonsubstantiality of all phenomena.”

If we take this Sutra to be authentic, then is it that these initial disciples were basically just Bodhisattvas masquerading as arhats? If so, then which arhats are arhats that are not Bodhisattvas masquerading as arhats? Who are these sravaka arhats that only have the 1/2 insight into emptiness if it was not the initial sravaka disciples?

Malcolm wrote:

They engaged in the conduct of the bodhisattvas.

These arhats were all bodhisattva arhats, not shravaka arhats.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:25 PM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

Queequeg said:

Oh christ. Stfu.

Brunelleschi said:

That's a bit unnecessary. If I was out of line, I apologize.

Queequeg said:

Online, its hard to tell where someone is coming from. Your reference to some random set of statistics is so far off target that it comes across as gas lighting.

One of the issues that is now being highlighted in the recent wave of anti-Asian hate crimes is that in the past, the public conversation led by the media has deflected the racist attitudes towards Asians and rationalizes it as something else. So, when you bring up some random statistic about violent crime in the US to say there is no problem, you are either absolutely clueless and really should not be speaking up, or you are something worse.

This thread itself took that turn, shifting the subject to some more general remarks about violent crime in the US.

Its a complicated issue. In general, people don't take Asians in the US seriously. Model minorities that can be ignored. And then layer on the screwed up views of Asian women as sex objects and men as effeminate bit characters or martial arts fighters. Cultural stoicism is taken as weakness and a basis to relegate Asians to an afterthought. The second and third generation Asians are not as stoic and are now speaking up. We will

see what changes, if anything.

<https://www.nytimes.com/2021/03/18/nyregion/asian-hate-crimes.html>

Malcolm wrote:

Pointing out a reduction in violent crime shines a spotlight on this kind racially motivated violence, not the opposite.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:08 PM

Title: Re: merigar gompas

Content:

Arnoud said:

Do you know why Rinpoche chose Tuscany as his base? I love Italy and wonder if there were more spiritual reasons to locate there besides the vineyards and nice way of living.

Malcolm wrote:

His students found the place.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:55 AM

Title: Re: merigar gompas

Content:

naljor said:

Hello, is there any list of masters depicted in Merigar gompas?

Malcolm wrote:

There is, but it is in the book, the Temple of Great Liberation:

<https://www.ssi-austria.at/shop/products/books/books-in-english/books-chnn/public-books-chnn-in-english/chogyal-namkhai-norbu-the-temple-of-great-liberation-the-gonpa-of-merigar.html>

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:53 AM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

It's sometimes said that an arhat corresponds to an 8th Bhumi Bodhisattva, or that an arhat can enter the Mahayana and basically they start at the 8th Bhumi or will very quickly get there, or similar things.

Malcolm wrote:

No, this is a mistaken view. If this were the case, the three incalculable eons necessary

for buddhahood in sūtrayāna could be bypassed by attaining arhatship.

But it does not work like that. First, the emptiness realized by arhats is only the emptiness of the person, not of phenomena, and not of the emptiness of the four extremes.

Gorampa Sonam Senge addresses all these issues in his Differentiation of Views. You can look there.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:49 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

Volan said:

It seems that this cleared away his doubts about Pabongka's authenticity and Pabongka was authorized as his substitute.

Malcolm wrote:

Apparently, the Great 13th continued to have doubts about Pabongka.

Volan said:

When Kyabje Pabongka Rinpoche was giving teachings in Chutsang, the Lam Rim teaching you have in the Liberation in the palm..., the Thirteenth Dalai Lama issued an order that, as there was a drought in Lhasa and his flowers in the Norbu Lingka palace could die,

Malcolm wrote:

The teachings that were to be turned into Liberation in the Palm of One's Hand were taught in 1921, nine years before the falling out between the Great 13th and Pabongkha.

Funny, you severely criticized terma and Dzogchen in another thread, but here you are relying on the authority of the Great 13th to prop up Pabongkha. Surely, you must know that the Great 13th not only was the main patron and student of Tertön Sogyal, a.k.a. Lerab Lingpa, but also a Dzogchen practitioner.

In any case, it must have dawned on you by now that most of the Tibetan Buddhists here are either Nyingma, Sakya, or Kagyu, and as such, whether you think it is fair or not, most of us consider Pabongkha to be irredeemably sectarian. Therefore, we wouldn't touch a lineage coming through him with a ten foot pole.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 3:10 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

coldbeer said:

World is getting more and more sick.

Malcolm wrote:

Actually, it used to be much worse in terms of personal violence between individuals.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 3:08 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

PeterC said:

You're saying that that's the reason why extant lineages in Gelug often run through him?

HH13DL had some harsh words for PDNr for what he got up to in Kham. Their relationship had some tensions.

Malcolm wrote:

The reason all these lineages run through him is that Pabhongkha was the principle guru of Ling Rinpoche and Trijang Rinpoche, and they in turn were the principle gurus of a whole generation of Gelukpas in exile. But Ling Rinpoche never received this practice from Pabhongkha. There are lines of Gelugpa transmission in Amdo that do not run through Pabhongkha. The later Kirti Tsenshab never had any involvement with the Pabhongkha stream, as far as I understand things, etc.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 2:57 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

Volan said:

According to HH 14th Dalai Lama, Phabongkha Rinpoché was authorized by The Thirteenth Dalai Lama as his substitute in the role of mahayana and vajrayana teacher because of a lack of time due to his responsibilities as a politician. You can read this in his "Biography of Kyabje Ling Rinpoché".

Malcolm wrote:

That was in 1926, but by 1930, the relationship between the two had degenerated: Pabongkha's relationship with the Thirteenth Dalai Lama was complex and may have eventually suffered due to Pabongkha's faith in Dorje Shugden. The one-volume Lhasa edition of The Melodious Voice of Brahma notes an exchange of letters that took place between the Dalai Lama and Pabongkha around 1930. In the final letters of this

exchange the Dalai Lama chastises the lama for his propitiation of Shugden and the spread of the practice at Drepung Monastery which appeared to displease the protector Nechung (gnas chung). Pabongkha replied to the letter saying he only propitiated Shugden as he was the protector of his maternal lineage, and that he henceforth promises to give up the practice. It is clear, however, from the dates given in the colophons of his Shugden-works that Pabongkha's propitiation of Shugden continued after 1930.

https://treasuryoflives.org/biographies/view/Pabongkha-Dechen-Nyingpo/TBRC_p230

It appears that Pabongkha did not keep up his promise.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 1:51 AM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

Can you send me the link? I have received this empowerment from Ontul Rinpoche. I looked in the eight volume collection of Yangzab texts, but did not see a combined shitro sadhana.

ratna said:

Here's the link: <https://gardrolma.org/product/the-concise-yangzab-shitro/>

It's a short sadhana by Lho Nuden Dorje from his Utpala'i phreng ba, a compilation of short Sarma and Nyingma sadhanas.

Malcolm wrote:

Yes, so comparatively modern, which is why it does not show up in the earlier collections.

M

Author: Malcolm

Date: Friday, March 19th, 2021 at 9:46 PM

Title: Re: Combining Bodhisattva Precepts / Vows

Content:

Dharmasherab said:

I have seen that there are a few sources of Bodhisattva Vows/Precepts. While there is significant overlap I also did notice that there are some differences between the sets of Precepts/Vows. So for my own practice I thought of combining them and then making effort to follow them in their entirety so that I don't miss out on anything (meaning that I won't be committing Bodhisattva offenses without knowing them).

I am sure that there is nothing wrong with this.

Malcolm wrote:

If someone has received the Madhyamaka tradition of Bodhisattva vows, that is sufficient. There is no need to mix them with the Yogacara system. But of course, one can observe both traditions, since they are not in contradiction.

Author: Malcolm

Date: Friday, March 19th, 2021 at 8:56 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Danny said:

Agree with Malcolm on this.

There's phowas related to 3 kayas, as for the 100 peaceful wrathful vajrasattva shitro, reading karma

Lingpas termas would be beneficial in general, but practice and lineage specific concerns,

(If that's your thing) you gonna have to squeeze the empowerer for clarity.

lelopa said:

Ok, but we received a single shitro-practice which doesn't exist.

Malcolm wrote:

Can you send me the link? I have received this empowerment from Ontul Rinpoche. I looked in the eight volume collection of Yangzab texts, but did not see a combined shitro sadhana.

Author: Malcolm

Date: Friday, March 19th, 2021 at 8:48 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:
We also have the four yugas.

Aemilius said:
I haven't seen the yugas in a Buddhist Sutra or an Abhidharma text,

Malcolm wrote:
See my reply above. I posted the names of a sutra which contains the Kali Yuga, as well as some tantras.

Author: Malcolm
Date: Thursday, March 18th, 2021 at 2:34 AM
Title: Re: Self Defense
Content:

Johnny Dangerous said:
Additionally, when people have a one-dimensional view of what martial arts and combat sports due to a lack of knowledge and/or experience with it, their critique of it is bound to be limited, at best.

Author: Malcolm
Date: Thursday, March 18th, 2021 at 2:21 AM
Title: Re: Reversing Global Warming
Content:

kirtu said:
No, there is real suppressed opposition in two of these countries for sure. In one of them opposition is severely throttled In the other people are declared not to be people anymore and sent to concentration camps and can be used as targets on a firing range (really). So there is a continuum and there are degrees of support but in two of them this is completely irrelevant, in one it is mostly irrelevant and in the other it is also mostly irrelevant but does have the possibility of some change at the ballot box.

Kirt

Malcolm wrote:
No, it is never irrelevant. History shows us that oppressive regimes like North Korea have limited lifespans. In fact, NK's longevity owes a great deal to the posture of the US towards it and China's use of it as a buffer state (which NK resents).

But we have examples of South Africa where the people rose up, and deposed the regime there. Why? Because there were not sufficient numbers of whites to continue the system of apartheid, and also the whites were turning against it as well.

When governments use systematic violence against their own people, even if they manage to last 50 or 100 hundred years, eventually the people will rise up against them. History shows this time and again.

kirtu said:

It is mostly or completely irrelevant when the lifetime of people and the span of oppression overlap. Oppressive regimes have limited lifespans. The US has a lifespan of 244 years and was and still is oppressive in varying degrees to some of it's population.

Malcolm wrote:

Oppressions which are being dealt with, slowly and systematically. But most people in the US consent to being governed by our government.

kirtu said:

We could examine this historically and we would have to conclude that many people experienced complete oppression during the entirety of their lifetime and this went on for generations. In the case of the United States it eased up on oppression at multiple points in it's history and sometimes clamped down again later. It's historical thrust is toward democracy, which is likely to happen at some point after my death. Nonetheless it is not guaranteed.

Malcolm wrote:

No, but it argues against your case.

kirtu said:

In the case of the other countries, two of them also experienced differences in their oppression. In the case of North Korea, a change in government/society could be rapid but this can also not be predicted.

But this is the issue wrt climate change: forces in the US, Russia and China are blocking any effective action to addressing climate change at the exact moment in history that the problem was identified and it's seriousness was also recognized. So if all three nations change in 50 years, it will be much too late to address the problem (and it's already 40 years later than it should have been).

Malcolm wrote:

Oh, its already too late.

kirtu said:

So, yes, 50-100 years generally wipes away the current oppression - but this is 2 to 3 full generations of people enmeshed in direct oppression - and particular moments in

history matter much more than others. 1980-2100 are CRUCIAL in moving the planet to a livable future trajectory and we aren't responding to the challenge.

Malcolm wrote:

No, the changes we have wrought on our environment are irreversible, sans a complete and global reorientation around energy use, food supply, access to technology, etc. We have to figure out how to live in this altered environment we have created. And as it stands, authoritarianism will increase over the short term, not decrease, because people in authoritarian countries prefer it to the uncertainties of democracy. Russia and China both prove this.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 2:00 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Isn't it they do until the day they don't? The problem is climate change, nukes and autonomous drones make the fall of the US empire possibly an extinction event. I'm thinking more Easter Island if you guys don't hurry up and die/reform/become socialist

Malcolm wrote:

Socialism in the US is not going to solve climate change. Socialism is a system of capital relations. No, really, the only thing that will "save" the climate is a major human die-off event, a reduction of the world population of humans to one billion people, circa 1800, or death or absence of reproduction of 85 out of 100 people and the maintaining that as the ideal world population.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 12:42 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The problem is when a Bernie Sanders shows up in a colony the CIA kills him or puts him in prison.

Malcolm wrote:

Waxing a little paranoid there? Bernie Sanders is alive and well in the US Senate, not a blacksite in Egypt.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 12:07 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

It is so, even though Aryadeva is also correct.

It is factual that in those countries and in several others a minority can rule - in one of those countries the majority vote can be overturned (as happened five times) - in the worst of the list (USA, Russia, Mainland China, North Korea) a single family seems to be propped up as the ruler although assassination of other members of that family has happened, in the second country on the list autocratic rule has been the norm since at least 1450 and in the 3rd country on the list, while they have had some input from the people historically they mostly ignored and oppressed most input outside the immediate Imperial and late Nationalist Communist system (and of course purged people within that system). These countries form a continuum but are nonetheless representative of places where monarchs in some form can or do rule without the consent of the governed.

Malcolm wrote:

All of the citizens of all of these countries, apart from dissidents, cooperate with and support their governments.

kirtu said:

No, there is real suppressed opposition in two of these countries for sure. In one of them opposition is severely throttled. In the other people are declared not to be people anymore and sent to concentration camps and can be used as targets on a firing range (really). So there is a continuum and there are degrees of support but in two of them this is completely irrelevant, in one it is mostly irrelevant and in the other it is also mostly irrelevant but does have the possibility of some change at the ballot box.

Kirt

Malcolm wrote:

No, it is never irrelevant. History shows us that oppressive regimes like North Korea have limited lifespans. In fact, NK's longevity owes a great deal to the posture of the US towards it and China's use of it as a buffer state (which NK resents).

But we have examples of South Africa where the people rose up, and deposed the regime there. Why? Because there were not sufficient numbers of whites to continue the system of apartheid, and also the whites were turning against it as well.

When governments use systematic violence against their own people, even if they manage to last 50 or 100 hundred years, eventually the people will rise up against them. History shows this time and again.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 11:41 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Monarchs rule without the consent of the governed in any non-democratic system:

Malcolm wrote:

This is not so. All kings derive their power from the people and are fools because they forget this, according to Aryadeva.

kirtu said:

It is so, even though Aryadeva is also correct.

It is factual that in those countries and in several others a minority can rule - in one of those countries the majority vote can be overturned (as happened five times) - in the worst of the list (USA, Russia, Mainland China, North Korea) a single family seems to be propped up as the ruler although assassination of other members of that family has happened, in the second country on the list autocratic rule has been the norm since at least 1450 and in the 3rd country on the list, while they have had some input from the people historically they mostly ignored and oppressed most input outside the immediate Imperial and late Nationalist Communist system (and of course purged people within that system). These countries form a continuum but are nonetheless representative of places where monarchs in some form can or do rule without the consent of the governed.

Malcolm wrote:

All of the citizens of all of these countries, apart from dissidents, cooperate with and support their governments.

kirtu said:

In most of those countries a breaking point may come under some as yet unknown situation and the governed rise up in some way. However these countries have been functioning for hundreds or thousands of years like this so I wouldn't hold my breath (the youngest one for 244 years).

Malcolm wrote:

The fact that the governed do not rise up merely supports my point. The American Revolution was an anomaly. Most people in the Colonies, outside of New England, either did not support the Army of the Revolution or were indifferent to British rule. That war was largely fought by New Englanders with officers largely drawn from the pool of

officers who were in the British Army during the French-Indian War, like Washington.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 11:33 PM

Title: Re: Reversing Global Warming

Content:

Nemo said:

On a good day I hope the core of the empire crumbles quietly, but that seems unlikely.

Malcolm wrote:

Empires collapse slowly. The rapid collapse of the Aztecs and Incas were anomalies.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 10:07 PM

Title: Re: Self Defense

Content:

PadmaVonSamba said:

How presumptuous it is for us western Buddhists to sit upon the throne of one's own opinions and declare what is or is not appropriate for someone else whose cultural norms may be completely different from one's own.

Malcolm wrote:

Cultural relativism? Where does that end?

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 9:49 PM

Title: Re: Self Defense

Content:

Ardha said:

The point, ultimately, is that I don't think watching or enjoying such sports is in line with being a Buddhist or the path...

Malcolm wrote:

Agreed. I don't watch boxing, etc.

But I enjoy watching fantasy martial arts, even gritty, bloody stuff like Warrior.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 9:31 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:

We also have the four yugas.

This is principally mentioned in the Saddharmasmṛty-upasthāna sūtra, and tantra such as the Heruka-abhyudaya.

It is mentioned numerous times Indian Buddhist literature, such as the Bodhisattvāvadānakalpalatā, Buddhacarita, Saṃskṛtāsaṃskṛtaviniścaya, and several tantric commentaries, especially on the Kālacakra, etc.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 8:30 PM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The system created by frightened monarchs...

Malcolm wrote:

Monarchs do not rule without the consent of the governed.

kirtu said:

Monarchs rule without the consent of the governed in any non-democratic system:

Malcolm wrote:

This is not so. All kings derive their power from the people and are fools because they forget this, according to Aryadeva.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 8:28 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:

We also have the four yugas.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 4:44 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The system created by frightened monarchs...

Malcolm wrote:

Monarchs do not rule without the consent of the governed.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 1:39 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

In Buddhist Sutras and Teachings has it been unheard of on Earth? There is an understanding that we are in Kali-Yuga, what about Satya Yuga?

Malcolm wrote:

In the Satya Yuga there is no need for the Dharma, so it really does not appear. The Dharma only appears when there is sufficient suffering among human beings to warrant the advent of a buddha.

Könchok Chödrak said:

I'm thinking, isn't the Dharma an active thing? Are there not many Buddhas in Satya Yuga, and that is why it is so flourishing? Yes, the Dharma is a cure for an ailment, but Buddha also means life. Amida Buddha's Pure Land, for example, has no suffering, but there must be Dharma there! And Satya Yuga is a cyclical Yuga, it comes, stays for some long time, but then there has been a degradation again, so there are these cycles. The living beings in Satya Yuga must meditate into the future to see their future births and see how they can help suffering humanity, or at least prepare themselves for lives in the subsequent Yugas if they are Bodhisattvas, willing to be reborn to help the suffering. I have heard Thich Nhat Hanh say in a Dharma talk that there must even be suffering in the Spiritual World [a World beyond this material manifestation], but I personally believe that there can be Dharma without suffering, and that Buddhas can create Pure Lands anywhere. Despite decline in society, we must understand that decline is not perpetual due to hopelessness. There will be a renewal again, because of the Flower of the Dharma, because of Buddhists like you. You may be one, but there are many like you! And what are you doing if not making the world a better place and only that? Eventually, there will be so many such people that humanity will begin to solve its problems, but sadly there may be a great decline before that happens, yet, such a sadness is not set in

stone. It is possible for Earth's climate to be saved if people work together. What is the reason and meaning for Buddhahood? If everyone was a Buddha there wouldn't even be a Saha world, and the Earth itself would be liberated from any burden!

Malcolm wrote:

I did not say there was no Dharma in Sukhavati. I said that during a golden age, on this world, there is no advent of a buddha. You seem to have forgotten that the Buddha himself predicted the decline and disappearance of his Dharma, and the next buddha will be Maitreya, but not for millions of years.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 1:18 AM

Title: Re: Aparimitāyur-jñāna-hṛdaya-dhāraṇī

Content:

Marenz said:

Does anyone know if this requires lung to recite?

Malcolm wrote:

It does not.

Losal Samten said:

Padma-Kriya is fine in general?

Malcolm wrote:

Buddha and Padma.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:43 AM

Title: Re: Aparimitāyur-jñāna-hṛdaya-dhāraṇī

Content:

Marenz said:

Does anyone know if this requires lung to recite?

Malcolm wrote:

It does not.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:42 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Perhaps the system itself is the problem?

Malcolm wrote:

The system is inseparable from its members. So the members are the problem, not the system.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:30 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

In Buddhist Sutras and Teachings has it been unheard of on Earth? There is an understanding that we are in Kali-Yuga, what about Satya Yuga?

Malcolm wrote:

In the Satya Yuga there is no need for the Dharma, so it really does not appear. The Dharma only appears when there is sufficient suffering among human beings to warrant the advent of a buddha.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 11:39 PM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Well there are certainly Buddhist tales from the Sutras of Pure Lands where Buddhas lived for kalpas,

Malcolm wrote:

You don't live in Sulhavati. This Sahaloka is Śākyamuni's buddhafiield, and it is not a pure buddhafiield [cue smart aleck response from someone about passage in Vimalakīrti Nirdeśa]

Könchok Chödrak said:

and had Pure Lands where everything was mellow for the world, and seemingly for the environment

Malcolm wrote:

You don't live in one of those.

Könchok Chödrak said:

. If you believe in the Buddhist Sutras and where they come from, then maybe if we work together as Buddhists we can create a good world again. I mean, what is the purpose of Buddhism, and who can steward this world?

Malcolm wrote:

There isn't a single sūtra where the Buddha promises if we just all work together as good

Buddhists, we can make the world a better place. Not one.

Why do you think there are pure buddhafiels like Sukhavati? The Sanskrit name for this world system is Sahaloka, the world that is hard to bear.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 9:53 AM

Title: Re: Online Buddhist Education

Content:

Queequeg said:

It would be nice to see courses that start with absolute baby steps...

Malcolm wrote:

That's what Tricycle and Lion's Roar's domain.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 4:46 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Crazywisdom said:

It's the appearance of wisdoms which has all perfected qualities.

Malcolm wrote:

You mean those qualities are not complete if those wisdoms don't appear?

Crazywisdom said:

Not what I am saying.

Malcolm wrote:

Then what are you saying?

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 4:08 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Crazywisdom said:

It's the appearance of wisdoms which has all perfected qualities.

Malcolm wrote:

You mean those qualities are not complete if those wisdoms don't appear?

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 3:51 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Rich people give you one party to vote for.

"This is a ruthless dictatorship. I am oppressed.

Rich people give you 2 parties to vote for.

"This is freedom. I have power over my destiny now. Thank you rich people."

Malcolm wrote:

At least they gave us a vote. In Canada, you don't get even that much. All you get to vote for is an MP. Your senate is picked by a representative of the Queen. I'll take our Presidential system over your Parliamentary system any day of the week.

Nemo said:

I make no claims of either being particularly democratic. It's almost like the system we live under was created by a freshly deposed aristocracy trying to quietly hold onto power and hoping we wouldn't notice. Do you think perhaps global warming and nuclear proliferation support this crazy hypothesis?

Malcolm wrote:

No. There is no evidence that human beings, beyond the level of hunter-gatherers, are capable of living in a civilization which is anything other than wholly destructive to their environment. And even hunter-gatherers can wreck an ecosystem pretty systematically. I am not saying we shouldn't try to escape this madness, but I don't see much hope. Political systems are not the solution.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 2:26 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

Oh, Christ. Who is it? The Rothschilds? The Bilderberg Group? Oh, wait the Illuminati.

There's no plan. There's no one in charge. We're just stupid.

Nemo said:

Rich people give you one party to vote for.

"This is a ruthless dictatorship. I am oppressed.

Rich people give you 2 parties to vote for.

"This is freedom. I have power over my destiny now. Thank you rich people."

Malcolm wrote:

At least they gave us a vote. In Canada, you don't get even that much. All you get to vote for is an MP. Your senate is picked by a representative of the Queen. I'll take our Presidential system over your Parliamentary system any day of the week.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 1:07 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

bryandavis said:

Lopön Malcom,

Exhaustion of dhatmata is the unfolding of the 4th vision no? Trekcho begins at this juncture?

Malcolm wrote:

Trekcho is related to the basis. All phenomena have always been exhausted in the basis. For this reason, Trekcho starts with the exhaustion of dharmatā, since it is not related to appearances.

bryandavis said:

So with this explanation Trekcho is a primordial aspect or vidya of knowing the union of kayak/lhundrup before a cracked vase so to speak.

Malcolm wrote:

When practicing trekcho, one cannot find any phenomena to be exhausted. If one can find something to be exhausted, one is not practicing trekcho, and one will be unable to make any progress in thogal.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 12:17 AM

Title: Re: Can Samsara be Emptied? Should this motivate practice?

Content:

Virgo said:

Is there supposed to be a post from Malcolm in this thread just before tkp67's last post (the post before this one) which tkp67 made at » Mon Mar 15, 2021 11:56 am (EST)?

Because when I open this thread, I don't see it.

Virgo

Malcolm wrote:

Yes, I said to our friend, tkp67 that aspirations, like dedications, made mindful of the three spheres, are inexhaustible.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 10:21 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

Here's a case-study on the transition for you. It's working well in Australia and that means it can work well for all the US except perhaps the biggest cities.

<https://reneweconomy.com.au/australias-big-fossil-fuel-generators-are-being-replaced-by-big-batteries/>

Malcolm wrote:

In the case of the US, it's not working very well.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 8:42 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Malcolm wrote:

Nāgārjuna's intent is not solely to reduce opponent arguments to absurdities. If this were all he was interested in, Nāgārjuna's Madhyamaka would have no value and would be mere sophistry.

Instead, Nāgārjuna's project is correct deviations from a proper understanding of dependent origination. This is made clear in the maṅgalaṃ of the MMK.

tobes said:

Indeed. And this is why it is wrong to say that Nagarjuna is not making assertions. This can be conflated with: not making assertions about ultimate reality.

Malcolm wrote:

Correct, all Madhyamikas make all kinds of conventional assertions and—gasp—even

use syllogisms. What they don't do is make any ontological commitments.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 5:21 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

Well at least they don't make you use that app that sends them location data from your phone.

Malcolm wrote:

They won't need that app once they install nanotrackers in everyone through the vaccine.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 4:36 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

a bonobo grabbed a chipmunk that had run into its containment area and big its head off.

Malcolm wrote:

snacktime.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 3:04 AM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

I am pretty skeptical about nukes.

Virgo said:

Interesting. Even the newer nuclear technology he mentions in the video (for which the R&D has largely been cut since the Clinton administration)?

Malcolm wrote:

Yes, in general. In my opinion, there is no safe nuclear technology.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 1:59 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Vajrasvapna said:

The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:

Emptiness is not a product. Emptiness itself is uncompounded, like space.

Vajrasvapna said:

The concept of emptiness is a product of cause and effect.

Malcolm wrote:

The concept of emptiness is not emptiness, per se. It is termed the "categorized ultimate," and as such, is only a conventional truth. So that emptiness is not the emptiness realized by āryas.

Vajrasvapna said:

And my answer is in relation to the teaching of Nagarjuna. In the Nagarjuna method, the idea is only to reduce to the absurd, as a method of argumentation, instead of making positive statements about the absolute nature. So all beings and phenomena neither exist nor exist, neither both nor one of the two.

Malcolm wrote:

Nāgārjuna's intent is not solely to reduce opponent arguments to absurdities. If this were all he was interested in, Nāgārjuna's Madhyamaka would have no value and would be mere sophistry.

Instead, Nāgārjuna's project is correct deviations from a proper understanding of dependent origination. This is made clear in the maṅgalaṃ of the MMK.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 1:08 AM

Title: Re: Reversing Global Warming

Content:

Virgo said:

This a great video with some good comments by James Hansen on nuclear power, renewables, carbon fees, and some other topics. May all beings be happy.

Virgo

Malcolm wrote:
I am pretty skeptical about nukes.

Author: Malcolm
Date: Sunday, March 14th, 2021 at 12:22 AM
Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...
Content:
Vajrasvapna said:
The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:
Emptiness is not a product. Emptiness itself is uncompounded, like space.

jeremyfisher said:
Are you not constructing a positive definition of Emptiness by describing it as being "like space"? If not, are you suggesting space has independent existence or "essence"?

Is the concept of space one with the senses and the aggregates, a product of sense and the aggregates or completely apart from sense and the aggregates?

If it is the former two then have you not taken a position opposite to what you have previously claimed?

If it is the latter then are you saying space has independent existence?

Malcolm wrote:
Emptiness, like space, does not arise. It's a simile.

Author: Malcolm
Date: Sunday, March 14th, 2021 at 12:18 AM
Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...
Content:

Malcolm wrote:
No, they don't. They understand emptiness to be a nonaffirming negation only.

jeremyfisher said:
A few quotations to the contradictory:

Malcolm wrote:
I was referring to the Gelug point of view, where emptiness is solely a non-affirming

negation of inherent existence, and that's it. Citing Mipham and portions of Dzogchen tantras is irrelevant.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:59 PM

Title: Re: Rebirth

Content:

clyde said:

It's my understanding that all sentient beings directly experience the Primordial Clear Light at death and that the afflictions are 'burned off' (that is, the afflictions cannot survive the Primordial Clear Light) and therefore, the afflictions cannot be the cause of post-mortem rebirth.

GrapeLover said:

In such a case all beings would be liberated after a single life and there would be no need for a path

In the traditional view, ordinary beings remain essentially unconscious during the bardo of clear light and regain consciousness in the bardo of becoming. Their mindstream, karma and afflictions remain intact

clyde said:

Yes and no. The Bodhisattva Path is needed and noble because the Bodhisattva understands reality and can avoid rebirth, but chooses to return to a world of suffering with the intention to end all suffering for all sentient beings - here and now.

Malcolm wrote:

Only bodhisattvas above the seventh bhumi can avoid rebirth. That's why those bhumis are called the "pure." Bodhisattvas have no control over rebirth on the impure bhumis, other than the fact they never take birth in the three lower realms.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:57 PM

Title: Re: Rebirth

Content:

clyde said:

No doubt an afflicted mind can experience the "so-called child luminosity" and that the afflictions ("throwing karma"?) drive moment-to-moment rebirth.

Malcolm wrote:

"Throwing karma" is responsible for propelling one into the next world. It has no function in this life.

You are mistaken about the mother and child luminosities. Mother luminosity is experienced at the moment of falling to sleep, etc.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:20 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

He is demonstrating its nature through negation of wrong views. Whether this is an assertion is debatable - the Nyingma take your view that it isn't an assertion. The Gelug view it as assertion not through positive construction of an argument but a "double negation".

Malcolm wrote:

No, they don't. They understand emptiness to be a nonaffirming negation only.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:18 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Vajrasvapna said:

The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:

Emptiness is not a product. Emptiness itself is uncompounded, like space.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:17 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

Emptiness is also empty yes, but for it to be of any benefit there must be a means of understanding it.

Malcolm wrote:

Yes, that is the purpose of conventional truth.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 10:03 AM

Title: Re: Rebirth

Content:

clyde said:

Is my understanding that all sentient beings directly experience the Primordial Clear Light at death wrong?

Is my understanding that the afflictions cannot exist with the Primordial Clear Light wrong?

Malcolm wrote:

As for your first question, yes, all beings experience so-called mother luminosity at the time of death. But if they have not practiced a path, so-called child luminosity, they will not recognize the mother, and so the mother and the child do not meet.

clyde said:

My point is that a sentient being not familiar with the “so-called child luminosity” is unprepared at death for the direct experience of the “so-called mother luminosity” and having no refuge is overwhelmed; while a practitioner familiar with the “so-called child luminosity” recognizes the “so-called mother luminosity” and may be able to maintain awareness for rebirth. As for your second question, the experience of luminosity itself is insufficient to eliminate afflictions. One has to recognize and remain in that luminosity. While an experience of the “so-called child luminosity” is not sufficient to eliminate all afflictions, the direct experience of the “so-called mother luminosity” is not possible with afflictions. Luminosity is already the nature of your mind, so it is quite clear that luminosity does not eradicate afflictions. Only insight has that power.

Yes, luminosity is omnipresent, but direct experience isn't.

Malcolm wrote:

You are mixing apples and oranges. Rebirth is specifically driven by so-called “throwing karma.”

And you are mistaken concerning the ability of afflicted minds to be able to directly experience mother luminosity, which is an experience free from extremes. One must be able to point this out to people with afflicted minds, otherwise there is no path.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 4:16 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

But what would I know about this stuff?

Malcolm wrote:

We could ask your wife, she knows where all the skeletons are buried.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 4:05 AM

Title: Re: Rebirth

Content:

Malcolm wrote:

Well, afflictions are what drive rebirth in samsara, even up the the seventh bodhisattva bhumi.

Sādhaka said:

Ah, then that's why Arhats would—as I've seen claimed—start out on the Eighth Bhumi once they're eventually roused by Bodhisattvas from their temporary Nirvana, that is because they have already eliminated the emotional afflictions; yet still have mental obscurations (?)

Malcolm wrote:

But they don't. They start at the beginning of the Mahāyāna path of accumulation, and it still takes them three incalculable eons to gather the two accumulations, etc.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 3:06 AM

Title: Re: Rebirth

Content:

clyde said:

Is my understanding that all sentient beings directly experience the Primordial Clear Light at death wrong?

Is my understanding that the afflictions cannot exist with the Primordial Clear Light wrong?

Malcolm wrote:

As for your first question, yes, all beings experience so-called mother luminosity at the time of death. But if they have not practiced a path, so-called child luminosity, they will not recognize the mother, and so the mother and the child do not meet.

As for your second question, the experience of luminosity itself is insufficient to eliminate afflictions. One has to recognize and remain in that luminosity.

Luminosity is already the nature of your mind, so it is quite clear that luminosity does not eradicate afflictions. Only insight has that power.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 2:45 AM

Title: Re: Rebirth

Content:

clyde said:

It's my understanding that all sentient beings directly experience the Primordial Clear Light at death and that the afflictions are 'burned off' (that is, the afflictions cannot survive the Primordial Clear Light) and therefore, the afflictions cannot be the cause of post-mortem rebirth.

Malcolm wrote:

Your understanding is incorrect. Where did you get this idea? Certainly not from any reliable Tibetan Buddhist text or teacher.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 2:13 AM

Title: Re: Rebirth

Content:

clyde said:

Could it be that we have post-mortem rebirth wrong? Backwards?

Could it be that upon death ordinary sentient beings directly experience the Primordial Clear Light and without the body as a 'karmic anchor' are overwhelmed and their consciousness is blown away?

Malcolm wrote:

No. Why? Well, afflictions are what drive rebirth in samsara, even up to the seventh bodhisattva bhumi.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 12:18 AM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

End of an era:

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:50 PM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

When hillbillies realize they can power up their atvs with renewable sources, solar panels, wind turbine on the hill above their hollow, a little hydro electric turbine on the creek running behind their house, we will see the tipping point. As it is, republican ranchers are realizing all that land is good for wind farms, another source of income. The indications are that the tipping point is closer than farther. The only question is will it be enough?

Malcolm wrote:

Two more things that are killing the planet: bitcoin and indoor weed farms.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:49 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Russia and China may yet come to their senses and restructure their energy production rapidly but I wouldn't hold my breath.

Malcolm wrote:

Russia won't, they are a petrol state. For them, global warming is a boon, since it opens up the Arctic Ocean for drilling.

China would like to, because 50 years of rapid industrialization has poisoned their country, to about where we were in 1960, with flammable rivers and so on.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:41 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

I think it would be very easy for Indians to be vegan. Apparently 95% of traditional Indian food is already vegan, according to Arvind the Animal Activist. So India could be an exception to this "veganism is for the first world" idea.

Malcolm wrote:

Indians are hardly vegan, and their cuisine shows a rich variety of dishes prepared with many kinds of meat. Even Indians who are vegetarian are lacto-vegetarians who eat substantial quantities of milk products.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:18 AM

Title: Re: Reversing Global Warming

Content:

PeterC said:

We're *way* past the possibility of prevention. Mitigation to some degree is possible, but the real focus of the next half-century will be adaptation - humanity adapting to an increasingly hostile living environment. For example, many countries will become substantially (at least economically) unviable as places for large populations to live.

Virgo said:

Humans can't really adapt to those conditions and maintain civil society. In the beginning, yes, but a few decades out.. I doubt it very much.

Virgo

PeterC said:

Agree. Some regions will largely shut down. Others will become chronically overpopulated, unstable and autocratic.

Malcolm wrote:

Move north. Above the 45th parallel.

Author: Malcolm

Date: Friday, March 12th, 2021 at 9:19 AM

Title: Re: Origins of Great Perfection, Trauma and Disocciation

Content:

Malcolm wrote:

This persons understanding of the Dzogchen tradition is very superficial and incomplete, both in terms of its history and its meaning.

Author: Malcolm

Date: Friday, March 12th, 2021 at 5:28 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

Nagarjuna is refuting both existence and non-existence whilst asserting "reality" free from these extremes (i.e. emptiness).

Malcolm wrote:

No. Emptiness also is not real.

jeremyfisher said:

What this shows is that "existence" is a limited of perception of reality rather than reality itself.

Malcolm wrote:

You can't show "reality" itself. There is no "reality" itself to show.

Author: Malcolm

Date: Friday, March 12th, 2021 at 4:02 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

I'll again post this anarchist critique of veganism:

<https://theanarchistlibrary.org/library/peter-gelderloos-veganism-is-a-consumer-activity>

Malcolm wrote:

Veganism = first world privilege, that is, dietary choices. Many people in the world have little choice in their diet, and given the choice, will always choose meat.

Author: Malcolm

Date: Friday, March 12th, 2021 at 1:10 AM

Title: Re: Becoming a monastic

Content:

GrapeLover said:

Come to think of it, there is a secondary samaya not to stay among shravakas for more than seven days. Taking this literally and straightforwardly, it could seem to apply to this. No particular problem in terms of the bodhisattva vows as far as I'm aware though.

Malcolm wrote:

Yes, Atisha changed his residence once a week to avoid this downfall.

Author: Malcolm

Date: Friday, March 12th, 2021 at 12:24 AM

Title: Re: Terma practices in the Sakya school

Content:

Malcolm wrote:

The Gonpo Chamdral and the Karmanathas were received by Sachen from Mal Lotsawa, who in turn received the terma tradition from Lotsawa Rinchen Zangpo. So, no this was not some thing that entered Sakya later. It was in Sakya from early 12th century,

beginning with the third throne holder, Sachen Kunga Nyingpo.

Volan said:

They view these termas as mahayoga, anuyoga or atiyoga? How do they include these teachings into the school's tantric framework? Sakya Pandita Kunga Gyaltsen was famous for criticizing Dzogchen and as far as i know,

Malcolm wrote:

The eight deity Mahakala tradition is rooted in mahayoga.

Sapan lightly criticized some perspectives about Dzogchen in Three Vows, but in Illuminating the Intent of the Muni, he recognizes Atiyoga as the pinnacle of the nine vehicles, indicating that his criticism of the nine yānas was limited to claims about the nine yānas having different views.

Volan said:

these termas from Nyang that, as you have mentioned are practiced in the Sakya tradition since the 14th century, are associated with the nine yana Nyingma system and this Guru Drakpo might be associated with Dzogchen. Doesn't that contradict the views of the earlier patriarch?

Malcolm wrote:

The Sakya masters did not reject Dzogchen. They rejected certain interpretations of Dzogchen. At the present time, His Holiness Sakya Trichen, His Holiness Sakya Trizen, all accept and teach cycles related to Dzogchen, like the King's Tradition of Avalokiteśvara from the Mani Kabum, Chime Phagma Nyingthig, The Termas of Apam Tertön, etc. Not only this, but the Nyangral Guru Dragmar is included in the Collection Of All Sādhana, along with some other termas, like the Lama Gongdu, also critized by Chak Lotsawa. But Chak Lotsawa also criticized Chod and Zhijey, both of which are accepted systems now in all schools.

Finally, the Khon Brothers did not "stop" the Nyingma lineage. That's ridiculous and offensive. In fact, the reading transmission for the five early Dzogchen lungs of Vairocana was preserved by Khon Konchog Gyalpo and passed on by him.

One of the gurus of Khon Konchog Gyalpo was Tanak Gö Lotsāwa , who transmitted the Guhyasamaja cycle to him. Je Tsonghkapa mentions him as one of the three main figures in transmitting Guhyasamaja in Tibet (the other two are Lhodrak Marpa and Rinchen Sangpo). Gö Lotsāwa was famous for critising the authenticity of some of the Nyingma tantras and Sakya Pandita also admitted that there are a lot of fabricated tantras in nyingma ("Reply to the Translator from Chak" in the "A Clear Differentiation of the Three Codes").

Gorampa includes the following nyingma tantras that were composed by Tibetans: Kun byed rgyal po; the mDo dgongs 'dus; the Zhi khro sgyu 'phrul; the Lha mo'i skyis rgyud; the Bam ril thod mkhm; the sNang brgyad, the Las dge sdig bstan pa, and others. You can see the famous dzogchen tantra in that list.

Yes, Go Lotsawa was also famous for being extremely jealous of Drokmi and criticizing him harshly, even though Drokmi was by far the better translator, so they say. Having read Go's text, it is not a very impressive critique, and is not supported by the Gongma. For example, Go claims that Ma Rinchen Chok composed the Guhyagarbha, but Jetsun

Drakpa Gyaltsen defends its authenticity. Go accuses Nubchen of forging the five lungs of Vairocana, but we know that Khon Konchok Gyalpo was instrumental in passing the transmission of these texts onward, and texts like the Cuckoo of Vidyā are found in Dunhuang. Sapan mentions that he received Dzogchen teachings, and one of his most important students, Gyalwa Yangonpa, was famed for claiming his realization came from Dzogchen.

The Gelukpas accept the Tārā Tantra, whose authenticity is disputed by Ngorchen. Kalacakra was rejected by Rendawa. The Nyingmapas such as Rokben were skeptical of the mother tantras with their new-fanged cakras and nadis, and so on.

Further, you do realize that the Nyingma Shri Heruka (aka Yangdak) and Hevajra are the same deity, correct?

With the same iconography, mantras, sadhanas, etc?

The retinue is the same, but this was stated by HH Sakya Trichen when I first received the Hevajra Empowerment from him.

And, as evidence of the respect with which the Terton Nyangral was held, the Indian Paṇḍita, Śākya Shribhadra, conducted the funerary arrangements for Nyangral.

You have mentioned that Tsangnyon Heruka cannot be trusted for details, have to say that modern scholars view the Terton Nyangral as one of the biggest fabricators of the Tibetan history.

That's an exaggeration. But in any case, Nyang's history was one of the first of its kind in Tibet, it has its deficits, but then, so do all pre-modern Tibetan accounts of the imperial period.

BTW, the first work in the Lhasa edition of Tsongkhapa's collected works is a work on Dzogchen.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 9:45 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Passing By said:

Should have added, from the POV of the highest capacity people. After all, cig carwa don't actually spend ages in formal thogal per se if the accounts are to be believed

Crazywisdom said:

I don't know what Bonpos say but thogal visions are not the same as ordinary experiences. The former are wisdom appearing whereas the latter are samsaric. The one taste sameness etc is sort of discarded and wisdom appearances given precedence because of the swiftness of the path.

Passing By said:

They say the same thing actually. About the need to purify external appearances through thogal etc.

But then I have no idea where cig carwas fit in. They don't actually carry out the yogic exercise of thogal so do they just instantly wind up in the 4th vision or are they basically in trekcho 24/7...?

Malcolm wrote:

Trekcho starts with the exhaustion of dharmata, that's the point.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 8:27 PM

Title: Re: Milarepa (split topic)

Content:

Malcolm wrote:

...Dzogchen comes from India...

yagmort said:

Malcolm, i must be confusing things but didn't you say something to the effect that dzogchen surfaced in tibet circa 11th century with creation of 17 tantras ? could you elaborate on indian origins of dzogchen?

Malcolm wrote:

The 17 tantras were revealed in the early 11th century, but the sems sde and klong sde lineages are Kama, not terma, and date from their introduction to Tibet in the mid 8th century by Vairocana.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 6:04 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

In your opinion are his criticisms warranted towards the other Schools? Do you feel he represents the Tantras as understood by the Indian Panditas faithfully?

Malcolm wrote:

He represents a specific view of a certain set of Indian Panditas.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 5:22 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I'm wondering if reading Sakya Pandita's a clear differentiation of the three vows would help give me a clearer picture?

Malcolm wrote:

Probably not. But it is one of the great works of Tibetan Buddhism, both for its incisive critiques and for its wit and humor.

The Mantra Mongoose said:

Interesting, I always wanted to read his works ,because of how faithful he is said to be to the Tantras and there practice. From the little I've read on him I find myself aligning with the way he exegetes the Indian masters.

Malcolm wrote:

He's pretty rough on Kadampas, Kagyus, and Nyingmapas in this text.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 5:21 AM

Title: Re: Milarepa (split from: Are there tertons at Gelug School?)

Content:

dzoki said:

Just to add, the idea of terma is not exclusive to Nyingma lineage...

Malcolm wrote:

It is not even exclusive to Tibetan Buddhism. All Mahāyāna scriptures, sūtras and tantras are termas by definition.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 4:24 AM

Title: Re: Milarepa (split topic)

Content:

dzoki said:

Also Gamgpopa quotes dzogchen teachings in his recorded (by written notes) lectures to his students, so if Milarepa was of the opinion that dzogchen teachings were ineffective, I doubt that Gampopa would continue teaching them.

Malcolm wrote:

Not only this, but Gampopa himself sought out the teachings of Klong sde from Dzeng Dharmabodhi, with whom he exchanged teachings.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 4:01 AM

Title: Re: Looking for Bodhisattva Vows in Tibetan

Content:

Dorje Shedrub said:

Does anyone know where I can find the Bodhisattva Vows and or ceremony for giving the vows in Tibetan script?

Malcolm wrote:

You mean the one HHST gave yesterday?

I am not sure of the text he used.

Dorje Shedrub said:

Lama Lena gave them on Sunday to a private group. She was just asking for a copy in Tibetan as she misplaced hers. I can't find any online in Tibetan. Do you know where I might find a copy of the vows in Tibetan script?

Malcolm wrote:

https://www.tbrc.org/#library_work_ViewByOutline-O1GS601137712%7CW23703

https://www.tbrc.org/#library_work_ViewByOutline-O1GS601137713%7CW23703

This is Candragomin's text on the bodhisattva vows.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:55 AM

Title: Re: Sanskrit term prajñājīvaka (shes rab kyis 'tsho ba)

Content:

sphairos said:

Hello everyone, I am looking for usages and contexts of the terms prajñājīva, prajñājīvaka, prajñājivika, Tibetan shes rab kyis 'tsho and shes rab kyis 'tsho ba

Malcolm wrote:

The term is defined in the Udānavargavivaraṇa:

ཤེས་རབ་ཀྱིས་འཚོ་བ་ཞེས་བྱ་བ་ལ། ཤེས་རབ་ནི་དེ་བཞིན་ཉིད་ཤེས་པ་སྟེ། དེས་འཚོ་བ་ནི་འཚོ་བ་བཞིན་དུ་གང་ལ་ཡོད་པ་དེའོ།

Vasubandhu's Sūtrālaṃkāra commentary gives:

ཤེས་རབ་འཚོ་བ་སྟོན་པ་སྟེ། ཤེས་བྱ་བ་ལ། ཤེས་རབ་ཀྱིས་འཚོ་བར་བྱེད་པ་དང་སེམས་ཅན་ལ་ཚོས་སྟོན་པར་བྱེད་པ་གཉིས་ནི་ལས་ཡིན་ཏེ།
འཇིག་རྟེན་ན་ཚོང་དང་ཞིང་རྟེན་པ་ལ་སོགས་པས་ལྷས་རྣམས་ཅན་གྱི་སྟག་མི་འཆད་པར་འཚོ་བར་བྱེད་མོད་ཀྱི། དེ་དག་ལས་ཤེས་རབ་ཀྱིས་འཚོ་བ་ནི་འཚོ་བ་ལྷན་ན་མེད་པ་སྟེ།
ལྷན་མེད་པའི་བྱང་རྒྱལ་དུ་འཆད་རྒྱ་བའི་དགེ་བའི་རྩ་བའི་སྟག་མི་འཆད་པར་བྱེད་པའི་ཕྱིར་རོ།

It's pretty straightforward.

sphairos said:

But the definition doesn't say anything which is not already clear from the term itself. Prajñā as a knowledge of tathatā doesn't explain anything.

Vasubandhu's bhāṣya I already quoted in full. The Tibetan is only slightly different.

Malcolm wrote:

You can search the term at BDRC, etc.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:28 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I'm wondering if reading Sakya Pandita's a clear differentiation of the three vows would help give me a clearer picture?

Malcolm wrote:

Probably not. But it is one of the great works of Tibetan Buddhism, both for its incisive critiques and for its wit and humor.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:27 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I actually have read through Kongtrul's ethics. He does explain the three vows pretty thoroughly, but he really doesn't talk about how there differentiated across the different schools.

Malcolm wrote:

Yes, he does. He summarizes and reconciles the apparent contradictions between all four schools at the conclusion of his discussion.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:34 PM

Title: Re: Sanskrit term prajñājīvaka (shes rab kyis 'tsho ba)

Content:

sphairos said:

Hello everyone, I am looking for usages and contexts of the terms prajñājīva, prajñājīvaka, prajñājīvika, Tibetan shes rab kyis 'tsho and shes rab kyis 'tsho ba

Malcolm wrote:

The term is defined in the Udānavargavivarana:

ཤེས་རབ་ཀྱིས་འཛོལ་ཞེས་བྱ་བ་ལ། ཤེས་རབ་ནི་དེ་བཞིན་ཉིད་ཤེས་པ་སྟེ། དེས་འཛོལ་ནི་འཛོལ་བ་བཞིན་དུ་གང་ལ་ཡོད་པ་དེའོ།

Vasubandhu's Sūtrālaṃkāra commentary gives:

ཤེས་རབ་འཛོལ་བ་སྟོན་པ་སྟེ། ཤེས་བྱ་བ་ལ། ཤེས་རབ་ཀྱིས་འཛོལ་བར་བྱེད་པ་དང་སེམས་ཅན་ལ་ཚས་སྟོན་པར་བྱེད་པ་གཉིས་ནི་ལས་ཡིན་ཏེ།
འཇིག་རྟེན་ན་ཚོང་དང་ཁིང་ཚོང་པ་ལ་སྐྱེས་པས་ལུས་རྒྱལ་ཅན་གྱི་སྤྲུལ་མི་འཆད་པར་འཛོལ་བར་བྱེད་མོད་ཀྱི། དེ་དག་ལས་ཤེས་རབ་ཀྱིས་འཛོལ་ནི་འཛོལ་བ་སྟོན་པ་ཞེས་
སྟེ། སྟོན་པ་དེ་བྱང་ཆུབ་ཏུ་འཆད་ཀྱི་བའི་དག་བའི་རྩ་བའི་སྤྲུལ་མི་འཆད་པར་བྱེད་པའི་བྱིར་རོ།

It's pretty straightforward.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:26 PM

Title: Re: Looking for Bodhisattva Vows in Tibetan

Content:

Dorje Shedrub said:

Does anyone know where I can find the Bodhisattva Vows and or ceremony for giving the vows in Tibetan script?

Malcolm wrote:

You mean the one HHST gave yesterday?

I am not sure of the text he used.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 8:27 PM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

Hello all,

I wanted to ask if there is there a resource that can Compare and contrast how the different Tibetan Schools understand how to observe the three sets of vows in daily life? If there isn't one resource out there could anyone give me a quick primer on how these schools differ? For example, do the Sakya and Gelug School differ on how vows take precedence in different situations? Does the emphasis in certain schools on the importance of sutra and ethics predispose them to favor the Pratimoska vows or Bodisattva vows over tantric vows in emphasis/practice?

I find studying the three sets of vows an interesting topic, but it seems there's a lot of opinions about them and how there practiced. Any guidance would be appreciated.

Malcolm wrote:

Buddhist Ethics by Kongtrul.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 8:26 PM

Title: Re: Milarepa (split topic)

Content:

SilenceMonkey said:

So the lama who taught him black magic was nyingma and not bon?

Malcolm wrote:

Mila had ten Nyingma Lamas before he met Marpa.

SilenceMonkey said:

Perhaps there are different versions of the biography of Milarepa? I read the version by Tsangnyon Heruka, translated by Andrew Quintman. And now I see that aside from his first lama with whom he studied reading, Milarepa also studied black magic with two lamas before meeting the dzogchen lama. And then he set off to meet Marpa. I'm wondering about the other six.

And when you say Milarepa transmitted the Nyingmapa practices he himself was expert in, are you referring to the black magic he learned?

Malcolm wrote:

Tsangnyon Heruka's bio of Mila is basically a novel. It cannot be trusted for details.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:10 AM

Title: Re: Milarepa (split topic)

Content:

Volan said:

Met him accidentally or met him with purpose?

Malcolm wrote:

Milarepa transmitted the Nyingmapa practices he himself was expert in.

SilenceMonkey said:

So the lama who taught him black magic was nyingma and not bon?

Malcolm wrote:

Mila had ten Nyingma Lamas before he met Marpa.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 5:31 AM

Title: Re: Milarepa (split topic)

Content:

Malcolm wrote:

Milarepa was a Nyingma practitioner until he was 45, when he met Marpa.

Volan said:

Met him accidentally or met him with purpose?

Malcolm wrote:

Mllarepa transmitted the Nyingmapa practices he himself was expert in.

Volan said:

That's just not true at all.

Read the story about Geshe Drepa. This story is very widespread, you can hear this both from gelugpas and from kagyupas.

This is the example of kadampa tantric practices.

Malcolm wrote:

The Kadampas all had various kinds of backgrounds in general. So, one just cannot make a blanket declaration, "all they practiced was kriya tantra." It isn't accurate.

Volan said:

The Khon family have always maintained a close relationship with Nyingma terma tradition, right up to the present day. I ought to know. I am a Sakyapa by tradition. The Ngorpas are the ones who were principally hostile to the terma tradition. The Tsharpas, from Tsarchen onwards, were favorably disposed to the terma tradition.

Any examples from 11th-14th century?

Malcolm wrote:

Yes, the Sakya protectors, Pañjaranatha Mahākala, Palden Lhamo, and the Karmanāthas, are all from combined gter ma and bka' ma lineages.

Then there are the revelations of Nyang, especially Guru Drakpo, as well as the King's Tradition of Avalokiteśvara from the Mani Kabum, which have been practiced in the Sakya tradition since the 14th century.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 5:00 AM

Title: Re: Blood Pills

Content:

namoh said:

Sorry, I messed up the reply a bit, here is my post. Mods, can you please delete my prior post?

Malcolm,

I once was given a gau with what the Lama referred to as "blood pills" inside. They were some kind of blessing pills made with the blood of several high lamas. Presumably this is a different kind of blood pill?

Thanks

Malcolm wrote:

Maybe. In this case, better ask someone else.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 2:56 AM

Title: Re: Yangzab Shitro

Content:

Wizard in the Forest said:

That's nice and all, but I don't have any of the Sāadhanās and am looking for them if anyone has them that would be helpful.

Malcolm wrote:

Do you know Tibetan? As far as I know, they have not been translated. Here are the peaceful deities:

https://www.tbrc.org/#library_work_ViewByOutline-O23158C2O0068%7CW23158

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 2:36 AM

Title: Milarepa (split topic)

Content:

Malcolm wrote:

[Mod note: Malcolm didn't start this topic, but this was the beginning of an off topic discussion in the Gelug subforum.]

Volan said:

Milarepa didn't think that these terma practices are the proper methods to attain Enlightenment in this life.

Malcolm wrote:

Milarepa was a Nyingma practitioner until he was 45, when he met Marpa.

Volan said:

Kadampa followers of Atisha focused mainly on simple kriya tantra.

Malcolm wrote:

That's just not true at all.

Volan said:

Sakyapas were originally nyingmapas themselves, but Khon brothers have decided to quit - only two nyingma kama practices were continued.

Malcolm wrote:

The Khon family have always maintained a close relationship with Nyingma terma

tradition, right up to the present day. I ought to know. I am a Sakyapa by tradition. The Ngorpas are the ones who were principally hostile to the terma tradition. The Tsharpas, from Tsarchen onwards, were favorably disposed to the terma tradition.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 2:00 AM

Title: Re: Blood Pills

Content:

PadmaVonSamba said:

What are “blood pills”?

Malcolm wrote:

Probably rakta for rakta and sman offerings.

PadmaVonSamba said:

I should mention that I was given them along with blessing pills, so I was wondering what’s the difference and why it is called a ‘blood pill’ ? It was made by my root lama who is passed on. It’s color is red.

Malcolm wrote:

As I said, it is probably a pill meant to be used for the blood offerings on your shrine.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 1:53 AM

Title: Re: Blood Pills

Content:

PadmaVonSamba said:

What are “blood pills”?

Malcolm wrote:

Probably rakta for rakta and sman offerings.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 12:50 AM

Title: Re: Yangzab Shitro

Content:

Cinnabar said:

There are also combined peaceful-wrathful sadhanas.

Malcolm wrote:

Indeed, but it is pretty clear that the peaceful and wrathful deities are intended, in

general, to be practiced separately and systematically.

Cinnabar said:

Certainly that is true.

Malcolm wrote:

This is why I stated that really there really was no combined Zhitro sadhana in Yangzab, in general. It just isn't the same system as say the Karling Shitro, etc.

I've received this empowerment from Ontul Rinpoche. I've also received the lung for all the basic texts in Yangzab, again from Ontul Rinpoche.

There are other systems where this is the case as well, for example, in the Khandro Nyinthig, there is a five buddha family peaceful deity practice, but no wrathful deity practice, other than Yogini and Hayagriva. Yangzab is actually a branch of the Khandro Nyinthig.

In reality, the Yangzab Shitro is more like the Guhyagarbha system, where there are separate sadhanas for the peaceful deities and the wrathful deities.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 11:42 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Cinnabar said:

There are also combined peaceful-wrathful sadhanas.

Malcolm wrote:

Indeed, but it is pretty clear that the peaceful and wrathful deities are intended, in general, to be practiced separately and systematically.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 11:05 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 10:49 PM

Title: Re: NFT madness

Content:

tkp67 said:

Your understand me well enough to illustrate that there is no definitive point you are making and if you had no interest in my personage and thought what I said was truly incomprehensible you would have no basis to comment.

Malcolm wrote:

Well, it is often the case that your posts are written in a way that make no sense in English. So I don't comment.

tkp67 said:

Intellectually brow beating is always clearly displayed for what it is. It is the type of behavior that becomes cancerous to a buddhist community. I have been kind enough to tolerate it. However the debt I have chosen to pay back is exposing it and eliminating it. Since my commitment to it and the lotus are inseparable it might be reasonable to take a deep breath and really consider what the purpose of your emotion here and now is really all about.

Malcolm wrote:

This is disingenuous. You want to communicate, but you do not take the time to communicate well or effectively. Instead you complain you are being brow-beaten. But frankly, it's your fault that your ideas are expressed in gibberish.

And then there are the exaggerations...

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 10:45 PM

Title: Re: NFT madness

Content:

tkp67 said:

Interesting since most tech decision makers I traditionally know can program in assembler as if it is a higher level language and also consult, manage projects, develop business plans, market product, develop business relationships, create supply chains and the list goes on.

I don't know too many people that conform to the pesky duality the mind likes to project.

Malcolm wrote:

I have worked in fortune 500 companies. It really is not like that where the money is. "Decision makers" often can't even figure out email.

tkp67 said:

That's not what the article specified.

Yes it does.

Microsoft formally started its work on a decentralized identity scheme in 2017 and has slowly built out the infrastructure over the past few years. The system is based on the Bitcoin blockchain and uses an open protocol called Sidetree to add records of transactions—in this case, identity verifications—to the blockchain. Microsoft says Azure Active Directory verifiable credentials uses a custom but still open source implementation of Sidetree called Identity Overlay Network. Organizations will be able to run their own ION “node” to verify and store identifiers for their members, like citizens, students, or employees.

Malcolm wrote:

And how does this integrate "the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator."

It adds no value at all, apart from assigning a id to a person. It certainly does not integrate "the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator.

tkp67 said:

"We know it's not going to happen overnight, but we think this is going to be compelling to both users and organizations," Microsoft's Chik says. "It's not like every organization wants to be the custodian of personal information, but they need it to verify information

or do business transactions. It becomes a liability and responsibility, but this would be an appealing option to organizations that just need the data to be verified."

Malcolm wrote:

As I said, a solution in search of a problem.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 9:15 PM

Title: Re: NFT madness

Content:

tkp67 said:

Points in the counter argument against the limits of blockchain. When I have contemporaries in the industry there isn't this constant comprehensive disconnect.

Malcolm wrote:

Everybody in tech is in sales, unless one is a grunt.

tkp67 said:

No it actually integrates the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator.

Malcolm wrote:

That's not what the article specified.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 7:02 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Would practicing the ten vows of Samantabhadra be an example of ways to cultivate Bodhicitta or is that something else?

Much Metta,

James

Malcolm wrote:

The aspiration of Samantabhadra contains the aspiration to attain buddhahood.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:59 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Thank you all as well. I am looking forward to browsing and enhancing the practice of visualization and meditation on Bodhisattvas. See you all around!

Malcolm wrote:

What you should be focusing on is developing your bodhicitta. That's the essence of Mahāyāna, not meditating on bodhisattvas.

For that, you should be reading texts like Śāntideva's Bodhicaryāvatara, etc., texts which explain how to practice the bodhisattva path.

Johnny Dangerous said:

Can't those be the same thing though? I mean my sadhana sure says so.

Malcolm wrote:

The op is not a secret mantra practitioner, so, not applicable here.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:08 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Thank you all as well. I am looking forward to browsing and enhancing the practice of visualization and meditation on Bodhisattvas. See you all around!

Malcolm wrote:

What you should be focusing on is developing your bodhicitta. That's the essence of Mahāyāna, not meditating on bodhisattvas.

For that, you should be reading texts like Śāntideva's Bodhicaryāvatara, etc., texts which explain how to practice the bodhisattva path.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:06 AM

Title: Re: Khandro Kunzang to Teach Kyed-pa Zhi Sat., Mar. 13

Content:

pemachophel said:

Khandro Kunzang Dechen Chodron will be teaching the Kyed-pa Zhi Mar. 13 via Zoom.

This is about how to assess one's lung-ta (fortune), wang-thang (personal power), lu (bodily health), and sog (life-force) and how to remedy those if they are below par.

These teachings were imparted to Khandro Kunzang from Acharya Lama Dawa Chodrak,

the great ngakpa. You can read more about this class at the link below as well as register for the class. Registration is necessary. There is also a link on that page for making an appropriate offering for the Dharma.

<https://www.phurbathinleyling.org/programs/kyed-pa-zhi-skillful-methods-to-enhance-our-life-force-health-prosperity-and-success-an-online-teachings-with-khandro-kunzang/>

Malcolm wrote:

Just get ChNN's book, the Four Developments. It is all explained right there in an easy to use manual, complete with all the diagrams one needs.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:02 AM

Title: Re: NFT madness

Content:

tkp67 said:

Those processes are in and of themselves compounded phenomenon.

Malcolm wrote:

Since there no other kind of phenomena...

tkp67 said:

What drives them are subjective to desires which are in themselves expressed based on variables such as capacity, conditions and causes.

Malcolm wrote:

Tautology, i.e., anything compounded arises from causes and conditions.

tkp67 said:

Also technically what you are saying is if a houses foundation was made out of concrete 50 years ago houses today built on concrete are using 50 year old building code by proxy. Are you really saying that technology above the network layer hasn't evolved?

Malcolm wrote:

Essentially, it hasn't. Presentation layer is prettier, etc. But at base, it is all based on tech from the sixties and early 70's—tech that was developed in order to solve very specific problems.

tkp67 said:

Wouldn't the network layer have to be 10baseT still according to your convention? Doesn't the notion violate that wonderful law of impermanence as well?

Malcolm wrote:

I have fiber. But fiber optic technology is also 50 years old.

tkp67 said:

Technically speaking based on the verbosity of data that can be stored in a key alone...

Malcolm wrote:

"Verbosity" is not an adjective that can describe data. Perhaps you mean "volume."

tkp67 said:

... the lack of robust data stores are non consequential.

Malcolm wrote:

This clause in your sentence does not make any sense. What are you attempting to say? It looks like you are saying "the absence of robust data stores are of no consequence."

tkp67 said:

This is outside of any specific capacities of a given project.

Malcolm wrote:

What is "this"?

tkp67 said:

Such as:

<https://www.wired.com/story/microsoft-decentralized-id-blockchain/>

At its Ignite conference today, Microsoft announced that it will launch a public preview of its "Azure Active Directory verifiable credentials" this spring. Think of the platform as a digital wallet like Apple Pay or Google Pay, but for identifiers rather than credit cards. Microsoft is starting with things like university transcripts, diplomas, and professional credentials, letting you add them to its Microsoft Authenticator app along with two-factor codes. It's already testing the platform at Keio University in Tokyo, with the government of Flanders in Belgium, and with the United Kingdom's National Health Service.

Malcolm wrote:

This application of blockchain adds no value whatsoever, it's a solution in search of a problem.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 4:06 AM

Title: Re: NFT madness

Content:

tkp67 said:

As an example the following statements deny the influence of market drivers that do not align with individual reason. Yet they do not refute the actual reality of what the industry

providers are doing or the points I established. So one must assume they rely on the converse. Tech survives based on fitness.

Malcolm wrote:

Technology survives based on what business processes it assists. That's it.

Sometimes people invent technologies, and then try to fit them into a business process. For example, "hypertext" was supposed to revolutionize learning. It never went anywhere.

The internet has not actually gone beyond a markup language originally designed for laying out books, packet switching, and an operating system that is 51 years old (Unix).

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 2:15 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Crazywisdom said:

So this means to say trekcho is thogal....? Bc if they are really inseparable there couldn't be subject object.

Malcolm wrote:

It means that there is no way around trekcho in Dzogchen.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 1:04 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Passing By said:

It's not as in your face as thogal but saying it's just words is selling it short no? It pertains to all one's experiences after all and is certainly more experiential than say, a philosophy textbook

Crazywisdom said:

Yes. Agreed. But try relating it in a few words.

Passing By said:

True dat. Meanwhile some fortunate people can get it when the guru simply displays a mirror or a crystal or some other symbolic example

For sure though trekcho is the harder of the two paths to understand

Malcolm wrote:

The Longsal Tantra sums it up rather nicely:

By maintaining the view of trekchö
one reaches the ultimate result, thögal.

And:

There are two in the trekchö:
neither a hair of meditation
nor a second of distraction.

There are two in thögal:
light practice
and dark practice.

And:

Since the supreme critical point of buddhahood through understanding
is this unsurpassed trekchö,
that is the meaning of distinguishing mind and vidyā.

And:

For example, like a polished mirror
in which any kind of image is clear.
if the meaning of trekchö is not clear,
even though thögal arises, it will have subject and object.

And:

Without trekchö, there is no thögal.
Without thögal, there is no trekchö.

And

Understanding that outer and inner phenomena have always been empty,
trekchö and thögal are inseparable.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 12:30 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Thank you very much! It is reassuring to know my years spent in Theravada were not in vain for Mahayana. Keeping the five precepts is second-nature now due to that. I look forward to meditating with the Sutras as I read them and gaining greater understanding and kinship on here

Malcolm wrote:

To be a Mahāyāni means renewing one's past life commitment to the bodhisattva path, no matter how long that takes, and recalling one's wish to attain full buddhahood for the benefit of all sentient beings.

Author: Malcolm

Date: Monday, March 8th, 2021 at 10:57 PM

Title: Re: NFT madness

Content:

Malcolm wrote:

https://www.wsj.com/articles/nfts-explained-whats-driving-prices-for-lebron-james-and-kings-of-leon-digital-collectibles-11615205133?mod=hp_lista_pos5

Unknown said:

In 2017 and 2018, many poured money into cryptocurrency startups through a controversial fundraising method called initial coin offerings. Such booms preceded a rise in trading groups that manipulated the price of cryptocurrencies, causing losses for others.

The value of these digital collectibles depends on the assumption that someone else is willing to pay more for it than you did, analysts say, noting similarities between their big gains and recent social-media-fueled frenzies in meme stocks like GameStop and Koss that led to heavy losses for some individual investors.

“There are people who have been conditioned by cryptocurrencies to believe that just the fact that it can be owned makes it valuable,” said Jorge Stolfi, a computer science professor at Brazil’s State University of Campinas. “People just 100% believe that this thing has value, but in fact it doesn’t because there’s no way to get value out of it except for selling it to another investor.”

Author: Malcolm

Date: Monday, March 8th, 2021 at 10:36 PM

Title: Re: NFT madness

Content:

Unknown said:

For those lulled by today’s bull market, remember that you own a piece of paper. Low-yielding U.S. Treasury bills and bonds are safe because they are backed by the U.S. government, by cash flow of tax dollars and by the country’s assets (think land, not Fort

Knox). Stocks are backed by expectations of future earnings, but if you overpay during periods of high expectations (like today), then your downside is huge. Crypto is backed simply by the faith of those who proclaim it is a store of value. Even art and exotic cars and silly NFT tokens are backed only by faith the wealthy will overpay for uniqueness. Faith becomes scarce when the selling starts.

Malcolm wrote:

https://www.wsj.com/articles/when-the-stock-boom-turns-to-bust-11615144869?mod=hp_opin_pos_1

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:50 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Crazywisdom said:

Can be. I just find tregcho teachings often to be very wordy and tiresome. Not tregcho itself. To my taste the Bindu yoga carries all the meaning in itself and one doesn't need to bother sounding fancy.

Malcolm wrote:

Trekcho is more subtle, thus harder to explain.

Crazywisdom said:

That's true. But then it follows it may be the harder path.

Malcolm wrote:

It is both the harder and the easier path.

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:47 AM

Title: Re: NFT madness

Content:

jake said:

Ah, here is the common refrain, we're too academic or too conditioned, our minds are not open enough to fully grasp the nuance and complexity. Hear this from you a lot.

Malcolm wrote:

That's because we puny mortals cannot possibly comprehend the genius that is tkp67.

jake said:

Not sure what point you are trying to make by talking of the "opportunity cost of salaries" (mixing two thing here, btw) that we are wasting trying to force you to our perspective. What are you trying to say? that we are somehow wasting money talking to you?

Malcolm wrote:

He seems to be asserting that you are wasting the money of your companies by arguing with him on company time.

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:43 AM

Title: Re: NFT madness

Content:

tkp67 said:

Since the coin cap is now about 1.5 trillion it seems there is plenty of money for block chain to fuel its own disruptive purposes outside any one person's desires.

Malcolm wrote:

That capitalization is not money, it represents the unrealized gains of a piece of property, like your house.

Bitcoins are not money, they are property, according to the IRS. In other words, they are not legal tender. They don't even fit the definition of "coins."

<https://www.globallegalinsights.com/practice-areas/blockchain-laws-and-regulations/usa>

See section five, on taxes. One cannot use bitcoin to pay for groceries...well one can, but the tax reporting is onerous, as this web page notes.

tkp67 said:

That is outside any of the market Gartner predicts as emerging in the next few years. They predict it to be scalable by 2025.

Malcolm wrote:

<https://101blockchains.com/disadvantages-of-blockchain/>

None of these issues are overcome, and the privacy issues is, in particular, a major issue.

tkp67 said:

Application value is already in the tens of billions.

Malcolm wrote:

Not sure what you mean by "application value."

Author: Malcolm

Date: Sunday, March 7th, 2021 at 11:45 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Archie2009 said:

Pardon me for being so bold, but "just words" sounds a bit dismissive, as if speaking from a lack of realization?

Crazywisdom said:

Can be. I just find tregcho teachings often to be very wordy and tiresome. Not tregcho itself. To my taste the Bindu yoga carries all the meaning in itself and one doesn't need to bother sounding fancy.

Malcolm wrote:

Trekcho is more subtle, thus harder to explain.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 11:18 PM

Title: Re: NFT madness

Content:

Malcolm wrote:

The conclusion: Blockchain, another one bytes the dust.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 10:19 PM

Title: Re: NFT madness

Content:

Unknown said:

One major reason: As a means of processing transactions, blockchain-based systems are comparatively slow. Blockchain's sluggish transaction speed is a major concern for enterprises that depend on high-performance legacy transaction processing systems.⁹ A lack of standards and interoperability between various blockchain platforms and solutions is another challenge.¹⁰ Unless blockchain technology can be readily connected to existing enterprise systems, it will be of little utility in large programs and initiatives. Legal and regulatory concerns around data privacy, intellectual property, enforceability of contracts, and choice of jurisdiction are inhibiting the technology's adoption.¹¹ And businesses are constrained by blockchain's technical complexity, which limits the feasibility of implementing distributed ledger systems.

Malcolm wrote:

https://apnews.com/sponsored/?prx_t=wYAEAVYYzAniAPA

Author: Malcolm

Date: Sunday, March 7th, 2021 at 5:45 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

SonamTashi said:

Your entire premise is flawed.

Malcolm wrote:

We've tried to tell them this...but...

Author: Malcolm

Date: Sunday, March 7th, 2021 at 12:49 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

and then comes down also to your own's integrity and honesty:

I follow a Zen / Nichiren path but I would never tell anyone that I have hard evidence that this is what Lord Buddha taught, this is 2021 CE.....

integrity and honesty that is so often lacking even in east and west monasteries and lay communities..

Malcolm wrote:

Your approach is grounded in materialism.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 12:45 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

tobes said:

I wouldn't underestimate this though. Dharma seeds can ripen in very unexpected ways, and they do not necessarily depend on the disciple being diligent, committed etc at the time of them being given/planted.

I owe a lot to this fact!

Malcolm wrote:

We all do, nevertheless, we have no idea when such traces ripen, and in most case, probably not in this life.

Adamantine said:

I'm not sure I completely agree with you here Malcolm, because in a sense it would imply that you had to have some level of realization to have a Guru. Yet we have to start somewhere... and on a related theme...I like this quote from the wandering Indian siddha, Bhagawan Nityananda, "The outer Guru is the one who points to the well, the inner Guru is the one who drinks from it."

So let's not conflate the outer Guru and the inner Guru. The outer one may point, and our inner one may not drink... yet the label Guru would still apply to the outer one, no?

Malcolm wrote:

I don't think you read the whole exchange.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:49 PM

Title: Re: NFT madness

Content:

narhwal90 said:

storage is cheap and duplication provides redundancy which has its own value- otoh I wonder if the ledger size and computational overhead will limit the scaling. It wouldn't surprise me if blockchain finds its niches where either the money is there to cover the scaling costs (ie finance), or where it can be small, and the world moves on.

PeterC said:

<https://digiconomist.net/bitcoin-energy-consumption>

Malcolm wrote:

Yup, also an environmental travesty.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:09 PM

Title: Re: NFT madness

Content:

tkp67 said:

services providers are third parties.

Malcolm wrote:

I am referring to the external authorities that are supposedly responsible for ensuring data block integrity in the blockchain model.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:06 PM

Title: Re: NFT madness

Content:

narhwal90 said:

Not so, observe the rush to outsource everything to the cloud and office365. once the data leaves your servers its no longer yours. When the vendor abuse becomes too onerous I suppose the pendulum will swing back. The opportunity to outsource and realize short term savings on the balance sheet looks irresistible I suppose.

Seems to me blockchain's primary application so far is to create hype and expensive consultants.

Malcolm wrote:

Service providers agree to provide security for ones proprietary data. That's not true with a blockchain applications. Blockchain requires third party intervention to manage data integrity.

Blockchain only functions if every node has a full copy of the data. That's inherently inefficient. That's why it can't scale.

narhwal90 said:

Service providers agree to the letter of the contract, to the extent it can be enforced. I'm involved with a move of systems into AWS as we speak and its personally shocking to see how quickly an organization can decide that it doesn't need to run its own hardware and transitions to a model where it pays an external organization for access to its own sensitive internal systems and data.

Malcolm wrote:

There is a cost/benefit analysis running such decisions. Having ones own equipment does not assure security—look at the just discovered MS exchange/outlook hack.

The “cloud” is just a bunch of externally located virtual servers. No different than web hosting 20 years ago, other than scale.

narhwal90 said:

I don't see redundancy as a big problem- storage is cheap and duplication provides redundancy which has its own value- otoh I wonder if the ledger size and computational overhead will limit the scaling.

Malcolm wrote:

Yes, that's the point.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 9:36 PM

Title: Re: NFT madness

Content:

tkp67 said:

See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:

As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

narhwal90 said:

Not so, observe the rush to outsource everything to the cloud and office365. once the data leaves your servers its no longer yours. When the vendor abuse becomes too onerous I suppose the pendulum will swing back. The opportunity to outsource and realize short term savings on the balance sheet looks irresistible I suppose.

Seems to me blockchain's primary application so far is to create hype and expensive consultants.

Malcolm wrote:

Service providers agree to provide security for ones proprietary data. That's not true with a blockchain applications. Blockchain requires third party intervention to manage data integrity.

Blockchain only functions if every node has a full copy of the data. That's inherently inefficient. That's why it can't scale.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 9:30 PM

Title: Re: NFT madness

Content:

tkp67 said:

See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:

As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

tkp67 said:

What does that have to do with blockchain technology changing the internet ecosystem?

If you read the research paper from Japan you will notice it speaks to the very dynamic being discussed by the OP. Cause, Effect and purpose.

Your argument doesn't hold up to reality either way. Ask Netflix how they were able to support streaming a few years after establishing a business model. When they first started streaming wasn't a viable business model.

Malcolm wrote:
These are entirely different issues.

Author: Malcolm
Date: Saturday, March 6th, 2021 at 8:40 PM
Title: Re: NFT madness
Content:

tkp67 said:
See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:
As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

Author: Malcolm
Date: Saturday, March 6th, 2021 at 8:28 PM
Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...
Content:

Aemilius said:
12. Reject the concepts "it exists," "it doesn't exist" about that which is not evident prior to, now or after seeing etc.

Malcolm wrote:
Ultimately. But "eye contacting form results in eye consciousness" is a convention which Madhyamaka does not reject. Why? Because it is how common people explain sight.

Aemilius said:
That is not quite right. You have to refresh your memory. According to Abhidharma, that is accepted by Madhyamaka and other schools, perception takes place in a rapid sequence of stages, first you perceive a "thing", then you project an identity, like a car, person, frog, snake etc..., then you perceive what you perceive. (This is a simplified

version of it.) This exists in the Sravakayana Abhidharma already, it is not a product of the later developments of Dharma, (You should be aware of this).

Here is what Alex Berzins says about it <https://studybuddhism.com/en/advanced-studies/science-of-mind/ways-of-knowing/seven-ways-of-knowing-objects/context-of-ways-of-knowing-bare-perception>

Malcolm wrote:

There is no contradiction here to what I said.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 8:24 PM

Title: Re: NFT madness

Content:

tkp67 said:

They aren't direct indicators of bitcoin's long term value but the money they are generating is being spent to build out the industry.

For example and to the topic. One of the purchasers of the art mentioned that it might lose all value over the term but the investment into the future of virtual art was worth the investment at face value. Reportedly young people making a seeming windfall in digital currency incites discretionary spending. From what I understand the artists received compensation from these sales driving some of the momentum.

PeterC said:

What's being "built out", exactly?

The people doing work on distributed records in actual real world applications are a completely different set of people from the Bitcoin fanboys on social media. What cryptocurrency is promoting investment in is wasteful use of resources to "create" something that has zero utility.

The idea that 'virtual art' is somehow comparable to editions of prints or photos is nonsense. Editions only have value if they are limited editions. Open editions are very hard to sell and priced very low, because they have no scarcity value. Virtual art is not even comparable to open editions. Why? Because you can download exactly the same thing for a cost of zero.

tkp67 said:

A virtual market and economy.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:21 AM

Title: Re: NFT madness

Content:
tkp67 said:
it does represent the next stage of internet cloud based technologies.

Health record access is an interesting application for example.

Malcolm wrote:
As I said, as a technology for storing serial records, it's fine. It simply has realworld limitations.

Author: Malcolm
Date: Saturday, March 6th, 2021 at 10:15 AM
Title: Re: NFT madness
Content:

tkp67 said:
I maintained a Microsoft partnership for close to 20 years. Was also an executive for a leading Novell integrator.

Malcolm wrote:
Glad to be wrong. But it makes your visionary stance towards blockchain all the more puzzling. It's all still pretty speculative, and depends on a level of voluntary cooperation which is difficult at best to find in competitive markets, for example, convincing people to install Novell enterprise-wide.

Author: Malcolm
Date: Saturday, March 6th, 2021 at 7:02 AM
Title: Re: NFT madness
Content:

tkp67 said:
Technology evolves too rapidly to pretend conceptual limitations matter. That was the point of the AOL comment.

Malcolm wrote:
You've clearly never worked in a datacenter, worked in a software project, or designed a database once in your entire life.

Author: Malcolm
Date: Saturday, March 6th, 2021 at 6:15 AM
Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Aemilius said:

12. Reject the concepts "it exists," "it doesn't exist" about that which is not evident prior to, now or after seeing etc.

Malcolm wrote:

Ultimately. But "eye contacting form results in eye consciousness" is a convention which Madhyamaka does not reject. Why? Because it is how common people explain sight.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 6:11 AM

Title: Re: NFT madness

Content:

tkp67 said:

The IEEE commentary talks to all the points you mention and they don't hold up under said commentary.

Malcolm wrote:

What the IEEE claims and what works in the real world are two different things.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 5:26 AM

Title: Re: NFT madness

Content:

jake said:

Anyway, paper wealth isn't true wealth. True wealth is having an energy infrastructure that can handle a few degrees below zero without grinding to a halt and killing people.

Malcolm wrote:

Yeah, but what about muh freedom?

jake said:

Or a functioning medical system that permits people to return to work, generate tax revenue, and have meaningful lives.

Malcolm wrote:

Yeah, but what about muh freedom?

Author: Malcolm

Date: Saturday, March 6th, 2021 at 5:23 AM

Title: Re: NFT madness

Content:

tkp67 said:

Blockchain and cryptocurrency are not separable.

Malcolm wrote:

Blockchain is not particularly innovative. It is useful for some kinds of data storage, and not useful for other kinds of data storage, where one is better off using relational databases that use SQL.

tkp67 said:

Decentralization within the internet ecosystem is what makes performance different.

Centralization of systems such as this is antiquated and the transitional nexus for corruption.

Malcolm wrote:

Again, it quite depends on what one wants use one has for a database. For example, I can't think of a single company that would trust any of their secure data in a shared node database of the kind that bitcoin employs. At this juncture, it seems that the best use for blockchain databases is logistics tracking in a supply chain. But blockchain databases begin to degenerate in performance when the datasets become large and complex.

A relational database is as secure as the network it is set up on and the servers in which it sits. It is generally much superior to a blockchain database in terms data integrity (aka normalization), speed, and so on, when working with multiple data points in a complex environment. Its performance can suffer if encryption is required on tables in the database itself. But encryption load can also be downside of blockchain databases.

So again, it just depends on the application. Remember, everything looks like a nail to a hammer.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 4:31 AM

Title: Re: NFT madness

Content:

tkp67 said:

Blockchain and cryptocurrency are not separable.

Malcolm wrote:

Blockchain is not particularly innovative. It is useful for some kinds of data storage, and not useful for other kinds of data storage, where one is better off using relational databases that use SQL.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 1:49 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Archie2009 said:

I just realised Jay Garfield did the three part Wisdom Academy course Buddhist Philosophy in Depth which I'm about to start. This is very disappointing. I now wonder if there are any other wrong or questionable views of his I need to be aware of.

Malcolm wrote:

Jay is fine-- his view is very influenced by Gelug sources, but he is a trained philosopher and a very smart guy.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 1:42 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

<https://tricycle.org/magazine/myth-historical-buddha/>

With today's philological accuracy, comparative studies, and resources we have from the digital revolution the picture is quite clear...there are no hard facts.

Malcolm wrote:

There is a hard fact—recorded in thousands of texts, many dating back to the first century BCE—the 2000 year-old, consistent, historical consensus on what the Buddha taught three centuries earlier.

neander said:

There are no hard facts whatsoever much less consensus:

Malcolm wrote:

You are just flat out wrong.

neander said:

Buddhists scriptures are also far from coherent, “we must accept the fact there are divergences and contradictions in the Buddhist scriptures” The beginning of Buddhism J.W.De Jong, he also writes

“According to the traditions there were from time to time meetings called councils in English, the Pali term sangiti means singing or reciting together; the accounts we have of these councils are unreliable”

Malcolm wrote:

This is an opinion, not a fact.

neander said:

From the wiki page of Pre Sectarian Buddhism:

Edward Conze held that there was an "absence of hard facts"

Donald Lopez: "The original teachings of the historical Buddha are extremely difficult, if not impossible, to recover or reconstruct.

Etienne Lamotte argues that while it "is impossible to say with certainty"

Malcolm wrote:

These are opinions, not facts.

neander said:

please note also the article I linked comes from Trycicle a Buddhist website, so if something is posted it must have some validity

Malcolm wrote:

Trike as a Buddhist authority has no merit.

neander said:

You can follow up on this and study all modern Buddhist literature.

Malcolm wrote:

I have, and for much longer than you.

neander said:

Please also note that it should be clear that I am not against any Buddhist tradition per se, provided they do not sell for historical evidence dating back to Lord Buddha's life what is historical evidence dating back centuries after his death.

Malcolm wrote:

I have already pointed out to you that there are documents, physical documents, dating back before the common era, which show broad agreement with what we understand Buddhadharma to be today.

<https://gandhari.org>

All Buddhist traditions agree that the Buddha's words were not set down in writing until

a considerable time following his parinirvana, depending on how that is dated. That is a fact.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:57 PM

Title: Re: NFT madness

Content:

PeterC said:

It's complete nonsense. Cryptocurrencies in their current forms are for fools and criminals. Particularly foolish criminals, who want to leave a permanent record of their transactions for governments to decode at their leisure.

jake said:

Indeed. Naked Capitalism has had a few good pieces the past weeks on cryptocurrency. <https://www.nakedcapitalism.com/2021/02/what-happens-if-bitcoin-succeeds.html> Prices will collapse once people realise it's not as useful/beneficial as the techies suggest.

Malcolm wrote:

Yes, paying for things is a little difficult with bitcoin.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:39 PM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

<https://tricycle.org/magazine/myth-historical-buddha/>

With today's philological accuracy, comparative studies, and resources we have from the digital revolution the picture is quite clear...there are no hard facts.

Malcolm wrote:

There is a hard fact—recorded in thousands of texts, many dating back to the first century BCE—the 2000 year-old, consistent, historical consensus on what the Buddha taught three centuries earlier.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:37 PM

Title: Re: GMO and right livelihood hi all,

Content:

neander said:

However, in 2021 we cannot be dogmatic and say: This is the true Buddhism .. as we do

not have the means to do so

Malcolm wrote:

This is excessively skeptical.

We certainly know that there is a historical consensus about what constitutes the Dharma: absence of personal and phenomenal identity; emptiness; dependent origination; rebirth caused by affliction; karma and its results; four truths of nobles; and so on.

That historical consensus, consistent for over two thousand years, is sufficient to infer what was taught by the historical Buddha. The principles he enunciated are more important than the books in which they were eventually written down.

The problem with your method, and indeed the method of post-Schopen Buddhology, is that it is materialist, and only accepts direct perception as a valid authority.

However, in Buddhadharma, the historical consensus shows across cultures, time, and sects, three forms of authority are acceptable in Buddhadharma: valid direct perception; inferences based on valid direct perception; and testimony of reliable witnesses.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:23 PM

Title: Re: GMO and right livelihood hi all,

Content:

neander said:

Buddhology is independent of individual researcher's ignorance.

Malcolm wrote:

As Bristollad points out to you, you are merely describing the limitations of text-critical methodology. That methodology perishes in absence of texts.

Author: Malcolm

Date: Friday, March 5th, 2021 at 10:32 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

What about local, organic farming?

Or better yet, growing your own food.

Malcolm wrote:

Have you ever tried to live on only the food you grow yourself? Local organic farming is great, if you don't live in an urban or rural food desert, of which there are far too many. JD is right, Veganism is just white privileged wrapped in a diet.

SilenceMonkey said:

I haven't, no. But I think it's a great idea.

Malcolm wrote:

It's a great deal more work than I think you realize. For example, do you know how long it takes to grow a head of broccoli or cauliflower? Tomatoes? Corn?

A modern vegetarian diet with broccoli etc. every day is only possible with the globalization of agriculture and cheap farm labor. The craze for quinoa has made this grain prohibitively expensive in Andes, where it is a staple. The craze for avocado toast has resulted in the devastation of old growth forests in the Michoacán highlands, the only Mexican state allowed to export avocados to the US.

Global food security is more important than our individual diet morality. We need to address the former first. That includes a major overhaul of industrial agriculture. But to expect people to stop eating meat is unrealistic.

Author: Malcolm

Date: Friday, March 5th, 2021 at 9:41 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

Along those lines, I would argue that if we wanna "go there", then the absolute most harm-free diet one can adopt today (providing that's a priority, and I don't think it needs to be to for everyone, I'd go as far as to say that if it's a priority for someone, it's an indication of a privileged lifestyle) is the modern equivalent of Shakyamuni's diet - basically, something like freeganism.

SilenceMonkey said:

What about local, organic farming?

Or better yet, growing your own food.

Malcolm wrote:

Have you ever tried to live on only the food you grow yourself? Local organic farming is great, if you don't live in an urban or rural food desert, of which there are far too many. JD is right, Veganism is just white privileged wrapped in a diet.

Author: Malcolm

Date: Friday, March 5th, 2021 at 2:46 AM

Title: Re: Question about Sand Mandalas

Content:

escargotmycargo said:

Thank you very much for your reply! So I assume they use a reference for that then, and are not doing it from memory?

Malcolm wrote:

Not from memory. They are following a text.

Author: Malcolm

Date: Friday, March 5th, 2021 at 2:19 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Life lives on death. It is really simple and not complicated at all to figure out.

Könchok Chödrak said:

Tell that to someone in the Amida Buddha Pure Land. Why can't we work on creating a similar Pure Land here?

Malcolm wrote:

"Pure" is not an objective state. It is a subjective state, which depends on whether one has traces of affliction or not. Even Sukhavati will appear impure to someone with impure visions.

The only pure land one can work on is one's own pure vision.

Author: Malcolm

Date: Friday, March 5th, 2021 at 1:13 AM

Title: Re: AKB, Ch. 1, V. 35: Dhatus as Tangibles

Content:

Queequeg said:

Avijnapti is a peculiar category

Malcolm wrote:

It is a form of matter created by taking vows. That's all. It is debated extensively in chapter 4.

Queequeg said:

The Princeton Dictionary suggests its a broader category - including all intentions. Do you know where that comes from if not in this text?

Malcolm wrote:

The only ramification it has is with vows. That's why it is debated in the karma chapter. BTW, Sautrantikas reject it.

Author: Malcolm

Date: Friday, March 5th, 2021 at 12:14 AM

Title: Re: AKB, Ch. 1, V. 35: Dhatus as Tangibles

Content:

Queequeg said:

Avijnapti is a peculiar category

Malcolm wrote:

It is a form of matter created by taking vows. That's all. It is debated extensively in chapter 4.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:09 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Life lives on death. It is really simple and not complicated at all to figure out.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:08 PM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Crazywisdom said:

If you have a body, you have time. All sentient beings have bodies, even the formless ones.

Seeker12 said:

Do you know of any source that discusses this much? I've seen it said, and it makes sense to me, that there's basically a very subtle body, but I can't recall any citations or anything on the topic exactly.

Malcolm wrote:

According to Vasubandhu, time depends a) on objects b) the unit of measuring time is the duration of a thought. When one does not perceive objects, it seems as though no time has passed.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:06 PM

Title: Re: Question about Sand Mandalas

Content:

escargotmycargo said:

Hi everyone!

Quick question for you: when a sand Mandala is made, do the practitioners making it memorize the image first and make it based on the image in their mind, or do they look at a picture as a reference?

Thank you very much!

Malcolm wrote:

It is laid out very precisely before hand.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 10:41 AM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Terma said:

Agreed. I guess everyone is different, but I would not want such a rigid approach from my teachers. After all, we are trying to eliminate suffering! I guess I've been very fortunate to have teachers with a much more relaxed approach.

PeterC said:

The 'reset' requirement is a standard thing with many excellent teachers from major lineages. And honestly it's not such an imposition to commit to doing ten minutes of practice every day. If we can't even do that, we're probably not going to get very far with the Buddhadharma.

karmanyigpo said:

I am genuinely curious not intending disrespect in anyway - is there a scriptural basis for the reset rule or is it tradition?

Also, if it is tradition, did it used to be universal as a requirement for ngondro practitioners?

KN

Malcolm wrote:

Nothing is written in stone. Different lamas have different attitudes towards these issues. There is no one correct opinion about any of this, instead there are many different correct opinions about all this. They all, in the end boil down to oneself and ones teacher.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 5:59 AM

Title: Re: One wisdom or three wisdoms?

Content:

Viach said:

P.S. Standard explanations are already known to me and are not the subject of my post.

Malcolm wrote:

What makes you think anyone here has the requisite language skills in Pali or Sanskrit to answer your question? You should know better.

Crazywisdom said:

Punya is a pretty well trodden term buddy.

Malcolm wrote:

He is asking about prajñā, wisdom. Punya is merit.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 5:11 AM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

karmanyngpo said:

Although if your teacher tells you, you must reset if you miss a day, what is there to do?

Malcolm wrote:

Find a more reasonable teacher.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 4:24 AM

Title: Re: One wisdom or three wisdoms?

Content:

Viach said:

P.S. Standard explanations are already known to me and are not the subject of my post.

Malcolm wrote:

What makes you think anyone here has the requisite language skills in Pali or Sanskrit to answer your question? You should know better.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 11:40 PM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Soma999 said:

Many people don't have much time for practice.

Malcolm wrote:

Yes, but many people also do not accumulate as much merit merely from their jobs as physicians do. I am quite familiar with the Yuthok Nyingthik, and I understand quite clearly what it says about itself concerning the reason its practices are so brief. Basically, it is for physicians. Its not really a practice for regular practitioners.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 11:00 PM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Soma999 said:

Yuthok clearly realised it when he does a one week ngondro.

Malcolm wrote:

Yuthok's short ngondro is designed for physicians who do not have much time to practice. Why do I know this? Because I am a Doctor of Tibetan Medicine.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 10:38 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Könchok Chödrak said:

Here's an important question: what about the differences between time effecting those in the cessated stage, Nibbana, and those still caught in the kleshas? How is time perceived differently in either consciousness?

Malcolm wrote:

Time depends on objects, actually, even though the unit of time is measured in terms of discrete thought moments.

When there are no objects, one does not notice lapses in time. Buddhas don't experience time as we understand it.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 6:37 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

fascinating! since the direct perception of the dharmata is the threshold defining the path of seeing, how can that make sense?

Malcolm wrote:

It's the difference between a path based on sems and a path based on ye shes.

If you want more details, you will have to go study Dzogchen under a qualified person.

cloudburst said:

sounds amazing, best of luck

Malcolm wrote:

Thanks, you too.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 6:20 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

Dzogchen too has no direct perception of dharmata below the path of seeing

Malcolm wrote:

That is incorrect.

cloudburst said:

fascinating! since the direct perception of the dharmata is the threshold defining the path of seeing, how can that make sense?

Malcolm wrote:

It's the difference between a path based on sems and a path based on ye shes.

If you want more details, you will have to go study Dzogchen under a qualified person.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 4:46 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Brunelleschi said:

I mean time is a measurable unit

Malcolm wrote:

In Buddhadharma, the smallest unit of time is the length of a concept.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 4:45 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

PadmaVonSamba said:

There is no time occurring...

Malcolm wrote:

You should have stopped here.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 3:44 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

GrapeLover said:

Does this imply that even wrathful pure lands aren't perceived as they're described to us? Or, in this context, is there a difference between wrathful 'manifestations' of enlightenment and impure karmic phenomena?

Would even pleasant karmic phenomena count as impure perception in this context?
Eg in pure perception a hell wouldn't be hellish, but even a heaven wouldn't be like how devas perceive a heaven?

Malcolm wrote:

Peaceful and wrathful is from the point of view of those to be tamed.

Buddhas have no experience of impure phenomena of any kind. They perceive all sentient beings as buddhas, etc.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 3:41 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

Dzogchen too has no direct perception of dharmata below the path of seeing

Malcolm wrote:
That is incorrect.

Author: Malcolm
Date: Wednesday, March 3rd, 2021 at 3:12 AM
Title: Re: Dzogchen and the 9 vehicles
Content:

Seeker12 said:
Wow that is a very good quote.

Malcolm wrote:
There are many similar citations like this in the Gongpa Zangthal and other Nyinthig cycles.

Seeker12 said:
Since the body has a heart, limbs can be lost

heart said:
Pretty weird statement.

/magnus

Malcolm wrote:
Dzogchen is the ideal teaching for quadriplegics.

Author: Malcolm
Date: Wednesday, March 3rd, 2021 at 2:43 AM
Title: Re: Dzogchen and the 9 vehicles
Content:

Malcolm wrote:
The dharmas of the nine vehicles are like a blind man's cane, like the scaffold for a building, like the hem of a robe, like a limb of the body and are not indispensable. Though they exist, they are not essential. The teaching of the Great Perfection is like giving a blind man eyes, and having gained sight, has no need for the cane. Like the pillar that supports the building, since the building is supported in the center, the scaffolding can be removed. Since the body has a heart, limbs can be lost.

Seeker12 said:
Wow that is a very good quote.

Malcolm wrote:

There are many similar citations like this in the Gongpa Zangthal and other Nyinthig cycles.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:42 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

There is mahamudra based on the mind, and there is mahamudra based on wisdom, both exist

Malcolm wrote:

Really, so in Geluk Mahāmudra, below the path of seeing, there is a mahāmudra based on ye shes and the direct perception of dharmatā?

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:28 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

you used to be against "dancing on books"

Malcolm wrote:

You know what they say about consistency...

cloudburst said:

Im pleased you admit you are dancing on books, I prefer honest conversation partners. Do not forget that is is a foolish consistency that is criticized, you should have tried to remain with your initial good impulse

Malcolm wrote:

Even Geluk Mahāmudra is a path with takes mind as the basis, rather than ye shes. That's not dancing on books; that's irrefutable.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:27 AM

Title: Re: Why lung or transmission is needed

Content:

karmanyngpo said:

I will wait for Malcolm to explain more about the Sanskrit because that is not an area of expertise for me but I do know that there are many pseudo etymologies out there for ancient language words and a lot of pseudo linguistics in general about Sanskrit. You also see it with languages like Hebrew and Tamil. Many made up origins for words and breakdowns of words. Language is a gray area for many people because since it associates with literature and the arts it is seen as more fuzzy and in a sense that is true, .. but those who study language such as linguistics and etymologists do follow rigorous methods for analyzing language and many pseudo explanations fail to meet basic criteria for this

KN

Malcolm wrote:

The Hindus have their way of explaining things, and the Buddhists have a different way explaining things. Take samādhī for example; the Hindu explanation is often "together" (sam) with the highest (ādhī). The Buddhist explanation is quite different: evenly (samā) holding (dhi).

So, we cannot go and conflated the way Hindus explain technical terms with the way we explain technical terms.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:23 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

A good sanskrit analysis of the word guru, allowing to better understand what it represents :

<https://sampadanandamishra.medium.com/sanskrit-words-for-a-teacher-2-ad0e4ba5c315>

Malcolm wrote:

The Buddhist tradition is as I have explained it.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 1:30 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

I suppose that's true by definition. mahamudra enables us to become a thirteenth ground Vajradhara in his life, cannot do better

Malcolm wrote:

Yes, one can do a little better; one can attain the sixteenth stage, unsurpassed gnosis (ye shes bla ma).

cloudburst said:

you used to be against "dancing on books"

Malcolm wrote:

You know what they say about consistency...

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 1:29 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

No one should blindly follow a lama. And more especially now as we see all kind of perverted people who are not clear with money, power and sexe.

The commitment to follow the Guru is first a commitment between you and the Guru principle (which means that remove darkness : gun is darkness, ru removes darkness).

Malcolm wrote:

I do not know where you found this, but it does not accord with Buddhist tradition, where guru is etymologized as one heavy (guru) with qualities (guna).

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 12:56 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

correct, not needed

Malcolm wrote:

That depends on your aims.

cloudburst said:

I suppose that's true by definition. mahamudra enables us to become a thirteenth ground Vajradhara in his life, cannot do better

Malcolm wrote:

Yes, one can do a little better; one can attain the sixteenth stage, unsurpassed gnosis (ye shes bla ma).

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:51 PM

Title: Re: Resentful buddhas?

Content:

fckw said:

If it's supposed to be either a figure of speech or needs to be contextualized - why then does CT claim there is scriptural authority for his claim? And does anyone have any clue what scriptural reference he could have meant?

Malcolm wrote:

As the Tantra Without Syllables states:

Since there is no destination in me,
the self-apparent domain is totally perfect.

I am not a place to go, beyond all.

One goes beyond to a place that is not a destination.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:46 PM

Title: Re: Resentful buddhas?

Content:

fckw said:

On the eleventh bhumi, the four noble truths are not just truths in terms of ethical understanding and discipline, but they become wisdom, or jnana. You experience their absolute truth. You have actually understood at last what you began with as a student on the path of accumulation. You have made a complete circle, but in this case you have done it with more understanding. Previously, you were just tossed and challenged by the consequences of the truth, rather than understanding it as jnana, or higher truth. That process is very important; it makes the whole thing very real. In the end, you have not bypassed anything, but you are returning to the origin—to the source of your original inspiration at the level of the first path. Tantric scriptures say that you might feel enormously resentful that the journey was a complete put-on, a sort of pacifier. Nevertheless, you did make a journey, and you did get somewhere.

Chögyam Trungpa makes this claim in the book "The Bodhisattva Path of Wisdom and Compassion" about Buddhas having reached the 11th bhumi.

Malcolm wrote:

The only thing to disagree with is that one would resent this. But yes, the journey is completely illusory from beginning to end. In reality, there was never anywhere to go.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:44 PM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

coldbeer said:

Ah ok.

Malcolm wrote:

Buddhas only see pure buddha fields. Buddhas have no impure vision, they only have pure vision.

Jangchup Donden said:

Wouldn't that contradict their omniscience, as they should be able to see what ordinary beings see as well?

Malcolm wrote:

Buddhas have no impure vision. This does not affect their two-fold omniscience. They know that pretas see pus and blood, etc. But they do not themselves experience any impure phenomena, even in hell.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:41 PM

Title: Re: Dzogchen and the 9 vehicles

Content:

Lingpupa said:

1) what authorities other than ChNRR state that dzogchen is not ati yoga and is outside the nine yanas?

Malcolm wrote:

Well, for example, there is this passage from the Vairocana Aural Lineage in the Gongpa Zangthal:

The dharmas of the nine vehicles are like a blind man's cane, like the scaffold for a building, like the hem of a robe, like a limb of the body and are not indispensable. Though they exist, they are not essential. The teaching of the Great Perfection is like giving a blind man eyes, and having gained sight, has no need for the cane. Like the pillar that supports the building, since the building is supported in the center, the scaffolding can be removed. Since the body has a heart, limbs can be lost.

Lingpupa said:

2) if it is true that dzogchen (presumably including space, mind and instruction classes, rushen trekchod, thogal) is not what ati yoga is about, then what teachings, practices, or anything do belong to the ati yoga class? What else does it contain?

Malcolm wrote:

Atiyoga, in this context, is the completion stage of anuyoga. In the commentary on the Tantra Without Syllables attributed to Vimalamitra, we find two kinds of Ati yoga mentioned, "the proponents of Ati who assert words that are approximations" and "those who are beyond words and expressions are those of the unmistaken Atiyoga."

In the Commentary to the Tantra Without Syllables, pp. 166, it is stated:

Since the reality of inexpressible Atiyoga cannot be illustrated by the path of the partisan tenets of the nine vehicles, it naturally cannot be illustrated by their different terminologies. Therefore, since there is no grasping to the different objects of the five sense gates in the mode of being of entities, it cannot be confirmed with words. Therefore, it is explained that yogis who adhere to words are deviating into the common vehicles.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 9:55 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

coldbeer said:

What is the reason to go there if one has already become realized in this lifetime?

Malcolm wrote:

To visit? Club Med for Buddhas?

coldbeer said:

Ah ok.

Malcolm wrote:

Buddhas only see pure buddha fields. Buddhas have no impure vision, they only have pure vision.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 8:53 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:
this is Gelug mahamudra as well

Malcolm wrote:
Mahāmudra and trekcho have commonalities. But there is no thogal in the former.

cloudburst said:
correct, not needed

Malcolm wrote:
That depends on your aims.

Author: Malcolm
Date: Tuesday, March 2nd, 2021 at 7:59 AM
Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?
Content:
Könchok Thrinley said:
I would just like to ask if there is a difference between Bodhicitta vows and Bodhisattva vows.

Malcolm wrote:
No.

Könchok Thrinley said:
Thank you. Also one more since we are at it. I have heard that one has to know the vows one is taking to really take them and therefore receive an empowerment. What do you think about it?

Malcolm wrote:
It helps. Its the responsibility of the teacher to explain this. If the teacher does not explain this, it is a fault.

Author: Malcolm
Date: Tuesday, March 2nd, 2021 at 4:48 AM
Title: Re: One wisdom or three wisdoms?
Content:
Viach said:
In the list, wisdom through hearing-wisdom through reflection-wisdom through meditation, does the word wisdom refer to the same wisdom (namely direct vision of 4TN = 4 Truths of the Noble) or is it three fundamentally different types of wisdom. Is it possible, based on the analysis of the Pali / Sanskrit grammar of the original text (sutra), to give an unambiguous answer to the question posed above? The background of my

question is that in the time of the Buddha and not only there were cases of enlightenment at the moment of listening to the dharma. I.e. the hearing was just a trigger.

Malcolm wrote:

There are three trainings: śīla, samadhi, and prājñā. In the category of prajñā are the prajñā's of hearing, reflection, and cultivation. They are different. The first is hearing a dharma topic; the second is reflecting on its meaning; the third is integrating into the path. Only the third is pure wisdom, the first two are conceptual.

Those āryas who had sudden realization from hearing a word of dharma, like Shariputra, had strong past life traces with the Buddhadharma.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 4:44 AM

Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?

Content:

Könchok Thrinley said:

I would just like to ask if there is a difference between Bodhicitta vows and Bodhisattva vows.

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 4:43 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Nemo said:

Buddhism adapted to Tibet and the theocracy was a grand Mongol experiment. I think for the time it was incredibly beneficial and superior to what had come before.

Malcolm wrote:

The actual rule of the Ganden Phodrang started in 1642 with the execution of Karma Tenkyong, the king of Tsang, and ended in 1704 with the abduction and probable execution of the 6th Dalai Lama in 1706. It was born in the bloodshed of the war of king of Tsang. The 7th Dalai Lama was politically weak, as were the 8th-12th.

The political situation of Tibet was precarious at best, and actually saw very few periods of overall peace and prosperity. We can see this actually in the flourishing of the first renaissance in Tibet, from 1000 to roughly 1250. Then again, from roughly 1400-1500. Otherwise, Tibetan history was filled with a lot of war, violence, and power struggles.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 3:12 AM

Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?

Content:

Motova said:

"Refuge, Precepts and Bodhisattva vows are to be taken separately in detail. The repetitions you do after the lama during empowerments is only symbolic." -from another Lama (This sounds like a no to me, and so I asked a following question and am waiting on his response)

Malcolm wrote:

That's bullshit.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 2:23 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Malcolm wrote:

Dzogchen, gnosis is the basis. Recognizing that gnosis is the path

cloudburst said:

this is Gelug mahamudra as well

Malcolm wrote:

Mahāmudra and trekcho have commonalities. But there is no thogal in the former.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 2:15 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

Brother, this thread is a mess, can you clear it up

Malcolm wrote:

Thus Buddhas do not possess gnosis. This a special point of Dzogchen, unshared with the nine yanas.

Gampopa's view of gnosis is more or less the same as Rongzom's.

"That being the case, the Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis.

cloudburst said:

Is not possessing gnosis a special feature of Dzogchen or do Mahamudra people like

Gampopa teach it as well?

Further, this has come up many times, can you clarify the difference between Dzogchen and the ninth yana. they are very often used synonymously

Malcolm wrote:

Dzogchen takes ye shes as the path. The nine yānas take mind as the path. This is the basic difference between Dzogchen and the Nine Yānas.

There are some similarities between general Dzogchen language and Kagyu Mahāmudra language, because Milarepa and Gampopa were both raised in the Nyingma tradition. Not only this, but Dzeng Dharmabodhi exchanged teachings with Gampopa, the former teachings the space series, the latter teaching mahāmudra.

The basic point that Rongzom and Mipham make is that in Dzogchen, the absence of gnosis in the result is not an absence of gnosis per se. In Dzogchen, gnosis is the basis. Recognizing that gnosis is the path. The gnosis lacking the result is the two-fold gnosis. It is a complicated issue, totally beyond the scope of this forum or my energy to address.

Also

cloudburst said:

So Buddha's do possess gnosis, or pristine consciousness, the self-originated pristine consciousness of luminous mind, one of the three types of gnosis according to Rongzom

Malcolm wrote:

This gnosis, so called rang byung ye shes, is the basis. Everyone possesses this gnosis, buddha or not. In the Kagyu school they call this ground mahāmudra or the all-basis; in Sakya, it is called cause mahāmudra or the all-basis cause continuum; in Geluk, it is the subtle mind of luminosity; in Nyingma it is called "the triune pristine consciousness of the basis."

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 1:32 AM

Title: Re: Failing to discover the nature of one's mind in this lifetime.

Content:

coldbeer said:

What about combining Nembutsu (Namo Amida Butsu) with Dzogchen? Would that work too?

Könchok Thrinley said:

No problem. I think HH Jigme Phuntsok Rinpoche a completely realized master also went to Dewachen. Many great masters go to pure lands, or rather in their case manifest there. I myself also practice in such a way so I can get reborn in Dewachen, time is limited and sometimes it is not easy to gain some realization.

coldbeer said:

What is the reason to go there if one has already become realized in this lifetime?

Malcolm wrote:

To visit? Club Med for Buddhas?

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 1:31 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

fckw said:

Many dzogchen texts contain instructions on phowa for exactly that purpose. But we should also not forget that many dzogchen texts are quite serious about the possibility to realize the teachings within one single lifetime. So, phowa is only for those unlucky ones who did not get it beforehand.

Malcolm wrote:

Most people do not achieve liberation in this lifetime. Most Dzogchen practitioners attain liberation in the bardo of dharmatā.

Author: Malcolm

Date: Monday, March 1st, 2021 at 11:44 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

SilenceMonkey said:

It's possible, though. I'd bet they have records of every practitioner of theirs who achieved it.

You think this is a stretch. And maybe so. But why would it not be a stretch to say the Dharma was never in decline? That sounds ridiculous.

Hazel said:

Why does it sound ridiculous?

SilenceMonkey said:

History is all about rise and decline. Before the Buddha, there was no Dharma in this

world.

Malcolm wrote:

That's simply not true.

Author: Malcolm

Date: Monday, March 1st, 2021 at 11:42 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

SilenceMonkey said:

It's possible, though. I'd bet they have records of every practitioner of theirs who achieved it.

Malcolm wrote:

I bet they don't.

Author: Malcolm

Date: Monday, March 1st, 2021 at 8:22 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Malcolm wrote:

But it wasn't a spiritually motivated civilization. Tibet was in a state of constant internecine warfare, tribe against tribe, school against school, monastery against monastery, region against region. Time to take off the rose colored spectacles.

WeiHan said:

This has to be so! It is just human nature in play. People who believe otherwise has to be damn idealistic. I think Dharma has never been in decline, just idealistic people looking into the past and think there has been more saints in the past but in reality, human nature today is the same human nature in the past.

SilenceMonkey said:

In the past, it's said that over 100,000 practitioners at Kathok monastery alone have achieved rainbow body. Almost no one is achieving it these days. Maybe one practitioner every year or two... Maybe not even that.

Malcolm wrote:

That's what's said. Hyperbolic at best.

Author: Malcolm

Date: Monday, March 1st, 2021 at 6:23 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

If you think the guru (lama) is just this body, and the body and the substance perform the empowerment, then you can't receive it online.

Malcolm wrote:

You're missing the point, but I don't have the energy to explain to you what you do not seem to understand.

Author: Malcolm

Date: Monday, March 1st, 2021 at 3:15 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

WeiHan said:

Will one be parted from the guru who leads one to liberation if one has more than one guru but break samaya only with one of them?

Malcolm wrote:

What do you mean by "break samaya."

WeiHan said:

Thinking some of his/her behaviour is worse than some of ordinary beings, opportunistic, defensive, ignorant and even childish. Don't feel inspired anymore and do not attend his/her teachings, empowerments anymore. If I am not wrong, impure perception is already breaking of samaya..that is where also I suspect many vajrayanists are just pure hypocrites.

Malcolm wrote:

This is not breaking samaya. There is no samaya to have a unrealistic view of a given teacher. This is why we do not generally visualize our gurus in ordinary, impure forms, but rather, in the form of Vajradhara, Guru Rinpoche, our Yidam, etc.

In this case, what you do is you quietly move on. You don't have to criticize this person, but you are also not a slave.

And no, having negative feelings about a teacher you decide is not a qualified teacher does not constitute a cause to part with your root guru in future lives.

Author: Malcolm

Date: Monday, March 1st, 2021 at 2:48 AM

Title: Re: Why lung or transmission is needed

Content:

karmanyipgo said:

I just have a hard time believing that masters such as HH Dalai Lama and HE Garchen Rinpoche are not telling the truth when they tell students that they can receive such and such online or even via recording. I know you are mainly asking about lung but I think the same applies to wang despite their being more stringent conditions.

Malcolm wrote:

There are a variety of opinions out there. For example, Chogyal Namkhai Norbu maintained that one could not give the elaborate vase empowerment online because it involves various substances, nor could one receive a lung or any kind of empowerment from a recording. He maintained that only direct introduction and so-called "meaning empowerments" could be given online. There are a number of other teachers who happen to agree with ChNN's stance on this point.

In the end, one has to follow one's own feelings. No one should be surprised if they attended an online empowerment, live or recorded from one teacher, only to be told by another teacher the latter do not consider that a valid means of empowerment.

Author: Malcolm

Date: Monday, March 1st, 2021 at 1:17 AM

Title: Re: How to practice quietly with bell?

Content:

Dharmaswede said:

How do you do practice quietly with the bell – early in the morning when family is still asleep?

Thank you.

Malcolm wrote:

You don't use the bell.

Author: Malcolm

Date: Monday, March 1st, 2021 at 1:16 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

WeiHan said:

Will one be parted from the guru who leads one to liberation if one has more than one guru but break samaya only with one of them?

Malcolm wrote:

What do you mean by "break samaya."

Author: Malcolm

Date: Sunday, February 28th, 2021 at 9:36 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Dgj said:

Does anyone here agree with Garfield that Nagarjuna was a "robust realist"

Malcolm wrote:

I don't. Jay Garfield principally draws on Gelug sources, but even here, it goes too far to say the MMK is realist. The Sideritz translation is better, BTW.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 4:14 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Could you clarify why Mipham seems to want to establish a cognitive element at the time of Buddhahood? Does he believe without it there could be no awareness in Buddhahood? Do you think he's worried that people would essentially interpret the state of Buddhahood without a cognitive element as merely dissolving into nothingness hence his worry about nihilism without it.

I'll be honest, I believe I'm confusing the categories above that you said most people stumble on. I'll admit that from my current understanding I don't know how there can be said to be awareness at the time of Buddhahood if there's no cognitive element even if it is said to be luminous. That all being said I appreciate the time and effort you and everyone on this thread has given to talk through this and help me see my ignorance.

Malcolm wrote:

What Rongzom seeks to show is that everything is not only like an illusion, but that everything is totally equivalent to an illusion.

If your concern is that buddhahood is an inert state, no, that is not what Rongzom is saying. He is saying that buddhahood amounts to realizing the luminous nature of the mind, which is not itself established as an entity.

The Mantra Mongoose said:

Oh ok, so Rongzom's whole contention is with people who say that there is something substantial and not empty in Buddhahood.

Malcolm wrote:

Correct, he is an anti-realist.

The Mantra Mongoose said:

What he is saying is not only is everything illusory meaning empty, but so is Buddhahood itself. So from beginning to end it's all like a rainbow.

Malcolm wrote:

From top to bottom, it's all totally unreal.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 3:22 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Could you clarify why Mipham seems to want to establish a cognitive element at the time of Buddhahood? Does he believe without it there could be no awareness in Buddhahood? Do you think he's worried that people would essentially interpret the state of Buddhahood without a cognitive element as merely dissolving into nothingness hence his worry about nihilism without it.

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Malcolm wrote:

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If your concern is that buddhahood is an inert state, no, that is not what Rongzom is saying. He is saying that buddhahood amounts to realizing the luminous nature of the mind, which is not itself established as an entity.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:53 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Matt J said:

The absence of a cognitive element doesn't mean the absence of clarity (gsal ba)--- or does it?

Malcolm wrote:

It does not mean the absence of luminosity. But Rongzom's point is a bit different. The term "gnosis", "jñāna", ye shes, throws people off because it is assumed there is some content to this "gnosis."

Rongzom's arguments in Intro to Mahāyāna are long, complex.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:30 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

philji said:

Who is this Candice Rinpoche she is introducing this weekend on you tube?

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=12207>

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:17 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Johnny Dangerous said:

I need to do some reading once I'm done with this school quarter it seems.

Malcolm wrote:

What Rongzom is making a distinction between is the pristine consciousness of the basis, which he equates with self-originated pristine consciousness and nonconceptual pristine consciousness, which is relative and arises from concepts.

So what does he say "self-originated" pristine consciousness is? He states that is the luminous nature of the mind. This is the only kind of "pristine consciousness" a buddha can be said to possess. But we also possess this, right now.

He details three basic kinds of gnosis or pristine consciousness: non-conceptual, pure-mundane, and self-originated. The first two are two types of gnosis with which we are generally familiar. The third is the so-called "self-originated gnosis."

Rongzom is arguing merely that all phenomena are self-originated gnosis:

"Observe that all experiential ranges self arise as self-originated pristine consciousness." Experiential range refers to the experiential range of the sense organs of the six migrating beings. Self-originated pristine consciousness refers to the fact that since all formations are peaceful by nature, pristine consciousness self-originated.

Author: Malcolm

Date: Friday, February 26th, 2021 at 11:38 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Malcolm wrote:

She is citing Mipham, correct? Not Rongzom, correct?

The Mantra Mongoose said:

Hey Malcolm, i really have no reason to disagree with you if i'm being honest. I lack the knowledge and skill needed to be able to really discuss this any further though ill give it a shot. That being the case there is another quotation from the work "Rong-zom-pa's Discourses on Buddhology by Orna Almogi" i previous quoted that seems to be contradicting your statement, and does cite sources from Mipham

Author: Malcolm

Date: Friday, February 26th, 2021 at 10:19 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

So I've been reading through "Rong-zom-pa's Discourses on Buddhology' by Orna Almogi. It does seem like Archie2009 alluded to that Mipham seems interpret Rongzom in a way to suggest that what he was refuting was extrinsic Gnosis, and not self occurring Gnosis. This discussion starts on Page 193 of her work. ill quote the portion of the work i'm referring to below as i think its an interesting addition to the discussion.

Malcolm wrote:

An extrinsic gnosis is one obtained from outside, like a guru or a book. Self-originated gnosis is a gnosis one discovers for oneself. But when it has exhausted all objects of knowledge, it too vanishes. Thus Buddhas do not possess gnosis. This a special point of Dzogchen, unshared with the nine yanas.

Author: Malcolm

Date: Friday, February 26th, 2021 at 9:10 AM

Title: Re: Superiority Conceit in Buddhist Traditions

Content:

Johnny Dangerous said:

As far as "cultural imperialism", honestly I don't completely dislike Harris, I think he is worth listening to, just very wrong on a number of things. He is definitely a cultural imperialist.

Malcolm wrote:

There is not a whole lot of daylight between bigots like Harris and Gavin McInnes.

Johnny Dangerous said:

For me the jury is still a bit out on Harris personally I don't find him to be morally repugnant in the manner of McInnes, I just find a lot of his arguments....not nearly as brilliant or insightful as he and many of his fans think they are.

On the general subject, yeah, I was just talking to a friend about this yesterday.

It's interesting how many of these "classical liberal" "intellectual dark web" whatever types that won't just take a stand against the right wingers have slowly gravitated towards lending their tacit endorsement to them. It's weird to watch the transition happen to some of them.

They go from making some pretty limited and sometimes valid criticisms about some specific things on the left - identity politics, cancel culture, whatever, to basically just turning into mini-mouthpieces for some despicable people and ideas.

Malcolm wrote:

In my judgement it merely reveals who they were from the start. A truly virtuous person does not begin to engage in non virtues merely because the environment is permissive.

Author: Malcolm

Date: Friday, February 26th, 2021 at 8:18 AM

Title: Sam Harris and cultural imperialism

Content:

Johnny Dangerous said:

As far as "cultural imperialism", honestly I don't completely dislike Harris, I think he is worth listening to, just very wrong on a number of things. He is definitely a cultural imperialist.

Malcolm wrote:

There is not a whole lot of daylight between bigots like Harris and Gavin McInnes.

Author: Malcolm

Date: Friday, February 26th, 2021 at 6:45 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Matt J said:

This sounds very Shentong to me.

The Mantra Mongoose said:

I was looking into Rongzom's writings, and came across an interpretation of his views on

Buddhahood that seem to suggest he believed that ultimately Buddhas do not have Gnosis rather Buddhahood is simply “the purified expanse of reality(Dharmadhatu, Chos Dbyings)”

Malcolm wrote:

It's not. Rongzom specifically rejects proto-gzhan stong ideas and stakes out a radical anti-realist position, because...he is a dzogchenpa.

Author: Malcolm

Date: Friday, February 26th, 2021 at 6:43 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Matt J said:

Wait, what? You are an IDEALIST after all. A Yogacarins once removed?

Malcolm wrote:

It is axiomatic in Buddhism that matter arises from mind, even in Abhidharma.

Nice try. It's not that matter is mind stuff, but with the action of sentient beings in the world, matter, the four elements won't arise. The reason the universe forms (repeatedly) is due to the afflictions and karma of sentient beings. Thus it is axiomatic that matter arises from mind, since only the mind, as Candrakirti puts it, is capable of being a creator. Matter is not so capable.

Author: Malcolm

Date: Friday, February 26th, 2021 at 5:43 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

In the Buddhist view, what happens to a Hindu yogi who has achieved nirvakalpa samadhi? Do they reach only to neither-thought-nor-no-thought heaven? Presumably then they would continue to course in samsara, not attain moksha as they hold.

Malcolm wrote:

The result of nirvikalpa samadhi is the heaven of the unconsciousness devas, not even the formless realms.

Queequeg said:

I'm guessing we will be getting around to some of these questions as we work through the text?

Malcolm wrote:
Yup.

Author: Malcolm
Date: Friday, February 26th, 2021 at 5:14 AM
Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?
Content:

Dgj said:
I'm stuck on one point, though, that makes it sound like Chandrakirti taught that matter cannot exist independently of mind, or even that matter is created by mind:

Malcolm wrote:
It is axiomatic in Buddhism that matter arises from mind, even in Abhidharma.

However, what this means is clarified by Chandra in chapter 6 of the MAV. Verses 113-114 clarify that Madhyamakas do not reject mundane consensus concerning outer objects.

Author: Malcolm
Date: Friday, February 26th, 2021 at 4:20 AM
Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis
Content:

The Mantra Mongoose said:
Thanks for the insight. I did have a question though which may shed light on where my confusion is coming from. How do those that follow specifically Jigten Sumgon's Gongchick teachings square them away with Dzogchen?

Malcolm wrote:
I honestly don't know what is says in Gongcik, I have never studied it.

I know however that Gampopa's view of gnosis is more or less the same as Rongzom's. You can discover this by reading chapter 20 of Gampopa's Jewel Ornament of Liberation, where he dismisses the idea that the twin gnosis of a buddha are anything but illusory and do not exist ultimately. He summarizes his position as follows:

"That being the case, the Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis. Now then, if it is said that this contradicts the teachings in sūtra that that there are two gnoses, there is no contradiction. Just as when an eye consciousness arises appearing as blue, it is said

"blue is seen," likewise, that gnosis that becomes the dharmadhātu is maintained to be the gnosis of how things are. Since the gnosis that knows as much as there is to know is relative, it is defined as an appearance for those to be tamed."

So, in this way, we can see that there is little difference between Rongzom and Gampopa's perspectives.

The Mantra Mongoose said:
Hey Malcolm,

Just so I'm I know I'm understanding you correctly. Rongzom's main contention is with people who believe that the the so called twin Gnosis of the Buddha's exist substantially as constituents of enlightenment itself. he believes they are the illusionary means Manifested by Buddha's due to there past aspirations/compassion to assist sentient beings and lead them towards enlightenment alone. Rongzom/Gampopa would both agree though that in Buddhahood there is a so called Gnosis, but that it's only constituents are the purified space of the Dharmadhatu which is ultimately inconceivable. Is this correct?

Malcolm wrote:

No, they do not agree that there is gnosis in buddhahood. They expressly deny this position. Gampopa states it clearly here:

The Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis.

Author: Malcolm

Date: Friday, February 26th, 2021 at 4:16 AM

Title: Re: Śūraṅgama Sūtra

Content:

Unknown said:

On Monday, March 1, Dr. James Benn of McMaster University is giving the lecture "Meditation in the Apocryphal Śūraṅgama Sutra" at Harvard. He notes, "In the later Chinese Buddhist tradition [this] text above all others has been extolled for the profundity of its ideas, the beauty of its language, and its insight into the practice of meditation."

No wonder it was one of the Manchu Qianlong Emperor's favorite texts. Because this sutra did not exist in Tibetan, one of the major translation projects undertaken by Qianlong and his Imperial Preceptor Changkya Rolpai Dorje was its translation from Chinese into Tibetan, as well as Mongolian and Manchu. Our library holds a copy of this Tibetan translation published in Beijing in 1779, and readers can see that it contains a preface from the Emperor himself. As it turns out, Professor Benn notes that scholars have concluded that Śūraṅgama is an apocryphal sutra fabricated in Chinese in the eighth century, with no Indic original.

The sutra begins with the seduction of the Buddha's disciple Ānanda by a courtesan. On the brink of breaking his vow of celibacy, he is rescued by the Buddha's recitation of the Śūraṅgama mantra. Mortified at his failing, Ananda makes a request for this teaching, the basis of the sutra, which can be said to be about Buddhist theories of consciousness. The Buddha says to Ānanda citing the benefits of the Śūraṅgama sutra and the Śūraṅgama mantra: "Ānanda, even in an infinite number of eons I could not fully describe the benefit that beings will gain from reciting this Sutra and from holding this mantra in their minds. By relying on this teaching that I have given you, and by practicing just as I have instructed you, you will go directly to full awakening without creating any more karma that would lead to entanglement in the demonic."

Malcolm wrote:

<https://projects.iq.harvard.edu/harvardbuddhiststudiesforum/event/james-benn-meditation-apocryphal-%C5%9B%C5%ABra%E1%B9%83gama-sutra?fbclid=IwAR0qdtKsTQqdxTVcgKbMlc2M02SYV0pC-3cFC8lkJgbeyP0OjAC2HuXx5Ls>

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:54 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Dgj said:

Really great would be a text by Chandrakirti or Nagarjuna, or another Madhyamaka giant, affirming that sense consciousness can only arise when a sense organ meets a sense object, and thus indirectly confirming mind independent reality on the conventional level.

Malcolm wrote:

Madhyamakāvatara explains this explicitly in its refutation of Yogacāra idealism. So does Śāntideva.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:51 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Thanks for the insight. I did have a question though which may shed light on where my confusion is coming from. How do those that follow specifically Jigten Sumgon's Gongchick teachings square them away with Dzogchen?

Malcolm wrote:

I honestly don't know what is says in Gongcik, I have never studied it.

I know however that Gampopa's view of gnosis is more or less the same as Rongzom's. You can discover this by reading chapter 20 of Gampopa's Jewel Ornament of Liberation, where he dismisses the idea that the twin gnosis of a buddha are anything but illusory and do not exist ultimately. He summarizes his position as follows:

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So, in this way, we can see that there is little difference between Rongzom and Gampopa's perspectives.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:26 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

We could say, its all about destroying vikalpa, couldn't we.

Vaibhsikas identify three vikalpas - these are listed above as svabhavavikalpa, abhinirupanavikalpa, and anusmaranavikalpa. The five sense consciousnesses only have the first kind of vipalka which is the same as vitarka.

Vasubandhu goes on to explain that basically all mental activity that is not dhyana is vikalpa.

Malcolm wrote:

Vikalpa, rnam rtog, is pretty much the main problem. Dhyānas are one pointed direct perceptions, so are free of vikalpa. Direct perceptions of sense objects are also free of vikalpa.

Being free of vikalpa is not liberation, this is why Hindu nirvikalpa samadhi is not liberation, but when someone has insight into emptiness, then there is no difference between nirvikalpa samadhi and vajropama samadhi, they are in fact the same thing.

M

Queequeg said:

I had to look up those samadhis so please correct me if its apparent I'm missing something.

Does this mean, if a Hindu yogi has an insight about emptiness, they will be at the completion stage of the pancamarga? Will they proceed to arhatship or buddhahood if they continue? Or does something else need to intervene in that path to bring them to completion?

Malcolm wrote:

A hindu, by definition will not have a proper insight into emptiness because they do not possess the view of dependent origination.

The two samadhis are the same: what is different is the person who is in those samadhis. In the case of hindus, that samadhi is not liberative, think of it as super-śamatha. In the case of a buddhist, it is the samadhi that arises beyond the āyatana of neither perception nor nonperception, the highest state of samsara, and is the samadhi that destroys all remaining traces of latent affliction, hence it is called "vajra-like."

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:21 AM

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

Nice memory!

Not the lung, but the explanation, for the Blazing Lamp Tantra.

Why doesn't tradition apply to suttas and sutras then?

Malcolm wrote:

It does and it doesn't. The lung for everything in the Bka' 'gyur exists. Not everything in the bstan 'gyur has a lung.

Matt J said:

And why don't non-Tibetan schools do lung? And what about teacher who recommend or ask students to read certain books without giving lung?

Malcolm wrote:

Prior to the destruction of Buddhism in China in 845, there was a very robust tradition of sutra recitation in Chinese Monasteries. The same goes for Indian Buddhism. It is likely Tibetan custom of giving lungs comes from this. Also, there was more literacy in China and Indian than there ever was in Tibet until modern times. So reading transmissions are also an opportunity for people to hear books they otherwise could not read. And paper was scarce and expensive in Tibet, so only elite scholars actually could afford more than a few books.

If someone's teacher tells you to read a book, you should read it. If you want to give the transmission yourself, better get the lung.

Matt J said:

If you look at EPK's Flight of the Garuda, it says:

"It is the opinion of myself and Dudjom Rinpoche that texts such as these should only be shared with people who have received the pointing-out transmission from a qualified master."

H.H. Dilgo Khyentse Rinpoche.

Malcolm wrote:

I am quite sure, practically speaking, they would prefer people to have the lung as well.

The practice of giving reading transmissions is how we keep our tradition alive and vital.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:10 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Dgj said:

Okay, please forget what you take issue with in my example, then, and be so kind as to answer the question? Are there any schools of Mahayana or Vajrayana Buddhism that teach that mind independent reality exists conventionally?

Malcolm wrote:

Conventionally, they all do.

Dgj said:

Thanks. Could you provide any text or texts confirming this? Either ancient or modern, where it is stated specifically that mind independent reality exists conventionally? I've only seen ones that affirm conventional reality broadly, and many (myself included, yet with difficulty reconciling this with other texts, hence this thread), assume this includes mind independent reality, but when actually reading texts I've not seen any specific affirmation of conventional mind independent reality.

Malcolm wrote:

Since the mainline of Madhyamaka schools accept the Śrāvakayāna model of cognition, a sense consciousness only arises when the sense organ meets a sense object, this

itself is a confirmation of the idea that Madhyamaka conventionally accepts objects which exist independent of the mind.

Similarly, in the Dzogchen tradition, it is held that outer objects exist conventionally.

However, the term "realist" is problematical. Madhyamaka is not a realist school, unlike the lower three tenet systems.

Author: Malcolm

Date: Friday, February 26th, 2021 at 2:25 AM

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

Doing things just because it has been the way things were done is not a good reason, in my opinion.

Malcolm wrote:

Tradition, of course, disagrees. But weren't you the one saying you were not going to read one of the tantras I translated until you had received the lung? Pretty sure it was you.

Author: Malcolm

Date: Friday, February 26th, 2021 at 2:21 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Matt J said:

So a wallet that has no color, size, shape, texture, feeling sensation, or sound (since those are all qualia, i.e. mind)?

Dgj said:

So, for example, a school that teaches that your long lost and forgotten wallet still exists, even though you can't see it, don't think about it, and it is completely out of mind. It is under a bunch of brush in the forest where you went for a hike six months ago.

Okay, please forget what you take issue with in my example, then, and be so kind as to answer the question? Are there any schools of Mahayana or Vajrayana Buddhism that teach that mind independent reality exists conventionally?

Malcolm wrote:

Conventionally, they all do.

Author: Malcolm

Date: Friday, February 26th, 2021 at 1:19 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

We could say, its all about destroying vikalpa, couldn't we.

Vaibhsikas identify three vikalpas - these are listed above as svabhavavikalpa, abhinirupanavikalpa, and anusmaranavikalpa. The five sense consciousnesses only have the first kind of vipalka which is the same as vitarka.

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Malcolm wrote:

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Being free of vikalpa is not liberation, this is why Hindu nirvikalpa samadhi is not liberation, but when someone has insight into emptiness, then there is no difference between nirvikalpa samadhi and vajropama samadhi, they are in fact the same thing.

M

Author: Malcolm

Date: Thursday, February 25th, 2021 at 11:17 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Könchok Chödrak said:

Why must all beings start out deluded?

Malcolm wrote:

All beings are subject to rebirth, and any being subject to rebirth is necessarily deluded.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 11:09 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Thanks so much for your reply. I'm still trying to wrap my head around the ramifications/conclusions of having such a view in light of the other views of Buddhahood I've encountered. Though it makes more sense if I look at it from a Dzogchen Mindset

rather than trying to dip into sutra as well. I'm probably gonna pick up the two works I see that are out in English as you have peaked my interest. It also humbles me and makes me realize I didn't have the understanding I thought I had of My teachers instruction in Dzogchen.

Malcolm wrote:

In reality, Rongzom's view is no different than that of Mañjuśrīmitra's:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

This is no different than Haribhadra's assertion that from beginning to end, the entire path is an illusion.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:50 AM

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

I would also be curious if anyone has a source for lung for reading (as opposed to practices/mantra). Personally, I have doubts about whether one needs a lung to read commentaries, etc.

Malcolm wrote:

It's an ancient tradition left over from when sutras, vinaya, and abhidharma were only preserved orally. This is also why it is important to preserve this tradition for our most important texts.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:32 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

. Could someone explain to me if this is actually correct,

Malcolm wrote:

Yes. It is correct.

The Mantra Mongoose said:

and does the lineage as a whole embrace his views or is it still debated?

Malcolm wrote:

Yes and no.

The Mantra Mongoose said:

Also, if someone would be willing to show me how that compares to other views held in the Nyigmapa lineage on Buddhahood and Gnosis I would greatly appreciate it. Given the importance and erudition he is said to have in the Nyigmapa Lineage/Tibetan Buddhism I find him really interesting and would love to learn all I can about his views.

Malcolm wrote:

Rongzom's view is the real Nyingma View. It is followed by both Longchenpa and Mipham.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:26 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

For anyone who happens upon this thread years in the future, you can read page 192 of the Kindle version of The Treasury of Knowledge: Book Five: Buddhist Ethics by Jamgon Kongtrul Rinpoche and see that returning bodhisattva vows is not possible:

"Although the returning of vows is permitted in the personal liberation system, to return the commitments of the awakening mind would have extremely serious consequences and is therefore absolutely prohibited.

Dying, being reborn, forgetting [one's previous existence], and so on, do not damage one's commitments."

You can read that returning tantric vows is not possible in chapters 20 and 23 of Chogyam Trungpa's The Tantric Path of Indestructible Wakefulness: The Profound Treasury of the Ocean of Dharma, Volume Three.

Malcolm wrote:

Yes. This is all correct.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 6:04 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

cjdevries said:

I just read this. <https://buddhism-controversy-blog.com/2012/06/25/offering-back-buddhist-vows/>

An excerpt: "What was new to me is what our Tantra teacher in Italy, Geshe Jampa Gelek who studied the Buddhist Tantras in India, said some weeks ago: you can also give back the Bodhisattva and the Vajrayana vows."

Malcolm wrote:

As I said, there is no procedure for giving back bodhisattva vows, and by extension, Vajrayāna vows, since the latter are connected with the former, though lost a death. I have studied the three vows literature very extensively, and there is just no such remedy provided in the tantras or the sūtras for returning such vows.

One can certainly decide one no longer wishes to follow them, but there is no way to formally return them without incurring a downfall, unlike monastic vows, in which you can return them to the person who ordained you, or failing that, a senior member of the ordained sangha.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 4:43 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

I made this thread because I met a person who believes every type of vow can be returned in their sangha, including vajrayana vows.

Malcolm wrote:

They are mistaken on this point. One also cannot return bodhisattva vows. The only vows that can be returned are monastic vows.

Well, one can forsake refuge vows, but then you break everything.

Boomerang said:

Is there a text that explains this in plain language?

Malcolm wrote:

Not really. Bodhisattva vows and Vajrayāna vows only discuss violations, but not the procedure for returning them, since there is no procedure for returning them. The desire to return either of these two levels of vows is a violation of bodhisattva motivation.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 2:21 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

I made this thread because I met a person who believes every type of vow can be returned in their sangha, including vajrayana vows.

Malcolm wrote:

They are mistaken on this point. One also cannot return bodhisattva vows. The only vows that can be returned are monastic vows.

Well, one can forsake refuge vows, but then you break everything.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 2:19 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

In the arupadhatu, where beings manifest without manodhatu...

Is this correct? Reviewing, I'm not sure I made an accurate statement.

Manodhatu is not form, right? So it could very well persist in the arupadhatu... ?

Malcolm wrote:

Beings in the formless realm only have three dhātus: mano, manovijñāna, and dharma.

There is no matter in the dharmadhātu. Their mind is only a past mind, since they are supported there on the formless realm samadhi that projected their birth.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:39 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

Which, I understand is kind of the point of studying this stuff. We're not studying this just to acquire knowledge, but rather to inform our practice, to make our practice more effective by finely understanding how all of this tends to work in order to liberate from these limits and obstacles formed by grasping.

Malcolm wrote:

Correct. This is the anatomy of Buddhist teachings which apply to every higher tenet system, up to and including Dzogchen teachings. They explain the *raison d'être* of the Buddhist path.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:36 AM

Title: Re: Movies you have watched a lot of times.

Content:

PeterC said:

You've heard the story of the samurai sword presented to Harvey Weinstein?

Malcolm wrote:

https://www.boredpanda.com/studio-ghibli-sent-sword-to-harvey-weinstein/?utm_source=google&utm_medium=organic&utm_campaign=organic

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:19 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

pemachophel said:

Tantric vows last for lifetime after lifetime.

Malcolm wrote:

No, they do not. They perish at death because they are connected with the body.

The only vow not lost at death is the bodhisattva vow.

So what is the impact of not keeping pure samaya in this life? In future lives, one will be parted from the guru who leads one to liberation. However, the vow itself is lost at death. This is why it is important for people to purify their samaya before they die.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:23 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

Since there are latent sentient beings, there are never actually any "new" ones. Liberation also does not mean a sentient being vanishes.

Queequeg said:

I'm a little surprised because I always thought that buddhas and arhats are not sattvas ie. sentient beings. This is because they are not subject to compulsive rebirth due to karma. If they are sattvas, this suggests that buddhas and arhats are something qualitatively different than is commonly described in Buddhism or sattva means something other than what is generally explained.

Also, if sattvas are infinite (and that is a fraught conception, but since we're wallowing in conceptions here, why not?) then its not possible to say that there is any increase or decrease, and so the implication that sattvas are infinite seems as plausible an implication as saying they are finite.

Is there commentary on this point supporting your interpretation?

Malcolm wrote:

All buddhas, etc. were once sentient beings. They therefore count as part of the sattva dhātu for the purposes of enumerating the limit of that dhātu. In order for the sattva dhātu to be infinite, it would have to admit new members. It is not like an infinite set of numbers, which are pure abstractions. No buddha starts out a buddha. They all were sentient beings first.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:19 PM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

It also occurred to me why we are covering this now, and this is obvious, except I have been drowning a little in this chapter - Vasubandhu is explaining the category of Dhatu, which includes categories of both form and mind (citta). Mental factors clearly do not pertain to form, only citta. I am getting that he is pointing out these distinctions between categories of dhatus.

Following up on this - it is thus interesting that manodhatu, manovijñanadhatu and dharmadhatu, at least in the kamadhatu, all are associated with vitarka and vicara. The implication being that all three - the mind organ and mind objects as well as consciousness are not rupa (form).

This stands in contrast to Western Scientific Materialism that reduces the mind organ, its objects and consciousness to matter.

Malcolm wrote:

Correct. The perceptions of the five sense organs are nonconceptual vijñānas, since vijñāna is always nonconceptual, being a present mind. Manas is conceptual, being a "past" mind, that is not a mind in the past, but a mentation of past events.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:17 PM

Title: Re: Movies you have watched a lot of times.

Content:

mirrormind said:

12 Monkeys is particularly great to rewatch during a pandemic

Malcolm wrote:

Oh, try 28 Days Later for pandemic entertainment. Just imagine all the infected are Trumpistas. That's what it felt like living in America for the past four years.

Queequeg said:

LOL

Jan. 6 at the Capitol Building:

Malcolm wrote:
Pretty much.

Author: Malcolm
Date: Wednesday, February 24th, 2021 at 10:49 PM
Title: Re: Movies you have watched a lot of times.
Content:

mirrormind said:
12 Monkeys is particularly great to rewatch during a pandemic

Malcolm wrote:
Oh, try 28 Days Later for pandemic entertainment. Just imagine all the infected are Trumpistas. That's what it felt like living in America for the past four years.

Author: Malcolm
Date: Wednesday, February 24th, 2021 at 10:08 PM
Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara
Content:

Queequeg said:
I was not sure what vitarka and vicara were, so I looked it up. A footnote refers to Ch. 2, vv. 28 & 33. That was not particularly helpful.
Ch. 2, V. 33 reads:
"Vitarka and vicara are grossness and subtlety of the mind."
The footnote there says this definition is from some unknown sutra.

These are caitasika - mental factors.

Vitarka is translated as "thoughts," "applied thought," or "applied attention" in the Princeton Dictionary of Buddhism. It "refers to the momentary advertence toward the chosen object of attention." It is of an indeterminate moral quality and can refer both to the ordinary mind turning from one object to the next, or it can refer to the direction of the mind to an object of contemplation in the first dhyana, dropping off thereafter.

Vicara is translated as "sustained thought," "sustained attention," "imagination," and "analysis" in the PDB. It is "the continued pondering of things." It is of an indeterminate moral quality and can refer to sustained thinking about an object in ordinary mind as well as sustained contemplation in the dhyanas, including the first dhyana.

This section considers the Eighteen Dhatus from the perspective of the factors of vitarka and vicara.

The consciousnesses associated with externalities - visual, auditory, olfactory, oral and tactile consciousnesses all include both vitarka and vicara. This is clear - visual consciousness can either be adverting to an object or sustaining attention to an object.

Now, with regard to the manodhatu (mental organ), manovijnanadhatu (mental consciousness), and dharmadhatu (mental objects), in the Kamadhatu, they all have both vitarka and vicara. They are both present in the first dhyana. In the second, third and fourth dhyanas, there is no vitarka but there is vicara. Once one has turned their attention to an object, and one capable of the dhyanas is by definition capable of maintaining attention, vitarka is done. In the arupadhatu, where beings manifest without manodhatu, vicara drops away.

The 5 sense organs and their 5 respective objects do not have vitarka and vicara because these are factors of mind.

Malcolm wrote:

They important mental factors in the first dhyana/shamatha.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:05 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Sādhaka said:

Interesting discussion.

The following post is from about 3.5 years ago; but I remembered about it, and thought I'd search it up:

Losal Samten said:

Presumably because just as time is infinite, so are sentient beings, so mathematically speaking there's always going to be someone that's out of reach. (IIRC that was one Yogacarin argument for the existence of icchantikas?)

Some sutras state that the sattvadhatu neither increases nor decreases (anunatvaapurnatva), is this to be only understood in the non-conceptual ultimate sense, or relatively too, since whether infinity +1, or infinity -1, it still equals infinity?

https://www.academia.edu/30408695/The_S%C5%ABtra_on_the_Residence_of_Ma%C3%B1ju%C5%9B%C4%AB

Malcolm wrote:

This point is addressed by Longchenpa at the end of the difficult points chapter in the

Treasury of the Supreme Vehicle. He resolves the difficulty by stating that while all sentient beings are liberated at the end of the great eon, because there is never any limit to latent traces in the dharmadhātu, new sentient beings can always arise. He claims these two points of view are not contradictory.

Sādhaka said:

Apparently contradictory, but as stated: It's one of those difficult points.

Malcolm wrote:

Since there are latent sentient beings, there are never actually any "new" ones. Liberation also does not mean a sentient being vanishes.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:24 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Johnny Dangerous said:

finite almost makes it feel like a fixed number, just a number we don't know.

Malcolm wrote:

Yes, that what it is. A fixed number we can never know: n to the n th power. But it can never be more nor less than that.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutsuk said:

I understand, but what/who fixed that limit? And does any Indian text (as Indians are really into numbers) define that limit?

Malcolm wrote:

What fixes that limit is just the fact that no new sentient beings come into existence. Its a consequence of dependent origination. It is a finite set; it may be uncountable, but it is still finite.

PadmaVonSamba said:

Although sentient beings occur,
There is nothing essential that truly exists
that can be defined as a "sentient being",

Just as a tiger chasing one in a dream may certainly have a form, and may even produce in one a feeling of fear (the dreaming person may even toss and turn and sweat, and of course everything that is a result has a cause!) and in that sense it occurs, it happens for sure, but ultimately none of it exists.

Malcolm wrote:

Uh huh, so I see you've grasped the basics of buddhadharma. Excellent.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:08 AM

Title: Re: Movies you have watched a lot of times.

Content:

Rei un said:

For best ever tv series: Downton Abbey. Nothing else even close! (Of course, there's no accounting for taste.)

Malcolm wrote:

I think All Creatures Great And Small is better. Whereas Downton Abbey is about a family of entitled and neurotic snobs, who despite their position and conditioning engage in acts of surprising kindness, ACGS is about a young Glaswegian vet selflessly and lovingly giving himself to the care of the people and animals of a small, rural town in Yorkshire.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:35 AM

Title: Re: Movies you have watched a lot of times.

Content:

Johnny Dangerous said:

I have to confess also that as I've gotten older and more generally exhausted I also like watching more...um, purely "entertainment" stuff.

That's putting it politely, the truth is, I watch some trashy stuff to relax.

Malcolm wrote:

Looking forward to Monster Hunters...when it is rentable for cheap...

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:33 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Queequeg said:

A sentient being that awakens is no longer a sentient being, but a Buddha... so that means with each awakened being, there is one less sentient... ie. a decrease. That can't stand because that's wrong view.

Malcolm wrote:

A buddha's consciousness does not vanish into thin air. So in this case, still a sattva since Buddha began as a sattva, like all of us.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:31 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

There has to be a limit to sentient beings, otherwise, where do new sentient beings come from?

mutsuk said:

I understand, but what/who fixed that limit? And does any Indian text (as Indians are really into numbers) define that limit?

Malcolm wrote:

What fixes that limit is just the fact that no new sentient beings come into existence. Its a consequence of dependent origination. It is a finite set; it may be uncountable, but it is still finite.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 4:52 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutsuk said:

The English translation can be found here :

<https://daitangkinh.net/Books/T16n0668/Buddha%20Pronounces%20the%20Sutra%20of%20Neither%20Increase%20Nor%20Decrease%20%28Rulu%29.html>

Not really convincing in terms of explaining "finite number of sentient beings" imho... In fact the text does not discuss if there is a finite or infinite number but declares "increase and decrease in sentient beings" as a wrong view. It equates the dharma realm which neither increases or decreases with the real of sentient beings. So that is clear but it does not discuss if there is a finite or infinite number of sentient beings. Or am I missing something?

Malcolm wrote:

There has to be a limit to sentient beings, otherwise, where do new sentient beings come from? It is not possible for there to be brand-new sentient beings.

It just stands to reason that there is a finite number of sentient beings, despite that number being beyond any comprehension.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 4:34 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

fckw said:

You can only give them back if you did not take them seriously in the first place.

Malcolm wrote:

No, one cannot give back Vajrayāna vows. Practice commitments are one thing; the general samayas are another.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 3:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutsuk said:

Yes, a source would be nice. It's interesting because it contradicts Wohnyo who pretends that the finite number of sentient beings "is a big error". I wonder if he means that in the sense of a "finite number" fixed by who/what?

Malcolm wrote:

Its in the Pali canon somewhere. When I find it again, I will post here. There is a statement to the effect that the sattva dhātu never increases or decreases.

Queequeg said:

Interesting. I think I've read that but can't recall where either. I didn't think of its import much at the time. My instinct would be to understand that as meaning infinite as an infinite quality, not as a quantity. I don't know if that makes sense. Is there commentary on this point as well?

Malcolm wrote:

It refers to the total number of sentient beings there are. That number is inconceivable, but still finite.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 3:39 AM

Title: Re: Movies you have watched a lot of times.

Content:

Matt J said:

Lillyhammer,

Malcolm wrote:

Hilarious. Full disclosure, I've watched both the Sopranos and the Wire at least twice in their entirety.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 2:39 AM

Title: Re: Movies you have watched a lot of times.

Content:

Malcolm wrote:

Mad Max movies; Seven Samurai, Yojimbo; The Night Porter; but I mostly only watch films once.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 1:29 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

But, according to the Buddha, there is actually a finite number of sentient beings in the universe, they are considered limitless because cannot comprehend their number. But there is in fact a limit.

Queequeg said:

Where can one find the source of this?

mutsum said:

Yes, a source would be nice. It's interesting because it contradicts Wohnyo who pretends that the finite number of sentient beings "is a big error". I wonder if he means that in the sense of a "finite number" fixed by who/what?

Malcolm wrote:

Its in the Pali canon somewhere. When I find it again, I will post here. There is a statement to the effect that the sattva dhātu never increases or decreases.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 12:26 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:48 AM

Title: Re: Niche Ngondros

Content:

heart said:

Getting mind instructions and doing ngondro at the same time was the way Tulku Urgyen taught and this is the way his his sons teach. So, you don't do the ngondro to achieve anything but merit and wisdom.

Malcolm wrote:

Have to pass the time somehow.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:47 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

SilenceMonkey said:

Sentient beings are unlimited in the sense that there are an infinite number of sentient beings in the universe!

Malcolm wrote:

But, according to the Buddha, there is actually a finite number of sentient beings in the universe, they are considered limitless because cannot comprehend their number. But there is in fact a limit.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Aemilius said:

"limited beings"

Malcolm wrote:

Sentient beings are limited by affliction. Affliction causes karma. Karma results in suffering: birth, aging, sickness, and death.

Thus, sentient beings are limited.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 4:06 AM

Title: Re: Do the 10 Royal Sutras require transmission?

Content:

Tenma said:

Just wanted to check, do the 10 Royal Sutras that Mipham Rinpoche prescribed require an oral transmission or we can freely recite them?

<https://www.lotsawahouse.org/tibetan-masters/mipham/ten-royal-sutras-outline>

Malcolm wrote:

Only these four will require some transmission. There are empowerments for all of them.

Tenma said:

Vajravidāraṇa, the sūtra of cleansing, has three parts: 1) the background, 2) the actual dhāraṇī, and 3) the conclusion, including the benefits.

Sitātapatrā, Born from the Tathāgata's Uṣṇīṣa, the sūtra of dispelling, has three parts: 1) words of truth, 2) the mantra of true meaning, and 3) the unfailing results and benefits of the mantra.

The Blue-Clad Lord of Secrets (Vajrapāṇi), the sūtra of protection, has three parts: 1) the methods for the mantra, 2) the mantra that has such methods, and 3) the result of accomplishment from such methods.

The Stream of Wealth (Vasudhārā), the sūtra for increasing prosperity, has three parts: 1) the history, 2) the jewel-like dhāraṇī, and 3) the unfailing beneficial consequences that are the effects of the mantra.

Author: Malcolm

Date: Monday, February 22nd, 2021 at 11:16 PM

Title: Re: Are there tertons at Gelug School?

Content:

n8pee said:

Luipa specifically? I've heard HHDL praise the body mandala of the Ghanṭapa tradition

as well if I'm not mistaken.

Malcolm wrote:

The Ghantapāda body mandala system is the most profound of the three Cakrasamvara systems that came into Sakya through Mal Lotsawa. It is very widespread in Gelug.

Author: Malcolm

Date: Monday, February 22nd, 2021 at 12:19 AM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

Arnoud said:

Two questions, if you don't mind:

1. Do you think this idea is the result of misunderstanding the maxim "thoughts arise and cease within the state of Rigpa" which is often how it is expressed (somewhat) in order to teach not to suppress thoughts?

2. Isn't it still better than letting your mind wander without being aware of it? Or equally useless?

Malcolm wrote:

The kind of instruction given above lacks any context. It's one of those things that sounds nice, lacks substance. We are not talking about Dzogchen here.

Author: Malcolm

Date: Monday, February 22nd, 2021 at 12:16 AM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

philji said:

Is not spacing out being unaware???

Malcolm wrote:

No, it's letting your mind be lost among sense objects.

Author: Malcolm

Date: Sunday, February 21st, 2021 at 11:43 PM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

Author: Malcolm

Date: Sunday, February 21st, 2021 at 6:25 AM

Title: Re: Integrating psychedelic experiences

Content:

Johnny Dangerous said:

Can you point me to some studies? it's my impression that there is nowhere near the body evidence yet to suggest that something like replacing SSRI's with low doses of psilocybin or something is viable.

Malcolm wrote:

https://www.ciis.edu/CPTR/CPTR%20Documents/CPTR%20PDFs/Commentary_Roth.pdf

Johnny Dangerous said:

Two independent studies by Griffiths et al. (2016) and Ross et al. (2016) demonstrate that psilocybin, a serotonergic psychedelic, can produce a rapid and clinically significant decrease in the symptoms of depression and anxiety, which can persist for up to six months. Each study utilized a double-blind design and employed different active control compounds to address design-based confounds associated with the use of a psychoactive drug. Griffiths et al. (2016) used a low dose (1–3 mg) of psilocybin, while Ross et al. (2016) selected niacin. It is worth noting that the placebo effect is a major confound in the development of novel antidepressant drugs, as placebos can produce antidepressant effects in 30–40% of individuals (Papakostas et al., 2016). Psilocybin treatment was associated with statistically significant antidepressant and anxiolytic effects in both studies. The use of two separate control compounds (including a subclinical dose of psilocybin as control) minimizes the potential outcome

that the effects are due to placebo rather than an active drug effect.

Malcolm wrote:

You can follow a clinical trial here:

<https://clinicaltrials.gov/ct2/show/record/NCT03775200>

And here:

<https://clinicaltrials.gov/ct2/show/NCT03429075>

Author: Malcolm

Date: Saturday, February 20th, 2021 at 4:58 AM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

If you accept and reject it's mara.

Malcolm wrote:

I see you accepting and rejecting a lot of things in this thread, so?

Author: Malcolm

Date: Saturday, February 20th, 2021 at 4:43 AM

Title: Re: Dzogchen books

Content:

Matt J said:

I actually wouldn't recommend any books because they'll fill up the head with ideas. I would find a teacher and get instruction--- one will have less to unlearn that way.

Malcolm wrote:

Generally, yes, but still, can't beat Crystal and the Way of Light.

Author: Malcolm

Date: Saturday, February 20th, 2021 at 3:38 AM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

This is wrong. The deities are Dzogchen.

Malcolm wrote:

So the state of dzogchen has faces and hands? Really?

fckw said:
So, it's a state then?

Malcolm wrote:
Nominally speaking, and there is a path to discover that state. But if one thinks there are faces and hand in that state, that the shitro for example, is innate, one's view has not transcended mahāyoga, or so it is written by Longchenpa and others.

Author: Malcolm
Date: Saturday, February 20th, 2021 at 3:14 AM
Title: Re: Equivalent to thogal
Content:

Sādhaka said:
How are Atiyoga, sPyiti Yoga, and Yangti classified within Semde, Longde, and the four divisions of Menngagde (or vice-versa); if at all?

Malcolm wrote:
Yangti belongs to man ngag sde, according to ChNN.

Author: Malcolm
Date: Friday, February 19th, 2021 at 11:33 PM
Title: Re: Equivalent to thogal
Content:

Crazywisdom said:
You have this penchant for conditioning folks toward the Dzogchen tantras way.

Malcolm wrote:
The Dzogchen tantras teach a vehicle independent of the nine yānas. YMMV.

Crazywisdom said:
Then why is it called the 9th? It is Ati, right?

Malcolm wrote:
Dzogchen is beyond the nine vehicle system.

Author: Malcolm
Date: Friday, February 19th, 2021 at 10:59 PM
Title: Re: Equivalent to thogal
Content:
Danny said:
The symbolic transmission apparently is not a thing these days.

Malcolm wrote:

Of course it is a thing. All Dzogchen transmissions contain it. Whether the guru makes it clear or not is another issue altogether.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:51 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

This is a variable. See how this is treated in Chetsun Nyingthig. Hardly at all.

Malcolm wrote:

Rushen is quite important in the Chetsun Nyinthig System, indeed it is mentioned in the root text. But there is no point in discussing this further in this kind of open forum. You might want to acquire Khen Rinpoche's book on the subject.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:47 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

You have this penchant for conditioning folks toward the Dzogchen tantras way.

Malcolm wrote:

The Dzogchen tantras teach a vehicle independent of the nine yānas. I am just following the teachings of ChNN. YMMV.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:11 PM

Title: Re: Once DT Susuki went back to Pure Land practice (Split from: Are Zen teachers awakened?)

Content:

Queequeg said:

When you guys say Suzuki took up Pure Land, what does that mean? You guys talk about Pure Land as is it's a monolith. It's far from it.

Malcolm wrote:

I always rather admired Ippen, for example. I enjoyed the book on his life and writings, No Abode, the Record of Ippen.

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:51 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

Dzogchen is not a method. ChNN said that often. This is an important point.

Malcolm wrote:

Dzogchen is a path, paths have methods. ChNN also stated this often. What ChNN said is that Dzogchen is not a technique.

Crazywisdom said:

Technique, path... The path is tregcho/togal. Or yangti. These are paths to realize Dzogchen

Malcolm wrote:

You left out rushen. This is indispensable on the path of Dzogchen. It enhances trekcho, and is the preliminary for thogal.

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:18 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Malcolm: whether there's an invitation or not, the jnanasattva is a fiction and not to be taken seriously.

Malcolm wrote:

No, in mahayoga sadhanas, it is to be taken seriously as a symbolic method (but still a conceptual fabrication), just like it is in anuyoga.

But this does not apply to Dzogchen at all. The path is different, so the method is different.

Crazywisdom said:

Dzogchen is not a method. ChNN said that often. This is an important point.

Malcolm wrote:

Dzogchen is a path, paths have methods. ChNN also stated this often. What ChNN said is that Dzogchen is not a technique.

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:16 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

My point being that with or without invitation, the visualized deity is never dismissed as simply one's own imagination/samayasattva. If there's no invitation the presence of jnanasattva is assumed, not dismissed.

Malcolm wrote:

The creation stage deity is a conceptual construct, an antidote to other concepts. That's all. From a Dzogchen perspective, it is an deviation.

Crazywisdom said:

This is wrong. The deities are Dzogchen.

Malcolm wrote:

So the state of dzogchen has faces and hands? Really?

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:31 AM

Title: Re: Equivalent to thogal

Content:

Author: Malcolm

Date: Friday, February 19th, 2021 at 4:16 AM

Title: Re: Integrating psychedelic experiences

Content:

Mindful Entity said:

Hello! I am new in this forum and I hope that I am posting this on the right board. Feel free to move the topic if necessary.

I have been experimenting with various psychedelics. I really believe that they have the potential to heal and help us. But the problem is that after the substance wears off and I come back to my normal state of consciousness, most of the revelations and insights fade away.

What are your views on this? How do you take the most from using these substances and what approaches do you take to integrate these experiences more deeply in your daily life?

Thank you!

Malcolm wrote:

There is nothing to integrate. Psychedelics only demonstrate one thing: the mind is not a fixed entity. Once you've sorted that, they are just entertainments.

Author: Malcolm

Date: Friday, February 19th, 2021 at 4:07 AM

Title: Re: Equivalent to thogal

Content:

heart said:

My point was that it doesn't matter how you define yourself or your practice it have to correspond to your actual capacity.

Malcolm wrote:

Well, if you are interested in sadhanas, then you should practice those. If you are not, then you just practice rushen, etc.

heart said:

I done many rushan retreats but I don't feel that it is one or the other, it is all good.

/magnus

Malcolm wrote:

It's all whatever one likes to do. But while rushen is indispensable in Dzogchen, deity yogas are not.

Author: Malcolm

Date: Friday, February 19th, 2021 at 3:36 AM

Title: Re: Equivalent to thogal

Content:

heart said:

My point was that it doesn't matter how you define yourself or your practice it have to correspond to your actual capacity.

Malcolm wrote:

Well, if you are interested in sadhanas, then you should practice those. If you are not, then you just practice rushen, etc.

Author: Malcolm

Date: Friday, February 19th, 2021 at 3:08 AM

Title: Re: Equivalent to thogal

Content:

heart said:

But yes, strictly intellectually, there is no development and completion in Dzogchen. Unless you like Tulku Urgyen consider Tögal the natural development stage and Trechö the completion stage. So it is not so clean cut.

Malcolm wrote:

It is extremely clear cut in the tantras and commentaries, as well as in the teaching of Chogyal Namkhai Norbu.YMMV.

heart said:

Yes, I agree, but I don't want to limit myself like that.

/magnus

Malcolm wrote:

Yes, well, there is also the indirect approach to atiyoga through the creation and completion stage. It is not a question of limitation, but rather, definition.

Author: Malcolm

Date: Friday, February 19th, 2021 at 2:23 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Malcolm: whether there's an invitation or not, the jnanasattva is a fiction and not to be taken seriously.

Malcolm wrote:

No, in mahayoga sadhanas, it is to be taken seriously as a symbolic method (but still a conceptual fabrication), just like it is in anuyoga.

But this does not apply to Dzogchen at all. The path is different, so the method is different.

Author: Malcolm

Date: Friday, February 19th, 2021 at 2:21 AM

Title: Re: Equivalent to thogal

Content:

Heart said:

The same deity might have a long sadhana with an invitation of the jnanasattvas and very short sadhanas without.

Schrödinger's Yidam said:

My point being that with or without invitation, the visualized deity is never dismissed as simply one's own imagination/samayasattva. If there's no invitation the presence of jnanasattva is assumed, not dismissed.

Malcolm wrote:

The creation stage deity is a conceptual construct, an antidote to other concepts. That's all. From a Dzogchen perspective, it is an deviation.

Author: Malcolm

Date: Friday, February 19th, 2021 at 12:52 AM

Title: Re: Equivalent to thogal

Content:

heart said:

But yes, strictly intellectually, there is no development and completion in Dzogchen. Unless you like Tulku Urgyen consider Tögal the natural development stage and Trechö the completion stage. So it is not so clean cut.

Malcolm wrote:

It is extremely clear cut in the tantras and commentaries, as well as in the teaching of Chogyal Namkhai Norbu.YMMV.

Author: Malcolm

Date: Thursday, February 18th, 2021 at 10:51 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

Nyingthig has deity yoga too.

Malcolm wrote:

Nyinthig cycles have anuyoga practices appended to them, it is true. But they are anuyoga practices of the three roots, where atiyoga is taken as the completion stage.

heart said:

If you read Sechen Gyaltsab's "Illuminating Jewel Mirror" translated in "Vajra Wisdom" you will see that not all agrees with that view. According to Sechen Gyaltsab there is a Dzogchen development stage. Anyway in most terms the distinction between what is maha, anu and ati is not so sharp. The same deity might have a long sadhana with an invitation of the jnanasattvas and very short sadhanas without. For example Auy Khandros Simhamukha sadhana, which have an invitation of the jnanasattvas but that is according to ChNNR is a anuyoga practice. So it rather complicated and not very clean cut.

/magnus

Malcolm wrote:

Hi Magnus:

I addressed this discrepancy above. Some people consider arising without a seed syllable "Dzogchen development," but it is really just instant anuyoga creation stage. In Dzogchen proper, there is no creation and completion stage. In Dzogchen proper, there is no deity to create at all. Not understanding this point, many people mistake terms like "Dzogchen generation" for the actual practice of Dzogchen. You can ascertain this by

looking up creation/generation stage in the index of the Tantra Without Syllables. But in particular, the deviations of the nine yānas are explained on pg. 180-181.

Author: Malcolm

Date: Thursday, February 18th, 2021 at 10:13 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

Nyingthig has deity yoga too.

Malcolm wrote:

Nyingthig cycles have anuyoga practices appended to them, it is true. But they are anuyoga practices of the three roots, where atiyoga is taken as the completion stage.

Author: Malcolm

Date: Thursday, February 18th, 2021 at 5:37 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

"Fictions for beginners" is not higher tantra.

Malcolm wrote:

There are beginners in higher tantra. They usually come from lower tantra.

Author: Malcolm

Date: Thursday, February 18th, 2021 at 1:25 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I do not think he is mistaken about the higher tantras—at least as they are taught here. He's not sloppy that way. However differences between specific lineages do occur, so there is that.

Malcolm wrote:

"Oh Vajrapāṇi, listen!

The vehicle of the great āgamas of Anuyoga maintains that two aspects, the dhātu and pristine consciousness,

are held to be the vajra of inseparability.
The entryway is either instant or gradual.
The view to be realized is inseparability.

If it is asked what is instant entry,
deities are not created, but perfected by merely recalling
the essence.
If it is asked what is gradual entry,
having gradually entered the dhātu and pristine
consciousness,
one obtains the result on the stage of Vajradhara.

Self Arisen Vidyā Tantra, pg. 188.

There are two approaches in Anuyoga. In the instant approach, there is no practice of the three samadhis and no summoning of a jñānasattva.

In the gradual approach, the three samadhis are summarized by the recollection of Samanbhadra, Samantabhadri, that is, pristine consciousness and the dhātu respectively, whose union results in the child, the seed syllable. In gradual Anuyoga sadhanas, there may be nominal jñānasattva, but the view is emphasized that there is no actual separation between the samayasattva and jñānasattva and nothing actually is invoked.

There is only one explanation of the three inner tantras: a Nyingma one. There is no such thing as a "Kagyu approach to the three inner tantras."

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 11:35 PM

Title: Re: Equivalent to thogal

Content:

Sādhaka said:

Although if you want to practice with inviting the Jnanasattva in a Anuyoga Sadhana, it is part of Narag Tongtrug, if I'm not mistaken.

But yea I don't think that it is usually included in Anuyoga Sadhanas in general.

Malcolm wrote:

Yes, there are Anuyoga sadhanas that have lines to the effect, "the jñānasattva and the samayasattva are nondual from the beginning, rest in the state of that recognition" and so on.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 9:45 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

This function is generally abandoned at the level of anuyoga, and especially in ati yoga. I ran this by someone who is fluent in Tibetan and has done the traditional Nyingma 3 year retreat. He said that as long as a dirty was involved the jnanasattva is invited at the beginning of the sadhana.

It is an academic issue for me since I don't practice the higher Tantras. But I thought that since this is a public forum the misinformation should be tagged.

Malcolm wrote:

He is wrong. Just plain wrong.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 8:48 AM

Title: Re: Are Zen teachers awakened?

Content:

unborn said:

Fortunately i have the opportunity to practice with an awakened rinzai zen teacher.

Malcolm wrote:

And how do you actually know your teacher is awakened? What is the sign or mark of that awakening?

Aemilius said:

Your own Buddha-nature sees or understands

Malcolm wrote:

So Buddhanature is a separate cognitive faculty apart from the mind?

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 6:36 AM

Title: Re: AKB, Ch. 1, V. 30-31: The eighteen dhatus and the three realms; purity of the dhatus

Content:

PeterC said:

He's presenting a Vaibhasikan argument for refutation, which is perhaps why it sounds so ridiculous. So a redundant organ persists even without having no purpose?

Malcolm wrote:

No, not the organ, the feature. The organ is just a patch of atoms. The nose is a feature. It exists because otherwise, devas won't be pretty.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 2:03 AM

Title: Re: Are Zen teachers awakened?

Content:

unborn said:

Fortunately i have the opportunity to practice with an awakened rinzai zen teacher.

Malcolm wrote:

And how do you actually know your teacher is awakened? What is the sign or mark of that awakening?

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 1:32 AM

Title: Re: Is Buddhism a methodological solipsism?

Content:

PeterC said:

No, that's not it. It's not that we don't understand you because your ideas are profound. It's that we simply can't understand what you're saying because your posts are very confusingly written, and seem not to address the questions being discussed. Sorry.

tkp67 said:

What I am saying isn't profound.

I simply don't let my mind adhere to paradigms that serve 0 purpose.

That is why I say where is the benefit to your statements.

Remember friend one's mind determines the aspect of phenomenon one chooses to recognize (or not).

Queequeg said:

It would help if you at least stuck to English, with its generally accepted meanings and syntax, as a paradigm. That's just a suggestion, though.

Malcolm wrote:

Based on cause and condition and without resort to predetermined outcomes, the awakening of the buddha surpasses the localized variants of time in your outlook, which prevaricates in tandem with the integration of all ten realms in one moment. QED.

We just have to learn his language...

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 1:01 AM

Title: Re: Is Buddhism a methodological solipsism?

Content:

tkp67 said:

I know my friend, I know. I am not patronizing here. While I seem frivolous with belief that isn't a projection of my own mind. Do you realize I had to challenge the same distinctions. For me I could only do this through the lowest common denominator of empirical evidence.

PeterC said:

No, that's not it. It's not that we don't understand you because your ideas are profound. It's that we simply can't understand what you're saying because your posts are very confusingly written, and seem not to address the questions being discussed. Sorry.

tkp67 said:

What I am saying isn't profound.

I simply don't let my mind adhere to paradigms that serve 0 purpose.

That is why I say where is the benefit to your statements.

Remember friend one's mind determines the aspect of phenomenon one chooses to recognize (or not).

Malcolm wrote:

Apparently your mind is incapable of stringing together coherent sentences much of the time.

Author: Malcolm

Date: Tuesday, February 16th, 2021 at 9:56 PM

Title: Re: Genghis Khan and India?

Content:

Queequeg said:

Mughals were not led by GK. This comment was about GK's decision only.

Malcolm wrote:

This is what PC was referring to:

Babur and Humayun (1526–1556)

Main articles: Babur and Humayun

Babur, the founder of the Mughal Empire, and his warriors visiting a Hindu temple in the Indian subcontinent.

The Mughal Empire was founded by Babur (reigned 1526–1530), a Central Asian ruler who was descended from the Turco-Mongol conqueror Timur (the founder of the Timurid Empire) on his father's side, and from Genghis Khan on his mother's side. [41] Ousted from his ancestral domains in Central Asia, Babur turned to India to satisfy his ambitions.[42] He established himself in Kabul and then pushed steadily southward into India from Afghanistan through the Khyber Pass.[41] Babur's forces occupied much of northern India after his victory at Panipat in 1526.[41] The preoccupation with wars and military campaigns, however, did not allow the new emperor to consolidate the gains he had made in India.[43]

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:45 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

The ye shes referred to is your own rang byung ye shes. It doesn't really come from somewhere outside you.

And that takes us back to my original light switch and light bulb analogy.

Malcolm wrote:

The process of invoking the jnanasattva in a sadhana is just a conceptual process. It's good for beginners. This function is generally abandoned at the level of anuyoga, and especially in ati yoga. If you are not a practitioner of these two inner tantras, I understand why this idea may make you uncomfortable.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:41 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I hadn't thought about it in those terms, but you're right. It's almost the same.

So now how is it a copout??

Malcolm wrote:

It's sems, not ye shes.

Schrödinger's Yidam said:

Experientially the spiritual path is the progression from sems to yeshe. So of course you start with sems. So no copout there.

The question at hand is how best to proceed from one to the other. The most direct way available to me is for my sems to merge with the yeshe of a tantric deity. (That's why the "Yeshe sempa" is not simply my own defiled imagination.) Presto!

How is that a copout? You think it's cheating?

Malcolm wrote:

The ye shes referred to is your own rang byung ye shes. It doesn't really come from somewhere outside you.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:17 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Pascal's wager, for those who follow Buddhadharma, is a complete copout.

I hadn't thought about it in those terms, but you're right. It's almost the same.

So now how is it a copout??

Malcolm wrote:

It's sems, not ye shes.

One of the four reliances is rely on ye shes, not concepts.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:00 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

My basic point was about looking at the issue of betting one's practice regarding jñanasattvas with a cost/benefit analysis:

What does one gain by being dismissive of their nature if they are imaginary? Or what if they are valid? And what do you lose in both cases?

What does one gain by taking their nature seriously if they are imaginary? Or what if they are valid? And what do you lose in both cases?

By betting they aren't valid it costs you nothing, but you might be passing up something immensely valuable.

By betting they are valid you are potentially exposing yourself to criticism for being foolish, so there is a cost. But if they are valid you can also have immense benefit.

Is possibly looking foolish worth it for what might be offered? For me, yes. But then again looking foolish is a fairly common occurrence for me. So I don't care much.

I mean, compare that to the thread about Tibetan cataract surgery!

Malcolm wrote:

Pascal's wager, for those who follow Buddhadharma, is a complete copout.

Author: Malcolm

Date: Monday, February 15th, 2021 at 4:25 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

When the Buddha explains his life span as nitya, he is displaying himself as Buddha without conditions as the Original Buddha. His trace appearances are then understood as functions for the sake of sentient beings.

Malcolm wrote:

Thanks for the explanation.

But I should point out, and not for the sake of generating controversy, that there are numerous sūtras in which the Buddha both defines the dharmakāya as uncompounded, and proclaims his identity as the dharmakāya, and where he declares that his appearance to sentient beings is based on past aspirations.

Queequeg said:

I don't think Zhiyi would have any problem with that. Nichiren Buddhists who insist everything comes from the Lotus might.

Malcolm wrote:

As always there is rhetoric and there is reality.

Author: Malcolm

Date: Monday, February 15th, 2021 at 4:11 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

When the Buddha explains his life span as nitya, he is displaying himself as Buddha without conditions as the Original Buddha. His trace appearances are then understood as functions for the sake of sentient beings.

Malcolm wrote:

Thanks for the explanation.

But I should point out, and not for the sake of generating controversy, that there are numerous sūtras in which the Buddha both defines the dharmakāya as uncompounded, and proclaims his identity as the dharmakāya, and where he declares that his appearance to sentient beings is based on past aspirations.

Author: Malcolm

Date: Monday, February 15th, 2021 at 3:57 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I think he's wrong about it. And I think he's missing out.

But he's a big boy and I'm not his dad.

Virgo said:

Unfortunately, you don't have a clue what you are talking about. You need to refer to Malcolm's analogy of electricity, the lightbulb, and filament, etc. and really try to grasp it before you make any more assertions in the thread. When you don't know something just ask questions, don't make assertions please. This makes it much easier on the people you are having the conversation with. Same goes for Matt J.

With respect,

Virgo

Schrödinger's Yidam said:

Um, if you go back in the thread you'll see that the light switch/lightbulb analogy was originally my contribution.

Just sayin'....

Malcolm wrote:
Yes, which I corrected.

Author: Malcolm
Date: Monday, February 15th, 2021 at 12:24 AM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

Queequeg said:
Original Cause. 本因妙

Malcolm wrote:
So you are calling something which is a not cause a cause? How is this nothing other than a euphemism?

Queequeg said:
I am not calling anything anything. I am explaining a term you asked about. Which is a provisional teaching in the Tiantai scheme, along the lines you suggested above.

Are you trying to make a controversy?

Malcolm wrote:
You mean the idea of “original cause” is provisional? If so you did not clearly state this.

Author: Malcolm
Date: Sunday, February 14th, 2021 at 11:27 PM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

Queequeg said:
Yes. That is understood in the Tiantai classification, where this term comes from.

Malcolm wrote:
Which term?

Queequeg said:
Original Cause. 本因妙

Malcolm wrote:

So you are calling something which is a not cause a cause? How is this nothing other than a euphemism?

Author: Malcolm

Date: Sunday, February 14th, 2021 at 11:20 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

Queequeg said:

Yes. That is understood in the Tiantai classification, where this term comes from.

Malcolm wrote:

Which term?

Author: Malcolm

Date: Sunday, February 14th, 2021 at 10:27 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

tkp67 said:

Yes, conversely and without exclusion of that statement the obfuscation that prevent a person from realizing this state do arise from causes and conditions.

I would go as far to say the provisional and absolute (true aspect) exist in all things simultaneously and can be seen from a variety of perspectives because they are compounded. I invite people to examine the following from the lens of their own lives. I have yet to falsify it but perhaps this is a fault of mine.

Good Morning and Happy Valentine's Day

Malcolm wrote:

Since the state of Buddhahood is uncompounded, it is never affected by temporary obscurations or virtuous practices, just like the sun is never affected by white or dark clouds.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 10:17 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

I think you may not have a very firm grasp on why we practice the two stages.

Schrödinger's Yidam said:

And I think your focusing on the second stage misinforms your understanding of the role of the first stage.

But that's just my perspective based on my present karmic development.

Malcolm wrote:

Well, this is a thread in the dzogchen forum. So, dzogchen rules, not Sarma or lower tantra rules.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:16 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Ya know, if you're wrong about that, you're really missing out.

Just sayin'...

amanitamusc said:

What the hey! You think he's making this up? I don't.

Schrödinger's Yidam said:

I think he's wrong about it. And I think he's missing out.

But he's a big boy and I'm not his dad.

Malcolm wrote:

I think you may not have a very firm grasp on why we practice the two stages.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:15 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

It's a useful fiction for beginners.

Ya know, if you're wrong about that, you're really missing out.

Just sayin'...

Malcolm wrote:

But I am not.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:11 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 7:10 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

Yes it is a function driven by cause and effect. The cause was suffering the effect was liberation.

Malcolm wrote:

That is the provisional view.

Rinchen Samphel said:

Could you explain a little more what you mean by "Buddhahood has a cause?".

Malcolm wrote:

That which arises from causes and conditions is impermanent. Buddhahood arises from causes and conditions. Therefore buddhahood is impermanent. Thus is consequence of tkp67's assertion.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 6:06 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

One thing about the assembly is the buddha himself foresaw the cause and effect of his own enlightenment

Malcolm wrote:

Buddhahood has a cause?

tkp67 said:

Yes it is a function driven by cause and effect. The cause was suffering the effect was liberation.

Malcolm wrote:

That is the provisional view.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 2:14 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Not wrong, but as noted, there are degrees of fiction.

Malcolm wrote:

Ummmm, you mean like one can be only a little bit pregnant?

Author: Malcolm

Date: Saturday, February 13th, 2021 at 11:08 PM

Title: Re: Superlarity Conceit in Buddhist Traditions

Content:

tkp67 said:

Or isn't he simply pointing out that these can be interpreted from the true aspect or from the perspective of self?

Delineating matters based on relative causal relation doesn't need evoke a self in the process.

jake said:

You use this phrase "true aspect" quite often but it has never been clear to me what you mean by it. Would you please share your understanding of this term?

Author: Malcolm

Date: Saturday, February 13th, 2021 at 9:53 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

One thing about the assembly is the buddha himself foresaw the cause and effect of his own enlightenment

Malcolm wrote:

Buddhahood has a cause?

tkp67 said:

The conditioning that allows it to continue...

Malcolm wrote:

Buddhahood is conditioned?

That's some pretty strange buddhahood.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 9:03 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

It appears as though they're just different stories, only Buddhism has no creation story that I'm aware of. I don't see how they're mutually exclusive stories. For instance, the same basic outline of how I was dependently originated would apply to God, wouldn't it? God being a sentient being.

Malcolm wrote:

If God were dependently originated, God would not fit the definition of a prime mover. QED.

boda said:

It doesn't really make sense to call God the prime mover because nothing comes before the prime mover, and if nothing comes before God, how could God be a creator? You can't simultaneously create and be created. Also, a creator requires sentients, and sentients is dependently originated.

Malcolm wrote:

Nevertheless, God is a prime mover. Not sure what you are arguing for here.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 7:32 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Könchok Chödrak said:

Buddhism looks directly into the nature of the world as well as the nature of Enlightenment. For those trying to fully understand everything about this world it may be difficult for them to openly come to terms with describing the idea of an All-Powerful God because they are defining the world from a perspective of converting all beings to the Path, all are welcome to Buddhism, theist, atheist, agnostic, etc. And there are so many difficult questions. Can a Buddhist believe in God and still be a Buddhist? I say yes. I believe if you say no to such a question you are missing the point of the all-inclusiveness of Buddhism. There are many belief systems, for example many people (and not just the Hindus) believe and believed that Buddha is God Himself. His birth was predicted thousands of years before He was born in a Vedic Purana (The Bhagavatam Purana), describing Him as the Lord. Many people of Buddha's time such as the common peasants of the towns He walked through, when they encountered Him, believed Him to be God. Such was the idea of advanced mendicants in India back in the day. What does your compassion and Dharmic Love tell you about who Buddha is, and what is behind His Emptiness? Ordinary people can achieve the most extraordinary

things.

Malcolm wrote:

You mean you actually believe the story that Buddha is an avatar of Vishnu sent deceive the Daityas? If so, you are not a follower of Buddhadharma, but rather, Sanatanadharma.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 7:30 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

Endless cycles of development and dissolution? If so, that's not a creation story.

Malcolm wrote:

It is a cosmogenesis story: wash, rinse, repeat.

boda said:

It appears as though they're just different stories, only Buddhism has no creation story that I'm aware of. I don't see how they're mutually exclusive stories. For instance, the same basic outline of how I was dependently originated would apply to God, wouldn't it? God being a sentient being.

Malcolm wrote:

If God were dependently originated, God would not fit the definition of a prime mover. QED.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 6:37 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

PadmaVonSamba said:

All the self-declared atheists I know also reject any notion of Buddhist deities, ghosts, pure lands, etc. But perhaps this is that they are 'materialists'.

Malcolm wrote:

Yes, they are lokayatis.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 5:58 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

In keeping with my well established habits, I will take the most heretical of all possible positions; the samayasattva are indeed imaginary, but the jñānasattva are Shentong, meaning empty of anything other than their own Buddha Nature.

I knew that would come out sooner or later.

Malcolm wrote:

Jñānasattvas are equally imaginary, they are symbols of suchness; they are not however actually suchness. One summons the jñānasattva simply to recall the principle that dharmin and dharmatā are inseparable.

The suchness that jñānasattvas symbolize may indeed not be empty of qualities, whatever that means, but nevertheless, jñānasattva themselves are just imaginary constructs in the creation stage process that serve a heuristic function.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 5:05 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Atheism or theism is a belief system

Malcolm wrote:

One does not to subscribe to a belief system to be an atheist. All that is required is that one does not accept there is such as thing as God. God, in this case, is similar to rabbit horns or the child of a barren women. If one does not believe in rabbit horns or sons of barren women, this does not require a belief system since such things do not exist at all and have never existed, just like God.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 4:47 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

From the POV I have been taught, all conceptual elaborations are fictitious...

Malcolm wrote:

Then why are you splitting hairs over imaginary and imagination? Surely the former is the product of the latter? That which is imaginary comes from one's imagination, it is in the very definitions you provided:

im·ag·i·nar·y

/iˈmæjənərē/

adjective

1.existing only in the imagination.

im·ag·i·na·tion

/iˌmajəˈnāSH(ə)n/

noun

1. the faculty or action of forming new ideas, or images or concepts of external objects not present to the senses.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:32 PM

Title: Re: Equivalent to thogal

Content:

Soma999 said:

Mantra (sound) creates yantra (form). Sound is vibrations. It transforms matter and put you in alignment with certain forces in the universe. It is physics.

I have seen experiments of how sound impacts form. It is impressive. Mandala can be formed this way.

Sound can carry information.

Form also can carry information. It can have tremendous effects when used correctly. It is all physics and resonance.

Saying a form is empty does not make it inexistent. Maybe the fire is empty, but it still burns.

Malcolm wrote:

This is all dualistic too.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:31 PM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Well, I would not claim that all fictions are equal, or equally conducive to liberation.

Malcolm wrote:

There is only one thing conducive to liberation: seeing through the obscuration of self-grasping through realizing emptiness, which burns up afflictions.

Creation stage is something predicated on an Abhidharma model of a putative person, unlike Ronald McDonald. A deity is not an integral person anymore than we are. This is demonstrated by the Guru's three seats, for example, from whom we take empowerment, the five buddhas, their consorts, the male and female bodhisattvas, and

the ten wrathful ones. We do not actually receive empowerment from a guru as an integral person, because an integral person is just a fiction. To break down that fiction, we substitute another fiction: the mandala. To break down the fiction of the mandala, we use the completion stage.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:26 PM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

PadmaVonSamba said:

The teachings say that when looked for,
The mind cannot be found to reside
either inside or outside of the body.

Yet, at the time of death,
consciousness is also said to leave the body,
(and preferably through the top of the head).
That would suggest that the mind is located in the body.

These two appear to contradict each other.
Can you resolve it?

Malcolm wrote:

The first is a ultimate analysis, the second is a conventional description. For example, a car cannot be found to reside in its parts or outside its parts, etc.

PadmaVonSamba said:

So then, the mind is merely, let's say, "ending its association" with the body. But then, why would some texts suggest it matters through which orifice the consciousness "leaves" the body?

Malcolm wrote:

Its a karmic sign of where one will take rebirth. Again, just a conventional description.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:25 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

Why would dependent origination necessarily exclude theism? There's no universe creation story in Buddhism, last time I checked.

Malcolm wrote:

It excludes prime movers. And there indeed is a Buddhist cosmogony.

boda said:

Endless cycles of development and dissolution? If so, that's not a creation story.

Malcolm wrote:

It is a cosmogenesis story: wash, rinse, repeat.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:24 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

The corollary to that perspective is the idea that the deity is like a light switch and you are then the light bulb. You need faith and devotion in order to flip the switch.

But there's more than one correct approach.

Malcolm wrote:

No, the bulb is your ordinary body, voice and mind, the basis of purification; the jñānasattva is the element in the bulb, the three vajras, the purifier; empowerment is the switch.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:20 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

The difference of course is that the Buddhist story, from beginning to end, is grounded in understanding samsaric dependent origination and reversing samsaric dependent origination. So, your statement below depends on a false equivalence.

Matt J said:

I suppose one can say the same about any story, philosophy, worldview, religion, etc.

Schrödinger's Yidam said:

I've had a long lingering suspicion that Malcolm's not into the whole jñānasattva thing. I could be wrong about that.

Malcolm wrote:

It's a useful fiction for beginners.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:16 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

A jnanasattva is also a purely imagined representation. It's a method, but there is no inherently existing jnanasattva to invoke and absorb. It's just a creation stage symbol, so wholly imagined and conceptualized.

Secondary practices work because the process of reciting mantras function through accumulating merit and dependent origination, but they are still just conceptual because they are part of our dualistic experience.

Matt J said:

Certainly there is more to a deity than pure imagination, right? Otherwise there would be no difference between a jnanasattva and a samayasattva? And how would secondary practices work?

Malcolm wrote:

If Ronald McDonald is taught by a Buddha in a tantra as a means of purifying the aggregate of sensation, then sure. If not, then I am afraid you are shit out of luck.

The reason we have a completion stage is to eliminate the conceptuality of the creation stage. The creation stage is meant to substitute impure conceptuality with pure conceptuality. The completion stage is meant to eradicate even pure conceptuality. Imagining oneself as a deity is just an exercise in conceptuality that also must be overcome.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:09 PM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

PadmaVonSamba said:

The teachings say that when looked for,
The mind cannot be found to reside
either inside or outside of the body.

Yet, at the time of death,
consciousness is also said to leave the body,
(and preferably through the top of the head).
That would suggest that the mind is located in the body.

These two appear to contradict each other.

Can you resolve it?

Malcolm wrote:

The first is a ultimate analysis, the second is a conventional description. For example, a car cannot be found to reside in its parts or outside its parts, etc.

Author: Malcolm

Date: Friday, February 12th, 2021 at 10:07 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I've had a long lingering suspicion that Malcolm's not into the whole jñānasattva thing. I could be wrong about that.

Malcolm wrote:

It's a useful fiction for beginners.

Author: Malcolm

Date: Friday, February 12th, 2021 at 10:05 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Malcolm wrote:

Dependent origination excludes theism as a valid explanation of the world and the beings who inhabit it. Since dependent origination is the Dharma, and since the Dharma excludes theism as a valid explanation of the world and the beings who inhabit it, Dharma is atheist. QED.

boda said:

Why would dependent origination necessarily exclude theism? There's no universe creation story in Buddhism, last time I checked.

Malcolm wrote:

It excludes prime movers. And there indeed is a Buddhist cosmogony.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:21 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Tenma said:

Let's say that it was a "well-established fact" within a culture that the lunar cycle has control over our behavior, that spirits existed, that there were four elements, that chakras literally existed, and so forth. However, let's also consider that a person did not believe in any of the gods nor bothered to worship them. Though the person believes the generally-accepted "fact" that the lunar cycle controls behaviors and bodies, that spirits

exist, etc., would they still be considered atheists for not believing in the gods and whatever other religions there were?

Malcolm wrote:

As long as you are clear that universe was not created by a supreme being, you are, in my opinion, an atheist.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:12 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

So can I just replace Ratnasambhava with say, Ronald McDonald?

Malcolm wrote:

If Ronald McDonald is taught by a Buddha in a tantra as a means of purifying the aggregate of sensation, then sure. If not, then I am afraid you are shit out of luck.

The reason we have a completion stage is to eliminate the conceptuality of the creation stage. The creation stage is meant to substitute impure conceptuality with pure conceptuality. The completion stage is meant to eradicate even pure conceptuality. Imagining oneself as a deity is just an exercise in conceptuality that also must be overcome.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:04 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Malcolm wrote:

dharmadhātu resulting dream perceptions.

Queequeg said:

can you explain that?

Malcolm wrote:

Sure, the dharmadhātu is the object of the manodhātu, when these two things meet, it produces the manovijñānadhātu.

So, mental factors are part of the dharmadhātu, dream experiences are basically, distorted memories. Memories are mental factors.

Author: Malcolm

Date: Friday, February 12th, 2021 at 4:34 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

I just had cataract surgery. There is an incision, the entire lens is removed, and a new plastic lens inserted. In other words, "the cataract" is the old lens. Even if everything else was modern level sterile and painless, removing the lens without replacing it would effectively blind you in that eye.

Malcolm wrote:

That's the modern way, but actually what happens is that film forms on the lens, which can be removed separately from the lens. These kinds of surgeries were performed in old Tibet without blinding anyone.

AmidaB said:

First of all: May all the Buddhas of the Tree Times bless Yangchen Lhamo in her all past and future lives.

Malcolm La, with all due respect that statement was far from the true or complete explanation - that would be about the 'film forms' part.

With the classical procedure you can regain your 'sight' but you won't be able to focus with the affected eye.

There are several type of cataract and the correct information on the pathology/pathophysiology and the description of the classical Indian (Sushruta samitha) and modern 'western' treatment-variations is widely available on the web or in better case in medical textbooks. Please invest some time into learning 'modern' biomedicine from the scratch, including anatomy, physiology, pathophysiology, internal medicine, pharmacology, surgery etc. it will greatly helps in the in depth understanding of the classical systems and also a great fun. I also would like to apologize for my harsh words and openly confess my shallow understanding in the field of proper English usage and communication.

Malcolm wrote:

I gather you know Tibetan and can read what it says in the Medical Tantra and so on? In any case, what I have written here is an accurate representation of a description of said procedure.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:45 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Other Power

Queequeg said:

If I'm not mistaken, the Other Power is limited to Amitabha overriding ordinary karma which would determine rebirth and bringing all who call on him to Sukhavati where one would fare according to karma within that realm. The advantage of that realm is that it is a pure land.

Rinchen Samphel said:

Wait, what is "Other Power"? I just took it to mean some other power which is greater than myself that can help me and my development, does it have a more distinct meaning here in Buddhism?

Malcolm wrote:

It means relying on one of Amitabha's vows which guarantee rebirth in Sukhavativyuha:

https://en.wikisource.org/wiki/Amitabha%27s_forty-eight_vows

These are three most salient:

Vow 18

Provided I become a Buddha, if the beings of the ten quarters who after having heard my name, and thus awakened their highest faith and aspiration of re-birth in that country of mine, even they have recollected such a thought for ten times only, they are destined to be born there, with the exception of those who have committed the five deadly sins (Anantarya), and who have blasphemed the orthodox Law (Dharma), otherwise may I not attain the enlightenment.

Vow 19

Provided I become a Buddha, if the beings of ten quarters who have directed their thoughts towards the Bodhi and cultivated their stock of various merits with a fervent craving for re-birth in that country of mine, if at the moment of death, should I not appear with an assembly of retinue before them, then may I not attain the enlightenment.

Vow 20

Provided I become a Buddha, if the beings of ten quarters, after having heard my name always longing for that country of mine and cultivating various essential merits for the purpose of realizing their earnest wish to be born in my country, should their fulfillment be failed, then may I not attain the enlightenment.
Nevertheless, it is very clear here that one must have the aspiration oneself to be born in Sukhavati. Also, Buddhahood there takes eons.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:44 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Other Power

Queequeg said:

If I'm not mistaken, the Other Power is limited to Amitabha overriding ordinary karma which would determine rebirth and bringing all who call on him to Sukhavati where one would fare according to karma within that realm. The advantage of that realm is that it is

a pure land.

Malcolm wrote:

While there are somewhat extreme views of so-called other power in Japanese Buddhism, there are restrictions placed upon who can take birth in Sukhavati, what grade they will be born as, etc.

And this idea of "call" is Shinran's rereading. The text actually says "hear."

Further, there are many sūtras, where based on the pranidhanas or aspirations of a given bodhisattva, their resultant buddhafiield will admit the aspirant. For example, the Medicine Buddha pureland can be accessed by minimally reciting the Bhaisajyaguru dhāraṇi seven times a day, etc.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:38 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

Is there eye consciousness in a dream? Contact?

Queequeg said:

Here's a stab at an analysis of that - Technically, if there is no contact between the visual object and eyes, there is no eye consciousness. Ananda knows he can't see because he notes, in mind consciousness, the absence of eye consciousness impinging on mind consciousness. That is itself a function of mind consciousness - mind consciousness takes as its object both consciousness of the 5 sense organs as well as the previous instances of mind consciousness.

Malcolm wrote:

No, but there is contact by the manodhātu of an object in the dharmadhātu resulting dream perceptions. So, there is no eye consciousness in a dream, there is however, contact.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:28 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Well, let's pull out some definitions:

im·ag·i·nar·y

/iˈmajəˌnerē/

adjective

1.existing only in the imagination.

im·ag·i·na·tion

/iˌmajəˈnāSH(ə)n/

noun

1. the faculty or action of forming new ideas, or images or concepts of external objects not present to the senses.

Does the use of the second necessarily imply the first?

Does visualized mean imaginary?

Malcolm wrote:

Yes, this is why in many sadhanas it says, "Imagine oneself as _insert name of yidam here_.

Both, actually. This is why we summon the jñānasattva, because until that point, the samayasattva is just a conceptual fiction. This is the basis of the whole Dzogchen critique of creation stage.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:55 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Does visualized mean imaginary?

Malcolm wrote:

Yes, this is why in many sadhanas it says, "Imagine oneself as _insert name of yidam here_.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:53 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Sādhaka said:

My two cents here is that "Brahmin" is meant in the context as used in the Dhammapada, i.e. the term "Brahmin" used to mean one who actually sees the Dharma, not meaning your average run-of-the-mill follower of Brahminism.

Malcolm wrote:

Indeed, there are nominal brahmins and then there are true brahmins, i.e., āryas. It is unclear here what tpk is referring to.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:26 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

In the assembly of the Lotus Sutra the buddha remarks the brahman have freed themselves of outflows so he recognized their means in provisional context.

Malcolm wrote:

You are claiming the Buddha recognized that all brahmins are free from outflows?

Citation please.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:24 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Well, there are strands and practices that are based on Other Power.

Rinchen Samphel said:

Either way, at the end of the day, the Great Sage said that he can show us the methods that lead to liberation, but liberation depends upon oneself. So even if reality is by nature theist, not theist, both or neither, the responsibility of our awakening lies upon ourselves. What then is the necessity of theism? And if there isn't any necessity for theism, then how could one be theist in any meaningful way?

Malcolm wrote:

Even here, one has to wish for liberation, possess bodhicitta, and so on. It is not like Krishna picks one up like a kitten and carries one to Vaikuntha.

Author: Malcolm

Date: Friday, February 12th, 2021 at 1:00 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Yet your interpretation of these things is developed over time, through capacity, according to cause and condition and reflects grand specificity.

Malcolm wrote:

Dependent origination excludes theism as a valid explanation of the world and the beings who inhabit it. Since dependent origination is the Dharma, and since the Dharma excludes theism as a valid explanation of the world and the beings who inhabit it, Dharma is atheist. QED.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:57 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

In my world, there is room for atheists such as you, Malcolm, and Stephen Batchelor, but also room for Wallace

Malcolm wrote:

Wallace is quite simply wrong, and his view on this is not supported in any way in ati yoga texts.

Matt J said:

Thurman, Indonesian Buddhists, lay people with a less sophisticated understanding, etc. Mahayana after all is supposed to be the "big boat."

Malcolm wrote:

The existence of people who have a religious commitment to Buddhism, who yet fail to understand its essential principles goes all the way back to the Pudgalavādins, who asserted the existence of an inexpressible person, who is neither the same nor different than the aggregates. BINO's, in other words, Buddhists in Name Only.

Matt J said:

And if there are similarities to these truths amongst the mystics of many traditions, then it is even more likely to be universal.

Malcolm wrote:

There are no similarities between what the mystics of other traditions believe and what the Buddha taught and what has been practiced and realized in Buddhadharma since time immemorial. It is for this reason, for example, that the Rig pa Rang Shar divides vehicles into vehicles of samsara and vehicles of nirvana. Outside the nine yānas, everything else is a samsaric vehicle.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:51 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Mainstream atheism

Malcolm wrote:

Again, since you are hard of hearing: being an atheist is one thing; being a follower of atheism is another.

For example, I don't believe in emptiness, but things are empty.

I don't _believe_ there is no God since the doctrine of dependent origination excludes the possibility of such a being. I don't believe in dependent origination, it is obvious that all compounded entities arise dependently. As such, that makes me an atheist, but it does not make me a believer in Atheism, mainstream or otherwise.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:46 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Just like I am questing the attachment to the notion of atheism or theism as categorically buddhist or not.

Malcolm wrote:

I am not attached to the idea that Buddhadharma is atheist. It just is.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:43 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Queequeg said:

tkp, I request that you state your view in 5 SIMPLE sentences or less. Simple - not compound, not run on. Its really hard to understand what problem you could possibly have with the definitions of theism and atheism, and their application to Buddhism as explained by Norwegian and Malcolm above.

Malcolm wrote:

tkp has a savior complex, he is afraid we will alienate people from converting to Buddhadharma if we don't use nice and soothing words. Of course, I don't believe anyone "converts" to Buddhadharma. They either have the merit and karma to meet to the Dharma in this or some other life or not.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:42 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Because there are no sentient beings left that benefit from that teaching?

Even if it is a conceptual means to eliminate mental constraints it doesn't negate meaning or value. There are other criteria for that evaluation. Not just one's own causes, capacities and conditions.

Malcolm wrote:

The only sentient beings who can attain liberation are human beings. This is why a human birth is called "precious." Hell beings, pretas, animals, asuras, and devas cannot attain buddhahood.

For this reason, whether hell beings, pretas, asuras, and devas exist or not is irrelevant to the path.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:37 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

This argument again. Look I never said buddhism should accept christian doctrine. What I am saying is the buddha would not be conditioned against it so why misrepresent it that way.?

Malcolm wrote:

The Buddha was quite opposed to many nonbuddhist doctrines, for example, the idea that one's status as a brahmin was determined by birth.

Just read something other than the Lotus Sūtra for a change and you will discover this quickly.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:25 PM

Title: Re: Tibetan prātimokṣa chanting?

Content:

Caoimhghín said:

On another forum less specialized than this, someone recently asked if Tibetan monks chant the prātimokṣa, and it occurred to me I have no idea what Tibetan monastic observance looks like. Are there morning and evening services like in Chinese-influenced Buddhism? Is the prātimokṣa chanted at one point? Where would I be able to find translated liturgy books, with the obvious caveat in mind that I'm not looking for juicy secret teachings and forbidden things from "beyond the veil?" I imagine some sort of monastic chant would be to-do with the vinaya. Do they chant excerpts from the Vinayasutra instead?

Malcolm wrote:

Monastics, in Tibetan Buddhism, only recite prātimokṣa on Posada days.

However, there are many daily prayers they might do, depending on the monastery. Typically a Sakya monastery day begins with puja to Tārā, which will include a daily recital that reaffirms both prātimokṣa and bodhisattva vows. The Triskandha Sūtra is a common recitation, for example. And since most monastics are Vajrayāna practitioners, their sādhanā recitations will take care of maintaining their vows. But it really depends on school to school and monastery to monastery.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:21 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Malcolm wrote:

We believe in devas with about the same fervor as we believe in leprechauns, kobolds, elves, and fairies.

tkp67 said:

Glad to see you have revealed yourself as a great authority over all things Buddhist today than the world honored one himself.

Malcolm wrote:

Really, a "who made you king of the X" reply? Grow up dude. Whether devas exist or not is absolutely irrelevant to the Buddhadharma path.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:18 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

I think the real point is that the mainstream understanding is materialistic. DW represents a very narrow demographic of which display exemplary capacities, causes and conditions. <username's> atheistic perspective as a <tradition> buddhist is fine. Saying the buddha was an atheist is not because it makes it an obstacle for theists.

Malcolm wrote:

The conversion trip again—look, if you do not have the karma to meet Buddhist teachings and enter them in this life, you will not meet Buddhist teachings and enter them in this life. If you do, you will. QED.

If you tell Christians that Buddhists do not accept the Nicene creed, this causes them obstacles too. What is the Nicene Creed? Here is the Ecumenical version:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.
This is not acceptable in Buddhadharma. We don't believe any of this.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:11 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Queequeg said:

I'm not going to go back and read all this... would someone please restate what is meant
by the following terms in the context of this discussion:

theism

Malcolm wrote:

the·ist | \ 'thē-ist \

plural theist

Definition of theist

: a believer in theism : a person who believes in the existence of a god or gods

specifically : one who believes in the existence of one God viewed as the creative source of the human race

Not surprisingly, both scientific skeptics and theists whose ideas of God center primarily on the notion of "intelligent design" have found Darwinian ideas religiously incoherent.

— John F. Haught

[/quote]

atheism

[/quote]

athe·ist | \ 'ā-thē-ist \

Definition of atheist

: a person who does not believe in the existence of a god or any gods : one who subscribes to or advocates atheism

While some argue against defining Buddhadharma as atheist, Muslims, Christians, theists in general understand Buddhadharma as an atheist tradition. For Buddhadharma, devas are just sentient beings who, when they exhaust their merit, fall into lower realms, nothing special at all. We believe in devas with about the same fervor as we believe in leprechauns, kobolds, elves, and fairies.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 7:57 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Here is where the atheist theorem really falls apart. Causation.

Malcolm wrote:

You are confusing Atheism with atheist. But arguably, followers of Atheism are more likely to accept dependent origination than theists.

tkp67 said:

What about the dependence of buddhism on Brahmanism as the basis, cause and means for Shakyamuni?

Malcolm wrote:

Buddhadharma does not depend on Brahmanism in anyway.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:44 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Here is were the atheist theorem really falls apart. Causation.

Malcolm wrote:

You are confusing Atheism with atheist. But arguably, followers of Atheism are more likely to accept dependent origination than theists.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:38 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

to quote Bob Thurman "so don't tell me buddhists are atheistic"

Note he remarks throughout he has made recent observations in regards to practices. Nice to see his isn't blinded by provisional.

Malcolm wrote:

Thurman is not really very reliable, definitely not an authority.

tkp67 said:

Glad to see you did your due diligence and digested his proposition on such things. When you can demonstrate you understand his position and can correct it without denouncing his character you will demonstrate your claim.

Malcolm wrote:

Thurman likes to play to those who have theistic tendencies, this is well known amongst Tibetan Buddhists. Some people think it is skillful means, but I don't. On the other hand, I don't have to appeal to uptown NYC city new agers in order to keep the family business going.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:20 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Johnny Dangerous said:

I mentioned that earlier. It hasn't stopped people from trying to justify that point of view though.

Malcolm wrote:

They've abandoned science, in that case.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:19 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

to quote Bob Thurman "so don't tell me buddhists are atheistic"

Note he remarks throughout he has made recent observations in regards to practices. Nice to see his isn't blinded by provisional.

Malcolm wrote:

Thurman is not really very reliable, definitely not an authority.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:17 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism in atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

To follow up on this, Buddhists are nang pas because we do not believe in external saviors or refuges. That's why we are atheists.

PadmaVonSamba said:

So, technically, by that definition, one could stolidly believe in the existence of a god or gods, even a 'creator of the universe' god (dependent origination aside) but at the same time regard them as useless as far as liberation from samsara is concerned.

I'm not sure that's how most atheists would carve it out, but okay.

I've always wondered, since the biblical (abrahamic) god describes himself as having anger and jealousy issues, whether Buddhists would classify 'him' as an asura.

Malcolm wrote:

Well no, since that violates the principle dependent origination.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 10:09 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

Your explanations were clear, and I think you're right: you either get it or you don't, but once you do, it's obvious.

I think some may fear they might turn into Yogacarins, or even worse, Shetongpas.

Johnny Dangerous said:

Thanks, you explained this much better than I could. The bolded bit is the tacit belief of some materialists, and is exactly why the idea that subjective experience is completely reducible to physical components (again, referencing the OP) is questionable, to my mind at least.

Malcolm wrote:

The question of reducing consciousness to mere physical epiphenomena is not falsifiable. Thus, the entire line of discussion about the OPs qualms are reduced to nought with one sentence.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:55 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

This definition of atheist bears a cultural bias...

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—

leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism is atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

To follow up on this, Buddhists are nāgapaśas because we do not believe in external saviors or refuges. That's why we are atheists.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:51 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Many modern atheists have abandoned these definitions as they are very untenable philosophically. So instead of denying, they know "lack a belief." The second, however, is largely panned as centering on more modern, Westernized notions.

SilenceMonkey said:

Why can't everyone just acknowledge that there are two definitions to the word atheism?

1) Disbelief in the existence of God or Gods.

2) Disbelief in the notion of a creator God.

It's just a matter of preference for one or the other definition for the word.

Malcolm wrote:

Frankly, I have more in common with secular humanists than Christians, etc. YMMV. I am not worried about the former trying to slaughter me for my idiosyncratic beliefs; history shows the latter are dangerous to people like us.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:49 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

This definition of atheist bears a cultural bias...

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism is atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 8:16 AM

Title: Re: why is theravada section hosted on a separate website

Content:

Johnny Dangerous said:

I believe the Theravada site actually came first.

PeterC said:

I thought some fragments of postings were found in an Iomega drive written in Gandhara that proved that the earliest extant Dharmawheel postings actually predated the Dhammawheel postings?

Malcolm wrote:

Gandhara, in this case, was E-sangha.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 8:00 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That's quite a stretch, especially since your quote says Epicurus denied the charge.

Malcolm wrote:

On the other hand, everyone understood Lucretius to be an atheist. The polite term for godless atheist in the 18th century was "deist,"

Matt J said:

No one said the Buddha was considered an atheist by the Brahmins in ancient India, rather the charge that Buddhism itself is atheistic and profoundly so.

Malcolm wrote:

Buddha was clearly an atheist since he rejected the idea that there was a supreme being.

Matt J said:

And consider this a non-affirming negation: by denying atheism, this does not mean Buddhism is some sort of W.Y. Evans-Wentz theosophy. I just don't think the clean conceptual categories really work here.

Malcolm wrote:

Either Buddha affirmed creation by a supreme being or he didn't. If he didn't, that

satisfies the definition of being an atheist.

Matt J said:

Let's consider some comments, and ask if they would be acceptable to an atheist:
But we must be careful here! Because to say mind is open like space is not to reduce it to something nonexistent in the sense of being nonfunctional. Like space, pure mind cannot be located, but it is omnipresent and all-penetrating; it embraces and pervades all things. Moreover, it is beyond change, and its open nature is indestructible and atemporal.

Kalu Rinpoche, Luminous Mind, p. 49-50.

Malcolm wrote:

Not an affirmation of creation of the world by a supreme being, so irrelevant, and further, the translation is suspect. "All things" is "chos thams cad," which does not refer to everything in the universe, but is a technical term which includes all phenomena of an individual in one aggregate, one sense base, and one sense element. So of course mind pervades all of these things.

Matt J said:

At the outset, let me state that Buddhism is not atheistic as the term is ordinarily understood. It has certainly a God, the highest reality and truth, through which and in which this universe exists. However, the followers of Buddhism usually avoid the term God, for it savors so much of Christianity, whose spirit is not always exactly in accord with the Buddhist interpretation of religious experience. Again, Buddhism is not pantheistic in the sense that it identifies the universe with God. On the other hand, the Buddhist God is absolute and transcendent; this world, being merely its manifestation, is necessarily fragmental and imperfect. To define more exactly the Buddhist notion of the highest being, it may be convenient to borrow the term very happily coined by a modern German scholar, "panentheism," according to which God is πᾶν καὶ ἔν (all and one) and more than the totality of existence.

Soen Shaku

Malcolm wrote:

The is just some Platonic eternalism wrapped up in Buddhist drag.

Matt J said:

<https://www.sacred-texts.com/bud/zfa/zfa04.htm>

Let's not even talk about those Indonesians, who were forced to modify Buddhism to conform to Indonesian politics. Shall we eject them from the tent?:

Sanghyang Adi Buddha is the origin of everything in the universe, but he himself is without beginning or end, self-originating, infinite, omnipotent, unconditioned, absolute, omnipresent, almighty, incomparable, and immortal. However, those words are unable to describe the true self of Sanghyang Adi Buddha. The existence of Adi Buddha demonstrates that this life is not the product of chaos, but the product of spiritual hierarchy. By the presence of Adi Buddha, this life becomes useful and be possible to attain enlightenment and Buddhahood.

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

Malcolm wrote:
BINO.

Matt J said:

And here is a literal (Tibetan, not Pureland) prayer to a Amitabha to go to Sukhavati:
O Victorious One and Protector Amitābha,

To you I pray: inspire me with your blessing.

As soon as it is time to leave this life behind,

Guide me, I pray, to the realm of Sukhāvatī!

<https://www.lotsawahouse.org/tibetan-masters/dodrupchen-III/amtibha-prayer>

Malcolm wrote:

Not an affirmation of a supreme being who creates the universes, and, just an expression of dependent origination.

Matt J said:

Certainly, the atheist convention would ride us out of town if they learned of this from ChNNR, which is not far from what I said before about the divine qualities being located in us instead of in an external God:

Most Westerners receive a Christian education and in the Christian tradition God is very diffused. God is recognized as something outside. They don't know that God is in our real nature. If you have that knowledge and you are reading the bible, you can see there are many words that indicate God means our real nature. But then it developed in a more dualistic way. When they started to say, "the unique God governing all universe", then it became easy to think God is governing everything. But it does not correspond in the real condition. So it is very important when you follow the Dzogchen Teachings, that you really understand what God means. It is not necessary to wonder if God exists or not. Some people are worried there is no God in Buddhism. In Buddhism there are so many kinds of gods, but Buddhists do not speak of the unique God. The essence of Buddhist teaching is Dzogchen, which is the final teaching of the Buddha Shakyamuni. Through Dzogchen we can really understand what God is and we don't have to worry if there is a God or not. God always exists as our real nature, the base, for everybody.

<http://ylonhost-eu.com/melong.com/wp-co%20...%20ror108.pdf>

Malcolm wrote:

This is just something nice CHNN said for people who are attached to God, that's it. ChNN also said we could call the basis "George," not once, but many times.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 6:50 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

People are making the same mistake as the materialists, in my mind. Just because you amass a certain number of subjective impressions does not mean that at some point, as if by magic, objectivity leaps to the stage. Nor does adopting a set of inferences that have predictive value indicate the ontological truth of those inferences--- just because something is useful does not make it true. And indeed, inferences are always subject to falsification in any instance. 100 instances of smoke leading to fire doesn't mean it will do so on the 101st (for example, dry ice "smokes," as does smouldering peat or an ember.)

Nor does this skepticism amount to a denial of some kind of physical or external reality. By definition, everything we know is subjective. Shades of color aren't hanging out there, they are generated by sentient beings. With no observers, there is simply no qualia: no color, no sound, no texture. These are not only specific to the environment, they also vary from observer to observer (i.e. a color blind person may see no red). Those are all subjective qualities. If you don't accept that, explain how the motion of light relates to different colors, or how the vibration of molecules relates to the sounds we hear. It doesn't even make sense-- the redness of red is due to how light moves?

It is a tautology. However, because we have been conditioned into naive realism (i.e. things exist as we see them), we think this is not the case. If you wish to posit a colorless, soundless, textureless, non-experienced (because all of these are subjective) external reality, then by all means do so, although I don't know what you are positing.

Malcolm wrote:

Experiences cannot be subjective, if they were, objects would be not necessary. QED.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 2:29 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

The Buddha in the Pali Suttas did not deny the gods,

Malcolm wrote:

The Buddha denied the universe was created by a supreme agency. Epicurus is regarded as an atheist, but he as well accepted the existence of various supernatural entities:

<https://iep.utm.edu/epicur/#SH3e>

Matt J said:

Because of its denial of divine providence, Epicureanism was often charged in antiquity with being a godless philosophy, although Epicurus and his followers denied the charge.

The main upshot of Epicurean theology is certainly negative, however. Epicurus' mechanistic explanations of natural phenomena are supposed to displace explanations that appeal to the will of the gods. In addition, Epicurus is one of the earliest philosophers we know of to have raised the Problem of Evil, arguing against the notion that the world is under the providential care of a loving deity by pointing out the manifold suffering in the world.

Despite this, Epicurus says that there are gods, but these gods are quite different from the popular conception of gods. We have a conception of the gods, says Epicurus, as supremely blessed and happy beings. Troubling oneself about the miseries of the world, or trying to administer the world, would be inconsistent with a life of tranquility, says Epicurus, so the gods have no concern for us. In fact, they are unaware of our existence, and live eternally in the intermundia, the space between the cosmoi. For Epicurus, the gods function mainly as ethical ideals, whose lives we can strive to emulate, but whose wrath we need not fear.

Ancient critics thought the Epicurean gods were a thin smoke-screen to hide Epicurus' atheism, and difficulties with a literal interpretation of Epicurus' sayings on the nature of the gods (for instance, it appears inconsistent with Epicurus' atomic theory to hold that any compound body, even a god, could be immortal) have led some scholars to conjecture that Epicurus' 'gods' are thought-constructs, and exist only in human minds as idealizations, i.e., the gods exist, but only as projections of what the most blessed life would be.

Malcolm wrote:

The idea of gods presented above is quite similar to the Buddhist notion of devas. But Epicurus, who lived a mere 70 years or so after the Buddha's parinirvana, was certainly called atheoi, just as the Buddha was called a nastika, the equivalent term for an atheist in ancient India, along with Carvakas, Samkhya, Jains, and so on.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

What I am saying most clearly is to label the buddha as either this or that is a misrepresentation of the dharma because he taught neither.

Malcolm wrote:

The Buddha was also an atheist. Many Indians of his day were atheists and negated the idea that the world was created by a supreme being.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:22 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

boda said:

...faith is valued over reason.

Malcolm wrote:

Not in Buddhadharma.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:00 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Did Shakyamuni's compassion differ before his enlightenment as opposed to afterwards?

Malcolm wrote:

Yes. But this is irrelevant to the question before us.

tkp67 said:

No it isn't.

Malcolm wrote:

Of course it is. Buddhas have no perception of impure sentient beings at all, therefore, their compassion has no object. But this is beside the point. Start a new topic.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:58 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

And Brahma Viharas are just qualities,

Malcolm wrote:

The Brahma viharas are practices.

tkp67 said:

So If one believes the mind can manifest an illusionary reality that requires liberation one is not an atheist according to how atheism is expressed as a function in the world one lives in.

Malcolm wrote:

You are apparently rather hard of hearing: to be in an atheist is one thing. To be follower of ATHEISM is another. The first is a simple absence of belief. An absence of belief in what? An absence of belief in a supreme being who creates the universe, etc. The second is an ideological position, a view, and a school. One needn't belong to the latter in order to be the former.

I am an atheist. I don't much care what you think about that.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:46 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Did Shakyamuni's compassion differ before his enlightenment as opposed to afterwards?

Malcolm wrote:

Yes. But this is irrelevant to the question before us.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:44 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

I don't need a citation to question the limits of belief that does not in and of itself define Buddhism or Buddhist practices. Neither atheism, theism or agnosticism are synonyms for Buddhism. Now please falsify the statement I made. Platitudes will do no good here.

Malcolm wrote:

Buddhism is atheist. That's an adjective, not a noun. The claim is not that Buddhism is Atheism. The claim is that Buddhism is atheist.

tkp67 said:

Technically atheism is a derivative of deity. Technically if there is no independent existence so the past predicates the present. Technically brahma practices led to future brahma marks and brahma sounds the interpreted voices of the buddha***. To separate

belief in the realms from any existence (the buddha's or otherwise) is to deny Shakyamuni's the cause of his provisional existence and the effect of his existence.

Malcolm wrote:

No, that is not what the sixty-toned voice of Brahma means. It is just a metaphor.

To be an atheist means that one does not believe in God. Do you believe in God? If so, you are not an atheist. I do not believe in God, so I am an atheist. As far as I am concerned, Buddhadharma is atheist. YMMV.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:42 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That is not really Wallace's point in the article.

If we were to discuss the Samghogakaya, Samantabhadra, Pure lands and pure vision with Lawrence Krauss and Daniel Dennett, I doubt we would be on the same page.

Malcolm wrote:

So basically, you are claiming that to be an atheist is necessarily to be a physicalist along the model of Denet, etc.

Samantabhadra is not some external buddha in a concrete sense, other than as a symbolic name for the realization of dharmakāya. Sambhogakāya likewise is just a name for realized speech, but it does not exist somewhere "out there." Buddhafields are just other planets and dimensions that have been "prepared" in some fashion by a bodhisattva on the stages.

But none of these were created by an omnipotent supreme being; moreover, our liberation does not depend on our relationship with some "savior," unlike theistic religions.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:03 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

I don't need a citation to question the limits of belief that does not in and of itself define Buddhism or Buddhist practices. Neither atheism, theism or agnosticism are synonyms for Buddhism. Now please falsify the statement I made. Platitudes will do no good here.

Malcolm wrote:

Buddhism is atheist. That's an adjective, not a noun. The claim is not that Buddhism is Atheism. The claim is that Buddhism is atheist.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 8:19 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

PeterC said:

I don't get why people feel the need to get upset when it's pointed out that the Buddhadharma really has almost no common ground with most other religions.

Malcolm wrote:

Well, if you're an atheist, you must be a communist. And there is a new red scare going around.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 8:17 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Norwegian said:

is so wrong that it's actually embarrassing to read. The entire article is sad. The fact that someone like Wallace can say these things is flat out astounding.

Malcolm wrote:

Indeed, it is embarrassing, but it is common error from insufficient study of the original tantras and related instructions of ati yoga.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 10:06 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Johnny Dangerous said:

Well, it's knowable in terms of Gnosis/Jnana in Buddhist terms, but outside of specific Buddhist notions of truth, it is self evident that inference is based on subjective experience, what else would it be based on?

Malcolm wrote:

Inference and direct perceptions can be confirmed by second parties. This is the basis for empiricism.

For example, I see smoke, and infer there is a fire. I tell another there is smoke, and thus, there must be a fire. They investigate, confirm there is a fire and let me know that indeed my inference was correct. Hence, there was a fire which produced smoke, and it occurred independently of my specific experience of it.

Johnny Dangerous said:

Second parties are also using their subjective experience, I get why this applies to general truth claims wrt to relative phenomena, but I don't see how it applies here.

Malcolm wrote:

External phenomena are necessary for subjective experience: for example, the blindness of certain dwelling animals due to an inherited trait related to absence of visual stimulation.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 9:45 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Tata1 said:

If there is something as objective phenomena its unknowable in principle since all we know is through subjective experience.

Malcolm wrote:

This is a fallacy. If this were the case, anumana, inference, would be impossible, as well as the authority of direct perception.

Johnny Dangerous said:

Well, it's knowable in terms of Gnosis/Jnana in Buddhist terms, but outside of specific Buddhist notions of truth, it is self evident that inference is based on subjective experience, what else would it be based on?

Malcolm wrote:

Inference and direct perceptions can be confirmed by second parties. This is the basis for empiricism.

For example, I see smoke, and infer there is a fire. I tell another there is smoke, and thus, there must be a fire. They investigate, confirm there is a fire and let me know that indeed my inference was correct. Hence, there was a fire which produced smoke, and it occurred independently of my specific experience of it.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 6:48 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Tata1 said:

If there is something as objective phenomena its unknowable in principle since all we know is through subjective experience.

Malcolm wrote:

This is a fallacy. If this were the case, anumana, inference, would be impossible, as well as the authority of direct perception.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 4:04 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

In Christianity it is said that God created everything, including man, and there is a distinction made between the creator and the creature. The creature is something created by God. When I look at a rose, a tulip, or a chrysanthemum, I know, I see, I think, that this flower is a creation of God. Because I have been practicing as a Buddhist, I know that between the creator and the created there must be some kind of link, otherwise creation would not be possible. So the chrysanthemum can say that God is a flower, and I agree, because there must be the element "flower" in God so that the flower could become a reality. So the flower has the right to say that God is a flower.

Malcolm wrote:

He is actually criticizing theism in this passage. Theists maintain there is a first cause, an unmoved mover, a creator who exists apart from its creation. Here, THT is actually engaging in what most Christians since the 3rd century CE would classically consider a heresy.

He is making that point that there must be some link between a cause and its effect, so in this respect, he is rejecting the idea of the uncompounded creator. There are many arguments in Buddhadharma against such an uncompounded creator, which I am sure he knows well. So in this passage he is trying to lead this person into a Buddhist view. If you accept that a creator is not separate from its creation; it follows the creator, like the creation, must arise from a cause. If a creator arises from a cause, then what kind of a creator is this? Such a creator is just a noncreator, since it too is created from a cause, and is in fact an effect.

He is also saying that people tend to see ultimate principles in their own image: flowers see flowers as ultimate, etc. But it is not a defense of theism in Buddhadharma at all.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 3:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I think this is a bad definition of atheism, appearing to be designed (like with PeterC's) to exclude Buddhism. I doubt most atheists would agree that Tibetan Buddhism is atheistic, and we have at least two well established and respected teachers cited here who deny it (and probably more, especially if we were to delve into East Asian variants), showing that perhaps it is not as "profoundly" atheistic as suggested?

I mean, would any atheist really pray to Buddha to be born into heaven?

tkp67 said:

Making buddhism atheist also makes it secular.

Malcolm wrote:

No, it's just a recognition of a fact: buddhadharma does not recognize ex nihilo creation by a supreme being, a key feature of all theistic traditions. Samkhya, Jainism, and so on are also atheist traditions.

There is no God, no creator, etc. in Buddhadharma. Therefore, Buddhadharma has to be atheist. You seem to think that being an atheist is equivalent to being logical positivist in the mold of Bernard Russel.

One can be an atheist and still accept other kinds of non-falsifiable phenomena. The term non-theist is, in my opinion, a copout.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 3:50 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I mean, would any atheist really pray to Buddha to be born into heaven?

Malcolm wrote:

Buddhists don't pray to Buddha to be reborn in heaven.

SilenceMonkey said:

Some do, at least in Theravadin countries.

Malcolm wrote:

This is a result of ignorance, but it not supported in Buddhadharma. The only way to be reborn in higher realms is through adhering to virtuous conduct.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 2:59 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I mean, would any atheist really pray to Buddha to be born into heaven?

Malcolm wrote:

Buddhists don't pray to Buddha to be reborn in heaven.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:53 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Buddha said that if you believe in God, you could be His Disciple, and also if you didn't profess to believe in God, you could be His Disciple.

PeterC said:

Which sutra are you citing here?

Malcolm wrote:

The latest entry in Fake Buddha Quotes, apparently.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:52 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Buddha said that if you believe in God, you could be His Disciple, and also if you didn't profess to believe in God, you could be His Disciple.

Malcolm wrote:

No, the Buddha never made such a statement at all. In fact, if one takes refuge in the Buddha, one must relinquish all other refuges. This is very clearly taught by the Buddha.

Brahma said:

One of the major purposes of Buddhism is to bring atheists and agnostic philosophers to theism, and many modern Buddhists do this openly. Take Thich Nhat Hanh who openly talks about God, and His belief in God. Do you believe He is not Enlightened?

Malcolm wrote:

This is complete and utter nonsense.

Brahma said:

Take Thich Nhat Hanh who openly talks about God, and His belief in God. Do you believe He is not Enlightened?

Malcolm wrote:

This is what THT thinks:

In Buddhism we do not speak of God, we do not speak of creation, we do not speak of revelation, and we do not speak of redemption or punishment.

<https://plumvillage.org/about/thich-nhat-hanh/interviews-with-thich-nhat-hanh/thich-nhat-hanh-answers-weekly-magazine/>

This is correct.

THT states here, however: In Buddhism, what is equivalent to God is Mind, especially the collective mind. Mind is the ground of everything; and when your mind gets in touch with the collective mind, everything is possible.

This has to be understood in context. What THT is referring to here is known as the ālayavijñāna, the all-basis consciousness. The all-basis consciousness is not actually a "collective" consciousness in the sense that you likely understand it. Here, in Chinese, it is understood as a "storehouse," and the function of this consciousness is actually to collect and store seeds that produce the appearance of an external and its appearances world. Some of those seeds human beings share in common, and so this produces the appearance of our human realm; devas, asuras, animals, etc., have different sets of seeds that are responsible for the appearance of their respective realms, according to this idea. Equating the all-basis consciousness with "God" is very sloppy; but he does have a lot of people who are Christians who follow him, so he is trying to make an equation for them that they will understand, in the same way that Buddha taught tathāgatagarbha to those who feared emptiness.

Brahma said:

Or the Dalai Lama who encourages people of other faiths to meditate on their own faith's Deities during meditation as He teaches them how to meditate.

Malcolm wrote:

His Holiness discourages conversion to Buddhism in general, but not absolutely.

Brahma said:

Do not shy away from the Truth of the Dharma, and soon, you will find the Truth of what you have been looking for in Buddhism.

Malcolm wrote:

You don't really seem to know very much about Buddhadharma. The Buddha states in the Mahāparinirvana Sūtra:

Whoever goes for refuge to the Buddha,
that true śramaṇa
does not go for refuge
to other gods.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:19 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Where in the Dharmic texts does it say that Universes aren't created, and that certain living entities don't stem from other living entities?

Malcolm wrote:

A common doctrine of theistic religions is ex nihilo creation by a supreme being. There is no sūtra which teaches such creation of the universe or living beings. There is no beginning in Buddhadharma, because the principle of dependent origination forbids the idea of first causes altogether. The specific refutations of ex nihilo creationism can be found in Vasubandhu's refutation of the pudgala and other such texts.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 10:05 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

Buddhism contains many elements that atheists deem problematic: karma, rebirth, pure lands, hells, other realms and beings, etc.

I would say that the qualities usually ascribed to God or gods are here ascribed to sentient beings. There are many descriptions of Buddhas and Bodhisattvas that sound very god-like, and would not sit well with the typical atheist.

Malcolm wrote:

That's their problem, not ours. The teaching of Buddhadharma is dependent origination, that teaching explains all of the above and is also intrinsically atheistic.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 10:01 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Making buddhism atheist also makes it secular.

Malcolm wrote:

No, it's just a recognition of a fact: buddhadharma does not recognize ex nihilo creation by a supreme being, a key feature of all theistic traditions. Samkhya, Jainism, and so on are also atheist traditions.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 9:20 PM

Title: Re: why is theravada section hosted on a separate website

Content:

Kim O'Hara said:

Asian (Sri Lanka, Burma, Thailand, etc) and East Asian (Tibetan, Chinese, Korean, Japanese, etc)

Malcolm wrote:

Tibet is a Central Asian country.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:42 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

I just had cataract surgery. There is an incision, the entire lens is removed, and a new plastic lens inserted. In other words, "the cataract" is the old lens. Even if everything else was modern level sterile and painless, removing the lens without replacing it would effectively blind you in that eye.

Malcolm wrote:

That's the modern way, but actually what happens is that film forms on the lens, which can be removed separately from the lens. These kinds of surgeries were performed in old Tibet without blinding anyone.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:29 AM

Title: Re: Equivalent to thogal

Content:

Johndoe said:

Is there any equivalent to thogal in mahamudra or among the New Tantra schools?

Malcolm wrote:

Nope.

GrapeLover said:

Just curious, did this ever see thögal singled out for doubt or criticism by Sarma schools?

Malcolm wrote:

Yup. But Jigme Lingpa responds such criticisms quite handily.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:28 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

If I had to say what was the worst idea to come out of Tibet, this would be it.

Malcolm wrote:

It's actually fairly straight forward: one makes a small incision in the outside corner of the eye. Then, with small pair of tweezers, in conjunction with the patient making a strong exhalation through opposite nostril, one tugs the cataract free. It's not nearly as terrifying as the idea of premodern eye surgery may sound.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 6:54 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Tenma said:

<https://treasuryoflives.org/biographies/view/Yangchen-Lhamo/13598>

Is anyone familiar with how Tibetan Cataract Surgery goes? Is it safe? How is it performed (with knives or what) and what have been the outcomes?

Malcolm wrote:

Yes. Yes. I describe the process in a footnote in an upcoming book.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 6:29 AM

Title: Re: Equivalent to thogal

Content:

Johndoe said:

Is there any equivalent to thogal in mahamudra or among the New Tantra schools?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 12:41 AM

Title: Re: Questions Regarding Buddhist Academia

Content:

Tenma said:

Out of curiosity, what does academia look like in regards to Buddhist Studies? What does the path towards it look like? Would one focus entirely on certain aspects of a certain lineage or what? I've heard that this is a very difficult path (followed by questioning of one's faith in this), so I wanted to hear in regards to how the path goes. For those who pursue this, why did you choose Buddhist Studies exactly? What are some obstacles you might have if one were to pursue this?

Malcolm wrote:

If you are serious, you have to learn French and German; Pali or Sanskrit; Chinese and Japanese; Tibetan; Thai, Burmese, or Cambodian, Vietnamese, etc.

So, if focusing on East Asian traditions, in addition to the European languages, one will need Sanskrit, Chinese, and Japanese; if focusing on Indo-Tibetan Buddhism, then Sanskrit and Tibetan, Chinese useful; if focusing South-east Asian Buddhism, then Pali, Sanskrit, and a regional vernacular such as Thai or Burmese.

Not really for the faint of heart.

Author: Malcolm

Date: Monday, February 8th, 2021 at 8:57 PM

Title: Re: Subduing and Oath Binding

Content:

PadmaVonSamba said:

I suspect that it's a very poetic way of saying that he took the existing religious methodologies (deities, rituals, etc) and turned them into Vajrayana Buddhist practices.

Malcolm wrote:

Umm...no.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 10:59 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That is not really Wallace's point in the article.

PeterC said:

I don't read the whole article. I got as far as where he said in the first paragraph; However, a careful analysis of Vajrayana Buddhist cosmogony, specifically as presented in the Atiyoga tradition of Indo-Tibetan Buddhism, which presents itself as the culmination of all Buddhist teachings, reveals a theory of a transcendent ground of being and a process of creation that bear remarkable similarities with views presented in Vedanta and Neoplatonic Western Christian theories of creation...
...and realized that I didn't need to, as he's clearly going off in a completely different

direction and not addressing my argument.

If we were to discuss the Samghogakaya, Samantabhadra, Pure lands and pure vision with Lawrence Krauss and Daniel Dennett, I doubt we would be on the same page. Fine. I think my argument on this is very clear and simple. I don't need to drag myself through the contortions of other peoples' parsing of the word "theistic". Krauss and Dennett are not teachers of mine so I don't need to reconcile my reasoning with theirs, nor would I regard them as authorities on the Dharma.

Malcolm wrote:

Wallace is totally full of it here.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 10:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

Is it though? I don't see that at all.

Malcolm wrote:

Definitely atheistic.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 6:47 AM

Title: Re: Sapan and Dzogchen

Content:

Johnny Dangerous said:

I'm currently perusing "illuminations A Guide to Essential Buddhist Practices", translated by Geshe Wangyal and Brian Cutillo. It's a book from 1988, I don't know anything about the quality of the translation.

Anyway, there is a portion on Wrong View in which Sapan goes over various wrong views, connecting many of them to the famous debate with Hashang Mahayana.

If I am reading it correctly, it's essentially a polemic against "effortless" practices as well, there is lots of talk about how you must "correct deficiencies" etc. and claiming that versions of "Mahamudra" (Dzogchen is not explicitly mentioned, but language used in Dzogchen is, and it almost feels like the term is being used synonymously) which involve viewing "the mind as clear light" are incomplete. AS an example, multiple times he criticizes meditating "without modification".

The criticism is a little opaque to me, and I cannot tell if he is contextually arguing against the essentially non-gradual approach of Dzogchen meditation proper (not preliminaries), or whether he is referring to specific deviations with which I may not be familiar. I always imagined that Sapan had some pretty specific criticisms of Dzogchen.

I have always assumed that Sarma schools and Dzogchen were somewhat irreconcilable on paper (though of course not necessarily in practice)..again is this what I'm looking at?

Malcolm wrote:

This is not a good translation. You should get the one by David Jackson, which I believe you download from academia.edu.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 6:42 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

The part I am confused about is how this does not fall into nihilism at the ultimate level. From your description and Malcolm's description, I understand that phenomena occur, but they have no intrinsic existence. Therefore to conventionally say nothing exists would be obvious nihilism and not true, but I am confused at how it is not nihilism at the ultimate level? I am not implying that it is nihilism, but I am having trouble understanding how it is not. Hopefully someone with more knowledge will be able to help.

Malcolm wrote:

If things existed ultimately, they would be permanent, and hence, this would be eternalism, for example, like Samkhya.

Nicholas2727 said:

Correct, but wouldn't the other side of that argument be, if things don't exist ultimately, they would be impermanent and hence this would be nihilism? This is the part I am having trouble understanding. At the conventional level it makes sense, but at the ultimate level I am confused.

Malcolm wrote:

Things are impermanent.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 1:25 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

The part I am confused about is how this does not fall into nihilism at the ultimate level. From your description and Malcolm's description, I understand that phenomena occur, but they have no intrinsic existence. Therefore to conventionally say nothing exists would be obvious nihilism and not true, but I am confused at how it is not nihilism at the ultimate level? I am not implying that it is nihilism, but I am having trouble understanding how it is not. Hopefully someone with more knowledge will be able to help.

Malcolm wrote:

If things existed ultimately, they would be permanent, and hence, this would be eternalism, for example, like Samkhya.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 9:13 PM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

Before predicting hell for another, one need know the causes for falling into hell and have a general idea of the various Buddhist hells:

Malcolm wrote:

Mainly hatred and splitting the Sangha (reserved for bhiksus like Devadatta). Then there is killing one's parents, killing an arhat, or injuring a buddha.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 11:23 AM

Title: Re: Wall Street, hedge funds

Content:

Malcolm wrote:

<https://apple.news/AuLz1IPkfRG68sbtQf-EKBg>

Unknown said:

The Boston-area trader at the center of the past week's frenzy over GameStop Corp. , who also worked until last week as a broker, may face legal jeopardy for potential violations of federal rules governing brokers' communications with the public, according to securities lawyers.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 7:15 AM

Title: Re: Where are the "pratyekabuddha-yanist"?

Content:

Queequeg said:

Accepting the premise that pratyekabuddhas, as all beings in beginningless samsara have encountered buddhas. Does pratyekabuddha's awakening include recollection of past lives? So far the assertion has been made that pratyekabuddha do understand themselves in terms of Buddhadharma... are there any textual sources for this?

Malcolm wrote:

Yes. Check out access to insight run a search on paccekabuddha

Author: Malcolm

Date: Saturday, February 6th, 2021 at 5:57 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

There is no individual that could become enlightened; no one that needs to attain or realize anything. The drama of striving to achieve enlightenment through various practices is limited to the play of appearances. What practice is needed to simply be?
Nathan Gill

Malcolm wrote:

Yes, this is called the enlightenment of fish.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 3:17 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

mabw said:

I'm just simply curious as to what Buddhism offers that Western thought cannot.

Malcolm wrote:

Liberation from suffering.

mabw said:

What if there is no such thing?

Malcolm wrote:

My alternative strategy, in absence of liberation, is Epicurean hedonism ala Lucretius.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 1:16 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Have you ever tried to hold onto a thought? I think you will find it slips right through your fingers.

Astus said:

Isn't it truly unattainable (mushotoku 無所得) then?

Malcolm wrote:

Hence the meaning of letting go of letting go. Not proliferation at all. I'll see your zenmaster and raise you a mahāsiddha:

Just like the limpid quality of water when it is undisturbed, remain relaxed without mental contrivances.

Just as a bird in the sky leaves no tracks, consciousness remains without support.

Just like the sun not concealed by clouds, remain in one's own unobstructed state relaxing into the objects of the six sense organs.

Just like water always falling, remain undistracted at all times and in all activities.

Dombhi Heruka

Other robes and bone ornaments, do you really see any difference between this and Dogen?

Author: Malcolm

Date: Friday, February 5th, 2021 at 11:42 PM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

By working with Buddhist practices, we actually come to see that what we thought was solid is not solid, what we thought was graspable is not graspable, and what we thought was fulfilling is not fulfilling. In this way, a natural type of letting go occurs.

Astus said:

How about going directly to letting go of thoughts

(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms08.pdf)?

Malcolm wrote:

Have you ever tried to hold onto a thought? I think you will find it slips right through your fingers.

Author: Malcolm

Date: Friday, February 5th, 2021 at 10:30 PM

Title: Re: Deity as Yidam, Protector, Guru, etc.

Content:
fckw said:
theory, there could also exist dakas, but I have never seen such a sadhana.

Malcolm wrote:
Viras = dakas. All male deities like Hevajra, etc are also dakas. Then there is the Cakrasamvara explanatory tantra, the Vajradaka., etc,

Author: Malcolm
Date: Friday, February 5th, 2021 at 10:14 PM
Title: Re: Soto zen and problem of satori
Content:
Malcolm wrote:
More words = more proliferation.

Astus said:
Okumura roshi on Dogen:

'Although he advised his students not to waste time arguing or criticizing, and he himself tried not to argue, he was not able to follow his own advice. I rather like his inconsistency on this point. I feel like he was an actual human being.'
(The Mountains and Waters Sūtra: A Practitioner's Guide to Dōgen's "Sansuikyo", 2-2)

Malcolm wrote:
It seems Dogen had a lot of proliferation.

Author: Malcolm
Date: Friday, February 5th, 2021 at 9:53 PM
Title: Re: Soto zen and problem of satori
Content:
Malcolm wrote:
“Let go of letting go.” Jetsun Drakpa Gyaltsen

Astus said:
That's a proliferation of ideas about letting go,

Malcolm wrote:
Nah, you just like typing out citations, which only increases proliferation. More words = more proliferation.

Author: Malcolm
Date: Friday, February 5th, 2021 at 9:22 PM
Title: Re: Non Cultural Buddhists: What Made You Stay?
Content:

mabw said:

I'm just simply curious as to what Buddhism offers that Western thought cannot.

Malcolm wrote:

Liberation from suffering.

Author: Malcolm

Date: Friday, February 5th, 2021 at 10:00 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

By working with Buddhist practices, we actually come to see that what we thought was solid is not solid, what we thought was graspable is not graspable, and what we thought was fulfilling is not fulfilling. In this way, a natural type of letting go occurs.

Astus said:

How about going directly to letting go of thoughts

(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms08.pdf)?

Malcolm wrote:

“Let go of letting go.” Jetsun Drakpa Gyaltsen

Author: Malcolm

Date: Thursday, February 4th, 2021 at 9:58 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

And yet Dogen talks about gaining thorough understanding, what maddening inconsistencies.

Astus said:

The thorough understanding of what?

'What is sudden awakening (tongō 頓悟)? Answer: Sudden is to suddenly remove false thoughts (muunen 妄念). Awakening is to awaken to nothing to gain (mushotoku 無所得).'

(<https://ymba.org/books/entering- tao-sudden-enlightenment/treatise-entering- tao-sudden-enlightenment; X63n1223p18a10>)

'Additionally, if a person retaining the concept of there being anything to be gained (ushotoku 有所得) generates the bodhi resolve and then proceeds to cultivate kindness, compassion, sympathetic joy, equanimity, giving, moral virtue, patience, vigor, dhyāna absorption, and wisdom, doing so for an incalculable number of asaṃkhyeyas of kalpas,

one should realize that, on account of retaining the concept of something to be gained, such a person will not succeed in leaving behind birth and death and will not succeed in progressing towards bodhi.'

(http://kalavinka.org/Jewels/book_excerpts/V-Bcitta_excerpts/VBcitta_X-21_X-10.pdf; T32n1659p515c12-15)

Malcolm wrote:

Don't you just love dancing on books?

Looks like we didn't need any of this Zen stuff to begin with: Nagarjuna writes, "Nothing here to establish, nothing to remove, when reality is truly seen, liberation."

Author: Malcolm

Date: Thursday, February 4th, 2021 at 8:12 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Sure, but at this point, it is not really insight since there is nothing left for a buddha to do.

Astus said:

Just as there is nothing left to be done in zazen, or as it is sometimes put:

<http://www.sanshinji.org/sanshin-style-blog/why-zazen-is-good-for-nothing-1>

(mushotoku 無所得 - anupalabdha).

Malcolm wrote:

And yet Dogen talks about gaining thorough understanding, what maddening inconsistencies.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 9:47 AM

Title: Re: Trumps last day, post your fav vids

Content:

Queequeg said:

If he weren't swept up in something so ludicrous and dangerous, it would be easier to feel bad for the mypillow guy.

He's a recovering crackhead who looks like he fell hard off the wagon.

Here's some perspective on that Newsmax trainwreck.

<https://www.cnbc.com/2017/09/20/how-mypillow-founder-went-from-crack-addict-to-self-made-millionaire.html>

PeterC said:

That's a very sad story. It sounds as if he has recurrent mental health problems, and

quite serious ones at that.

Malcolm wrote:

<https://www.newsandguts.com/host-takes-blame-after-walking-off-set-during-interview-with-my-pillow-ceo/>

Even more sad is this.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 5:54 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Right, the point of all this is that we then have a situation where a person does not have insight. This means, according the definition you are providing, they are not doing shikantaza. This means there are two levels: shikantaza and not shikantaza. This means the path is gradated, despite whatever rhetoric one brings to bear.

jimmi said:

There isn't a person who doesn't have or hasn't had insight.

Malcolm wrote:

So people have insight, but they don't know they have insight?

jimmi said:

What anyone choses to do with the insight that they become aware of is up to them. Shikantaza and not shikantaza is not two levels but two different situations altogether. If one is somehow instructed in Shikantaza yet hasn't had the personal insight the motivates and energizes their zazen then it is not actually shikantaza. Which is not to say that in "not shikantaza" one cannot come to shikantaza, just that there is no inherent connection there. So no gradated path. No path at all. Immediacy.

Malcolm wrote:

Rhetoric, not reality.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 4:19 AM

Title: Re: Soto zen and problem of satori

Content:

jimmi said:

(Zazen) Shikantaza arises out of insight. Without insight Shikantaza would not much more than "have a break for a while and drift away" meditation. Having insight as its

basis there is no requirement in Shikantaza to aspire to further insight. Courageous, equanimous abiding in immediacy is entirely sufficient.

Malcolm wrote:

Right, the point of all this is that we then have a situation where a person does not have insight. This means, according the definition you are providing, they are not doing shikantaza. This means there are two levels: shikantaza and not shikantaza. This means the path is gradated, despite whatever rhetoric one brings to bear.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 3:02 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

<https://lithub.com/how-a-poetry-collection-masquerading-as-buddhist-scripture-nearly-duped-the-literary-world/>

In the past, Weingast has admitted he isn't qualified to translate the text. Last May, Pamela Weiss, a prominent meditation teacher associated with the San Francisco Zen Center and the Insight Meditation Society, published an interview with Weingast that was held at the San Francisco Insight Meditation Community in front of an audience. In regard to his writing process, Weingast said, "I had no idea what I was doing, so it just kind of allowed me to just make it up as I went along [...] So it was kind of always just this seeing what it was, seeing what it was for me, that was the important part."

In response to a question about how Weingast chose specific English words to interpret their Pali originals, Weingast responded, "Not so much [in reference] to Pali, because she [the chief editor] doesn't have Pali," admitting that neither he nor the editor have any expertise in the text's source language. He then described a process of reading and re-reading the verses aloud in different ways, trying different words based on what "rings true."

You just can't make this shit up.

Johnny Dangerous said:

It's kind of amazing when the author himself makes a good case for what's wrong with the publication.....

Malcolm wrote:

Yes, it is pretty amazing. Definitely an editorial process fail. Publishers trust editors to make good choices. But bad choices can and do happen. I am quite certain Nikko Odiseos is really pissed and somewhat embarrassed since he is actually quite conservative in his Buddhist views (full disclosure: we are slightly acquainted and I have a book in editorial with Shambhala). While he is responsible, I am certain he did not have much to do with the book while it was in process. Shambhala is a big and complicated business.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:49 AM

Title: Re: Soto zen and problem of satori

Content:

LastLegend said:

Hmmm for what lol? Not too firm too soft?

Malcolm wrote:

One wants it to be spreadable.

LastLegend said:

Sure I like for someone lousy like myself. But what purpose?

Malcolm wrote:

Grasshopper, you should have learned by now to free yourself of purposes...

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:42 AM

Title: Re: Soto zen and problem of satori

Content:

LastLegend said:

Hmmm for what lol? Not too firm too soft?

Malcolm wrote:

One wants it to be spreadable.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:40 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

<https://lithub.com/how-a-poetry-collection-masquerading-as-buddhist-scripture-nearly-duped-the-literary-world/>

Unknown said:

In the past, Weingast has admitted he isn't qualified to translate the text. Last May, Pamela Weiss, a prominent meditation teacher associated with the San Francisco Zen Center and the Insight Meditation Society, published an interview with Weingast that was held at the San Francisco Insight Meditation Community in front of an audience. In regard to his writing process, Weingast said, "I had no idea what I was doing, so it just kind of allowed me to just make it up as I went along [...] So it was kind of always just this seeing what it was, seeing what it was for me, that was the important part."

In response to a question about how Weingast chose specific English words to interpret their Pali originals, Weingast responded, "Not so much [in reference] to Pali, because

she [the chief editor] doesn't have Pali," admitting that neither he nor the editor have any expertise in the text's source language. He then described a process of reading and re-reading the verses aloud in different ways, trying different words based on what "rings true."

Malcolm wrote:

You just can't make this shit up.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:02 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

[Actually, Dogen frequently contradicts himself. You know what is said about consistency and great men.

Virgo said:

I always aim for the good kind of consistency.

Virgo

Malcolm wrote:

Sure, not too runny, not too firm, like a good mayonnaise.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:01 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

The Buddha has no further need of insight, since in a buddha śamatha and vipaśyāna are in union. This is not the case for others.

Astus said:

The Buddha has also regularly abided in emptiness (suññatāvihāra) and recommended others to do the same:

Malcolm wrote:

Sure, but at this point, it is not really insight since there is nothing left for a buddha to do.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 1:59 AM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarbha in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Archie2009 said:

Does that include Karl Brunnhölzl?

Malcolm wrote:

KB admits that the Yogacāra of Maitreyanatha, Asanga etc., adheres to the portrait of Yogacāra painted by Bhavaviveka.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 1:57 AM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Malcolm wrote:

They are for Gorampa as well, providing tathāgatagarbha is properly understood. But if for example the nine examples are not correctly understood, he states the TTG sūtras are provisional.

Also, the reason Longchenpa claims the TTG sūtras are definitive has to do with how he understands them in relation to Dzogchen. He also defines Prasanga Madhyamaka as the definitive view.

In general, however, the Buddha himself declares the tathāgatagarbha doctrine provisional, that is interpretable, in the Lanka Sūtra.

Seeker12 said:

Just to add to this, FWIW, from Dudjom Rinpoche:

"...while the intention of the final transmitted precepts is not the same as that of the mundane Mind Only system in any of its forms, the purposes of the lower phases of the vehicle are gradually gathered within the higher, so that [Mind Only and the like] are not contradictory apart from their vindication of an extreme position. Indeed, one must truly comprehend that the great distinction of the higher over the lower phases is a feature of the precious teaching of the sublime Sugata. Otherwise, after one had been given teaching on suffering, selflessness, impurity and impermanence according to the first promulgation and everything had been established as emptiness according to the intermediate transmitted precepts, if one were then to grasp literally the meaningful intention revealed according to the final transmitted precepts concerning bliss, purity, permanence and true self, without knowing how to accept them with an attitude confident in the four kinds of reliance, one would engage in conceptualising thoughts

which would confuse those who require training and wrongly scrutinize the teaching."

Malcolm wrote:

Sure, if you accept the scheme of the Samdhnirmocana Sūtra as definitive. I never have. I prefer the approach of the Sandhivāyākaraṇa Tantra: "The pleasing single vajra word is heard different by beings with different dispositions."

Also, I don't think that Dudjom Rinpoche's position here withstands examination. He is largely just repeating Kongtrul, etc. People who adhere to the extrinsic emptiness position will find this convincing, those who don't, won't.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:46 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarbha in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Queequeg said:

For the less learned, can you explain that?

Malcolm wrote:

For Yogacāra, emptiness exists, it is strictly defined as an affirming negation; a village is empty of a city, and so on. Asanga explicitly invokes the emptiness described in the Cullasuññata sutta in a rebuke to Madhyamakas.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:44 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

In other words, Tathagatagarbha teaching are therapies for a misguided view of emptiness.

Unfortunately people grasp it as something. Those people need the therapy of emptiness.

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Queequeg said:

I don't have an unassailable source, but I'll go out on a limb and assert that grasped emptiness is provisional, too. The razor's edge is tough to balance on.

Malcolm wrote:

You can just use Nāgārjuna as a source: emptiness incorrectly seen is like grasping a viper by the tail or incorrect reciting a vidyāmantra. Nevertheless, the Lanka's perspective on tathāgatagarbha is pretty clear.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:42 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarbha in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:26 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You quote below is a recognition that the Buddha continued to practice shamatha, which is true.

Astus said:

If zazen meant only samatha, then why would it ever turn into insight?

Malcolm wrote:

The Buddha has no further need of insight, since in a buddha śamatha and vipaśyāna are in union. This is not the case for others.

Astus said:

Clearly, in the passage I provided before, Dogen acknowledged that there is a liminal point of understanding.

If there were such a point, then he would be contradicting himself not just vis-a-vis his other works, but even in the same chapter
(<https://www.dharmawheel.net/viewtopic.php?p=568052#p568052>).

Malcolm wrote:

The ability of human beings to contradict themselves is incredible, isn't it? I know Dogen contradicted himself, that was the point of using that passage. Actually, Dogen frequently contradicts himself. You know what is said about consistency and great men.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:23 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Seeker12 said:

According to Longchenpa, the TTG Sutras are the definitive ones. FWIW. I'm sure you know that.

Malcolm wrote:

They are for Gorampa as well, providing tathāgatagarbha is properly understood. But if for example the nine examples are not correctly understood, he states the TTG sūtras are provisional.

Also, the reason Longchenpa claims the TTG sūtras are definitive has to do with how he understands them in relation to Dzogchen. He also defines Prasanga Madhyamaka as the definitive view.

In general, however, the Buddha himself declares the tathāgatagarbha doctrine provisional, that is interpretable, in the Lanka Sūtra.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 9:41 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

Queequeg said:

This will definitely be a plot line in Billions, which is loosely based on Stephen A. Cohen....

Malcolm wrote:

Yup, Sorkin has written a lot on this in Dealbook, so it is certain to become an Axe

Capital plot line.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:15 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You quote below is a recognition that the Buddha continued to practice shamatha, which is true. Clearly, in the passage I provided before, Dogen acknowledged that there is a liminal point of understanding. One certainly can't expect that a beginner is going to have this understanding immediately merely because they sit in a stiff posture. I disagree.

Astus said:

As you like. Just some extra:

'Not accompanied by the ten thousand things, what stages could there be? What do you use this for?'

(Eihei Koroku 4.301, p 281)

'These [family instructions] are simply the sitting cushions and Zen boards of the seven buddhas, and the source of the life root of the ancestors. Therefore, this is not in the realm of the four dhyanas or eight samadhis. How could it be measured in terms of the three wise or ten sacred stages? Every day just sit, dropping off body and mind. Do not be worried with a scene of laughable confusion about [comparisons between] barbarians or the civilized. Do not vainly waste a moment, but always cherish time.'
(8.1.12, p 487)

'Such examples as [Jinhua] Juzhi's one finger, Huangbo's sixty hits, Baizhang's whisk, Linji's shout, Dongshan [Shouchu]'s three pounds of sesame, and Yunmen's dried shitstick are not caught up in the stages from living beings to Buddha, and they already transcend the boundaries of delusion and enlightenment.'
(8.2.11, p 519)

'This practice is the effort of zazen. It is customary that such practice is not abandoned, even after reaching buddhahood, so that it is [still] practiced by a buddha. Teaching and verification should be examined in the same way. This zazen was transmitted from Buddha to Buddha, directly pointed out by ancestors, and only [transmitted] by legitimate successors. Even when others hear of its name, it is not the same as the zazen of buddha ancestors. This is because the principle of zazen in other schools is to wait for enlightenment. For example, [their practice] is like having crossed over a great ocean on a raft, thinking that upon crossing the ocean one should discard the raft. The zazen of our buddha ancestors is not like this, but is simply Buddha's practice. We could say that the situation of Buddha's house is the oneness in which the essence, practice, and expounding are one and the same. The essence is verification of enlightenment; expounding is the teaching; and practice is cultivation. Even up to now,

these have been studied together.

We should know that practice is the practice of essence and expounding; expounding is to expound the essence and practice; and the essence is the verification of expounding and practice. If practice is not the practice of expounding and is not the practice of verification of enlightenment, how can we say it is the practice of Buddha Dharma? If expounding is not the expounding of practice and is not the expounding of verification, it is difficult to call it the expounding of Buddha Dharma. If verification is not the verification of practice and is not the verification of expounding, how can we name it the verification of the Buddha Dharma? Just know that Buddha Dharma is one in the beginning, middle, and end. It is good in the beginning, middle, and end; it is nothing in the beginning, middle, and end; and it is empty in the beginning, middle, and end. This single matter never comes from the forceful activity of people, but from the beginning is the expression and activity of Dharma.'

(p 521)

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:03 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

In other words, Tathagatagarbha teaching are therapies for a misguided view of emptiness.

Unfortunately people grasp it as something. Those people need the therapy of emptiness.

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:49 PM

Title: Re: Śūraṅgama Sūtra

Content:

microbodhi said:

Thank you all for your answers thus far

I was also thinking that there was no Sanskrit but i came upon the Shurangama Mantra which is in Sanskrit, is there any connection.

Malcolm wrote:

The mantra is a well known dharani.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:39 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

Yes, gamestop lost \$165 today to close at \$90. Most of the trading has been driven by institutions, not retail investors. All wallstreetbets did was make Wall Street a ton of money.

Queequeg said:

Is there data on who is trading?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:16 AM

Title: Re: Trumps last day, post your fav vids

Content:

PeterC said:

Who let this guy onto the public stage? His only qualifications seem to be (a) being CEO of a company nobody has heard of, and (b) delusional paranoia.

Malcolm wrote:

Well sadly, in the US everyone has heard of my pillow...

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 9:42 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

<https://www.washingtonpost.com/technology/2021/02/02/gamestop-stock-plunge-losers/>

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:07 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

"I teach suffering and the ending of suffering"

Malcolm wrote:

I think this book was meant to appeal to people whose notion of suffering is running out of Chardonnay.

PeterC said:

Well, there's the suffering of suffering, the suffering of change, and the suffering of Karen, and if Karen doesn't get something done about her suffering right away then she's going to have to talk to the manager.

Malcolm wrote:

Yes, gamestop lost \$165 today to close at \$90. Most of the trading has been driven by institutions, not retail investors. All wallstrettbets did was make Wall Street a ton of money.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:45 AM

Title: Re: Śūraṅgama Sūtra

Content:

khandha said:

I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:

This is the consensus of most scholars on the issue.

PadmaVonSamba said:

... but not all:

<https://online.sfsu.edu/rone/Buddhism/authenticity.htm>

Malcolm wrote:

I said most. Epstein has a sectarian commitment to the issue given his affiliation with City of 10,000 Buddhas.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:37 AM

Title: Re: Śūraṅgama Sūtra

Content:

khandha said:

I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:

This is the consensus of most scholars on the issue.

Manjushri said:

I recall hearing Khenpo Sodargye's lectures on the Surangama Sutra (available on Youtube), in which he states that a sanskrit version had been found some time ago. I assume there are doubts in regards to this?

I've also found this on another article:

Henan Nanyang Bodhi Temple originally had one Sanskrit language manuscript sutra, consisting in total 226 leaves, of which 6 were missing... according to the introduction, it contains the Śūraṅgama Sūtra and is most probably the only extant Sanskrit manuscript dating from the Tang Dynasty. The letters are roundish and belongs to a type used in South India and has been recognized by the country as a Category 1 cultural artifact. It is now located in the Peng Xuefeng Memorial Museum.

Malcolm wrote:

I don't think this manuscript has ever been examined. So until it has, I don't think this counts as evidence.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:32 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Clearly, Dogen perceives stages in zazen, for exmple, on page 859 of Tanahashi translation.

Astus said:

Could you specify the chapter title?

On 440 he talks of "The understanding at the moment of thorough realization should be authentic..." etc. He speaks of how this practice accumulates over months and years, and over lifetimes.

The topic of that chapter is 'expressing the truth'

(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms15.pdf), and it does not really describe a gradual improvement, but rather continuously expressing the truth with one's practice.]

(Dotoku, in SBGZ, BDK ed, vol 2, p 333)

Malcolm wrote:
I disagree.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 6:08 AM
Title: Re: Śūraṅgama Sūtra
Content:

PadmaVonSamba said:
I'm just finishing reading that edition now.
My understanding is that there are no surviving Sanskrit editions.

Malcolm wrote:
There never was a Sanskrit edition.

khandha said:
I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:
This is the consensus of most scholars on the issue.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 4:40 AM
Title: Re: Life after Death: Buddhism VS Other Views
Content:

FiveSkandhas said:
So I am not really sure "spirit mediums" can be said to be part of most types of Buddhism unless they have somehow found a way to communicate with those in other Samsaric realms. Since we are Buddhists communicating on a Buddhist online community and not a comparative religion site, I really don't have much to say about experiences of non-Buddhists with such people.

Malcolm wrote:
Mediumship in Tibetan/Trans-Himalayan, Chinese, Japanese, Korean, Burmese, Thai, Cambodian, Vietnamese, Laotian, and Mongolian Buddhism is very clearly a survival of pre-Buddhist trance shamanism.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 3:19 AM
Title: Coup Aerobics
Content:
Malcolm wrote:
<https://fb.watch/3pnKEo1mEb/>

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 2:15 AM
Title: Re: Mansplaining Women's Enlightenment
Content:
Queequeg said:
Did our shit talking here help bring about a change? I'm feeling empowered... like those hooligans on r/wallstreetbets.

Malcolm wrote:
Maybe you would like to speak to the manager along with Karen?

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 2:11 AM
Title: Re: Śūraṅgama Sūtra
Content:

PadmaVonSamba said:
I'm just finishing reading that edition now.
My understanding is that there are no surviving Sanskrit editions.

Malcolm wrote:
There never was a Sanskrit edition.

Author: Malcolm
Date: Tuesday, February 2nd, 2021 at 11:44 PM
Title: Re: Soto zen and problem of satori
Content:

Astus said:
I have not seen Dogen, or later teachers, turn away from the Zen rhetoric and follow gradual Mahayana teachings.

Malcolm wrote:
Clearly, Dogen perceives stages in zazen, for exmple, on page 859 of Tanahashi

translation.

On 440 he talks of "The understanding at the moment of thorough realization should be authentic..." etc. He speaks of how this practice accumulates over months and years, and over lifetimes. Dogen clearly embraces gradualism too.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 11:14 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Otherwise, are we expected to believe the magical theory that merely sitting in a Soto Zendo somehow is sitting in the state of Buddhahood? Or that merely sitting in a posture is Buddhahood? Clearly you can see the ridiculous consequences emerging from such a stance. Obviously Dogen didn't believe this.

Astus said:

I have not seen Dogen, or later teachers, turn away from the Zen rhetoric

Malcolm wrote:

Even marmots know how to sit. I've got your marmot Buddha right here:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:42 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

"I teach suffering and the ending of suffering"

Malcolm wrote:

I think this book was meant to appeal to people whose notion of suffering is running out of Chardonnay.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:37 PM

Title: Re: Trump, Russian Asset

Content:

PeterC said:

Agree, though that only gets you so far. When they are subject to sanctions it limits their ability to travel, invest and spend outside Russia. But Mogil evich still has a pretty good life inside Russia, apparently.

Malcolm wrote:

As long as the Russians tolerate Putin, well, for that long they will remain isolated and subject to the whims of their Tsar.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:53 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You didn't really read Cousins article, did you?

Astus said:

I actually did. That's why I asked where you found the samatha part to be followed by vipasyana, because that is the one version of the four that is named samathayana.

Malcolm wrote:

The Shamathayana referring to the Buddha's attaining awakening in one session is the one I was referring to.

For ordinary people, vipashyana first, then shamatha.

In any case, no matter what one's rhetorical stance, all Buddhist equipoise practice ultimately comes down to a union of shamatha and vipashyana.

Otherwise, are we expected to believe the magical theory that merely sitting in a Soto Zendo somehow is sitting in the state of Buddhahood? Or that merely sitting in a posture is Buddhahood? Clearly you can see the ridiculous consequences emerging from such a stance. Obviously Dogen didn't believe this.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:49 PM

Title: Re: Soto zen and problem of satori

Content:

Astus said:

There are teachers who first instruct people to count breath, to focus on the posture, etc., so there it would be valid to say they begin with calming the mind.

Malcolm wrote:

Reality.

Astus said:

But when it comes to practising zazen according to the teachings of Dogen, it is to go directly to suchness.

Malcolm wrote:

Rhetoric.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:09 PM

Title: Re: Transcendent reality in Buddhism

Content:

Malcolm wrote:

Not science:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:05 PM

Title: Re: Transcendent reality in Buddhism

Content:

Malcolm wrote:

Science:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 8:53 PM

Title: Re: Transcendent reality in Buddhism

Content:

Aemilius said:

Human beings are not the only realm or the only level of existence in Mahayana or Sravakayana Dharma. The realms of Devas, Yakshas, Nagas, etc.. exist, the realms of Buddhas and Bodhisattvas exist. Beginningless reincarnation exists. Vast time scales exist. Sutras, Dharanis, Mantras, oral commentaries and other teachings exist in different realms, on different levels of existence. Supranormal powers (abhijñā) exist. Modern science is like a single anthill in a great forest of a planet in a vast galaxy of stars, which thinks that there is nothing else, and no other conscious beings exist anywhere in the world.

PeterC said:

To make this statement completely misunderstands what science is. Modern science, as commonly understood, absolutely does not make unfalsifiable negative assertions of that kind.

Aemilius said:

The habitual tendency, taken for granted, in modern Buddhism is that (in the scientific view) Indra, Brahma, Lokeshvara, Yaksha etc are "mythical beings". Which again equals

that they are nonexistent, in practical terms.

If we postulate that Indra etc exist, is that a falsifiable statement concerning the nature of the universe?

Science is a collection of habitual and normative views.
And the universe is different in Dharma or in Buddhism.

Malcolm wrote:

Science doesn't have a view of Indra, etc. The existence of Indra is not falsifiable, so, outside the range of scientific inquiry.

Mt. Meru, etc., on the other hand are falsifiable propositions. And guess what? It's existence is false, there is no Mt. meru per se. Instead Meru cosmology is an Indian interpretation of the known world circa 400 CE. Even the HHDL acknowledges this.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 8:40 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You should read article by Lance cousins. But in a short, shamathayana is the quick path.

Astus said:

But where do you see samatha taught in Zen to be succeeded by insight? It's been quite a central point almost from the beginning that samadhi and prajna are not separated (hence the Platform Sutra quote), and then in the teachings of Dogen and his heirs the unity of practice and realisation is affirmed regularly. Also, as Dogen put it in his first work after returning from China: 'Zazen is not the practice of dhyana it is just the dharma gate of ease and joy. It is the practice and verification of ultimate bodhi.' (https://web.stanford.edu/~funn/zazen_instructions/Fukanzazengi.pdf; T2580_.82.0001b01-3)

Malcolm wrote:

You didn't really read Cousins article, did you? BTW "ease and joy" are two mental factors accompanying the first dhyana. Practice and verification implies having a view and applying it in equipoise. Rhetoric is one thing, reality is another. As we know, shikantaza is just "shamatha/vipashyana" in Japanese.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:15 AM

Title: Re: Trump, Russian Asset

Content:

PeterC said:

(I don't think, though, that we should spend one minute trying to punish Russia in some way for this. It's just what they and the US do and have been doing for more than half a century now.)

Malcolm wrote:

The US should not punish Russia, but we should put the squeeze on the oligarchs...for obvious reasons.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:12 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

This one?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:10 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

Rebirth is really not the kind of personal survival people think it is.

Malcolm wrote:

No one asserted it was, other than you,

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:49 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Still śamathayāna.

Astus said:

Why do you call it such?

Malcolm wrote:

You should read article by Lance cousins. But in a short, shamathayana is the quick

path.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 7:39 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

So you keep claiming. "Continuum" is another convention, an empty label imposed on an empty appearance. It is no different than a nominal self, in this respect. So no, you err in asserting that I have accepted any such thing.

Your attempts at forcing consequences are cute, but ineffective.

Dhalsim's Pratyahara said:

I do not have a problem that there is a continuum of habits or tendencies that transfers between births. We assume a metaphysical working for karma. It is beside the point.

But why this continuum is any more "you" than a gene is the question. Why is the continuum personal and a gene impersonal?

Let me put it this way: like genetic inheritance, a continuum of habits/tendencies/mental states is inherited by another person after the death of this person.

Where do you disagree?

Malcolm wrote:

There is no "person," per se, other a label for a set of aggregates that have serial continuity. "Continuity" itself is just a label for the appearance of a series of causes and conditions, but when examined, not continuity can be found as such. "Causes and conditions" are just a label for an appearance of arising of phenomena, but since these phenomena can't be found, neither can their causes and conditions. None of these things—self, continuum, causes, conditions, etc. Asserting any of these things as truly existent is a metaphysical assertion. Accepting these things as conventions does not entail an acceptance of true existence in anyway. On the other hand, absence of functionality contradicts conventionality.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 5:47 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

I have repeatedly pointed out that imputing a nonexistent self onto the aggregates for convenience of discourse is perfectly acceptable in Buddhadharma.

Dhalsim's Pratyahara said:

But it is simply shorthand, like calling wood put together a certain way a "chair." You have taken it to be a metaphysical constant that transmigrates between births. You are doing it by accepting this idea of a "continuum."

Malcolm wrote:

So you keep claiming. "Continuum" is another convention, an empty label imposed on an empty appearance. It is no different than a nominal self, in this respect. So no, you err in asserting that I have accepted any such thing.

Your attempts at forcing consequences are cute, but ineffective.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:53 AM

Title: Re: Trump, Russian Asset

Content:

Malcolm wrote:

Really, so we just let it go with "everyone does it"?

Johnny Dangerous said:

No, but honestly, so what? A competing (well, kinda) nation state wants to destabilize America, spends a little money to get a demagogue elected that would be more favorable to them than the status quo...what is surprising or noteworthy there?

Malcolm wrote:

What is surprising is not that Russia and so on would want this, what is surprising is that so many Americans think it is not big deal, or express the lackadaisical attitude you've expressed here.

Johnny Dangerous said:

Personally, I rather like a world dominated by the US. YMMV.

Boy that sounds a lot like a modern reincarnation of the Domino Theory.

I am not remotely worried about Russia dominating the world nor am I particularly convinced that Russia had a primary role in bringing Trump to power, though I certainly acknowledge they wanted him there, and put a little intelligence effort into it.

Malcolm wrote:

I don't think I said that Russia had a primary role in putting Trump in office per se. They have been central to keeping Trump fat and happy for a long time as an asset, a useful idiot, that's what I've said. And that has had quite negative connotations for the Atlantic Alliance. This in turn has led to the arising of authoritarian regimes in Poland and

Hungary, an increase in racism and antisemitism in all western countries, and so on.

Johnny Dangerous said:

Again, Russia's gonna support whatever seems to make the status quo less likely to succeed...I am not sure why people need to elevate that narrative into something unusual.

Malcolm wrote:

The point is not that it is unusual, indeed, everyone in the intelligence community is and has been quite aware of these facts for decades. The point is that we had an American President who aided Russia in its goal of destabilizing alliances which are crucial to US national security.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:44 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

That there is no constant found in any process of experience, including mental states, but that "you" will continue after death is a contradiction in terms.

Malcolm wrote:

No, when it is understood that the term "you" is simply a label for an appearance, i.e., a convention, there is no such contradiction in terms, unless one believes that all statements are ultimate statements, and clearly, the latter is not the case.

Dhalsim's Pratyahara said:

You are still asserting a self of some form that remains constant in your experience, that fundamentally makes you and I different. I would like you to express that more clearly. What do you feel is constant throughout your lifetime that makes your rebirth "you" and not someone else being born in the future?

Malcolm wrote:

As I pointed out, the self you keep referring to is merely a nominal label for a continuum of addictive aggregates. In this lifetime I am called Malcolm. In some other lifetime, this continuum will be given another label. In a previous lifetime, it was also given a label, assuming that Buddha's teaching on rebirth is correct. In this lifetime, the only constant is my name. And even that changes, depending on context. In Tibet, everyone called me Kunga because Malcolm is hard on the Tibetan tongue.

I have repeatedly pointed out that imputing a nonexistent self onto the aggregates for convenience of discourse is perfectly acceptable in Buddhadharma. So what is it you find difficult to understand? If I say "that car is a Ford, and that car is a Chevy" no

Buddhist in their right mind assumes that I am saying there is a truly existing Ford or Chevy.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:22 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

Part of the problem with Zen is all the Zen-speak. A lot of the sources are ambiguous, in part I imagine due the ambiguity of the language (especially traditional Chinese), in part because specifics were likely reserved for oral teachings, and in part due to "beyond words" issue. Accordingly, meanings diverge, and people can interpret what they want.

The question is, without kensho, if everyone is already a Buddha and all practice is an expression of Buddhanature, then what's the point? If the practice of a master is the same as the practice of some one sitting in their fantasies, falling asleep, staring off into space, etc., then it seems no different than neo-Advaitins declaring that everything is perfect as it is and that one only need to give up the concept that things are imperfect (and in some cases, then asking for large donations or sex from students). In other words, delusion is enlightenment. It just seems like a form of philosophical nihilism, or worse, roleplaying (let's pretend we're Buddhas). It is like a group of short people sitting around saying "just remove the idea of smallness." they can believe what they want, but they won't be able to dunk a basketball.

Malcolm wrote:

And I would add, there are a lot of adherents of Zen, and supposed Zen teachers, who also add the study of Advaita to their resumes, such as Stephan Bodian.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:18 AM

Title: Re: Trump, Russian Asset

Content:

Johnny Dangerous said:

Guys, Russia supposedly wanted to boost Bernie's campaign at one point too.

I mean, I find Trump nauseating on so many levels, in some ways the disaster of the last four years is hard to even contemplate. But seriously, this whole red scare thing just seems silly to me. It's also unneeded to describe the rise of Trump. The last election American's more than proved that we are capable of our own tremendous stupidity with very little outside influence, and of their own volition.

Malcolm wrote:

I disagree. Russia has been propping up Trump for years, through Deutsche Bank, and so on.

Johnny Dangerous said:

Intelligence agencies wrt to geopolitics make all kinds of calculations, assuming that there is some overarching plan "let's install the worst president in modern history" is giving them too much credit.

Malcolm wrote:

Trump was a very good president for Russia, all things considered.

Johnny Dangerous said:

I'm quite sure they wanted Trump in and put a little money down to the end, but damn, how is that controversial? The US does that kind of stuff as a matter of policy constantly, it is not a unique behavior of any nation to do that.

Malcolm wrote:

Really, so we just let it go with "everyone does it"?

Johnny Dangerous said:

The agency of these well..agencies is more diffuse, and their policy decisions are more abstract...there's no moral imperative there, just them wanting whatever might slightly weaken the US empire..which is a wide range of things.

Malcolm wrote:

Personally, I rather like a world dominated by the US. YMMV.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:14 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Whatever is a composite phenomena lacks self. Consciousness is a composite phenonmena. Consciousness therefore lacks a self.

Dhalsim's Pratyahara said:

That there is no constant found in any process of experience, including mental states, but that "you" will continue after death is a contradiction in terms.

Malcolm wrote:

No, when it is understood that the term "you" is simply a label for an appearance, i.e., a convention, there is no such contradiction in terms, unless one believes that all statements are ultimate statements, and clearly, the latter is not the case.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:13 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

There is a serial continuity of consciousness not present in genetic inheritance. One cannot inherit one's parent's minds.

Dhalsim's Pratyahara said:

In this there is a getting into an "essentializing self" territory.

I do, in fact, inherit minds all the time. I am inheriting yours as we discuss.

Malcolm wrote:

Really, you are thinking my thoughts?

Dhalsim's Pratyahara said:

As well as from books, from stories. Thoughts are constantly being shared, transmitted. If not only through physical mediums, but the tradition speaks of telepathy...thoughts transmitted more instantaneously. We also do know, that biology contributes to the contours of one's "mental life." To see this any other way is to see the mind as a "thing" that is at the core of what makes you you.

Malcolm wrote:

What does this have to do with the Buddha's teaching on the subject?

Dhalsim's Pratyahara said:

And my contention is that there is no difference between a future body and mind a year later inheriting an older body and mind's intention to go to California, a new body and mind inheriting a dead person's karma, and a daughter inheriting the mother's tissue to form a physical body.

Malcolm wrote:

Yes, well, you seem to be a physicalist, but this is not the intention of the Buddha's teaching.

Dhalsim's Pratyahara said:

To feel like there is an essence that makes you you compared with another person other than apparent spatial and temporal separation is implying an essential self.

Malcolm wrote:

No, such a feeling is merely an error of cognition. It does not imply there is an essential self.

Dhalsim's Pratyahara said:

That you feel like this is a denial of personal survival is interesting. You were, several posts back, stating that Buddhadharma does not imply personal continuity.

Malcolm wrote:

Buddhadharma does not imply true or ultimate personal continuity. It states that there is a continuity of the addictive aggregates until the craving that drives that addiction ceases, and that is all. It allows for nominal personal continuity in much the same way that one can call the form cast by a bit of stick and clay onto a screen in a shadow puppet show an "elephant."

I have already stated this, and now I am repeating it to you again. You are failing to distinguish between the two truths here. Conventionally, a self is imputed onto the five aggregates, ultimately no such entity as a self can be found. If you cannot understand this, well, good luck.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:01 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Trying to redefine the Buddhist concept of rebirth in terms of genetic inheritance is just a massive fail on every level.

Dhalsim's Pratyahara said:

Not at all. Shantideva put it in just about exactly the same way:
Meditation

Verse 98

To think that "I will have to suffer it"
In fact is but a false conception
In the present moment, "I" will perish;
At a later time, another will be born.

Verse 112

Why, then, not identify
Another's body, calling it my "I"?
And vice versa, why should it be hard,
To think of this my body as another's?

-Bodhicaryavatara

Malcolm wrote:

You are misusing this citation and taking it out of context. This is argumentation in bad faith.

Dhalsim's Pratyahara said:

Although a seal produces a seal impression,
We don't apprehend that the seal transmigrates.

It isn't there [in the impression,] but nor are they wholly different.
In the same way, composite things are not annihilated and not eternal.

- <https://plato.stanford.edu/entries/shantideva/#MetaNoSelfEmpt>

Malcolm wrote:

Correct, this is why an individual mind stream can continue beyond this lifetime without being considered a self. Whatever is a composite phenomena lacks self.
Consciousness is a composite phenomena. Consciousness therefore lacks a self.

However, this does not indicate that one can inherit one's parents consciousness and their karma. So again, you are arguing in bad faith and taking the citation out of context.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 1:11 AM

Title: Re: Mahakala as Yidam

Content:

Schrödinger's Yidam said:

I believe there are 13 versions of 6 arm Mahakala in various colors, etc. Karma Kagyu focuses on a 2 arm standing black Mahakala.

AmidaB said:

Are those practised as a yidam in their respective lineages?

Malcolm wrote:

Mahakala is practiced as a yidam in all schools of Tibetan Buddhism.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 12:05 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

This basically consists only of teaching the śamathayāna. So, we can understand that zazen is śamatha. In śamatha, insight can occur naturally.

Astus said:

'Good friends, our teaching takes meditation and wisdom as its fundamental. Everyone, do not say in your delusion that meditation and wisdom are different.

Malcolm wrote:

Still śamathayāna.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 12:03 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

What, then, is the difference between saying a new body and personality is born in the future that inherits the results of the actions of this one, and a son or daughter being born that inherits the genes of this body?

Malcolm wrote:

There is a serial continuity of consciousness not present in genetic inheritance. One cannot inherit one's parent's minds.

You do realize these issues have been discussed to death here for more than a decade?

The classical defense of rebirth may be found in the *Pramāṇavārttika* by Dharmakīrti. There really isn't anything one can add here to improve upon his arguments.

Then there is the *Mahānidānasutta*, which is perhaps the clearest statement by the Buddha about the process of rebirth. Also, denying rebirth constitutes wrong view, or so the Buddha has said in many places, the wrong view of annihilationism, just as the assertion of a uncompounded self constitutes eternalism.

Trying to redefine the Buddhist concept of rebirth in terms of genetic inheritance is just a massive fail on every level. You don't have to believe in rebirth, but by denying rebirth one denies the very problem Buddha set out to solve. And by rejecting rebirth, one rejects the Buddha's teachings in toto.

Author: Malcolm

Date: Monday, February 1st, 2021 at 11:01 PM

Title: Re: Soto zen and problem of satori

Content:

jimmi said:

If, as per Matylda's critique, Soto teachers are for the most part lacking in the correct understanding of "practice as enlightenment" well, it's clear where that will go. How can students be expected to do the work and arrive at authentic Shikantaza if those tasked with transmitting the necessary understanding have themselves fallen short? It makes the adage that Zen cannot be practiced without a teacher somewhat problematic.

Malcolm wrote:

Cue Astus.

Astus said:

That's the difficult consequence of the dharma-transmission lineage concept: either

every lineage member is a buddha, or the whole concept falls apart. But such an idealist view of the lineage can function only on paper.

'This [practice] relies on the mystical and authentic transmission of the subtle method from master to disciple, and the [disciple's] reception and maintenance of the true essence of the teachings.'

(Bendowa, in SBGZ, BDK ed, vol 1, p 5; T2582_.82.0015c24-26)

And that subtle method (妙術) transmitted correctly (正傳) is zazen (坐禪):

'Great Master Śākyamuni exactly transmitted, as the authentic tradition, this subtle method of grasping the state of truth, and the tathāgatas of the three times all attained the truth through zazen. Thus the fact that [zazen] is the authentic gate has been transmitted and received. Furthermore, the patriarchs of the Western Heavens and the Eastern Lands all attained the truth through zazen. Therefore I am now preaching [zazen] to human beings and gods as the authentic gate.'

(p 7-8; T2582_.82.0016c11-17)

Malcolm wrote:

This basically consists only of teaching the śamathayāna. So, we can understand that zazen is śamatha. In śamatha, insight can occur naturally.

Author: Malcolm

Date: Monday, February 1st, 2021 at 10:26 PM

Title: Re: Commentaries on Prajñāpāramitā 25000 & 8000 lines?

Content:

Padmista said:

Do you know of any?

Malcolm wrote:

Yes. Gareth Sparham has translated both in his three volume set on the Abhisamayālamkāra. He also translated Tsongkhapa's excellent commentary on the same.

Author: Malcolm

Date: Monday, February 1st, 2021 at 10:24 PM

Title: Re: Transcendent reality in Buddhism

Content:

Aemilius said:

Human beings are not the only realm or the only level of existence in Mahayana or Sravakayana Dharma. The realms of Devas, Yakshas, Nagas, etc.. exist, the realms of Buddhas and Bodhisattvas exist. Beginningless reincarnation exists. Vast time scales exist. Sutras, Dhāraṇīs, Mantras, oral commentaries and other teachings exist in

different realms, on different levels of existence. Supranormal powers (abhijñā) exist. Modern science is like a single anthill in a great forest of a planet in a vast galaxy of stars, which thinks that there is nothing else, and no other conscious beings exist anywhere in the world.

Malcolm wrote:

Modern science is not a monolithic entity.

Author: Malcolm

Date: Monday, February 1st, 2021 at 10:21 PM

Title: Re: Mahakala as Yidam

Content:

AmidaB said:

Tashi Delek to all of you!

After I have eaten myself through William Stablein's dissertation on the Mahakala Tantra and the 'Healing Image' I am curious which schools, traditions or lineages approach and emphasize Mahakala as a yidam deity.

Best,
ab

Malcolm wrote:

All.

Author: Malcolm

Date: Monday, February 1st, 2021 at 10:10 PM

Title: Re: The oddity of rebirth

Content:

Supramundane said:

Some people seem to be implying that rebirth is a collective event, as opposed to an individual one.

Dhalsim's Pratyahara said:

I think you are right. There is a paradox in all of this, in karma/rebirth perpetuating individuality/self-grasping on the one hand, and teachings on selflessness on the other, one where I do not see the tradition satisfactorily reconcile. Maybe we can say that it is the tendency to self-grasp that causes karma/rebirth, but it's hard to ignore there is influence also going the other way. For example, when I vow to attain liberation in future lives, I am self-grasping. When I fear the results of my karma in a future life, I am also self-grasping. It is a self-perpetuating cycle.

Malcolm wrote:

Rebirth is the problem Buddhадharma endeavors to resolve. You are claiming that it's solution to this problem is something other than the recognition that there is no

permanent, uncompounded entity, a self, that undergoes a transition from one lifetime to another is faulty because the Buddha affirms an imputed or conventional self which does not truly exist.

There is no difference between saying I will attain buddhahood in some unspecified number of rebirths than there is to say next year I am going to California. In neither case is this an assertion of a permanent, uncompounded self. This is seeming contradiction is addressed by the Buddha in such sutras as the Vajraccheddika, where it is said, "The bodhisattva, recognizing that sentient beings do not exist, vows to lead all sentient beings to nirvana."

"Self-grasping" means believing that there is a permanent uncompounded entity which transitions from one moment to another without change. As Matt pointed out, the very fact of cognition means a consciousness cannot be a self. Your paradox is false.

Author: Malcolm

Date: Monday, February 1st, 2021 at 9:54 PM

Title: Re: Trump, Russian Asset

Content:

Brunelleschi said:

Alright, I posted and removed this but here goes.

This is, as far as I know, the proven influence of the Russians on the 2016 election when it comes to Ads. According to Google's CEO around ~\$4700 was spent. I fail to see how that would influence the contest between Trump and Clinton which cost around \$2,65 Billions.

Bristollad said:

Because paying for adverts on Google was not the full extent of Russia's effort and involvement.

Brunelleschi said:

Yeah no one said that. I however showed what there is proof of in regards to Russian influence when it came to ads. Obviously \$4700 is nothing compared to the vast sums of money being spent.

There was no evidence found by Mueller that Trump or any of his aides coordinated election interference in 2016 with the Russian government (from:

<https://www.nytimes.com/2019/03/24/us/politics/mueller-report-summary.html>)

This is of course only my view and it could very well be wrong. However, I do notice that you fail to rebuke the point nor provide any sources of your own. So please, show what there is hard proof of and we can have a discussion regarding its impact and what that means - if you so please.

Malcolm wrote:

And how much money was spent by Russians on Twitter and Facebook...that's much more relevant.

<https://www.sandiegouniontribune.com/opinion/the-conversation/sd-how-much-money-russians-spent-twitter-facebook-ads-20170928-htmlstory.html>

Author: Malcolm

Date: Monday, February 1st, 2021 at 12:03 PM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Buddhadharma does not view rebirth as personal continuity.

Dhalsim's Pratyahara said:

When you talk about your rebirths, you are indeed asserting this.

Malcolm wrote:

No, in fact we are not, no more than when I say I am responding to your assertion it is necessarily implied there is an essential agent engaged in an action.

These things are merely conventions.

Author: Malcolm

Date: Monday, February 1st, 2021 at 11:25 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I agree, Matt. I think to assume you have a personalized series of rebirths different from my series of rebirths is to posit something fundamentally different between you and I. At its core, it is eternalist.

Malcolm wrote:

This is an unsupported assertion. For example, no one asserts that the causes and conditions which produce corn necessarily produce wheat.

Dhalsim's Pratyahara said:

If subjectivity was truly atemporal/nonlocal,

Malcolm wrote:

This term is introduced as an unverified assumption.

Dhalsim's Pratyahara said:

o think of rebirth as a form of personal continuity is actually a self-grasping of the conceptual mind. This hints at that:

Malcolm wrote:

Buddhadharma does not view rebirth as personal continuity.

Author: Malcolm

Date: Monday, February 1st, 2021 at 5:51 AM

Title: Re: Soto zen and problem of satori

Content:

clyde said:

I agree that “practice as enlightenment” is open to misunderstandings and it is the duty of teachers to help their students by pointing to a correct understanding. But it also incumbent on the student to do the work of seeing through their delusions to a realization.

jimmi said:

If, as per Matylda’s critique, Soto teachers are for the most part lacking in the correct understanding of “practice as enlightenment” well, it’s clear where that will go. How can students be expected to do the work and arrive at authentic Shikantaza if those tasked with transmitting the necessary understanding have themselves fallen short? It makes the adage that Zen cannot be practiced without a teacher somewhat problematic.

Malcolm wrote:

Cue Astus.

Author: Malcolm

Date: Monday, February 1st, 2021 at 5:50 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Buddhist scholars for centuries have argued a) mind streams (cittasamṭana) are individual b) that they do not constitute a self because they are compounded entities. The facet of being compounded is in general explained through a theory of momentariness. In order for there to be an irreducible self, the mind stream would have to a permanent entity moving through time. As there is no such thing as a permanent entity at all, there is also no irreducible self. "Self" is just a convention applied to the series of aggregates, much in the same way we apply the label "car" to an assembly of metal, plastic, and rubber.

PadmaVonSamba said:

For the sake of clarity as it pertains to this discussion, on what basis is the statement (I highlighted it in red) established? Is it said to lack permanence because it moves through time?

Malcolm wrote:

Permanent entities cannot arise from impermanent entities; they must necessarily produce themselves. "Arising from self" is negated in all the Buddha's teachings, and common experience shows that there are no permanent entities that are observable.

Author: Malcolm

Date: Monday, February 1st, 2021 at 4:01 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I understand the distinctions like that too. Awareness as atemporal and nonlocal. And if so, it does not follow that "it" has an individualized series of rebirths in the sense of how we say it. What I mean is, someone being born right now equally has this "awareness," it is another birth of this awareness.

Malcolm wrote:

To speak of a birth of anything means it is compounded, temporal, and localized in a set of causes and conditions. Therefore, to claim both that an awareness is born and that it is atemporal and nonlocal is a contradiction in terms.

Author: Malcolm

Date: Monday, February 1st, 2021 at 3:59 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I think we should get clear about what we mean when we say "I wake up." If I am an individualized consciousness, an irreducible self, different from others, that remembers a continuity and grasps other forms of aggregates to quench my cravings, that which makes me know that my life 10 years ago is my life, we might as well acknowledge that.

Malcolm wrote:

Buddhist scholars for centuries have argued a) mind streams (cittasaṃtana) are individual b) that they do not constitute a self because they are compounded entities. The facet of being compounded is in general explained through a theory of momentariness. In order for there to be an irreducible self, the mind stream would have to a permanent entity moving through time. As there is no such thing as a permanent entity at all, there is also no irreducible self. "Self" is just a convention applied to the

series of aggregates, much in the same way we apply the label "car" to an assembly of metal, plastic, and rubber.

Author: Malcolm

Date: Monday, February 1st, 2021 at 2:57 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Food for thought:

Therefore, the fascination with and yearning for unmediated religious experience may be more a reflection of modern Western preoccupations than an inherent quality of Zen Buddhism. Sharf claims that the role of 'experience' may have been exaggerated in contemporary scholarship on Zen. He argues that historical and ethnographic evidence suggests that the privileging of experience may well be traced to twentieth-century Zen reform movements that urged a 'return' to Zen meditation (especially the Sanbōkyōdan movement, see below), and that these reforms were profoundly influenced by religious developments in the West. Sharf even controversially claims that 'Zen monastic training in contemporary Japan continues to emphasize physical discipline and ritual competence, while little if any attention is paid to inner experience'.

https://www.academia.edu/2269031/Zen_spirituality_in_a_secular_age_Charles_Taylor_and_Zen_Buddhism_in_the_West?email_work_card=title

Matylda said:

Well Sanbokyodan has no influence in Japan. Close to zero. They cannot compete with rinzai, soto or even with obaku which is the smallest zen school in Japan. Its founder Yasutani Hakuun was very influenced by Daiun roshi of Hosshinji. But the group later on was never strong. As for quality of their kensho testimonies there are many questions in Japan, but generally nobody takes care of their claims. I do not say that there is something wrong with them and in fact they had dozens of foreign students, but they are not very convincing anyway. I mean in Japan.

Inner experience in Japanese monasteries. That is interesting phenomenon. One has to be aware that there are no people looking for awakening. Soto or rinzai does not matter. There are young boys from family temples who must have to go through monastic training. In soto one year in rinzai 3 years. Young boys are young boys. In rinzai when they stay for 3 years have 6 sesshins a year and twice a day dokusan. They practice koan but after maybe a few months will be permitted to go on with more koans, so they pass so called 1st hosshin koan without much experience.

In zen - rinzai or soto does not matter it was kensho or satori which allowed one to go on further koans. Toaday it is not so. But it does not mean that it is all fine and ok. Some teachers point out that it is fruitless. Some say something different and give at least some reason.

If we read biographies of famous masters, all of them had kensho satori etc. even in the

XX century, not only in some hazy ancient times. But it happens so rarely today. About shikan taza I wrote already at length so there is no point to repeat it. Only one sentence - shikan taza never excluded kensho or satori. Never.

Malcolm wrote:

I think the author is trying to point out that there is a bit of a Pizza effect happening here. D.T. Suzuki imported William James' notion of religious experience from his book *Varieties of Religious Experience* to Japan; this interested the Kyoto school, Sanbokyodan, etc., this in turn caused the latter tradition to export a version of Zen to the West which is profoundly informed by Western ideas about religious experience. *Varieties of Religious Experience* was catalyzed by William James' experiments with Nitrous Oxide.

Author: Malcolm

Date: Monday, February 1st, 2021 at 1:35 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

but a individual consciousness, conditioned by affliction and action, does appropriate a new series aggregates.

Dhalsim's Pratyahara said:

So there is an irreducible essence to a person, if I understand correctly.

Malcolm wrote:

No, there are just coalescence of causes and conditions that have no beginning.

An individual consciousness, like seed, is a dependently-originated composite, impermanent phenomena; for example, if there is no form, there can be no eye consciousness; if there is no organ of sight, there can be no eye consciousness; if there is no consciousness, an eye consciousness cannot arise. Because three things come together: the organ of sight, a consciousness, and a form, there is eye consciousness.

The Buddha that a putative person has five aggregates in order to show that there was no self. The five aggregates are matter, sensation, perception, mental formations, and consciousness. They do not constitute a self together, there is no self in one of them individually, and there is no self apart from them. The five aggregates constantly arise together based on cause and condition. Though nothing is transferred from this life to the next, there is nevertheless serial continuity of a given psycho-physical continuum.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 10:35 PM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

There are mentions in Buddhism of a mind stream that passes from one life to the next until enlightenment, which realizes the lack of an individual self and it (or "something") is released from suffering, but it is hard to ignore that this is a rephrasing of the Hindu atman or Jain jiva released by merging with the brahman (Hinduism) or the jiva floating to the top of the universe (Jainism).

Without a soul, a self, an essence that separates you and I, on what basis can one say there is personal continuation after death?

Malcolm wrote:

There is no personal continuation: but a individual consciousness, conditioned by affliction and action, does appropriate a new series aggregates.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 8:21 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

But in current Soto, there is no need to demonstrate understanding via dokusan or any other form. Rather, sufficient ritual mastery is often the primary requirement to be a certified Zen master, potentially with some amount of prior formal training as well.

clyde said:

That doesn't match my experience and observation of Soto Zen, its teachers and students, in the Bay Area, mostly of the Suzuki Roshi lineage.

Malcolm wrote:

You hit the nail on the head...in the Bay Area.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 2:37 AM

Title: Re: Soto zen and problem of satori

Content:

clyde said:

Matylda's critique and her expressed disappointment in Soto seems to suggest that Soto Zen, as taught and practiced today and especially in the West, is of little or no value and that, as she suggested to me, we would be better going elsewhere.

Am I mistaken about her view of Soto?

Malcolm wrote:

Clyde, I think the disconnect you are seeing is that in Japan, Soto is a religious institution, a major function of which is to do funerary rites, etc. They serve a client population with rituals. I am sure this is also true with Rinzai, etc.

These services are not generally requested by Westerners, some of whom seem to think they are going to become enlightened or think they already are, regarding "practice" as a performative demonstration of their innate enlightenment.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 2:09 AM

Title: Re: Nopales

Content:

DNS said:

You can usually find them in any Latino style grocery.

Malcolm wrote:

Or likely, in your backyard.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 12:05 AM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Caoimhghín said:

How is this review of the book to those who've read it?

<https://jcrt.org/religioustheory/2019/10/23/review-genealogies-of-mahayana-buddhism-ananda-abeysekara/>

Malcolm wrote:

Good review, it's why I bought Walser's book. I would add, however, that his knowledge of Tibetan Buddhist schools is rather shaky, and he makes blunders which indicate this.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 11:42 PM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

tkp67 said:

No.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 8:13 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Food for thought:

Therefore, the fascination with and yearning for unmediated religious experience may be more a reflection of modern Western preoccupations than an inherent quality of Zen Buddhism. Sharf claims that the role of 'experience' may have been exaggerated in contemporary scholarship on Zen. He argues that historical and ethnographic evidence suggests that the privileging of experience may well be traced to twentieth-century Zen reform movements that urged a 'return' to Zen meditation (especially the Sanbōkyōdan movement, see below), and that these reforms were profoundly influenced by religious developments in the West. Sharf even controversially claims that 'Zen monastic training in contemporary Japan continues to emphasize physical discipline and ritual competence, while little if any attention is paid to inner experience'.

https://www.academia.edu/2269031/Zen_spirituality_in_a_secular_age_Charles_Taylor_and_Zen_Buddhism_in_the_West?email_work_card=title

Author: Malcolm

Date: Saturday, January 30th, 2021 at 7:44 PM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

I agree with the gist of what you're saying. But faith, even one that is not connected to any verifiable truth is not condemned per se. It's the failure to safeguard truth that is the problem. It's when one says on faith, only this is true, all else false, that faith of any degree becomes a problem. That is the disposition of a closed mind. Proceeding on our best information, lacking actual knowledge, is what most of us do most of the time. This is basically the definition of a deluded being who has not overcome delusion... as long as delusion remains, by definition there are things we don't know and don't even know we don't know. So long as we are open to new information, we keep the path to awakening open. The moment we think we know all there is to know, no matter how much we know, we've closed the path to awakening.

The Buddha didn't preclude the path of prasada. It might not be a direct path, but even such naive faith is accepted for those who cannot manage more. We have a responsibility for our one eyed kin.

Malcolm wrote:

Our traditions are at odds then. Blind faith is never acceptable for anyone.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 10:02 AM

Title: Trump, Russian Asset

Content:

Author: Malcolm

Date: Saturday, January 30th, 2021 at 4:57 AM

Title: Re: Tibetan Translation Help

Content:

Malcolm wrote:

siddhi all master bliss great feet

Seeker12 said:

How does feet fit in here? On lotsawahouse it's translated as "Master of all siddhis, Guru of Great Bliss", is it something about like sitting at the lotus feet of the guru or something?

Malcolm wrote:

zhabs is pāda, it is an honorific, mahasukhapāda, bde ba chen po'i zhabs, it is a title of the Guru Rinpoche.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 3:59 AM

Title: Re: Tibetan Translation Help

Content:

Malcolm wrote:

དུས་གསུམ་སངས་རྒྱལ་གྱི་བུ་ཅན་པོ་ཆེ།

times three buddha guru precious

དངོས་གྲུབ་ཀྱི་བདག་བདེ་བ་ཆེན་པོའི་ཞབས།

siddhi all master bliss great feet

བར་ཆད་ཀྱི་སེལ་བདུད་འདུལ་བྲག་པོ་རྩལ།

obstacles all remove māra tamer fierce powerful

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།

supplicate request give blessing please

བྱིན་པ་གསང་བའི་བར་ཆད་ཞི་བ་དང་།

outer inner secret obstacles pacify

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

wishes effortlessly accomplish give blessing

Author: Malcolm

Date: Saturday, January 30th, 2021 at 2:08 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Matt J said:

When you say intoxicated, are you including alcohol? Because JD claim was that decriminalizing drugs would empty out the prisons. In this case, AFAIK, alcohol is legal in the U.S. presuming you are over 21.

Malcolm wrote:

And rightly so, a significant majority of people (I can find a stat, but not right now) in American prisons who are incarcerated for non-drug related offenses were intoxicated when the offense was committed.

Sure, booze may be legal, but it sure is at the root of a lot of criminal behavior.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 1:53 AM

Title: Re: Tibetan Translation Help

Content:

Seeker12 said:

Hello,

I'm wondering if anyone could help me with a word-by-word translation for a six line prayer in Tibetan. I know a good deal of the words, it's just pieces here and there that I'm trying to figure out. Ideally just a couple of PMs would do it. Thanks for consideration.

Malcolm wrote:

post it

Author: Malcolm

Date: Saturday, January 30th, 2021 at 12:12 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Prison Policy Initiative said:

Nevertheless, 4 out of 5 people in prison or jail are locked up for something other than a drug offense — either a more serious offense or an even less serious one.

Johnny Dangerous said:
So yeah, I think I'd take issue with this,

Malcolm wrote:
And rightly so, a significant majority of people (I can find a stat, but not right now) in American prisons who are incarcerated for non-drug related offenses were intoxicated when the offense was committed.

Author: Malcolm
Date: Saturday, January 30th, 2021 at 12:06 AM
Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?
Content:

SilenceMonkey said:
I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:
Only if your faith is blind.

Queequeg said:
I think the sentiment behind this goes too far. The path needs to be open for people of all capacities, not just the geniuses and the vain who think they're geniuses. Sometimes, life presents such circumstances that faith is all a person has. Or, at the beginning stages when one doesn't have the breadth of knowledge and experience to discern the path, faith serves as the vehicle. Faith is the universal gateway. Which is why those who teach faith paths ought to be held to the highest standards.

Malcolm wrote:
There are three kinds of faith identified by the Indian masters: blind faith, aspiring faith, and confident faith. The latter two are workable. The first results in Qanon. When I first met a real Dharma teacher, it was made very clear that to me that blind faith was very undesirable.

Author: Malcolm
Date: Friday, January 29th, 2021 at 10:18 PM
Title: Re: Funeral Homes are Overwhelmed
Content:

KathyLauren said:
There may be market opportunities in the fight against covid, but the marketplace could never have prevented it.

Malcolm wrote:
Yes, of course not.

KathyLauren said:

Even with good leadership, Americans will always put their personal wants ahead of the public good. You can debate which policies make it worse, but the problem is based on the values on which your nation was founded. Policies will not make it go away.

Malcolm wrote:

This is not a uniquely American flaw. Example, Britain.

Author: Malcolm

Date: Friday, January 29th, 2021 at 9:03 PM

Title: Re: Funeral Homes are Overwhelmed

Content:

Johnny Dangerous said:

Our society has spent so long now with the mantra of "efficiency" and "free market" being synonymous that we've now "efficiency-ed" ourselves and our family members out of dying of Covid with a shred of dignity...especially if you're poor. It's so disgusting it's hard to put into words.

Malcolm wrote:

Blaming capitalism is facile, anyone with half a brain could see a huge market opportunity in preventing covid. Instead, populism handed us this crisis.

The problem is politics, not economics, the same goes for climate change.

Johnny Dangerous said:

I disagree, decades of neoliberalism have affected our response to this directly, it's been a race to the bottom for "efficiency" (i.e. taking apart the commons) and whether it's not being able to produce or own PPE efficiently, or expecting "da marketplace" to take care of what it clearly cannot, economic policy is a big player in the equation.

Malcolm wrote:

Economic policy is politics.

Author: Malcolm

Date: Friday, January 29th, 2021 at 11:16 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Malcolm wrote:

Well, it's not just poor people; our justice system is racist.

Author: Malcolm

Date: Friday, January 29th, 2021 at 11:01 AM

Title: Re: Funeral Homes are Overwhelmed

Content:

Johnny Dangerous said:

Our society has spent so long now with the mantra of "efficiency" and "free market" being synonymous that we've now "efficiency-ed" ourselves and our family members out of dying of Covid with a shred of dignity...especially if you're poor. It's so disgusting it's hard to put into words.

Malcolm wrote:

Blaming capitalism is facile, anyone with half a brain could see a huge market opportunity in preventing covid. Instead, populism handed us this crisis.

The problem is politics, not economics, the same goes for climate change.

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:54 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

SilenceMonkey said:

I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:

Only if your faith is blind.

SilenceMonkey said:

Good point. Like I said, in the beginning of the journey when young and impressionable. With not much else to go on than western academia.

It takes a good while for faith to develop beyond the level of blind faith. And it doesn't come about through academics, but Dharma study and practice. A lot of students starting to learn about Dharma will confuse academia with Dharma.

Malcolm wrote:

People need to make up their own minds. We just explain what Dharma is and what it is not. Trying to condition people is an error.

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:38 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

The book sounds completely idiotic.

Queequeg said:

Karen needs shanti, too.

PeterC said:

"I teach suffering and the ending of suffering"

"You can't come in here talking about suffering. I'm an American citizen, I have Rights under The Constitution, no immigrant is going to tell me I have to suffer, I want to talk to your manager about this, it's illegal for you to make me suffer!"

"This is the noble truth of the causes of suffering: the desire that makes for further becoming - accompanied by passion and delight..."

"You're saying that I can't have happiness. I know the Constitution, it says there that every American can pursue happiness, at least I think it's the constitution, but you know what, I don't need to read it, I know it's there, and you're telling me that I can't be happy. You know what you are? You're a communist. A leftist communist fascist. You're unamerican. If you don't like it here why don't you go back to your shithole country like president trump said?"

Malcolm wrote:

Yup, pretty much explains one half of the country...

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:36 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

SilenceMonkey said:

I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:

Only if your faith is blind.

Author: Malcolm

Date: Friday, January 29th, 2021 at 6:42 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

Its really genius that a religious path was developed consciously using this suspension of belief. That is a HUGE departure from most other religions that assert their stories are factually 100% true and will kill you for not believing.

Malcolm wrote:

I am pretty sure that educated Indian knew that the narratives in Mahāyāna sūtras were not meant to be taken literally. They are largely emblematic, it's only outside of India where people started killing each other over what were, in India, merely emblematic narratives that served didactic, rather than historical, purposes. We see this here all the time, with notions of Mappo, and triumphalism of this school over that when all of us are actually just schmucks who have barely scratched the surface of the Mahāyāna path of accumulation, let alone even come anywhere near the path of seeing.

Queequeg said:

So I think there are two ways of looking at the academic study of Buddhism. One is as the social scientist, as one who actually does the academic work. The other is to take the fruits of the social scientist, particularly the translations.

Malcolm wrote:

Sometimes i read with interest what people say, like Walser, etc. Mostly, I am just looking for sources.

Queequeg said:

I guess to an extent the views I'm expressing here are based on my idiosyncratic adventure in the Academy as a practicing Buddhist studying Buddhism. It was not without confusion, which I was warned about by my Buddhist advisors - both of my advisors were practicing Buddhists and I think they held some sympathy for me, for which I'm grateful. The atmosphere they fostered, however, may have also contributed to my confusion about the distinctions between Buddhism as an object of academic inquiry and Buddhism as a path. I'm passing on a warning to youngsters who might go down that path. Hopefully they're more savvy than I was, and if not, behold my scars and abandoned dead ends, wasted time and thought processes.

Malcolm wrote:

I hear you. People in Buddhist studies mainly write about what other people in Buddhist studies write. For example, there is a guy named David Drewes, as far as I can tell, he has no actual interest in Early Mahāyāna, but he is really interested in dredging through 150 years of Western Academic scholarship in this paper:

https://d1wqtxts1xzle7.cloudfront.net/35500600/Drewes-_Early_Mahayana_I_rev_ed.pdf?1415632234=&response-content-disposition=inline%3B+filename%3DEarly_Indian_Mahayana_Buddhism_I_Recent.pdf&Expires=1611877106&Signature=Rhb3hudRIJS9EWKTIfxEPBjc7ABp4ZcSq7lgXMEU3LT h0XmZQn46DPKPDUt06S-DY1oJo0QNclwSleUImczehBakTKQBDIDZNJXh6JY3TMaZYvBA0Nz8Tupyc1WPGletNj-czEmCGAwmfIn2C0QopamNhpXxcGHS~deCw-MH6e-z9n-8~tVHmtMnwW29sbihgrwSjE-gCxwnt7BSuOolTy8UeJQ4hMqoAQhYe-PbJtWQzodwRLbp3Go2y6eVWfvatttOb~NXqX~YPkLgt1JtnB-JotC~5fv94L3iijpYRWfig5AN3le7NmMYfgNTbWcX16rgQTa1OCbOn9s6FsyA__&Key-

Pair-Id=APKAJLOHF5GGSLRBV4ZA.

You can see from his paper, that Buddhology is as equally involved with critiquing Western scholarship as it is in examining primary sources.

Author: Malcolm

Date: Friday, January 29th, 2021 at 5:36 AM

Title: Re: Funeral Homes are Overwhelmed

Content:

Malcolm wrote:

Yup, thanks to Donald F@#cking Trump and other idiotic world leaders who did not act in a timely fashion. Their hands are covered in blood.

Author: Malcolm

Date: Friday, January 29th, 2021 at 5:15 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

I don't know if there is anything monolithic we can actually work with like "the Indian mind." Even if there was, the records of extensive, hair splitting debates suggests "the Indian mind" has a penchant for endless disputation rather than a simple smiling acceptance of divergent details.

Malcolm wrote:

They tended to argue about atoms and first principles, not narrative tropes.

I

Queequeg said:

can buy a widespread attitude of just shrugging details off implicitly acknowledging "its all just stories anyway" said with an Indian shake of the head.

Malcolm wrote:

Yes, this is what I am saying. Why else could someone set down in writing a tale clearly related to the Ramayāna with a straight face in a Buddhist tantra of authentic Indian provenance?

Queequeg said:

In a practice context I grok the way fictions are freely utilized for certain salvific or edifying purposes and participated in in a manner that takes the fictions as true. Running out of the burning house to claim deer carts, goat carts and ox carts, and all that. But, I also don't think I have to search very hard for people who have lost interest in Dharma because they found out that the Mahayana sutras were written half a millennia after the parinirvana, if that even happened. There's a whole movement of Buddhists

trying to save for themselves what they can by excising what doesn't fit with their scientific truths.

Malcolm wrote:

These people don't believe in siddhis. They are fairy killers, homicidally bent on lynching Tinker Bell.

Queequeg said:

Anyway, my point was, an academic approach to Buddhism is not necessarily going to be helpful for practice, and may well not be compatible. For some people. The academic study of Buddhism is not Buddhism. Its social science.

Malcolm wrote:

Depends on the person. I find lots of benefit in academic studies, if only because the Academy translates a lot of stuff from Sanskrit, Chinese, Tibetan, etc. I just ignore their conclusions, where I don't agree, or snort in derision at some of their total lack of real knowledge of what they are studying. And some academics, while not personally interested in practice, like Robert Mayer, nevertheless do excellent work.

Author: Malcolm

Date: Friday, January 29th, 2021 at 3:41 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

hey can, through the use of the various tools of analysis at their disposal, offer informative answers about things like the origin of Amitabha, but that information is not really useful to buddhasmrti practice and could actually be discouraging and a hindrance... "You mean Amitabha is Ahura Mazda?"

tingdzin said:

Yes, I would say that if you don't have a mind that can see nuances, or is not capable of holding on to two seemingly contradictory views, you might be well advised to concentrate on practice and not dip your toe into scholarship. If you are an experienced practitioner whose primary focus is still practice, then scholarship can be quite useful, for the reasons mentioned above.

Queequeg said:

Case by case. There's not a lot of nuance once one starts poking around in the origins of the Mahayana and Vajrayana pantheon. The faithful versions and the academic versions often say very different things that no amount of nuance is going to resolve. Avoiding specifics, when a deity is a central focus in a tradition, with a back story that puts it squarely in the Buddhadharma tradition, and then you look at academic studies that show this was the totem deity of some tribe or caste in the distant past, in a religious system that had nothing to do with Buddhism... how do you then interpret a teacher's claims that they had a spiritual communion with this deity and received sacred instructions? To keep it up is going to require some serious fudging of details or putting

up firewalls in the mind.

I'm fully open to accepting I'm one of those people who lack the intellectual finesse to reconcile divergent claims over the same intellectual geography.

Malcolm wrote:

The Indian mind was a lot more flexible about such issues. This is why one sees tropes shared with the Ramayāna that show up recontextualized in a Buddhist context, for example, to explain the origins of the Buddhist protectress, Śrīdevi Mahākālī. Śrīdevi is known originally named Sita Śankhapāla. She elopes with Dasagriva aka Ravanna, having been tricked into it by Dasagriva's sister, Remati. Umadevi (the worldly manifestation of the protectress Ekajati), her mother disowns her, and Sita Śankhapāla takes on the form of a rakṣasī as a result, etc., eventually to be tamed by the Brahmin Vararuci. Since as far as I am concerned this is a myth and the myth of Sita's abduction by Ravanna have equal standing as a myth, I don't worry about it too much. In Tibet, different schools have different accounts of the taming of Rudra, all based on Indian sources, they are often in conflict about details, and no one blinks an eyelash. Indeed, in the same school different tantric cycles will have differing explanations of the taming of Rudra, and again, no one bats an eyelash. The validity of the practice has more to do with whether one can manifest siddhis from it, rather than whether or not it fits some neurotic compulsion to reconcile different narratives. For example, in Shingon, it is maintained that the tantras were first revealed by Vajrasattva in an iron tower in South India. In Tibet, in the Sarma schools, it is generally maintained that the tantras were also revealed in South India by a king who travelled to Oddiyāna and received them a siddha yoginī who was descendent from Nāgas. In Nyingma, it is generally held they were first revealed by a king in Zahor named Dza. While there is a bit of bickering back and forth between the Nyingmas and the Sarma schools over the accuracy of the interpretation of the King Dza account, not one really cares that much. Then, of course, the Bonpos claim they are the source of everything, but no one pays them much mind either. When Buddhists resort to the services of Bonpo Lamas it is because the latter have siddhi, not because Buddhists accept Bonpo history. But talk of siddhis will get you shut down pretty fast in the Academy.

Author: Malcolm

Date: Friday, January 29th, 2021 at 1:46 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

I agree. But that is the nature of the present cultural situation and the situation within Buddhism. Buddhism indeed puts you into a messianic position, if you decide to trust your own spiritual experiences and what they tell you. It is not only messianic, it also accords with what the Buddha has promised to all his followers who put his teachings into practice.

Malcolm wrote:

And sometimes it happens that Māra appears to you in the guise of the Buddha, or a bodhisattva, or a dākinī and declares, "This will be your name, this will be the place where you attain buddhahood, this will be your retinue" etc. The deceptions of Māra are many, genuine experiences on the path is rare. Especially in the West, but also among Chinese people, there are many people deluded by Māra, who do not rely on qualified teachers, and carry others along in their deluded vision.

Author: Malcolm

Date: Thursday, January 28th, 2021 at 6:29 AM

Title: Re: Academic Sources on Development of Vajrayana

Content:

tingdzin said:

in fact little in common at all except perhaps in terms of ritual structures (and some scholars think that ritual structures are in fact the defining feature of "tantra"). If one does define tantra in this way, then one could say that "tantra" can be found in non-Vajrayana Buddhism. It all depends on how one uses the words.

Malcolm wrote:

The earliest text we know of to be titled a "tantra" is the fabled Agniveśa Tantra, held to be the core text around which the Caraka Samhita is written. Caraka Samhita is the earliest Ayurvedic medical text, most likely written somewhere around 100 BCE-100 CE.

In Tibetan Medicine, the word "tantra" is held to mean "to protect the body" from "tanu + tra."

Author: Malcolm

Date: Thursday, January 28th, 2021 at 5:18 AM

Title: Re: OCD

Content:

Johnny Dangerous said:

I repetitively thought about things, it would prevent them from happening.

Malcolm wrote:

I suffered from that during the 2016 campaign...

Author: Malcolm

Date: Thursday, January 28th, 2021 at 4:43 AM

Title: Re: OCD

Content:

Johnny Dangerous said:

OCD thoughts and ruminations (as anyone with them will surely attest) aren't impulses involving much volition, they simply appear, and indeed they seem to sort of have a life of their own.

Malcolm wrote:

OCD appears to be a seizure disorder.

Author: Malcolm

Date: Thursday, January 28th, 2021 at 4:11 AM

Title: Re: Academic Sources on Development of Vajrayana

Content:

FiveSkandhas said:

What do you think of the term "mantrayana?" I personally find it more precise than "Vajrayana" and wish it had more widespread use.

Malcolm wrote:

In the Indian Buddhist tantras preserved in the Kengyur, there are 93 mentions of vajrayāna; 2 mentions of guhyamantrayāna; and 21 mentions of mantrayāna.

In the Indian commentarial literature preserved in the Tengyur, there are 461 mentions of vajrayāna; 75 for guhyamantrayāna; and 191 for mantrayāna, but many times, mantrayāna and guhyamantrayāna are quite close to each other in proximity, meaning that the former is often a contraction of the latter.

I would say, that since the Vajramāla commentary and other texts equate Vajrayāna and Mantrayāna, Vajrayāna is clearly the more widespread and widely used term in Indian sources, and therefore, mere force of usage in Indian literature favors the use of the term Vajrayāna as an overall name for this Buddhist textual movement.

In Tibetan sources one often see "Secret Mantra Vajrayāna" (gsang sngags rdo rje'i theg pa).

To add to this, the earlier tantras transmitted to Japan are quite few in number, compared with the very large amount of tantras transmitted to Tibet at exactly the same time (800 CE). The term "vajrayāna" was already widely used in India by this time even for so-called "lower tantras" like the Subāhuparipṛcchā Tantra, or "yoga tantras" like the Vajraśikhara tantra, in which is found the term "vajrayāna," though not in the incomplete version translated by Amoghasiddhi.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 9:44 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

I think what she is saying is the picture of Soto zen you paint is abstracted from books by

western scholars, rather than a deep knowledge of the tradition based on fluency in Japanese, etc.

Astus said:

It seems to me more like criticism of Soto both in Japan and in Western countries. Of course, if it turns out to be otherwise, and all she meant so far was a problem with the academic representation of Soto while at the same time what actually happens in temples and centres are fine with her, then I have misread things.

Malcolm wrote:

If I understand what she has been saying here for more than a decade, she is criticizing what she sees as historical revisionism in Japan, which in her view has had a deleterious effect on how the Soto tradition is understood in the West by both academics and practitioners, resulting an anti-intellectual, enervated interpretation of Shikantaza that is more of a faith-based practice than authentic zen, and does not represent the actual practice of the Soto school over the centuries. She can correct my assessment of her view if she likes.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 9:09 PM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

Where is it said that koan dokusan satori etc. belongs only to rinzai??? it is not true.

Astus said:

I meant commonly found in and associated with Rinzai, not that it was their property or that others were excluded. If you say it's not the consequence of reformations that Sotoshu is what it is today, then what do you say is the reason behind it? Also, do you find current Rinzai more according to your standards of Zen, and would that be because they practise with koans?

Malcolm wrote:

I think what she is saying is the picture of Soto zen you paint is abstracted from books by western scholars, rather than a deep knowledge of the tradition based on fluency in Japanese, etc.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 7:54 PM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

I see.. well official soto is the very problem.. those people deny everything when they hear satori etc. and start talking, that everything is satori etc. and that practice with aim of satori is almost a sin.. and of course they have myriad excuses and nice theories.

Astus said:

Why expect Soto to follow ideas that are prevalent in Rinzai (koan practice, dokusan, emphasis on kensho, etc.)? Even if once the two branches were quite similar, after the 18th century reforms in both, they have intentionally distanced themselves from each other, unlike in China where lineage association has practically no bearing on one's views and methods.

Malcolm wrote:

You recall that our friend Matylda is from a Soto family, right?

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 7:52 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

So, shikantaza is kind of like nembutsu or nam myoho renge kyo.

Astus said:

There are similarities.

'Dogen taught his religion through the language and lore of Chinese Ch'an; yet in many ways the structure of his religion reflects familiar patterns in the soteriological strategies of Japanese writers like Shinran and Nichiren. This is hardly surprising, since many of the same issues that determined the rules of Ch'an discourse in China - the theory of the supreme, Buddha vehicle and the perfect, sudden practice appropriate to it - had long been at work in the dominant Tendai system in Japan, the system that initially educated Dogen, Shinran, Nichiren, and other leaders of the reformation. Despite their obvious differences, in very broad terms, the ideologies of all three of these famous religious thinkers can be seen as an attempt to define the true practice of the Tendai Buddha vehicle - a sudden practice to be based solely on the absolute truth of Buddhahood itself, not on the upaya of the relative teachings and gradual practices.' (Dogen's Manuals of Zen Meditation, p 165)

Malcolm wrote:

So, Tendai in Zen robes. Ok, got it.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 6:33 AM

Title: Re: The Dao of Politics and ideology

Content:

Caoimhghín said:

it's about charging up your spirit board to cast spells at your enemies, get girls, and become immortal.

Malcolm wrote:

The problem, as ever, is finding the right charger.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 6:06 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Looks like stages to me, in direct contradiction to your claim.

Astus said:

Yes, seems so, but not. The first stage mentioned is of faith, the second is acting upon that faith, and it's the second what comprises shikantaza.

Malcolm wrote:

So, shikantaza is kind of like nembutsu or nam myoho renge kyo.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 1:12 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

This all very much depends on what one means by "enlightenment."

Astus said:

'Students of the Way should desire to be obstructed by the Way. To be obstructed by the Way means to forget any trace of enlightenment. Practitioners of the Way must first of all have faith in the Way. Those who have faith in the buddha-way must believe that one (the self) is within the Way from the beginning; that you are free from delusive desires, upside-down ways of seeing things, excesses or deficiencies, and mistakes. Arousing this kind of faith, clarifying the Way and practicing the Way comprise the foundation of learning the Way. We do this by sitting and cutting off the root of the discriminating mind; by turning away from the path of intellectual understanding. This is a skillful way to lead beginners. Next, drop off body and mind, and throw away both delusion and enlightenment. This is the second stage. Truly it is most difficult to find a person who believes that his self is within the buddha-way. Only if you believe that you are really inside the Way, will you naturally clarify the scenery of the Great Way and understand the origin of delusion and enlightenment. Try to sit cutting off the root of discriminating mind. Eight or nine out of ten will be able to immediately see the Way.'

(Gakudo Yojinshu by Dogen, in

https://www.sotozen.com/eng/library/leaflet/heartofzen/pdf/Heart_of_Zen.pdf, p 32-33)

Malcolm wrote:

Looks like stages to me, in direct contradiction to your claim.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 10:00 PM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

But I have persistently, during the course of thirty years, seen what I have said above, and a little more: Shakyamuni got certain Mahayana teachings from a materially existing order of bodhisattvas.

Malcolm wrote:

Source for this claim? This is after all the academic forum, and you've offered nothing to support this claim.

Aemilius said:

And also, when Shakyamuni had attained Buddhahood he had direct access (telepathically) to the teachings of thousands of Buddhas, and this is another source to the Mahayana sutras, which he then "edited" (in his mind) to suit the present situation on planet Earth and in India.

Malcolm wrote:

Speculative.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 9:24 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

I look forward to being pleasantly surprised if I purchase it.

Malcolm wrote:

You will be. You may not agree with him, not saying I do, but one of interesting points of departure he makes is his administration that he wrote the book once he realized he didn't actually know why he thought he knew what Mahayana was.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 8:30 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

I'll respond there once I've read the work. I'll say what it sounds like, trash pseudo-academic pop Buddhology like "Greek Buddha." I will be very surprised if any of his claims are anything specific. I have to first finish an Ng text I am reading for another thread and then see if I want to buy the Genealogies text. It isn't the sort of thing I would

ever normally spend money on given that description of it.

Malcolm wrote:

His claims are actually quite specific, nothing like the latest Beckwith book. He is a good scholar actually,

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 5:34 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

Really? Is he published by Princeton University Press? I usually only associate that level of speculative incompetency with them, publishing "Greek Buddha" and Elaine Pagels. I've read other scholarship that several older redactions of the PP sūtras are Āndhraka in origin. I'll find the paper in a bit.

Malcolm wrote:

He goes over all of the older scholarship. You may not agree, but he is hardly incompetent. Please respond here:

<https://www.dharmawheel.net/viewtopic.php?f=102&t=35714>

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 5:33 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

Really? Is he published by Princeton University Press? I usually only associate that level of speculative incompetency with them, publishing "Greek Buddha" and Elaine Pagels. I've read other scholarship that several older redactions of the PP sūtras are Āndhraka in origin. I'll find the paper in a bit.

Malcolm wrote:

Routledge.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 5:01 AM

Title: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Malcolm wrote:

Walser's new book opines that the Ur-PP sūtra was written by a Sarvastivādin monk who was from a Maitrayaṇī Brahmin family in Mathura in the last half of the first century, CE, and that it intended to present a Buddhist compatible version of brahman, and further,

that is was a fundamentally political move to secure a position at court. He further argues that Mahāyāna arose in Brahmin communities where "Buddhist" and "Brahmin" were ambiguous distinctions at best.

Discuss!

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 4:56 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

What follows is entirely my own theory: If we dismiss the text-critical evolutionary model but retain what we have learned from the critical study of the texts, then we get an image of Mahāsāṃghika communities significantly more influenced by Mahayana

Malcolm wrote:

Walser's new book opines that the Ur-PP sūtra was written by a Sarvastivādin monk who was from a Maitrayaṇī Brahmin family in Mathura in the last half of the first century, CE, and that it intended to present a Buddhist compatible version of brahman, and further, that is was a fundamentally political move to secure a position at court. He further argues that Mahāyāna arose in Brahmin communities where "Buddhist" and "Brahmin" were ambiguous distinctions at best.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 2:20 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

PadmaVonSamba said:

I very much think that whether karma and rebirth are facts or not depends largely on how one defines karma and rebirth. And, there can be many definitions.

Malcolm wrote:

The Buddha defined them pretty clearly in many places. So there it is not the case that there are many definitions, unless by "many" you mean the Buddha defined them consistently many times.

PadmaVonSamba said:

Read the follow-up paragraph.

Malcolm wrote:

Yes, even so, there are many definitions which try to include this idea of absence of self, which are nevertheless quite at a variance with what the Buddha taught, so my point remains.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 1:18 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

Another point. Ven Bhavaviveka cites a version of the Sīsapāvanasutta (familiar to us via the Pali Canon most likely) where the Buddha addressed it to Ven Ananda instead of the bhiksusamgha like it is in both the Sarvastivadin and Theravadin versions.

Malcolm wrote:

It can also be a paraphrase, a misquote, and so on.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 12:13 AM

Title: Re: Questions about "Early" as in early early.

Content:

neander said:

Buddhist lineages not only did not respect but killed and slaughtered different versions of Shanga.

You can just study a short period like Kamakura and Sengoku in Japan to realize this. Armed attacks were very frequent between various lineages. In the main monasteries in mount Hiei armed attacks occurred within the very same temple, each side accusing the other of slandering the Dharma.

The implementation of what a Shanga should have been was not clear since the first council when already 19 different schools had different ideas...

Malcolm wrote:

You are conflating politics of Medieval Japan with Ancient India now? The Buddha's split into eighteen schools was predicted in King Krikin's dream. This split occurred because in a past life, the Buddha himself had been a sectarian.

Author: Malcolm

Date: Monday, January 25th, 2021 at 11:25 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

PadmaVonSamba said:

I very much think that whether karma and rebirth are facts or not depends largely on how one defines karma and rebirth. And, there can be many definitions.

Malcolm wrote:

The Buddha defined them pretty clearly in many places. So there it is not the case that

there are many definitions, unless by "many" you mean the Buddha defined them consistently many times.

Author: Malcolm

Date: Monday, January 25th, 2021 at 7:36 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

This all very much depends on what one means by "enlightenment."

The consequence of this is that one is only realized during shikantaza. How does this escape the equipoise/post-equipoise division? And if there is a division between equipoise/post-equipoise, this means that there are stages.

Astus said:

The main point is that if shikantaza is practice-realisation, then there is no point of working towards a realisation apart from it, there is no satori later. A comparison of the two approaches from Shohaku Okumura:

'Uchiyama Roshi emphasizes that the zazen practice transmitted from Dogen Zenji to Sawaki Roshi differs from D. T. Suzuki's Zen. For example, Dogen Zenji described the oneness of a practitioner and other people and objects, using the example of a cook and his work with colleagues, ingredients, firewood, and water, as well as those who eat the food. In "Tenzokyokun," or "Instructions for the Cook," in Dogen's Pure Standards for the Zen Community, he wrote, "All day and all night, things come to mind and the mind attends to them; at one with them all, diligently carry on the Way." Here there's no mysterious satori, or becoming conscious of the Unconscious. There's only sincere, wholehearted practice in ordinary activities.'

(Zazen Is the Stability of One's Whole Life, in Homeless Kodo)

And from Kodo Sawaki:

'Nine hundred years ago there was a Zen system in which there were gradations of satori—three hundred and some tens of cases. Finally completing them all you would perfect a great satori. That system was contrasted with what was referred to as mokusho Zen [silent illumination]. It was also labeled eko and hensho. The other teaching [which uses koans] was called kanna Zen.

Dogen Zenji's is a religion of practice. Dogen goes so far as to say there is no benefit in recitation with the mouth. In the Bendowa, Dogen wrote: "Continuously uttering sounds is like a frog crying in the night in a spring rice paddy and is ultimately worthless."

In the Butsuyuikyogyo, too, [the Buddha] warns against useless talk... Satori is not something that is uncovered by the mind. Practice is enlightenment.

Again in the Bendowa, "A beginner's wholehearted practice of the Way is the totality of the original enlightenment." And in Zanmai O Zanmai [The King of Samadhi], "The posture for shikantaza is the most important meaning in Buddhist teaching."

(From a talk titled "Dogen's Zen," delivered in August 1952 in Kumamoto, in Discovering the True Self)

Author: Malcolm

Date: Monday, January 25th, 2021 at 10:12 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

I have said before that there are no academic proofs for this claim or view, but there are spiritual proofs, and these are not accepted by the academic world view. I.e. the Five eyes and the Six supernormal powers, these have been accepted as a basis of knowledge in the Dharma for 2500 years. Next arises the question whose extraordinary perceptions will be accepted ? ...

PeterC said:

Ok let's pause there. Is this a personal insight you have developed? Or has a teacher told you this? If so, who?

There is also a spiritual necessity for the existence of the Mahayana. You would know this only when you are quite advanced on the spiritual path, so this also doesn't count as an academic proof. Which is unfortunate.

Actually this is not a spiritual but a textual insight. The disappearance and reappearance of the Buddhadharma over time is discussed extensively in many places.

But are you asserting that you are quite advanced on the spiritual path and can therefore perceive this directly in a way that those of us in the cheap seats cannot?

I hope this discussion has not been in vain.

That depends on whether you plan on providing backup for your assertion or not.

Aemilius said:

Nagarjuna says in Bodhicittavivarana (or in Bodhisambhara) that one should not doubt the authenticity of Mahayana.

Malcolm wrote:

Ratnavali, actually.

Aemilius said:

Vasubandhu defends the authenticity of Mahayana in his commentary to Maitreya's Mahayanasutralankara, actually the original verses of Maitreya also defend the authenticity of Mahayana sutras.

Malcolm wrote:

Yes. But thus does not prove your points. All this proves is that someone said something.

Author: Malcolm

Date: Monday, January 25th, 2021 at 9:49 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Cinnabar said:
That makes sense.

I think some people like to translate sahaja as “coemergent”. Which makes some sense from the parts of the Tibetan lhan cig tu skye ba. But I can’t translate, just poke at words.

Malcolm wrote:
Yes, they do, but they miss the meaning. Lhan cig skyes is just a translation of sahaja, and sahaja, in this context, does not mean connate, it means simply "natural" in contrast with the three faced, six arm form, or the eight faced, sixteen arm form, etc.

Cinnabar said:
In some sense, isn’t “natural” symbolic of “connote”?

Malcolm wrote:
In this case it just means a deity that is one face two arms, like a natural human, it doesn’t mean anything more than that.

Author: Malcolm
Date: Monday, January 25th, 2021 at 5:27 AM
Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa
Content:

Cinnabar said:
It was for the coemergent form of Hevajra. The practice emphasizes Hevajra and Nairatmya in union, alone. Each with two arms.

There are mother and father mantras.

Malcolm wrote:
"Sahaja" here simply means "natural," i.e. one face, two arms, and two legs.

Cinnabar said:
That makes sense.

I think some people like to translate sahaja as “coemergent”. Which makes some sense from the parts of the Tibetan lhan cig tu skye ba. But I can’t translate, just poke at words.

Malcolm wrote:
Yes, they do, but they miss the meaning. Lhan cig skyes is just a translation of sahaja, and sahaja, in this context, does not mean connate, it means simply "natural" in

contrast with the three faced, six arm form, or the eight faced, sixteen arm form, etc.

Author: Malcolm

Date: Monday, January 25th, 2021 at 5:09 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Sennin said:

This empowerment was for the 9 deity mandala?

Cinnabar said:

It was for the coemergent form of Hevajra. The practice emphasizes Hevajra and Nairatmya in union, alone. Each with two arms.

There are mother and father mantras.

Malcolm wrote:

"Sahaja" here simply means "natural," i.e. one face, two arms, and two legs.

Author: Malcolm

Date: Monday, January 25th, 2021 at 2:50 AM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

fantasizing about sex or murdering your enemies, falling asleep - all those are not alaya state, they are just common thoughts. so it has nothing to do with arriving at alaya in zazen.. if anyone will adopt such opinion about alaya will be in serious trouble, and will mistake all kinds of experience in zazen... is is not my opinion, but one may find description of the alaya state of zazen in writings of some masters...

Malcolm wrote:

Why would one want to arrive at the ālaya state?

Matylda said:

nobody sober of course

but zen masters warned disciples that in the course of great efforts it happens that one attains the great quietude and equipoise... the state is overwhelming and many consider it as great achievement... but it all way wrong and even dangerous.

it is not from my own experience since I have very limited, but it is what one can hear or read from experienced masters, since our friend wrote that thinking about killing, sexing etc. is of alaya in zazen I just reacted, since I have never heard such things... alaya is not

desired state or is not considered desirable. But based on the history of zen we may see that it was a problem since those who were trapped considered themselves liberated or enlightened etc. it was just a big mistake.

Malcolm wrote:

Ok, in Dzogchen, this is a very great error.

Author: Malcolm

Date: Monday, January 25th, 2021 at 1:50 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

So the big question for me is... how do we maintain the unconditional love and compassion of a Buddha while engaging in petty squabbles and arguments over politics?

Malcolm wrote:

By understanding that everything is like a dream or an illusion.

I don't hate cockroaches, but if they invade my home, and will not leave peacefully, then I will have to call the exterminator, because they bring disease, etc.

I really dislike the ideology that the GOP embraces, and I think that in general, people who follow such ideas are fools who do not understand how harmful their ideology is to the planet and everyone on it. We are at a crisis point in the history of our species, and if we do not get our shit together democratically now, it is inevitable that draconian measures will be needed later to save our species, if it is worth saving at all.

Still, dreams and illusions.

Author: Malcolm

Date: Monday, January 25th, 2021 at 12:52 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

Similarly, if you're drifting off into the alaya, fantasizing about sex or murdering your enemies, falling asleep, you're not really practicing Shikantaza.

Matylda said:

fantasizing about sex or murdering your enemies, falling asleep - all those are not alaya state, they are just common thoughts. so it has nothing to do with arriving at alaya in zazen.. if anyone will adopt such opinion about alaya will be in serious trouble, and will mistake all kinds of experience in zazen... is is not my opinion, but one may find description of the alaya state of zazen in writings of some masters...

Malcolm wrote:
Why would one want to arrive at the ālaya state?

Author: Malcolm
Date: Monday, January 25th, 2021 at 12:36 AM
Title: Re: Soto zen and problem of satori
Content:
Matt J said:
Essentially, what I've seen with this interpretation is that the "stages" are just shifted to "pre-Shikanataza" stage.

Malcolm wrote:
So Shikantaza becomes itself becomes a stage, which one is either on or not. Then there is the problem of what "practice" means. If "practice-realization" means the practice is being in a state of realization, then I think, most people are shit out of luck.

Author: Malcolm
Date: Sunday, January 24th, 2021 at 11:14 PM
Title: Re: Soto zen and problem of satori
Content:
Matylda said:
The whole topic which I picked up concerns exclusively Japanese zen.

Astus said:
The main point still stands: Practising with koans is in order to gain realisation, shikantaza is practice-realisation, so there is a difference. If there were stages to be reached in shikantaza, then realisation were apart from practice.

Malcolm wrote:
The consequence of this is that one is only realized during shikantaza. How does this escape the equipoise/post-equipoise division? And if there is a division between equipoise/post-equipoise, this means that there are stages.

In any case, stages are not measures of realization, but only qualities.

Author: Malcolm
Date: Sunday, January 24th, 2021 at 10:10 PM
Title: Re: Books on Early Mahayana Development, History and Sutras
Content:
Aemilius said:
...

PeterC said:

All largely irrelevant to the question of whether there was a bodhisattvayana preceding Gautama. That's four times I've asked and you haven't responded, so I'll assume you don't have any evidence for this.

We do know, and it's very well documented, that there were sramana movements before, during and after his life. But to claim that a bodhisattvayana existed, you need more than just beliefs in reincarnation and spiritual practices.

Aemilius said:

I have said before that there are no academic proofs for this claim or view, but there are spiritual proofs, and these are not accepted by the academic world view. I.e. the Five eyes and the Six supernormal powers, these have been accepted as a basis of knowledge in the Dharma for 2500 years. Next arises the question whose extraordinary perceptions will be accepted ? I believe that You you have been a member in a modern Buddhist movement, so that you would know that there still is knowledge passing around that comes from supranormal perceptions. Different traditions accept different authorities, who are then relied on and quoted in these matters.

The supranormal perceptions can be, and quite often are, in opposition to the prevailing academic views. In this case all we can do, in the academic field, is to say that it is possible that the Mahayana has existed as an oral tradition, long before the writing down of the Mahayana sutras.

There is also a spiritual necessity for the existence of the Mahayana. You would know this only when you are quite advanced on the spiritual path, so this also doesn't count as an academic proof. Which is unfortunate.

I hope this discussion has not been in vain.

Malcolm wrote:

There is a difference between personally accepting tenets of faith on the one hand and asserting them as empirical facts on the other. If the former are asserted as the latter, that is the pathway of fanaticism.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 7:42 PM

Title: Re: The Dao of Politics and ideology

Content:

Pero said:

After some other things he said I reflected on my own life and noticed I slowly got too sucked into worldly concerns over the last 9 years or so, politics being one of them.

Malcolm wrote:

It's ok to be upset about fascists. If one isn't, one is likely a fascist oneself.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 11:56 AM

Title: Re: Questions about "Early" as in early early.

Content:

Padmist said:

How do Mahayana Buddhists handle claims that Pali Canon is the authentic teachings of the Buddha and anything beyond it is isn't Buddha's teachings?

Malcolm wrote:

Mahāyāna, as a self-conscious movement, begins with Nāgārjuna. Why do I say this? Nāgārjuna was the first identifiable author that we know of in the history of Buddhism to defend the sūtra tradition we call Mahāyāna. This is why he is the most important Mahāyāna figure, apart from the Buddha in Mahāyāna sūtras. Of course there were Mahāyāna sūtras prior to Nāgārjuna, but he was the first person to articulate a polemical defense of Mahāyāna and the first historical person (by western criteria) to give Mahāyāna a serious intellectual platform.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 11:18 AM

Title: Re: The Dao of Politics and ideology

Content:

Malcolm wrote:

I find it admirable the way you defend your political views. It doesn't seem like Dharma to me, but neither does it to you as you mentioned earlier.

SilenceMonkey said:

They are not really political views. They are observations about what is decent and what is not.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 9:13 AM

Title: Re: How long was your honey moon phase with Buddhism?

Content:

karmanyngpo said:

Hello all. I am curious to know how long your "honey moon" phase with Buddhism was. I've heard stories of practitioners getting really fervent and too excited and then petering out after a short period of time. I am sure it differs from person to person. How long did that period of initial "madly in love" and maybe being overly excited rather than having a firm grounding in the real reasons for practice (like impermanence, precious human life, bodhichitta etc) last for you?

I feel like this is too casual of a topic to put in Personal Experiences so hopefully it is ok to put it here too for very relaxed discussion

KN

Malcolm wrote:

It's not over, going strong since 1986.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 8:42 AM

Title: Re: The Dao of Politics and ideology

Content:

Johnny Dangerous said:

.

Like I said, I suspect your bone to pick is more with media, social media, and what they do to the conversation than simply with having ideas about what is right or wrong in terms of political policies, etc.

Malcolm wrote:

Nah, he explicitly mentioned dzogchen practitioners. He has a problem with my outspokenness.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:51 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

yeah, forget the guy I mentioned. What I'm referring to is learning how to have discussion without being so agitated (even at a subtle level) that you'll want to take sides. Not falling into the trap of "us and them."

Malcolm wrote:

Sometimes there is an "us" and a "them" but...

Portland Antifa going around looking for fascists to fight with, and failing to find any, destroying the offices of the Democratic Party, burning flags in protest of Joe Biden in Denver, and so on is some pretty dumb, clueless shit.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:50 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I find many people who defend political engagement as dharma practice tend not to look at their ideological blinders.

Malcolm wrote:

I am an American. I like democracy. I don't like people who try to overthrow elections and generally destroy our admittedly already imperfect system of governance, i.e., the GOP.

I didn't say that politics was Dharma practice, I said my point of view of politics is informed by Dharma.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:10 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I think the non-engagement with news, politics and arguments is actually a good quality for dharma. Moving away from these sources of wordliness is moving nearer to a mind of retreat. The sort of people who meditate all day often won't spend much time with these things.

Malcolm wrote:

I see, like HH Dalai Lama?

Author: Malcolm

Date: Sunday, January 24th, 2021 at 3:19 AM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

You attended both meetings?

laowhining said:

I did not attend the first, as far as I know that was only open to SMS instructors, but I attended the second that was open to Gakyil and others representing some kind of organization within the DC orbit.

Malcolm wrote:

I attended neither, but I know people who attended both. What a shit show.

Author: Malcolm
Date: Sunday, January 24th, 2021 at 3:18 AM
Title: Re: The Dao of Politics and ideology
Content:

Matt J said:
I tend to agree that Taoism tends to be apolitical, or even anti-political. I\

Malcolm wrote:
Historically, this is completely false. A quick read of Chinese history should correct this notion immediately.

Author: Malcolm
Date: Sunday, January 24th, 2021 at 3:17 AM
Title: Re: The Dao of Politics and ideology
Content:

SilenceMonkey said:
Maybe dzogchenpas would share this view of cultural detachment...

people get too political in the buddhist world, and it can do a lot of harm to our system.

Malcolm wrote:
I don't know about you, but my politics are a direct result of my commitment to Buddhadharma. YMMV.

But I am not about to be passive when there is great harm being done because some people have this idea:
...that it's all a joke and cultivators don't take these things so seriously
This is called "spiritual bypassing" and its a huge steaming pile of shit.

Author: Malcolm
Date: Sunday, January 24th, 2021 at 2:37 AM
Title: Re: The Dao of Politics and ideology
Content:

SilenceMonkey said:
Daoism has a strong hermit tradition of living in obscurity... staying in the shadows and leaving no footsteps.

Malcolm wrote:
Great, so go talk about Daoism on a Daoist site. This is a Buddhist site. So you are:

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:35 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

SilenceMonkey said:

Taoism's not an ideology, malcolm. It's a philosophical and mystical way of being in the world. It is by nature flexible and adapts to any circumstance, vocation or persuasion. It's been used for political purposes, but the politics is in the people and not the Dao (or Daoism) itself. Whatever ideology you hold, it can mold to it to express inner principles of Dao.

Long story short... Daoism isn't political, you are.

Malcolm wrote:

Yeah, sure.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:34 AM

Title: Re: The Dao of Politics and ideology

Content:

Brahma said:

Here are some "political passages" from the <https://personaltao.com/recommended-books/the-gnl-tao-de-ching/#31>:

61. Submission

A nation is like a hierarchy, a marketplace, and a maiden.

A maiden wins her husband by submitting to his advances;

Submission is a means of union.

So when a large country submits to a small country

It will adopt the small country;

When a small country submits to a large country

It will be adopted by the large country;

The one submits and adopts;

The other submits and is adopted.

It is in the interest of a large country to unite and gain service,

And in the interest of a small country to unite and gain patronage;
If both would serve their interests,
Both must submit.

68. Compassion

Compassion is the finest weapon and best defence.
If you would establish harmony,
Compassion must surround you like a fortress.

Therefore,
A good soldier does not inspire fear;
A good fighter does not display aggression;
A good conqueror does not engage in battle;
A good leader does not exercise authority.

This is the value of unimportance;
This is how to win the cooperation of others;
This to how to build the same harmony that is in nature.
It really is a Philosophy for all levels of society, but written by someone observing from the very top of the so called "ladder."

Malcolm wrote:
Taoism is more than the Dao De Jing, it is also Sun Tzu's Art of War, etc.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:13 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

Könchok Thrinley said:

That is an interesting claim. Would you care to elaborate? I don't have much experience with Taoism, but it always seemed quite non-political.

Malcolm wrote:

Taoism is the Machiavellianism of the Sinosphere.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:48 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

About Yeshe you said that "he wants to have nothing to do with the DC", and you asked me if I have attended the meeting during which the IDG answered people's questions. I have not attended the meeting, I thought it would be a waste of time, but of course, I read the documents they provided, and one of the answers to one of the questions about Transmissions / Lungs, more specifically: "Will Yeshe give direct transmission?" Was: "Yeshe announced that he would give direct transmission in Merigar West for people seriously interested in the teaching of Chogyal Namkhai Norbu in Easter 2020. Then the event was canceled due to the Covid pandemic. Yeshe said in the two meetings in August that he intends to make it possible to access the texts and teaching of Chogyal Namkhai Norbu, by meeting people seriously interested in the Teaching of the Master, when circumstances make it possible."

I am still trying to find the coherence between saying that Yeshe don't want to have nothing to do with the Dzogchen Community, and the Dzogchen Community people keep saying things like this not only in informal conversations, but in their Annual General Meeting. Finally, about Yeshe's reasons behind his conflict with the Dzogchen Community I do think that we should not ignore it. It would be foolish, as sooner or later some stuff will show up.

laowhining said:

The lack of coherence is due to differences in understanding of what was said during the meeting. I attended the meeting and my understanding of what Khyentse Yeshe said does not correspond entirely to the collection of points sent out some days after the meeting that seems to have proliferated online. I'm not saying one is wrong or right, just that what is circulating online is mostly speculation.

I don't think this speculation is particularly fruitful, at least not what I see online; it seems more like gossip than anything else. Maybe it's helpful if we reflect on how we, as a Community, have interacted with Rinpoche and Yeshe and the rest of the family in a way that could create this kind of tension, but I think it's necessary to know more about what happened than most of us do if we want to make these conversations anything more than speculation and useless hand-wringing about "the future of the teachings."

Malcolm wrote:

You attended both meetings?

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:47 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:45 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

We get what you're saying. There's something else going on.

Malcolm wrote:

So you keep saying.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:44 AM

Title: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

A Buddhist Literary Scandal; the Curious Case of 'The First Free Women':

This is how—step-by-step—our sacred Buddhist scriptures can be lost. The scandal is that we allowed it to happen. But if we don't do something about it now, to firmly say that this crosses a line and stand up for the integrity of our scriptural tradition, then it won't just be a scandal; it will be a tragedy.

<https://lokanta.github.io/2021/01/21/curious-case/?fbclid=IwAR2omUnevXCITz2M8dkeo-2HB-bPN2r0HKEmSZo8nPzSGVX3Dwol-tfQqYo>

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:21 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

"Conventional" simply means "functional," it does not mean arbitrary or subjective.

Queequeg said:

Yes. Exactly. That's exactly what Zhiyi said the Middle Way/Buddhanature is.

Functions are responsive. Conditions being various, various functions are necessary.

Give it a rest, bro.

Malcolm wrote:

The middle way is inexpressible. It's beyond convention. That's the point.

If you are claiming that the term "the middle way" is merely a convention, that's fine. The words "middle way" have a function. But those words are not the inexpressible middle way taught by the Buddha in the sutras I mentioned.

If something has a function, it is compounded, and impermanent. There are no permanent, functional phenomena. Buddhature is not a functional phenomena, if it were, it would be compounded.

Author: Malcolm

Date: Saturday, January 23rd, 2021 at 11:33 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

convention is subjective and thus conditional

Malcolm wrote:

No, conventions are not subjective, they are conventions because one or more people have agreed to call a functional thing a given name. For example, a truck is called a lorry in England, but they both refer to a heavy vehicle that carries loads.

Author: Malcolm

Date: Saturday, January 23rd, 2021 at 11:21 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

They exist conventionally.

Queequeg said:

bbbbbbbut... only one convention (or rather conventional way to look at reality) is TRUE!!!!

Christ. This conversation has gone stupid.

Malcolm wrote:

"Conventional" simply means "functional," it does not mean arbitrary or subjective. For example, perceiving water as amṛta, pus, boiling metal, etc., is invalid in the human realm.

One can build many kinds of cars, but if they don't function as cars, they are not cars, conventionally speaking.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 9:12 PM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Malcolm wrote:

I thought this was a thread about books on early Mahayana?

Aemilius said:

There are many strands of knowledge in the world...

PeterC said:

Sure, but still: would be interested to hear who asserts this, and on what textual / archeological / other basis. Or is it your theory?

Also the examples you offer also talk about some sort of eternal soul, which is definitely not the Bodhisattvayana.

Aemilius said:

You must understand that there is no continual tradition reaching us from the time of Pythagoras, subtle things are always subtle, it is true of any tradition that says "reincarnation" or "consciousness" etc.. that the mind can and will reify them to be self-existing eternal entities. It is in the nature of language.

Who says this? One thing is what the various scholars publish in papers, another thing is what they say in lectures, and the third is what they say in private conversations. I think it is clearly evident from the things that exist, and that I referred to. You must be able to think for yourself also. I really can't say that it is my own theory that the Indo-Aryan peoples had a world view, and had spiritual traditions, before they migrated to different parts of the world. This has been said many times, emphasizing different things and different ideas, depending on the person.

Thor Heyerdahl had the idea that Odin was a historical person, who lived somewhere in the area around the Black sea. I have a similar kind of view, namely that Odin is the same person as the Oddiyana guru or Padmasambhava, and that he lived in Georgia, which is the original Urgyen (Ge-orgyen) i.e. the Oddiyana country. Guru of Orgyen was assimilated into Christianity as Saint George, the Patron Saint of Georgia. Heyerdahl studied his ideas concerning Odin for many years.

Asko Parpola is a well known researcher in this area, his emphasis is on the Hindu ideas: "Books

1994: Deciphering the Indus Script, Cambridge University Press,

2015: The Roots of Hinduism: The Early Aryans and the Indus Civilization, Oxford University Press,
Selected articles

1988: The coming of the Aryans to Iran and India and the cultural and ethnic identity of the Dāsas, *Studia Orientalia*, Vol. 64, pp. 195–302. The Finnish Oriental Society.

2008: Is the Indus script indeed not a writing system? In: *Airāvati: Felicitation volume in honour of Iravatham Mahadevan*: 111–31. VARALAARU.COM, Chennai.

Reception

Parpola's long journal article *The Coming of the Aryans* is widely cited by historians and scholars of Indo-European Studies. Colin Renfrew, who has reviewed the article, called it a "richly annotated and well-illustrated essay," which brings together a number of different lines of arguments, including literary and archaeological. It contains rich and interesting insights into a variety of topics, including the "amalgamation of the Aryan and Dasa religions," and the Nuristani language.

Awards

Asko Parpola received the Kalaighar M. Karunanidhi Classical Tamil Award for 2009 on June 23, 2010 at the World Classical Tamil Conference at Coimbatore. In 2015, he was awarded India's Presidential Award of Certificate of Honour in Sanskrit. He is an honorary member of the American Oriental Society."

In the early (, middle or late) 1900's the issue was a dangerously political one, and thus the early translators like Rhys-Davids or Edward Conze didn't say anything about the possible connection of Dharma to the Indo-Aryan culture. Earlier Max Muller had said something about, for example in his book: F. Max Müller (1888) *Biographies of Words and the Home of the Aryas*. Kessinger Publishing reprint, 2004.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 9:10 PM

Title: Re: Trumps last day, post your fav vids

Content:

Johnny Dangerous said:

Every Jew I personally know, including my wife; agrees. Just replace 'Jew' with globalist, lizard alien or whatever. These conspiracy theories are always made so that they can accommodate what group is needed though. The big enemy is always kind of amorphous until it's time to target someone specific. So fascist-communist-lizard-demon-alien-Zionist-Muslim antifa satanist pedophile Illuminati...or whatever.

Malcolm wrote:

Well, except for the fascist part, I agree.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 5:38 AM

Title: Re: Trumps last day, post your fav vids

Content:

Sādhaka said:

Uh, have you guys seen the anti-Trumper meltdown vids?

Malcolm wrote:

Dumb.

Four years ago, the meltdowns were not from members of a toxic cult that spread noxious lies about how top democrats were literally sacrificing children and eating them, etc., they were meltdowns were over a guy who they knew was going to be the WORST PRESIDENT OF THE UNITED STATES EVER. And they were 100% correct.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 3:31 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

I didn't affirm that Malcolm has proclaimed something, or that he has or not taught Longsal. I was just making a question. I know that Malcolm says that his "job is the 17 tantras." But he has also said things like:

"ChNN was one of the most accessible teachers in modern memory. He answered every email, etc., as well as sitting for hours after almost every session to greet students personally until he became too ill. He also taught in a way that was so comprehensive as to anticipate nearly any question a student might have. He is the most important link to authentic Dzogchen teachings on this globe. I am proud to be his student, his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not. Last edited by Malcolm on Sun Nov 22, 2020 10:35 am, edited 1 time in total."

Malcolm wrote:

I have many lineages of Dzogchen teachings from many different masters. When I teach, those lineages pass through me to my students.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 3:28 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

With respect to the first two masters you mention, they did not build anything over Madhyamaka, they are simply Vajrayana practitioners; with the respect to the third, his

Madhyamaka is distorted; with respect to fourth, it seems he used Madhyamaka as a departure and indeed constructed a novel system, and the fifth follows the fourth.

haha said:

Different is method. That is accepted. If Madhyamaka needs no improvement, then why one should need different methods.

Malcolm wrote:

Madhyamaka concerns the view, not the path.

haha said:

In other word, it means that it is not enough to realize. If someone says it takes three asamkhyakalpas, it is polite way to saying one is not going to attain. lol Three asamkhyakalpas is differentiating rhetoric (between arhat and buddhahood).

Malcolm wrote:

This is your interpretation. "Asamkhya" is an actual Indian number.

haha said:

Somewhere, someone wrote articles mentioning Dolpopa theory based on Prajnaparamita. So, I would not say distortion; otherwise, one is saying such and such the prajnaparamita texts are distortion.

Malcolm wrote:

Dolbupa's Madhyamaka is distorted. If you are interested, you can read Gorampa and Tsongkhapa to find out why.

haha said:

Nagarjuna is a big tree. Svatantrika Madhyamaka, Prasangika Madhyamaka, Yogacara Madyamaka,

Malcolm wrote:

There is at base only a disagreement over how to present emptiness, no disagreement about the nature of the two truths here.

haha said:

Great Madhyamaka, Secret Mantra-Madhyamaka, they all are the branches.

Malcolm wrote:

Great Madhyamaka is a term all Tibetans use for their own school. There is no such thing as "Secret Mantra Madhyamaka."

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:41 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

2. Profound inner meaning: (completion stage) for Naro Chödrak.

Malcolm wrote:

She is working on one of the Kagyu volumes of Damngak dzod right now, specifically naro chodruk material.

Schrödinger's Yidam said:

It's beginning to sound like the notes I was given were confused.

But let me know when you're sure.

Malcolm wrote:

It sounds like you were given a list of desiderata. The Hevajra Tantra cannot be understood easily without a commentary. I have translated the first section myself. Even to read it in English, it needs commentary. In the Sakya tradition, which specializes in Hevajra, there are eight Indian commentaries, which are distilled down in one. In the Kagyu tradition, there are also many commentaries, but I am not sure which Indian commentaries they regard as authoritative. JKLT wrote a commentary on Hevajra that is supposed to be quite good, but I have not read it.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:25 PM

Title: Re: Brief Sang Offering - transmission needed or no

Content:

Soma999 said:

By the inner experiences, and the results in onés life.

How do you know you have really been initiated during an empowerment ?

Malcolm wrote:

If you understood the instructions, followed the recitations after the master, and genuinely made effort to follow the visualizations, then you received it.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:22 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Bristollad said:

Tsongkhapa himself says the Perfection Vehicle and the Mantra Vehicle do not differ in regards to realising emptiness, nor in bodhicitta, only in regards to method:

Malcolm wrote:

Indeed, as do almost all Tibetan scholars following Sakya Pandita.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:06 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

2. Profound inner meaning: (completion stage) for Naro Chödrak.

Malcolm wrote:

She is working on one of the Kagyu volumes of Damngak dzod right now, specifically naro chodruk material.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:03 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

lelopa said:

"Hevajra belongs to the eight great Herukas"

I only know the 8 Kagye Nyingma Herukas, where Demchok is sometimes described as the same as Yangdag.....

What are the 8 to which Hevajra belongs?

Malcolm wrote:

Hevajra = Shri Heruka (yang dag), according to HHST.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:56 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

The point is that every school would make their own assertion. Even in the interpretation of Tibetan Buddhism, Tsongkhapa has regarded sutra is not enough to realize emptiness (i.e. four types of emptiness); the tantric practice is needed.

Malcolm wrote:

False. Tsongkhapa merely acceded to the notion that common Mahayana was a slow path,

haha said:

It is not my assertion (sorry for me being poor in my expression). Lower tantras (i.e. assertion is that they are superior then sutra; same way comparing Zhiyi's view on Madhyamaka from five periods) lead up to the path of seeing, not beyond. From that

point to Buddhahood, one is not going to attain Buddhahood faster unless anuttaryoga is used. So, it is about time (i.e. quicker or longer).

For reference for above statement: Guy Newland - "Tsongkhapa's Explanation of Emptiness and the Two Truths" - Session 1 of 4 (timing around 1hr:17min) link: <https://www.youtube.com/watch?v=UPRIHcHi68U>

They did not consider the examination of time (Kala pariksa) in their interpretation; they considered sutra vs tantra.

Malcolm wrote:

The difference is method, and thus time on the path, one to sixteen lifetimes vs three samkhyakalpas.

haha said:

In dzogchen, madhyamaka type of emptiness is regarded as a kind of calm abiding or empty experience.

False. Longchenpa admits that the view of dzogchen is analytically identical with prasanga.

Here is my point:

Malcolm wrote:

You said Madhyamaka, according to dzogchen, is a kind of empty experience or calm abiding. But thus is false. Again, the difference between Dzogchen and Madhyamaka is method. The latter uses analysis, the former does not.

haha said:

This is going off topic.

My point is simple: Madhyamaka needs no improvement. It's the highest of the four tenet systems, and attempts to improve upon it merely obscure its austere elegance. I also fully agree on this point. But it is nice in theory only. What they do practice is more important than what they do say. For practically speaking, everyone (Tsongkhapa, Longchenpa, Dolpopa, Zhiyi, Nichiren, etc.) has their own way. Everyone had built something over it.

Malcolm wrote:

With respect to the first two masters you mention, they did not build anything over Madhyamaka, they are simply Vajrayana practitioners; with the respect to the third, his Madhyamaka is distorted; with respect to fourth, it seems he used Madhyamaka as a departure and indeed constructed a novel system, and the fifth follows the fourth.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:22 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

On a related note, Tsadra Foundation is working on an English translation of the entire Hevajra Tantra. However I don't know when it will be ready.

Malcolm wrote:

I don't think so. And it is not very long. Who told you this? I've recently finished the first volume of Lamdre material and submitted it to Shambhala. But I am not aware of a Hevajra project.

Schrödinger's Yidam said:

When HHK came to the women's retreat he gave them a list of things to study. One was the Hevajra Tantra, which supposedly Elizabeth Callahan was working on. However I just checked the Tsadra Foundation blurb on Callahan and there's no mention of it being in the works.

So maybe it isn't true.

Malcolm wrote:

I'll ask her. I see her a couple of times a month via zoom. She's a very nice person.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:14 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

I think it would be better for both if you could tell me openly if I and other people are allowed to question politely the core of your beliefs or whether you do not want other people to do that.

Malcolm wrote:

Well, since these doctrines are not falsifiable, they are won't withstand demands for empirical confirmation. One either accepts them or not.

Pascal2 said:

I am not sure they are not falsifiable or we are not interested in trying to falsifying them. Please let me explain: if I say that I consider apples more tasty than bananas, this statement is not falsifiable.

If I say that committing a sin will have you end up in a lower realm this statement is, at least in principle, falsifiable.

To any person who makes this statement the obvious question I would ask is: "how do you possibly know that?"

Malcolm wrote:

Which is why these things are not falsifiable. They are accepted purely on the authority of the Buddha's say so. Generally Buddhists decide that what Buddhas has taught with regard to dependent origination is true, and so they generally choose to accept the rest.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:05 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

I think it would be better for both if you could tell me openly if I and other people are allowed to question politely the core of your beliefs or whether you do not want other people to do that.

Malcolm wrote:

Well, since these doctrines are not falsifiable, they are won't withstand demands for empirical confirmation. One either accepts them or not.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:18 AM

Title: Best inaugural fireworks ever

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:05 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

If you don't study and internalize these basic definitions, you'll just engage in tons of proliferation as you have here.

Caoimhghín said:

I'm explaining to you how Theravadins believe in the dhammas and how I don't believe in that. I don't think the Theravadins and the Sarvastivadins are exceptionally different in how they believe in the naive reality of the dharmas. The Sarvastivadins believe in the persistence of the dharmas though extra times.

Malcolm wrote:

Yes. That's not the Abhidharma that is relevant here. Sorry. You need to study Vasubandhu,

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:57 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

The point is that every school would make their own assertion. Even in the interpretation of Tibetan Buddhism, Tsongkhapa has regarded sutra is not enough to realize emptiness (i.e. four types of emptiness); the tantric practice is needed.

Malcolm wrote:

False. Tsongkhapa merely acceded to the notion that common Mahayana was a slow path,

In dzogchen, madhyamaka type of emptiness is regarded as a kind of calm abiding or empty experience.

False. Longchenpa admits that the view of dzogchen is analytically identical with prasanga.

This is going off topic.

My point is simple: Madhyamaka needs no improvement. It's the highest of the four tenet systems, and attempts to improve upon it merely obscure its austere elegance.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:33 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

How is space, absence of impediment, an experience of meditation? How is the cessation of the series of a burnt seed an experience of meditation? Granted, cessation due to analysis is a result of insight, but that refers to the cessation of births, so how are these three uncompounded dharmas not even conventional entities?

Caoimhghín said:

The space between your fingers is conditioned. The space that is seen in a cave is conditioned. The unconditioned spaces are the products of divine vision, as far as I am aware, like the "endless deepest darkness" between world systems described in the suttas. Similarly, the burnt seed is not burnt, because the Buddhas rouse the Arhats. When I talk about "dharmas," I mean "moments." I don't think the "moments" actually exist. They are just one way to divide experience. According to the MMK, they have no moment of arising, no moment of abiding, and no moment of cessation. They do not actually exist as discrete entities at all, ultimately speaking, because they have no "edges."

Malcolm wrote:

Unconditioned space is just absence of obstruction. That's all. If you don't study and internalize these basic definitions, you'll just engage in tons of proliferation as you have here. Further, you won't understand the crucial metaphor of space that is endemic in all Mahayana texts all the way through Dzogpachenpo, Chan, and so on.

Caoimhghín said:

I was once very seriously interested in Theravada, so I don't feel that I'm especially ignorant of how Theravadin Abhidhammika Buddhism presents itself to potential lay adherents

Malcolm wrote:

Abhidhamma is irrelevant to Mahayana. Abhidharma, however, is pretty important. For example, if one wishes to understand the negation of cause and condition in the first chapter of MMK and have any hope of following the exchange.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:25 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

So far I have heard just philosophical discussions, but no evidence.

Malcolm wrote:

You won't hear evidence for rebirth and karma because they are not falsifiable. So continuing to demand proofs and explanations for them is fruitless. Buddhism is a religion, not a science.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:10 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I don't believe in Abhidharma, but I do agree that I need to study it if I want to criticize it.

Malcolm wrote:

You mean you don't believe you have five skandhas? Twelves ayatanas, eighteen dhatus, twenty-two indriyas? Etc?

I am not suggesting one has to accept Abhidharma uncritically, but one needs a solid grounding in it.

Not only that, but the things I mentioned are quite acceptable conventionally. Why? Because they are functional, arthakriya. For example, if one does not accept space, there can be no extension and all material entities must occupy the same location, etc.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:04 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I can see already how difficult this conversation would be to even have, so we probably shouldn't have it and won't. Maybe if we meet some day we'll have it, who knows. I too can concede that the dharmas in the matrices of the Abhidharmas "exist" in a way, but I don't give them any kind of actual ontological status whatsoever.

Malcolm wrote:

They exist conventionally.

Caoimhghín said:

I don't even give them "conventionally ontologically existing" status.

Malcolm wrote:

That's an error. There are no such thing as "conventionally ontologically-existing" entities. There are conventional entities, like uncompounded space, however.

Caoimhghín said:

They are just ways that X or Y tradition of Buddhism has chosen to schematize reality based on the experiences of the meditators therein.

Malcolm wrote:

How is space, absence of impediment, an experience of meditation? How is the cessation of the series of a burnt seed an experience of meditation? Granted, cessation due to analysis is a result of insight, but that refers to the cessation of births, so how are these three uncompounded dharmas not even conventional entities?

Caoimhghín said:

So I can agree with you enough to get what you meant then.

Malcolm wrote:

You need to study abhidharma.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:43 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3

Truths

Content:

Caoimhghín said:

So in what sense do you bring up the emptiness of unconditioned things here (as opposed to conditioned things, I presume)?

Malcolm wrote:

In the same sense that space and the two cessations are included in the dharmadhatu as objects of the manodhatu.

The term “dharma,” in all its ten meanings, has no direct translation into English, but there do exist, conventionally speaking, uncompounded dharmas such as space, the two cessations, etc.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:32 AM

Title: Re: Trumps last day, post your fav vids

Content:

PeterC said:

Not a vid, but the ongoing meltdown of the q-anon community is both entertaining and profoundly disturbing. This is a widespread mental health crisis. This article is a great illustration of how extreme the delusions have become.

<https://gizmodo.com/heres-how-qanon-reacted-as-they-realized-the-storm-isnt-1846095605>

Malcolm wrote:

Here is the video:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:29 AM

Title: Re: Trumps last day, post your fav vids

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:24 AM

Title: Trumps last day, post your fav vids

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 8:57 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

On a related note, Tsadra Foundation is working on an English translation of the entire Hevajra Tantra. However I don't know when it will be ready.

Malcolm wrote:

I don't think so. And it is not very long. Who told you this? I've recently finished the first volume of Lamdre material and submitted it to Shambhala. But I am not aware of a Hevajra project.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 4:11 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 3:11 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Are uncompounded entities even entities? Or just imputation of entities? If imputations, then they're actually compounded... takes a subject to impute it. In a sense, that is the same as all entities that we otherwise say are compounded - its all imputation.

We say they are uncompounded as a matter of distinction only.

Malcolm wrote:

Space, the two cessations, suchness/emptiness and all their synonyms are the uncompounded entities mentioned in Mahāyāna.

But as Nagārajuna cogently points out in the MMK,

Since arising, abiding, and perishing are not established, the compounded are not established;

since the compounded have never been established, why would the uncompounded be established?

People keep on trying to fix or improve upon Madhyamaka. It's never been necessary.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 3:00 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I'm not disagreeing that emptiness is suchness and suchness is emptiness and these all refer to the same.

I do want citations though, but not because I'm disputing it. I like reading. Ven Zhiyi himself says several times that suchness is emptiness, also that suchness is conventionality and that conventionality is emptiness, but I don't think that Ven Zhiyi has normal "Indian" Madhyamaka either.

Malcolm wrote:

Ārya-dharmasaṃgīti-nāma-mahāyāna-sūtra:

Child of a good family, so called "suchness, suchness" is a term designating emptiness. The empty neither arise nor cease.

As for QQ:

Ārya-aṣṭādaśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra:

If one is diligent in the emptiness of ignorance, one is called diligent. If one is diligent in the emptiness of ignorance, formations, consciousness, name, form, six sense bases, contact, sensation, craving, addiction, becoming, birth, aging, and death, one is called "diligent." If one is diligent in the emptiness of all dharmas, one is called "diligent." If one is diligent in the emptiness of compounded and uncompounded phenomena, one is called "diligent."

The Sūtra of Great Liberation (no Sanskrit title, so probably translated from Chinese):

That being the case, child of a good family, the Buddha is the the dharma, the dharma is the sangha. The sangha is uncompounded. The uncompounded is emptiness. The emptiness of the uncompounded, the emptiness of the compounded, the internal emptiness, and external emptiness, the emptiness of the large, and the emptiness of the small are alike as emptiness, and not otherwise.

As for the middle way, the so-called middle way is inexpressible as we see in such sūtras as the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra:

Kāśyapa, if it is asked how one undertakes the dharma according to the approach of a

bodhisattva, it is as follows, true discernment into the dhammas of the middle way.

Kāśyapa, If it is asked what is true discernment into the dhammas of the middle way, Kāśyapa, the true discernment into the absence of identity, true discernment into the absence of a sentient being, the absence of a creature, the absence of a life, the absence of a person, the absence of an individual, the absence of a human, the absence of a man. Kāśyapa, this is called "true discernment into the dhammas of the middle way."

Kāśyapa, furthermore, the true discernment into the dhammas of the middle way is not discerning permanence nor discerning impermanence in matter. Kāśyapa, likewise, it is not discerning permanence nor discerning impermanence in sensations, perceptions, formations, and consciousness. Kāśyapa, this is called "correct discernment into the dhammas of the middle way."

Kāśyapa, further, the true discernment into the dhammas of the middle way is not discerning permanence nor discerning impermanence in the element of earth, and likewise, is not discerning permanence nor discerning impermanence in the element of water, the element of fire, the element of air, the element of space, or the element of consciousness. Kāśyapa, this is called "the true discernment into the dhammas of the middle way."

Kāśyapa, further, the true discernment into the dhammas of the middle way is not discerning permanence nor discerning impermanence in the eye sense base, and likewise, not discerning permanence nor discerning impermanence in the ear, nose, tongue, tactile, and mental sense bases. Kāśyapa, this is called "the true discernment into the dhammas of the middle way."

Kāśyapa, "permanence" is one extreme, "impermanence" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dhammas of the middle way."

Kāśyapa, "self" is one extreme, "nonself" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dhammas of the middle way."

Kāśyapa, "correct thought" is one extreme, "incorrect thought" is the second extreme. Absence of thought, absence of intention, absence of mind, and absence of consciousness, Kāśyapa, this is called "the true discernment into the dhammas of the middle way."

All dhammas of virtue and nonvirtue, mundane and transcendent, with sin and without sin, contaminated and uncontaminated, compounded and uncompounded are just like that.

Kāśyapa, "afflicted" is one extreme, "purified" is the second extreme. Whatever is nonacceptance, nonexpression, or nonspeaking of those two extremes, Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "existence" is one extreme, "nonexistence" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "samsara" is one extreme, "nirvana" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, I have explained to you, "Through the condition of ignorance arise formations; through the condition of formations, consciousness; through the condition of consciousness, name-and-form; through the condition of name-and-form, six sense bases; through the condition of six-sense bases, contact; through the condition of contact, sensation; through the condition of sensation, craving; through the condition of craving, addiction; through the condition of addiction, becoming; through the condition of becoming, birth, through the condition of birth, aging-and-death, misery, lamentation, suffering, unhappiness, and the arising of disturbance. As such only a great mass of suffering arises.

Because ignorance ceases, formations cease; because formations cease, consciousness ceases; because consciousness ceases, name-and-form ceases; because name-and-form ceases, the six sense bases cease; because the six sense bases cease, contact ceases; because contact ceases, sensation ceases; because sensation ceases, craving ceases; because craving ceases, addiction ceases; because addiction ceases, becoming ceases; because becoming ceases, birth ceases; because birth ceases, aging-and-death, misery, lamentation, unhappiness, and disturbance cease. As such, this whole mass of suffering ceases."

Kāśyapa, knowledge and ignorance, those are not two, but are inseparable as two aspects. Kāśyapa, knowledge of this is called the true discernment into the dharmas of the middle way.

Likewise, formations and the cessation of formations; consciousness and the cessation of consciousness; name-and-form and the cessation of name-and-form; six sense bases and the cessation of six sense bases; sensation and the cessation of sensation; craving and the cessation of craving; addiction and the cessation of addiction; becoming and the cessation of becoming; birth and the cessation of birth; aging-and-death and the cessation of aging-and-death, those are not two, but are inseparable as two aspects. Knowledge of this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, moreover, the true discernment into dharmas of the middle way is not making

dharmas empty with emptiness, dharmas themselves are empty; it is not making dharmas without characteristics with the absence of characteristics; dharmas themselves lack characteristics; it is not making dharmas free of aspiration through aspirationlessness, dharmas themselves are without aspiration; it is not making dharmas unfabricated through nonfabrication, dharmas themselves are not fabricated; it is not making dharma not arise through nonarising, dharmas themselves do not arise; it is not making dharmas unproduced through nonproduction, dharmas themselves are unproduced; it is not making dharmas lack inherent existence through lacking inherent existence, dharmas themselves lack inherent existence. And such discernment, Kāśyapa, is called "the true discernment into the dharmas of the middle way."

And the Mahāparinirvana sūtra:

Bodhisattvas teach the middle way. If it is asked why, though all dharmas do not exist, it is also explained they do not not exist, and are not ascertained to be the same. Why? Consciousness arises by means of the condition of eye, form, light, mental factors, and the intellect. Also it is definite that consciousness does not exist in the eye, the form, the light, the mental factor, nor the the intellect, nor in between. It does not exist, it does not not exist, but because it arises from being dependently produced it is said "to exist." Because it has no inherent existence, it is said "not to exist." Therefore, the Tathāgata has said that though all dharmas do not exist neither do they not exist.

and the Ārya-mahāyānopadeśa-nāma-mahāyāna-sūtra:

Abandoning all views is entering into the middle way, seeing all dharmas as equal.

But one does not need to propose a third truth to understand this.

Ārya-pratyutpanne buddha-saṃmukhāvasthita-samādhi-nāma-mahāyāna-sūtra:

Bhadrāpāla, in that way, any son or daughter of a good family who wishes for perfect full awakening and any son or daughter of a good family who wishes for personal awakening, or any son or daughter of a good family who wishes for arhatship, they must investigate those dharmas. After they investigate those dharmas in that way, dharmas should not be investigated as pacified, nor should they be investigated as not pacified. Why Bhadrāpāla? Because nothing is destroyed and nothing is born. If one conceives "all dharmas are pacified" in dharmas that are totally unestablished, this is one extreme. If one conceives "all dharmas are not pacified", this is the second extreme.

Bhadrāpāla, not perceiving, not conceiving, not establishing, not thinking about, and not engaging these two extremes—pacified and unpacified—is the middle way through the explanation of the mundane relative in a manner of enumeration, however, in the ultimate, the extremes or the middle are not perceived. Why Bhadrāpāla? As such all phenomena are like space, equal with nirvana. They cannot be annihilated, cannot be destroyed, are not permanent, and do not exist forever. They do not abide in a region, they do not abide in a direction, they are without characteristics, and cannot be enumerated. Since they cannot even be approached by the learned through

enumeration nor perceived, all phenomena are called "non-enumerable."

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:15 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

To use ziporyn's terminology, local coherence (conventions/dharma's) / global incoherence (emptiness). A is A in contrast to Not A; but Not A is an arbitrary distinction (Buddha makes distinctions in order to teach - upaya); but if A is intelligible only contrasted with Not A, Not A is actually an integral aspect of A. Taken to it's end, everything turns out to be an aspect of A, which makes A incoherent when everything is taken into account. Without distinctions, A can't be discerned. A is the sum of everything Not A. Careful examination of A reveals only Not A.

That last analysis is Madhyamaka. The rest of the argument is a sort of reverse analysis. This is Zhiyi's threefold contemplation. The argument doesn't just devolve to emptiness as some interpretations of Madhyamaka argue. It is reversible. Emptiness after all is emptiness of a compounded thing. There's no emptiness without a compounded thing. This fluid identity between compounded things and emptiness is called the middle. Nagarjuna says just this in 24:18.

Zhiyi also points out that this fluid identity is the Buddha function to point this out. We don't see it without the Buddha pointing this out. We are without buddha, naively convinced of the solidity of compounded dharmas. The fact that they are compounded though is the reality of buddha. Or in other words, middle way/buddha nature.

There is something else going on here than mere Madhyamaka.

Malcolm wrote:

Not so, there is also the emptiness of uncompounded entities.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 11:00 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

Well, in one way or another, maybe as it seems is already done, or sooner or later, we will have someone giving transmissions in CNNR's Lineage. Deal with it.

Malcolm wrote:

Correct. The first teaching I attended by CHNN, in 1992, he very carefully went into what it meant to "hold a lineage." The idea of "lineage holders" is politics, more about intellectual property than anything else. The ability to transmit teachings depends on

whether one has realized the meaning of a teaching. That's it. Therefore, students have to be very discerning about whom they choose to follow. The criteria for being able to give teachings is very clearly laid out in the tantras. That should be our guide, not lineage politics.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:53 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I do want citations

Malcolm wrote:

Tomorrow.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:52 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I'm not disagreeing that emptiness is suchness and suchness is emptiness and these all refer to the same.

I do want citations though, but not because I'm disputing it. I like reading. Ven Zhiyi himself says several times that suchness is emptiness, also that suchness is conventionality and that conventionality is emptiness, but I don't think that Ven Zhiyi has normal "Indian" Madhyamaka either.

Malcolm wrote:

I was responding QQ's claim that emptiness was an extreme and suchness was term for freedom from extremes (the middle). It's a baseless claim, one which cannot be supported in sutra, sashtra, nor through reasoning.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:38 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

middle=thusness; not just emptiness. emptiness is just another aspect of

conventionality. middle in the sudden & perfect teaching is seeing both fully integrated. distinct teaching sees the three aspects of the perfect teaching distinctly. Perfect teaching is described in MMK 24:18

Malcolm wrote:

Suchness is also just a convention, it's nothing more than emptiness. Suchness and emptiness are absolute synonyms.

Caoimhghín said:

It's a difference of method being accompanied by different conceptions.

Malcolm wrote:

You want citations?

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:36 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

We can't simply say that he has a "conflict" with the Community, and not pay attention or disregard what he does, or in this case what he doesn't do or don't want to do.

Malcolm wrote:

Sure we can.

Aloke said:

If we admit that it was Rinpoche's wish to appoint Yeshe and his daughter (I'm not sure about his daughter but about Yeshe I certainly heard and read many times) as his lineage holders, we must also admit that Rinpoche knew very well what he was doing, and I'm sure he also knew his own son and daughter very well, and choosed to do so. Otherwise, we would be disrespecting Rinpoche's wish as a tertön, (and also the legit lineage holders appointed by him, regardless if they want or not to have this position) or maybe saying that Rinpoche was wrong when appointing his son and daughter as his lineage holder, or even that Rinpoche doesn't know his own children very well. What would be absurd.

Malcolm wrote:

You are free to interpret things however you wish. So are others.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:47 AM

Title: Re: Namkhai Norbu lineage

Content:

Arnoud said:

Do you think anyone who has done the necessary retreats to act as a Vajra master can transmit them? Does that mean that any legitimate Vajra master can transmit any of the empowerments they themselves have received?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Wednesday, January 20th, 2021 at 9:42 AM
Title: Re: Namkhai Norbu lineage
Content:

Arnoud said:
But isn't that the problem here? CNN didn't authorize anyone to transmit his Longsal cycle besides his children, neither of whom want to do that, and so there is really no-one to transmit it?

Malcolm wrote:
There is no official lineage holder. This does not mean that there are no people who are qualified to give the transmissions they have received.

Aloke said:
This doesn't seem to be the official position of the Dzogchen Community.

Malcolm wrote:
The Dzogchen Community, by their own admission, has no authority here.

Author: Malcolm
Date: Wednesday, January 20th, 2021 at 9:39 AM
Title: Re: Books on Early Mahayana Development, History and Sutras
Content:

Padmist said:
I just want a historical account of how Mahayana started and developed. Not for religious practice.

I'm Tibetan Buddhist.

FiveSkandhas said:
The origin of Mahayana is one of the most contentious and unsettled questions in all of academic Buddhist studies.

Padmist said:
Your analysis is spot on. I started on this journey because discussing Buddhism online

ultimately gets you exposed to arguments by others that their form of Buddhism is the pure, original, text-based, historical-based. It's not until you actually dig deeper at the evidence and then dig even deeper after that that you see the error of such claims. I'm in my early stages on my research (LaMotte, Williams, Nattier) but I'm getting an impression that Mahayana IS the true form of Buddhism.

Malcolm wrote:

It's a true form of Buddhism, not THE true form of Buddhism.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:37 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

middle=thusness; not just emptiness. emptiness is just another aspect of conventionality. middle in the sudden & perfect teaching is seeing both fully integrated. distinct teaching sees the three aspects of the perfect teaching distinctly. Perfect teaching is described in MMK 24:18

Malcolm wrote:

Suchness is also just a convention, it's nothing more than emptiness. Suchness and emptiness are absolute synonyms.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 6:12 AM

Title: Re: Namkhai Norbu lineage

Content:

PeterC said:

Well, others will have more detailed explanations, but just by the normal standards for transmission of lungs:

1/ the person giving it needs to be able to read it in the language it was originally given, and give any associated empowerments and methods of introduction required in order to read it;

Arnoud said:

But isn't that the problem here? CNN didn't authorize anyone to transmit his Longsal cycle besides his children, neither of whom want to do that, and so there is really no-one to transmit it?

Malcolm wrote:

There is no official lineage holder. This does not mean that there are no people who are qualified to give the transmissions they have received.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 4:52 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Padmist said:

I just want a historical account of how Mahayana started and developed. Not for religious practice.

I'm Tibetan Buddhist.

Malcolm wrote:

The traditional accounts and the accounts of western scholars are quite divergent. I personally prefer the traditional accounts, such as Buton's, Taranatha's, and so on.

That said, Indo-Tibetan Buddhism by Snellgrove is ok.

Indian Esoteric Buddhism: A Social History of the Tantric Movement is interesting for a review of post-Gupta Indian Buddhism.

I never read the Williams book. He became a Catholic.

Indian Buddhism: A Survey with Bibliographical Notes by Hajime Nakamura

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 12:33 AM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Manjushri said:

While I do not wish to hijack the thread, since I'm genuinely interested in hearing other users opinions concerning the applicability and faithfulness of translation, I would also like to put out a question concerning the book.

I got an edition called "Elegant Sayings" containing Nagarjuna's "Staff of Wisdom" and Sakya Pandita's "A Precious Treasury of Elegant Sayings" and to my understanding, this Treasury is the same "Treasury of Good Advice" present in "Ordinary Wisdom". Will someone confirm this?

Malcolm wrote:

Yes, they are the same.

Manjushri said:

Thanks, Malcolm. Really hope someone in a near future gets to translate his Treasury of Valid Reasoning as well to English.

Malcolm wrote:

It's in the works at Library of Tibetan Classics:

20. Tibetan Buddhist Epistemology I: The Sakya School (trans. Matthew Kapstein)

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 11:17 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

For 22:16 "Whatever is the nature of the tathāgata, that is the nature of the world; as the tathāgata has no nature, also the world has no nature."

I might be incorrect but it is about svabhava and nisvabhava. I did not see how the tathagata-garbha (buddha-nature) fits here.

Malcolm wrote:

For those whom emptiness is appropriate, everything is appropriate;
for those whom emptiness is not appropriate, nothing is appropriate.

haha said:

For catuskoti, there is correlation in 4 types of Samadhi of Tianti, then three truths.
That is: sitting, walking, walking and sitting, neither walking nor sitting.

Malcolm wrote:

The catuskoti is just a rhetorical device. It can be used and misused. But Nāgārjuna uses it as follows:

An existent does not arise from an existent;
an existent does not arise from a nonexistent;
a nonexistent does not arise from an existent;
a nonexistent does not arise from a nonexistent.

Where can there be arising?

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:37 PM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Manjushri said:

While I do not wish to hijack the thread, since I'm genuinely interested in hearing other users opinions concerning the applicability and faithfulness of translation, I would also like to put out a question concerning the book.

I got an edition called "Elegant Sayings" containing Nagarjuna's "Staff of Wisdom" and Sakya Pandita's "A Precious Treasury of Elegant Sayings" and to my understanding, this Treasury is the same "Treasury of Good Advice" present in "Ordinary Wisdom". Will someone confirm this?

Malcolm wrote:

Yes, they are the same.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:33 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

FiveSkandhas said:

The precise mechanics of Karma are considered one of the "four imponderables" (Acinteyya).

Therefore, o monks, do not brood over [any of these views] Such brooding, O monks, is senseless, has nothing to do with genuine pure conduct (s. ādibrahmacariyaka-sīla), does not lead to aversion, detachment, extinction, nor to peace, to full comprehension, enlightenment and Nibbāna, etc.

-Samyutta Nikaya 56

This has not stopped countless thinkers from formulating theories about karma, and such theorizing may fall outside the scope of the imponderables. Even so, it is a thorny topic to speculate too deeply upon, IMHO.

Malcolm wrote:

Buddha declared very simply what karma is: karma is volition and what proceeds from volition.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:30 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

FiveSkandhas said:

There is one traditional sect, the Risshu, that follows the Dharmaguptaka Vinaya quite strictly. Another traditional sect, the Shingon-Risshu, is also Vinaya-oriented, perhaps

to a lesser degree than the former. Both are quite small.

Malcolm wrote:

Does the former still actually exist? I know it was one of the Nara schools. Has the Dharmaguptaka Ordination been reintroduced from China? Shingon Risshu is a formality, as far as I know, and it is a broken ordination lineage in any case.

FiveSkandhas said:

The Risshu Sect still exists at Toshodaiji Temple in Nara. They may have a few subsidiary temples still but I am not sure. They supposedly practice the full Dharmaguptaka Vinaya and train monks in the tradition at an institution called the Kaigakuin. I don't know whether their Vinaya practice has remained unbroken since it was introduced in the 8th century by the Chinese monk Jianzhen.

As you note the Shingon-Risshu was established based self-ordination verified by miraculous signs. An elaborate rationalization for this based on several Mahayana Sutras exists, and some consider it a kind of Japanese equivalent to Terma Revelation, but the legitimacy of this lineage is certainly questionable from a continental and perhaps even Japanese perspective.

Malcolm wrote:

It's questionable from the point of view of the three vows. Each set of vows has its own procedures. There is no bhiksu ordination rite prescribed in any Mahayana Sutra.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:28 PM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Könchok Thrinley said:

Hi,

does anyone have any experience/thoughts on this book called Ordinary Wisdom?
<https://wisdomexperience.org/product/ordinary-wisdom/>

I have an old czech translation of the Treasury of Good Advice and would be quite interested in hearing people, how applicable the teachings are and if they have any experience with it and would recommend it. The Czech translation at least is really nicely translated into real verses, just it can be a bit harder to interpret thanks to it. So, what about the English version, how is it?

Malcolm wrote:

It's quite good, since it also contain the commentary.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 9:04 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?
Content:

Malcolm wrote:
These people are not bhiksus

FiveSkandhas said:
There is one traditional sect, the Risshu, that follows the Dharmaguptaka Vinaya quite strictly. Another traditional sect, the Shingon-Risshu, is also Vinaya-oriented, perhaps to a lesser degree than the former. Both are quite small.

Malcolm wrote:
Does the former still actually exist? I know it was one of the Nara schools. Has the Dharmaguptaka Ordination been reintroduced from China? Shingon Risshu is a formality, as far as I know, and it is a broken ordination lineage in any case.

Author: Malcolm
Date: Tuesday, January 19th, 2021 at 8:11 PM
Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?
Content:
FiveSkandhas said:
There is freedom of religion in Japan; anyone can shave their head, order some robes online, and call themselves a monk.

Apart from that, there are also "ordination mills" that promise to make you a prelate in a few months, usually for several thousand USD. They often have titles that resemble the kanji for traditional priest/monk (僧侶) but are subtly, cleverly different. They might have a name that resembles one of the thirteen traditional schools, but call themselves a "協会" (church) instead of a "sect" (宗). There are other tricks out there too.

There are also other "short cuts" into the traditional schools, but they are generally ment for children or relatives of traditional priests and may be hard for a layperson to make use of.

It also depends on the sect. Some are more stringent about training requirements than others.

But despite the fact that the most "orthodox" route involves a 4-year university and time training at a temple under a priest, the ordination situation in Japan can be described as "eclectic." I personally know of one "self ordained" Jodo Shinshu monk who has a stable position at a respected medium-sized temple staffed by fellow monks who followed the more orthodox route, and he seems to be accepted by the institution as legitimate. I am not sure how he pulled that off.

Malcolm wrote:
These people are not bhiksus

Author: Malcolm
Date: Tuesday, January 19th, 2021 at 10:47 AM
Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?
Content:

Snowbeast said:
So this is just something I have been interested in for a while. Does anyone know if there are any schools of Buddhism that do not require a four year degree for ordination? It seems like most Japanese schools do, Jodo Shinshu definitely does, and in Jodo Shu the training for monks is equivalent to a four year degree. Are there any schools that do all of the training for becoming a monk or priest within the temple? Are there any Buddhist varieties that require a long training session but it is not related to western style four year education? If anyone could explain how ordination works in their particular school it would be very interesting to hear.

Malcolm wrote:
Tibetan Buddhism schools do not require a four year degree. Just celibacy.

Chaz said:
For the title "Lama" you'd have to do a three-year retreat. That's Kagyu, BTW.

Malcolm wrote:
That has nothing to do with ordination.

Author: Malcolm
Date: Tuesday, January 19th, 2021 at 6:03 AM
Title: Re: Namkhai Norbu lineage
Content:
Atton said:
Hello there

I gave another student of Chogyal Namkhai Norbu a lung of a Longsal text.

Malcolm wrote:
Good luck with that. Let us know how it goes.

Author: Malcolm
Date: Tuesday, January 19th, 2021 at 5:50 AM
Title: Re: Is Nostalgia and Enjoying Happy Memories Okay in Buddhism?
Content:

Roro said:

The whole “live in the moment and don’t dwell in the past” thing can be a concern of mine regarding nostalgia.

Malcolm wrote:

Could be a fake buddha quote.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 3:21 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I'm also concerned about setting a precedent. It only takes a little bit to have everyone threatening hell against each other for various frivolous reasons related to personal disputes.

Malcolm wrote:

You know what they say: Heaven for the climate, hell for the company.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 2:42 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I could have corrected you without implying that misunderstanding Ven Nagarjuna leads to hell. Sorry.

Malcolm wrote:

But indeed, it is a kind of Buddhist hell to misunderstand Nāgārjuna...

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 2:04 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

What is Buddha nature? That is not talked at least in Mulamadhyamakakarika. I have no idea where it fits in eightfold negation or in fourfold negation.

Malcolm wrote:

"Whatever is the nature of the tathāgata, that is the nature of the world; as the tathāgata has no nature, also the world has no nature."

I think that sums the MMK position on buddhanature pretty well.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 1:38 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Matt J said:

I suppose one could flip the question as ask why it lasted as long as it did...

Malcolm wrote:

It's not like that. A corrupt country always plants the seeds of its own demise, and Tibet, politically speaking, was extremely corrupt.

Well, in a sense it didn't. There were various periods in Tibetan history, and "Tibet" as a monolith, is a western invention. So, many kingdoms in Tibet rose and fell, and along with them, the fortunes of various schools. The demise of these kingdoms was always tied to corruption somehow.

Author: Malcolm

Date: Monday, January 18th, 2021 at 10:57 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

Say what you like about Nichiren but the Lotus is still established and being practiced in Japan. Japanese buddhism has carried that nation to prosperity in a way that is reflective of the blessing of the Lotus itself.

Malcolm wrote:

That's a nice declaration of faith, but that's about it.

Author: Malcolm

Date: Monday, January 18th, 2021 at 10:11 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

Look at the Government in the U.S.A. . What is here? Meat eating on the level of genocide. Abortion. WMDs. But we all know, sense, feel, and understand that this Nation should not be invaded or overthrown by anyone, and that there is still and will always be hope for it. The same is for Peaceful Buddhist Tibet, which can still be mined for Buddhist Dharma like you say by the honest Practitioner with the craftsmanship of education. Om.

Malcolm wrote:

The USA was founded as a slave-owning nation bent on exterminating an indigenous population. From whom did the Chinese get the idea they could do the same? The USA. Concentration camps, systematic genocide, the use of incarcerated labor were all modeled by our country first.

Our only saving grace is democracy, which has slowly allowed us to transcend these sordid origins. But as Trumpism shows us, our republic is fragile and easily damaged.

Tibet was an aristocratic autocracy where the nobility could injure the common folk with absolute impunity. There was no justice system, so while a thief might lose a hand or an eye, aristocrats just became more and more wealthy. The amount of child abuse in Tibetan monasteries was staggering, the amount of rape in Tibetan culture was likewise staggering. Murder was very common. Cruelty to animals was commonplace. Literacy was no more than 15 percent of the population. Now, was Tibet an incredible civilization with many redeeming qualities as well? Certainly, but all we see is the literary culture of Tibet. We do not see the Tibet of the average person, whose voices are only rarely heard in the writings of the elite scholars and yogis whom we admire so much.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:41 PM

Title: Re: State supported Buddhism and engaged Buddhism

Content:

FiveSkandhas said:

In the West, which has never had a tradition of state support, "engaged Buddhism" also can serve as a way of connecting Buddhist centers and other institutions with society at large.

Malcolm wrote:

The best thing engaged Buddhists can do is support democracy and secular ethics.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:29 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

...a Spiritually motivated civilization...

PeterC said:

...is really not what Tibet was at the end. One would need to ignore history to believe that. The Tibetan state contained the Dharma like gold encased in dirt.

Malcolm wrote:

Also, not in the beginning or the middle.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:28 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

Bad people who wanted to create a materialistic atheistic government wanted to wipe out the power and strength of a Spiritually motivated civilization. Luckily Tibet is still holding on. You think Bodhisattvas don't suffer? You think it's all some kind of deserved karma? Reevaluate your perception of cause and effect, and of this extremely unfair world. Only compassion and Maitri is fair, so fully turn to that, and never let go of Buddhism.

Malcolm wrote:

But it wasn't a spiritually motivated civilization. Tibet was in a state of constant internecine warfare, tribe against tribe, school against school, monastery against monastery, region against region. Time to take off the rose colored spectacles.

Author: Malcolm

Date: Monday, January 18th, 2021 at 11:18 AM

Title: Re: "Please allow me to introduce myself.." - Rolling Stones

Content:

tony_montana said:

Hi Everyone,

I'm new here and would love to say hi to everybody. I have a great interest in Vajrayana. Nothing more to add at this point, just that I hope to have great interactions with everybody.

Warm regards,

Tony

Malcolm wrote:

Great song.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:49 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Malcolm wrote:

They have a variety of answers. Shugden is one of the main ones. Because the Tibetan Govt. was dominated by the Shugden faction, the reasoning goes, Palden Lhamo and

Nechung abandoned the Tibetan state.

n8pee said:

Isn't there also just the sad fact that a culture focused on spiritual pursuit will always lose to a more militaristic focused culture? We're in samsara after all.

Malcolm wrote:

It's not like that. A corrupt country always plants the seeds of its own demise, and Tibet, politically speaking, was extremely corrupt.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:19 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

illaraza said:

Nagarjuna stated in his treatise, the Great Perfection of Wisdom,

Malcolm wrote:

This text is not by Nagarjuna. It is too large to go unnoticed by Indian scholars, and no Indian scholar in the Madhyamaka school mentions it.

Author: Malcolm

Date: Monday, January 18th, 2021 at 8:57 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

Hi Mark

illaraza said:

Therefore, contrary to Malcolm's assertion, Nagarjuna's did postulate Three Truths in his Tetralemma but they differ slightly from Tientai's Three Truths. According to Nichiren, Tientai's Three Truths are the "unification of the Three Truths".

Malcolm wrote:

I appreciate your attempt at an argument, but fact is that Nagarjuna only discusses two truths. There isn't a single citation from Nagarjuna which you can use to justify such a position. The Buddha himself rejects the idea that there is a third truth. I cited the sutra passage in previous discussion with QQ.

The fourfold negation is not a formulation of three truths. It is a step-by-step negation of erroneous propositions about things. It is not in fact a postulate; Nagarjuna has no postulates. His dialectic is strictly negative. For Nagarjuna, there are only veridical

perceptions, or false perceptions. There are no perceptions that are simultaneously true and false. Hence, there is no third truth, punto cerrado.

Author: Malcolm

Date: Monday, January 18th, 2021 at 2:48 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Strictly speaking, though, I think when you say something like that to people who adhere more strictly to Madhyamaka, they will very strongly disagree... "There are only two truths, not three!" I believe you've participated in some of these arguments on DW.

Malcolm wrote:

Even the Buddha said there were only two truths, not three. But we had that convo already, people can look it up.

Author: Malcolm

Date: Monday, January 18th, 2021 at 1:50 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Matt J said:

If Tibetan Buddhism has some of the highest teachings, advanced practitioners, etc. including powerful tantric practices, how do Tibetan sources account for the Chinese invasion and destruction of Tibet?

Malcolm wrote:

They have a variety of answers. Shugden is one of the main ones. Because the Tibetan Govt. was dominated by the Shugden faction, the reasoning goes, Palden Lhamo and Nechung abandoned the Tibetan state.

Author: Malcolm

Date: Monday, January 18th, 2021 at 12:02 AM

Title: Re: Is This A Tribal Site Or A Philosophy Site?

Content:

NatureTalk said:

I must honestly report that I don't find this consistent pattern of little lectures from almost every member to be very interesting at all, and if that's what Buddhism is, it seems true I'm in the wrong place.

Malcolm wrote:

The problem may lie with you rather than with Buddhism. Just something for you to chew on.

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:22 AM

Title: Re: My problem with Enlightenment

Content:

Vinc said:

First Problem: When "I" don't exist, why should "I" pursue enlightenment then?

Malcolm wrote:

Where did the Buddha say you don't exist?

Vinc said:

Second Problem: How can enlightenment be permanent?

Malcolm wrote:

In the same way a burnt seed is not viable, and never will be.

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:19 AM

Title: Re: Buddhism and missionary work

Content:

Alastair said:

so why have I never noticed Buddhists doing missionary work? Do Buddhists do that?

Malcolm wrote:

Because, you can't convert people to Dharma. All you can do is hold it up as something they might be interested in, the rest is up to them.

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:16 AM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Queequeg said:

He ought to start by understanding his own professed path.

Malcolm wrote:

Well, that is a desiderata, certainly.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:53 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Sure there is—the gift of Dharma.

Brahma said:

"It doesn't matter whether one calls oneself a Buddhist or not a Buddhist. The Dharma is Love." ~ H.E. Garchen Rinpoche

This can be applied to Zen Buddhism as well as the mind of Enlightenment is a mind that is Only full of Love. Everyone's original state was once Love, and returning to it and Advancing to a stage of non-regressive Enlightenment is the goal. I could have said the Dharma is Love myself, but it is good to feel it from a Powerful Source as well.

Malcolm wrote:

Neither love nor compassion are strong enough to uproot the causes of suffering, according to Dharmakirti. YMMV

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:40 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

By evoking the gate I choose you draw the tradition I practice into the conversation.

Malcolm wrote:

No, I am talking about you, specifically, one who constantly pontificates about all Buddhists traditions having studied pretty much none of them in any depth at all.

tkp67 said:

If you want to claim that buddhism is somehow proprietary have at it. If my actions are inappropriate from the perceptive of the teachings or teachers I follow I suggest you correct me.

Vague platitudes that don't reveal fault but simply point to it without distinction while nothing more than unproductive conceptual proliferation is also provisional.

If you are going to claim fire at least prove there is smoke, it makes for a much more interesting use of bandwidth imho.

Malcolm wrote:

I can't correct you, only you can correct you. But I suggest you might do thus by studying with some teachers outside your tradition for a change.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:37 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I expect direct, distinct answers in the context of the Nichiren tradition so you can demonstrate the compassion, equanimity, boundlessness and purity you propose you understand so succinctly.

Malcolm wrote:

The point is that you not studied anything outside it. That's ok, but it necessarily means your perspective on Dharma is very narrow. Not that my perspective is universal, I've never deeply studied Chan, etc., mainly because what appeals to me is Indo-Tibetan Buddhism. We have our own triumphalism, and it's equally as silly as your's.

tkp67 said:

No.

There is no triumphalism in a vehicle regardless of tradition from the perspective of the buddha. This is simply a human construct.

Malcolm wrote:

So now you are speaking from the perspective of a buddha? You really do need to go back and examine your posts.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 3:37 AM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

A drunk and bellicose stranger walks into bar....

NatureTalk said:

A pompous know it all strides arrogantly in to a bar, demands the stage, and begins to lecture everyone about only he knows the real Buddhism, thus distracting everyone from what could have been an intelligent conversation.

Malcolm wrote:

Well, stranger, I've been standing at this bar already when you walked in, and have been standing here since it opened, pompous know-it-all that I may be, and in all likelihood, I will be standing here long after you've decided to move on...so there is that. But one thing I will tell you, and it will be true, I know more about Buddhism than you do.

As for patting yourself on the back for your intelligence, did it ever occur to you announcing your arrival like this was immediately antagonistic?

<https://www.dharmawheel.net/viewtopic.php?p=565190#p565190>

Now, I've pointed out to you that the Buddha did not really address the issues you want to address, but if you wish to see how they explored by Buddhists, I direct you to the <https://blogs.dickinson.edu/buddhistethics/> where you may, if you choose, educate yourself on the subject.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:39 AM

Title: Re: What Is The Nature Of Thought?

Content:

Archie2009 said:

NatureTalk, a good academic introduction to Nagarjuna's thought would be Jan Westerhoff's Nagarjuna's Madhyamaka: A Philosophical Introduction.

NatureTalk said:

Thank you. If you, or anyone, can reference a non-academic introduction that could be helpful as well.

If Nagarjuna can only be understood by academics, ok, to each their own of course, but personally I don't really believe in the value of any philosophy which can only be communicated to academics. You know, 99% of humanity are not academics, so....

jake said:

I agree, I also think that when I'm in China all the signs should be in English. Or in France, so many tourists come to France but all the signs and menus are in French. It's just not something I really believe has value. If they really wanted to have visitors and tourists then everything in their country should be in plain English, then the tourists don't have to make any effort at all. Right?

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:25 AM

Title: Re: Buddhist Morality

Content:

Johnny Dangerous said:

Here's a Buddhist term for you to look up: Prapanca

Malcolm wrote:

It's been suggested already, but to no avail.

A drunk and bellicose stranger walks into bar, sits down, and starts raving about shit no one in the bar cares about. Eventually, after being ignored by the regulars, offended that no one offers to buy him a beer, the stranger lurches unsteadily onto his feet and heads out to find another bar.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:00 AM

Title: Re: What Is The Nature Of Thought?

Content:

NatureTalk said:

You know, 99% of humanity are not academics, so....

Malcolm wrote:

99 percent of humans will also never transcend samsara in this lifetime, so there is that...

Author: Malcolm

Date: Saturday, January 16th, 2021 at 1:35 AM

Title: Re: Buddhist Theory of Momentariness - Sources for Studying

Content:

Manjushri said:

I've been interested in the concept of Time

Malcolm wrote:

In Abhidharma, the basic unit of time the duration of a thought. That is the basis for calculating time in Buddhadharma in the Indian tradition. Not sure about the Theravadin tradition.

See my blog post here:

<http://www.bhaisajya.net/2008/10/time-in-tibetan-medicine.html>

So basically, there are 75 moments in one second. That is the smallest unit of time in the Indian Buddhist tradition.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:54 AM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

You don't really understand what freedom from views really means here.

NatureTalk said:

I understand only that just about every one of your posts seems to be about how you understand and I don't.

Malcolm wrote:

Well, given that I have studied and practice Buddhadharma since 1985, and you haven't studied or practiced it at all...you do the math.

I can see however you just want to blather on, so, enjoy.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:23 AM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

Freedom from views is something one realizes, it's not a position one holds.

NatureTalk said:

To counter in a more constructive manner, I would propose that freedom from views is something one experiences. It comes, and it goes, like everything else.

Malcolm wrote:

You don't really understand what freedom from views really means here.

Do you actually want to understand, or are you just passing through? Let me know, since that will determine whether I concern myself with you any longer.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:12 AM

Title: Re: Soto zen and problem of satori

Content:

Brahma said:

there is no higher gift than the gift of Love. Om.

Malcolm wrote:

Sure there is—the gift of Dharma.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:11 AM

Title: Re: Buddhist Morality

Content:

Jeff H said:

If modern America can eventually admit to and atone for its inherent racism, that will be

the moral answer to our ancestors' sins in a Buddhist sense.

Malcolm wrote:

And, karma is unerring. To the extent that Americans perpetuate white supremacy, to that extent they continue to reproduce the errors of the past.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:48 PM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

No, actually this is not the case.

NatureTalk said:

Of course not.

Malcolm wrote:

Yes, of course not. Someone here recommended you might be interested in Madhyamaka. When you study that subject, you will understand the basis for mine and Peter's comments. Until then, probably not.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:44 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

Don't hate the player, hate the game. Reminder, you brought the game here.

NatureTalk said:

I don't hate anybody here, just to be clear. Really I don't. I'm just not rewarding automated rejectionism with my time, that's all. However, every post and every thread is a fresh start.

Malcolm wrote:

Use better examples, that's my advice.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:28 PM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

Freedom from views is the only corrective to views.

NatureTalk said:

Ok thanks, this is interesting. If the problem we are trying to address arises from thought itself, and if all views are made of thought, then freedom from views seems a sensible corrective. But then, this becomes yet another view, and we're back in the same old game.

Malcolm wrote:

No, actually this is not the case. Freedom from views is something one realizes, it's not a position one holds.

As Nagarjuna puts it, "if I had a thesis, I would be at fault, since I alone have no thesis, I alone am free of fault."

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:25 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

Ok, posts being killed by moderators now. We've entered the realm of too inconvenient to bear I guess. No worries, that always happens.

Malcolm wrote:

More likely, bellicose stranger walks into bar and expresses surprise when regulars begin to object...

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:10 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

in India, rather than attempting to codify a social ethic, Buddhists typically relied on the treatises, called niti shastras, that already addressed such issues.

NatureTalk said:

I hear you to be saying that somebody (the authors of the niti shastras?) codified morality, and then most others decided not to think such issues through for themselves but to rely instead on the authority of the treatises? Is this a fair summary? If yes, then much the same thing would seem to have happened in the West, and probably pretty much everywhere else, such is the human condition.

Malcolm wrote:

I guess you don't understand much about classical Indian civilization, it's culture and philosophy. You might try reading Coursebook in Indian Philosophy first, and come back and tell us about how little Indians thought about such issues, 'k?

NatureTalk said:

Likewise, I mentioned that the answers for these issues will not be found in Buddhism, Not arguing, because again I know little about Buddhism. Just a tad confused because earlier in the thread there seemed to be a consensus that Buddhism did provide moral guidance.

Malcolm wrote:

For some issues, not for others. In other words, he did not provide a comprehensive moral catechism. He provided moral guidance only for personal actions, and really did not discuss social issues very much.

NatureTalk said:

but rather in a robust formulation of secular ethics, as HH Dalai Lama has indicated in an entire book he wrote on the inadequacy of all religious ethical traditions to deal with social justice issues and so on.

I am of course unfamiliar with the book.

Malcolm wrote:

It is called Beyond Religion. In it, he argues, and I agree, that all religions are inadequate when it comes to providing comprehensive ethical guidance in a diverse world. There he argues strongly for secular ethics removed from religious contexts.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:00 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

This just means your efforts at getting your message out were inadequate. Did you actually reach a billion people? A million? How can you say a billion Catholics were not interested in your specific campaign if you did not manage to reach a billion Catholics?

NatureTalk said:

I agree that all problems described above are entirely a result of my own personal failings and poorly implemented tactics and that in no case could any of the issues described in any way be a function of any kind of imperfection in any tribal society, philosophy, religious authority or anything at all except me. Amen.

Malcolm wrote:

You just picked a bad example. Don't hate the player, hate the game. Reminder, you brought the game here.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:54 PM

Title: Re: What Is The Nature Of Thought?

Content:

NatureTalk said:

If division and conflict arise primarily from the content of thought, then some flavor of philosophy would seem suggested to correct the damaged content..

Malcolm wrote:

Holding onto views does not correct other views, it merely causes more views. Freedom from views is the only corrective to views.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:43 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

What is the appropriate (according to Buddhism) relationship of an individual American Buddhist to the fact that they are likely living on stolen property?

Malcolm wrote:

But we aren't. If I own a house on the East Coast of the US, I have a deed, which shows a line of ownership which will go back to one of the kings of England. So, not stolen according to our system of jurisprudence. For example, the town I live in was divided up into forty acre lots, which were given to veterans of the French-Indian war after it ended in 1764. These plots were awarded by the crown. And actually, the area where I live was not claimed by any tribe. All the tribes lived down near the Connecticut River, not up in the hills. It was territory where hostile tribes would fight each other, kind a no mans lands between the Mohawks of the Hudson River valley in New York and Nonotuck Tribes.

NatureTalk said:

Buddhist ethical theory is about personal conduct,
There you go, that's all I'm saying. Personal conduct in relation to the environment which we inhabit. Relevant. On topic. Or so it seems to me.

Malcolm wrote:

You missed the point. Buddha's teachings are not equipped to handle social justice issues. They provide no comment or remedies. When the Buddha's relatives were carried off into slavery he sat under a dead tree and watched, impassive, from a distance.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:36 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

I'm not trying to attack Buddhism here, so nobody really needs to get defensive. I'm attempting to make a larger point about ALL ideologies, indeed all humans.

Malcolm wrote:

Yes, and?

NatureTalk said:

The question, for all ideologies, is do we actually believe them? Here's an example from elsewhere which may help illustrate.

On the anniversary of the Hiroshima atomic attack the Pope went to Japan and gave a speech on the subject, outlining Catholic moral doctrine on such issues. The Pope's a nice guy, and he means well, but.... He didn't ask anybody to do anything specific.

So I came up with a specific suggestion which I then tried to sell online. If each Catholic donated \$1 per year that would raise a billion dollars a year to bring further attention to the subject of nuclear weapons, as seen from the Catholic perspective. Absolutely no interest, none whatsoever.

This naturally raises the question, do Catholics believe the Pope when he says nuclear weapons are an important threat? Does the Pope even believe that? Or is it just pleasing moral theory which is fun to say?

Malcolm wrote:

This just means your efforts at getting your message out were inadequate. Did you actually reach a billion people? A million? How can you say a billion Catholics were not interested in your specific campaign if you did not manage to reach a billion Catholics?

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:33 PM

Title: Re: Mahayana Sutras Lack Oral Transmission?

Content:

Bodhiquest said:

There's nothing much that would allow us to conclusively say that certain ideas and teachings were never given by the Buddha and were simply developed later by "philosophers" and the like.

Astus said:

That's not necessarily so. For instance, the concept of alayavijnana is a later development as we can see in the Mahayanasamgraha how Asanga has to explain himself for proposing its existence, and what scriptural sources he can present (abhidharma works and the Samdhinirmocana Sutra), while 5 centuries later Jinamitra quotes from several Mahayana sutras (see 'The Ālaya-Consciousness in Yogācāra Treatises' in the Introduction of 'A Compendium of the Mahayana' by Brunnholzl, vol 1).

Similarly, where one finds the mention of ideas that are not found in the Agamas but only in abhidharma texts, unless we attribute such abhidharma treatises to the Buddha, the sutras using such concepts are necessarily later than the Agamas.

Malcolm wrote:

The answer is that there is an oral transmission for the Tibetan canon. Questions of the source of the Mahayana are adequately answered in traditional accounts. Text critical scholarship is fine, but it has nothing to do with the aim of Mahayana.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:24 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I expect direct, distinct answers in the context of the Nichiren tradition so you can demonstrate the compassion, equanimity, boundlessness and purity you propose you understand so succinctly.

Malcolm wrote:

The point is that you not studied anything outside it. That's ok, but it necessarily means your perspective on Dharma is very narrow. Not that my perspective is universal, I've never deeply studied Chan, etc., mainly because what appeals to me is Indo-Tibetan Buddhism. We have our own triumphalism, and it's equally as silly as your's.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:20 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

If the Japanese held a teaching for this long does it not deserve as much?

Malcolm wrote:

The Peace Pagoda people are nice. I go to their stupa in Leverett, Ma sometimes. It has beautiful grounds and a sapling of the Bodhi tree there. I sit on the grounds and do my own practice, circumambulate the stupa. The monks and nuns there are nice. Right down the hill from them is a Theravada monastery.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:04 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

By evoking the gate I choose you draw the tradition I practice into the conversation.

Malcolm wrote:

No, I am talking about you, specifically, one who constantly pontificates about all Buddhists traditions having studied pretty much none of them in any depth at all.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:00 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I did. Non Buddhist vehicles. Your presumption was just that.

Your desires fulfill your view of me not my interpretation of reality. I am reportedly too misunderstood for that one. Right?

Malcolm wrote:

I see, so you examined a bunch of nonbuddhist traditions in order to establish that you have discovered the definitive buddhist practice, but without exploring other buddhist traditions, correct?

My presumption, just to correct you, was that you were asserting that you had explored other buddhist traditions. Why would I care about your exploration of Hinduism, Christianity, etc.?

tkp67 said:

Why would you care about how the causes, conditions and capacity of others facilitates the propagation of buddhism in others?

You care enough to participate in the sub forum of the traditions that teach the importance of such thing and the necessity to recognize the conditioning involved in the perceived differentiation.

If one does not understand how these things fit within the narrative of the LS then perhaps you don't care about the Lotus and thus should avoid discussions that you don't care about. Trying to assert some lack on my part to understand this thing will exhaust you alone.

Malcolm wrote:

Again, the point is that you have not really explored Buddhism at all.

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:37 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Caoimhghín said:

My random musings. Very sophomoric. You (Malcolm) needn't feel pressured to respond. Has anyone else read or tried to read the Flower Garland?

Malcolm wrote:

Clearly's translation is basically a CF. But, if one knows a primary language it is useful as a framework.

The Avatamsaka is about you, it's about your own state, not something far away...but then all Buddhist sutras, including those "inferior" words of the Buddha in the shravaka canon are as well.

tkp67 said:

To see it as that is a misinterpretation of what Nichiren was trying to teach. Since his teaching was meant to be ambiguous on the outside to all an adaptive to the relative causes, conditions and capacities of the practitioner this subtle type of snark is really systematic slander.

Malcolm wrote:

Tkp67, we are not in the Nichiren forum, and my comment was directed at any person who feels that among the words of the Buddha, some are superior and some are inferior. I was not talking about Nichiren at all. So take a breath.

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:18 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

It is paramount in the perspective of the LS but most importantly in the Nichiren tradition that this aspect is an active part of propagation not an ultimate destination or one risks the devil of the sixth heaven (self) to arise in its place.

Malcolm wrote:

"Freedom from all views" means that one has realized suchness. There is no danger of devaputra māra here.

tkp67 said:

That doesn't address how others who read that type of division will interpret it. This is one of the subtleties that seems to stand clear for me in the LS and Nichiren's teachings.

Malcolm wrote:

That's merely because you don't appreciate the subtlety of the heart sutra, and on and on. You picked a dharma gate, there are 83,999 others for you to examine.

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:13 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

I'm not trying to attack Buddhism here, so nobody really needs to get defensive. I'm attempting to make a larger point about ALL ideologies, indeed all humans.

Malcolm wrote:

Yes, and?

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:09 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

Taking what is not given, i.e. stealing, is strictly defined in Buddhism as depriving another of something they believe they possess. Our notion that we stole land from Natives is rather modern, and involves concepts of property we introduced. Thus, I am not sure your shifting of goal posts is applicable.

NatureTalk said:

Ok, point taken, but perhaps we are getting a bit too clever?

It's true that the Indian concept of land ownership was quite different than the European concept. Nonetheless, the Indians lived off a particular area of land, and Europeans kicked them off and took over that area. To be fair, the Indians often did the same thing amongst themselves.

This thread is in part an exploration of the tribal nature of ideologies (not just Buddhism). We can observe how at the moment that the thought experiment became inconvenient

we jumped from a seemingly universal peaceful agreement to a pattern of dodge and weave rationalizations, ie. a defense of the tribal territory. The exact same thing happened when I posed these questions on a Catholic forum.

I don't see this as an exclusive property of Buddhism or any other religion, but instead a universal property of all ideologies (as best I can tell). We attach ourselves to some collection of thoughts, and when that collection of thoughts is perceived to be under threat we circle the wagons and start moving towards conflict.

Typically we try to solve this by jumping from one ideology to another. If we see the Christians in conflict with each other, we turn up our noses and try some other religion. But the pattern of conflict seems to follow us where ever we go. What can we learn from that?

The thread might also be seen as an exploration of the limits of ideology. Europe was dominated by Christianity to a degree unimaginable to us today for 1,000 years before the European discovery of North America. 1,000 years. And yet that didn't stop there from being a very wide spread largely uncontested nearly universal consensus for genocide once some inconvenient people got in the way.

Ok, there's been some improvement along the way. We aren't that in to genocide now, but we're still content to sit on the stolen property without much concern. We don't even think of it as stolen property.

And let's not pick on religion here. Science culture philosophy claims we should accumulate new knowledge as fast as we possibly can, even though that process has aimed thousands of massive hydrogen bombs down our throats. We see the threat, and are largely bored by it.

Is morality a myth? Ok, too sweeping a question. But not that unreasonable.

Malcolm wrote:

But I already provided you with your answer: in India, rather than attempting to codify a social ethic, Buddhists typically relied on the treatises, called niti shastras, that already addressed such issues. Likewise, I mentioned that the answers for theses issues will not be found in Buddhism, but rather in a robust formulation of secular ethics, as HH Dalai Lama has indicated in an entire book he wrote on the inadequacy of all religious ethical traditions to deal with social justice issues and so on.

So, the answer to your question still remains as above,

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:53 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

Bingo.

Malcolm wrote:

Try answering the question.

tkp67 said:

I did. Non Buddhist vehicles. Your presumption was just that.

Your desires fulfill your view of me not my interpretation of reality. I am reportedly too misunderstood for that one. Right?

Malcolm wrote:

I see, so you examined a bunch of nonbuddhist traditions in order to establish that you have discovered the definitive buddhist practice, but without exploring other buddhist traditions, correct?

My presumption, just to correct you, was that you were asserting that you had explored other buddhist traditions. Why would I care about your exploration of Hinduism, Christianity, etc.?

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:29 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

He doesn't Buddhist vehicle. Definitely not IMO. Maybe I'm wrong. He's talking about contemporary sects and traditions.

tkp67 said:

Bingo.

Malcolm wrote:

Try answering the question.

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:28 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:
So pratyekabuddhayāna and not śrāvakayāna? Whyso?

Malcolm wrote:
It includes both.

Author: Malcolm
Date: Friday, January 15th, 2021 at 12:27 AM
Title: Re: You Can't Fight Fascism By Expanding The Police State
Content:

Queequeg said:
I expect that the laws affecting online media will be revised early in the Biden administration. The easiest thing to do would be the revocation of immunity for entities that manage or host sites. That, however, is a very blunt remedy that would have deep and far reaching effects. Sites even like this one would have to carefully review moderation procedures. That might be going too far. A partial revocation of immunity, along with statutory procedures for parties to have content removed along with private means of enforcement could go a long way. Even that, though would have very stark effects.

It is likely the internet is going to change dramatically in the coming years.

Malcolm wrote:
Nothing is going to happen to Section 230, not in the near future, anyway. All that needs to happen is that existing laws are applied to White ISIS.

Author: Malcolm
Date: Friday, January 15th, 2021 at 12:07 AM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:
Caoimhghín said:
Well, there you go.

Do people actually approach Buddhist sects with the idea of "this sect is X vehicle of the three vehicles?" I don't, because almost every single Buddhist sect is nominally Mahayana anyways and I'm no longer interested in Theravada Buddhism after a two year flirtation with it. "The three vehicles" are not a useful hermeneutic to classify contemporary Buddhist sects by in my opinion.

Malcolm wrote:
Sure they are: Theravadins by and large aspire to arhatship and pratyekabuddhahood. Mahāyānis aspire to full buddhahood.

Caoimhghín said:

If people do approach Buddhist sects with the idea of "this sect is X vehicle of the three vehicles," then which sect would constitute the pratyekabuddha vehicle sect?

Malcolm wrote:

Theravada.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 11:58 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

For as long as I can remember I have treated all beings as if they had the capacity to hold this gem even though they declined to do so. The inability to manifest the later was what attracted me to Nichiren's teaching in the first place because all previous vehicles and teachings have predicates and limits.

Malcolm wrote:

Because you so thoroughly investigated all of them.....riiiight.

tkp67 said:

Before I answer that succinctly why not define them. Do you mean Buddhist vehicle?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 11:40 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Showing profound compassion for those unable to comprehend the gem of the doctrine of three thousand realms in a single moment of life, the Buddha wrapped it within the five characters [of Myoho-enge-kyo], with which he then adorned the necks of the ignorant people of the latter age.

-Kanjin no Honzon sho

That is no minor teaching. It is profoundly honest about our reality as human beings, realistic about the capacities of most people, practical in foregoing high expectations implicit in much of Buddhist teachings, and profoundly caring in being accessible to a

wide range of people.

tkp67 said:

For as long as I can remember I have treated all beings as if they had the capacity to hold this gem even though they declined to do so. The inability to manifest the later was what attracted me to Nichiren's teaching in the first place because all previous vehicles and teachings have predicates and limits.

Malcolm wrote:

Because you so thoroughly investigated all of them.....riiiight.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 10:57 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

PeterC said:

Two things that you should always do when you engage counsel: sign an engagement letter, and pay them. Because if you don't, you may find yourself unable to enjoy privilege, which in this case would be highly entertaining. I'm sure Trump did neither.

https://www.huffpost.com/entry/trump-wont-pay-rudy-giuliani-election-legal-work_n_5fffa763c5b6c77d85ecbe46

Author: Malcolm

Date: Thursday, January 14th, 2021 at 10:43 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

New user here, know little about Buddhism. Here's a thought experiment which may with your help expand my understanding.

Let's say I've stolen my neighbor's car. Unless you correct me, I'll assume for now that Buddhism would advise me to return it.

Let's say my father stole the car and gave it to me. I had nothing to do with the theft, but I know it was stolen and who the rightful owner is. Return the car?

Let's say my great grandfather stole the car, and it was passed it down through the family each generation. Now I own the car (must be an early Model T Ford!), I know it was stolen, and which family it was stolen from. Return the car?

Malcolm wrote:

If you know it's stolen, and you accept it, you participated in its theft just as much as the original thief.

This is the classical Buddhist position.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 9:54 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Again, are only those who receive a vinaya ordination monks?

Malcolm wrote:

The only people who can bear the appellation bhikṣu are those who have been ordained into one of three surviving vinaya lineages: Theravāda, Mulasarvāstivāda, or Dharmaguptaka.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 8:02 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:23 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Queequeg said:

When you say symbolic, you're saying it doesn't follow the process you described above, and we're talking about a bhiksu ordination specifically?

Again, I'm afraid the way you comment on these matters fails to present an accurate picture of what actually goes on.

Malcolm wrote:

We're talking about Dharmaguptaka bhiksu ordination as it exists in Japan, and as it exists at present, only in Shingon.

My comments are entirely accurate, as you will discover when you read a bit more about the history of Vinaya in Japan, how and why it disappeared.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:13 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Queequeg said:

When you say symbolic, you're saying it doesn't follow the process you described above, and we're talking about a bhiksu ordination specifically?

Again, I'm afraid the way you comment on these matters fails to present an accurate picture of what actually goes on. There may be those on the forum who could offer a more definitive and informed explanation. As I understand, Shingon ordination even now is not just symbolic. Maybe if we are talking about a bhiksu ordination, non-Japanese might conclude Shingon ordination is merely symbolic. But becoming a Shingon ordinand is not just a facile formality. It requires one to enter into a student-master relationship with a teacher and to undergo training. I don't know the exact course on Koya-san, but it takes considerable time and effort. And that's the similar for other sects of Japanese Buddhism.

Malcolm wrote:

Shingon monks marry and drink. As I said their bhiksu ordination is purely a formality.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:12 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

Senate Trial won't happen until after inauguration, if it can happen at all procedurally once Trump is out of office.

I'd like to see the benefits offered to former presidents revoked (pension, offices, etc.) and a ban from public office.

I wonder if they can block building a presidential library. I doubt it.

Malcolm wrote:

I think they should what they did to Nixon's...turn it into an exhibition of corruption. But let them build it, if they raise the money...

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:31 AM

Title: Re: Some questions about Shingon

Content:

Malcolm wrote:

BTW, the article you cited above refers to a fellow who self ordained because he wasn't happy that the ordinations that were continuing to be given were not serious enough for him.

It is not that they were not serious ordinations, they were pure shams that were not carried out according to the Dharmaguptaka Vinaya procedures. By this point, Ritsu had already died out, etc.

Queequeg said:

That's what Eizon et al. seemed to think, and the article quotes a colorful remark about people running around an ordination platform. I'm going to take that with a grain of salt.

Ordination is as serious as one takes it. All the ritual formalities could be observed, and every effort made to impress the seriousness of the vows. Buddhist history is still littered with monks behaving badly even in places where we can assume ordination is the real deal.

Malcolm wrote:

The fact is that the bhikṣu ordination lineage in Japan was broken. Generally, Vinaydharas in India, Tibet, China, etc., would not accept such a lineage as valid.

Queequeg said:

Pretty much, as the most important monastic establishment in close proximity to the capital, Kyoto, the absence of bhikṣu ordination there most certainly was the principle factor that led to the decline of bhikṣu ordination in Japan during the Heian era. That is a good point. But you're assuming a certain set of assumptions about the state of the monastic institutions and monastics in Japan in the Heian period. Are you depending on other sources for this position? Are you arguing that the formality of ordination doesn't qualify as the continuation of vinaya ordination?

Malcolm wrote:

An ordination rite depends on the rite being carried out correctly, by a sthavira who has been a monk for ten years, and a quorum of other senior monks. It is a complicated procedure, where the vows are gone through in blocks, and the aspirant accepting them. If it is not carried out correctly, it isn't valid.

In addition, in no school does one become a fully ordained bhikṣu in one day, other than the merit ordinations most Thai men undergo. Generally, one is ordained a śrāmana, a novice, then later, a bhikṣu, after living as novice under the direction of preceptor for some years.

"...people running around an ordination platform." I think this not merely hyperbole.

Queequeg said:

I can't cite a particular article to dispute you - just that from what I know of Buddhist history in Japan, Buddhism was still a robust and vital force in Japan up until the Tokugawa period with many robust monastic communities throughout the country.

Malcolm wrote:

But not, unfortunately, the community of bhikṣus. Monastic ≠ bhikṣus.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:21 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:03 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

As I wrote above, this is a civil and criminal matter. This is not a state of war. Far from it.

Malcolm wrote:

In the minds of the bat-shit crazy right, it is.

Queequeg said:

Christ, dude. Do you always have to turn everything into this?

Malcolm wrote:

May I point out that you ought to observe the yak on your own nose before you point out the pimple on mine?

In any case, there are people in this country who have actually declared war against it.

Meanwhile as we speak, the House is voting to impeach Trump.

So far, five GOP people are not gutless wonders.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:01 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Then you're arguing with a straw man. I'm disputing your simplistic remark above that credits Saicho with the disappearance of the Vinaya precepts in Japan.

Malcolm wrote:

They lead to that, most certainly.

Queequeg said:

BTW, the article you cited above refers to a fellow who self ordained because he wasn't happy that the ordinations that were continuing to be given were not serious enough for him.

Malcolm wrote:

It is not that they were not serious ordinations, they were pure shams that were not carried out according to the Dharmaguptaka Vinaya procedures. By this point, Ritsu had already died out, etc.

Queequeg said:

Again, it was a while, and the result of a lot of steps by a lot of people that finally ended the vinaya ordinations in Japan. Sure, Saicho and Tendai had a part, but its misleading to say that Saicho was the reason it died out.

Malcolm wrote:

Pretty much, as the most important monastic establishment in close proximity to the capital, Kyoto, the absence of bhikṣu ordination there most certainly was the principle factor that lead to the decline of bhikṣu ordination in Japan during the Heian era.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:53 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

And moreover, Saicho hardly had the influence to be able to bring anything like Vinaya ordination to a halt.

Caoimhghín said:

Well, as the founder of his own sect, he does have that power in his own house:

<https://www.google.com/url?sa=t&source=web&rct=j&url=http://dharma-rain.org/wp-content/uploads/2016/04/Saicho-Writings-on-the-Bodhisattva-Precepts-Groner.pdf&ved=2ahUKEwi2h5Tz25nuAhUiFlkFHVoPBU0QFjAHegQIBRAB&usg=AOvVa w0bunvkRLUU4laoyKh1Ynax>

Queequeg said:

Actually, he didn't. That was why he was petitioning the government for permission to set up an ordination platform, which was granted.

My point was, even as Tendai monks may not have been receiving the Vinaya precepts, they were still expected to observe very strict codes of conduct. Maybe I should have been clear but I was trying to point out that monks were still observing strict codes of conduct long after Saicho, both in Tendai and in Japan in general, disputing Malcolm's terse and misleading remark.

Malcolm wrote:

My remark was not at all misleading. It was indeed terse. I made no comment on the strictness, or otherwise, of Tendai monks. That was your trip. For example, Hindu monks have very strict discipline, but they are not bhikṣus.

Queequeg said:

Malcolm, as we all know, is just argumentative most of the time.

Malcolm wrote:

In fact, you raised the argument, not me.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:30 AM

Title: Re: Is the Mahayana or vajrayana canon closed?

Content:

Dgj said:

Can anyone offer information?

Are any of the canons closed? For example the Chinese Tripitaka; is it a closed canon?

References would be greatly appreciated.

Malcolm wrote:

Yes, in one sense. The canon of translated texts is closed.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:04 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

As I wrote above, this is a civil and criminal matter. This is not a state of war. Far from it.

Malcolm wrote:

In the minds of the bat-shit crazy right, it is.

Queequeg said:

That's not to say the dangers are not real and not very serious. We should be treating this as a civil and criminal matter and not reacting like this is a mortal blow to our system. We need very serious, very sober people diligently and persistently working on this.

Malcolm wrote:

No, it is not a mortal blow. It is a serious blow.

Queequeg said:

We need to get to a point where we can give and take again. In a democracy that means we have to sit at a table and work through the problems even with people we find utterly distasteful. That's on the other side of dealing with this inflammation we are having now. If we can't do that, if that's not what we're aiming for, then the democracy IS over already and we're just walking dead.

Malcolm wrote:

This all began with Newt, Rush, and Roger (Ailes). It's reached the point where debate and counterargument are no longer effective. They've crossed the Rubicon.

This in no way can be laid at the door of the Democrats.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:56 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Saicho envisioned a very strict code of behavior on Mt. Hiei, and in practice, monks were expected to observe the good behavior expected of monks throughout the Buddhist world. In the end he came around to a view that that monks who left the mountain to serve functions in society ought to take the full Vinaya precepts.

Malcolm wrote:

Not according to all sources I have read on the issue.

Queequeg said:

I made a few statements there. Are you disputing everything or just some things or one thing?

Malcolm wrote:

I am disputing your contention that Saicho's abandonment of bhikṣu ordination did not lead to the inevitable decline of bhikṣu ordination in Japan.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:43 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

There's a lot of breathless talk about what's happening now. Its serious and its critical, but its not a national disaster.

Malcolm wrote:

Sure, that's what they said in 1923. Ten years later it was 1933.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:35 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

This discussion really doesn't belong in this thread, but, again, more nuanced than you make it out.

Malcolm wrote:

Sure it does, since the full bhikṣu ordination only survives in Shingon.

Queequeg said:

Saicho envisioned a very strict code of behavior on Mt. Hiei, and in practice, monks were expected to observe the good behavior expected of monks throughout the Buddhist world. In the end he came around to a view that that monks who left the mountain to serve functions in society ought to take the full Vinaya precepts.

Malcolm wrote:

Not according to all sources I have read on the issue.

Queequeg said:

How that played out in practice is another story - but in general, it wasn't as if all of a sudden monks had no code of conduct. And moreover, Saicho hardly had the influence to be able to bring anything like Vinaya ordination to a halt.

Malcolm wrote:

Not him personally, but the debate he started with Nara establishment would eventually have the effect.

Queequeg said:

As I was saying, the process was gradual one that played out over centuries.

Malcolm wrote:

I didn't say other wise, nevertheless you might find this of interest:

https://www.jstor.org/stable/44362410?read-now=1&refreqid=excelsior%3A279fd0778872e6037847bf8b7081d12d&socuid=416dbf56-86d9-4b7e-bd29-b8d95ff6e6ae&socplat=email#page_scan_tab_contents

Even though Saicho's reformed ordination was not instituted in his lifetime, it was instituted within days of his death. This set the stage for the eventual decline of bhikṣu ordination and the Ritsu school, so that within 500 years, there were no bhikṣus left in Japan. Eison revived bhikṣu ordination by ordaining himself since there was no valid ordination lineage left in Shingon.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 2:48 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Brunelleschi said:

Since 2016 Trump increased his numbers with basically every minority, but lost a fairly big share of white men.

Malcolm wrote:

Nevertheless it was the minority vote in AZ, NV, and GA, that put Biden over the top.

Brunelleschi said:

Sure, perhaps I'm nitpicking. Interesting to hear from someone with that perspective. However, I'm thinking American democracy is more stable than that of Sri Lanka. Or not.

Malcolm wrote:

There was an unprecedented turnout among all demographics in the election, but especially among minorities, largely because of the work of Stacy Abrams, and other

vote organizers.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 2:14 AM

Title: Re: Some questions about Shingon

Content:

Malcolm wrote:

Long ago, as a result of Saicho's Mahāyāna reformation.

Queequeg said:

That is terribly misleading. You are ignoring 1200 years of history.

Monks, including those in the Tendai order continued to observe much of the Vinaya, including celibacy, for centuries, up to the time that Oda Nobunaga burned the whole mountain down. The Bodhisattva Precepts did not supplant vinaya. Generally, they were in addition.

Malcolm wrote:

What are you talking about? Saicho cancelled bhikṣu ordination, calling for it to be replaced by a ten precept Mahāyāna ordination:

The Hossō school was in charge of the Bureau of Monks at that time, and so in a position to block Saichō's writings from reaching the court. In frustration, the normally reticent and humble Saichō became more extreme in his positions, until finally the noise reached the court in spite of the Bureau's attempts to cut him off. From an initial position advocating some minor changes in the ordination process, Saichō came to request that Mt. Hiei be declared a solely Mahāyāna temple exempt from having to use the Hīnayāna ordination precepts of the Ritsu or Vinaya school. He proposed that, instead, they take their ordination from a Mahāyāna scripture, the Fan wang ching, or 'Sūtra of Brahma's Net'. These precepts are referred to as the Bodhisattva precepts, and had always functioned as a complement to the traditional monastic precepts; they were never designed to replace them. Thus, the establishment found Saichō's position entirely inadmissible.

<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100436835>

Groner's book makes it pretty clear too.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:49 AM

Title: Re: Prayers for family

Content:

Johnny Dangerous said:

I have two family members with Covid, one on oxygen at home and one in the hospital, prayers, wishes and aspirations much appreciated.

Malcolm wrote:

You can do Dorje Gotrab for your family members. Recite it over water, give it to them to drink.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:39 AM

Title: Re: Is This A Tribal Site Or A Philosophy Site?

Content:

NatureTalk said:

Personally, I find such an intellectual process interesting and useful, but also pretty much impossible to explore at any length on tribal sites, that is, almost all sites. Lots of us enjoy poking holes in other people's ideas, but few wish to apply that process to all ideas, including their own. And don't challenge me on this idea of mine or I'll get really mad!! Kidding, kidding, a joke.

Malcolm wrote:

The purpose of studying Buddhist tenets is to eliminate proliferation, prapañca, and reification, samaropa, in line with the Buddha's observation that all phenomena arise dependently due to causes and conditions. The purpose of Buddhist practice is to apply that insight to oneself.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:33 AM

Title: Eisen on Free Speech and what the GOP gets wrong

Content:

Malcolm wrote:

<https://www.politico.com/news/magazine/2021/01/13/trump-impeachment-incitement-free-speech-458884>

Unknown said:

[S]ome Republicans have retreated to makeshift claims that Trump cannot be impeached because his speech at the rally was somehow protected by the First Amendment. As the late Justice Antonin Scalia might say, that is pure applesauce. It fails on every level.

To start, it turns the First Amendment upside down: the Free Speech Clause exists to protect private citizens from the government, not to protect government officials from accountability for their own abusive statements. The Supreme Court has held that government officials and public employees enjoy substantially reduced First Amendment protection for speech relating to the performance of their official duties. As the saying goes, with great power comes great responsibility.

More important, any “free speech” defense gets the Impeachment Clause wrong. The

articles of impeachment against Presidents Andrew Johnson, Richard Nixon, Bill Clinton, and Trump (from just a year ago) all arose, in part, from statements they had made. Yet in none of these cases did anyone assert that the First Amendment barred impeachment. That is unsurprising. Impeachment does not inflict punishment or inhibit speech; rather, it is forward looking, protecting the nation from a president whose continuance in office threatens the republic.

Accordingly, even if Trump's statements would not count as "incitement" under cases limiting the government's power to punish private speakers, the House is fully authorized to find that Trump's actions constitute a high crime and misdemeanor. It really isn't a close question. Trump's statements in fact incited the mob to besiege the Capitol—and were part of a broader effort to subvert the democratic process. If anything, the article of impeachment against Trump vindicates core First Amendment interests. The right to participate in our political process means little if the president can use violence and threats to overturn election results.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:21 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

I can't imagine someone who grew up at your dinner table could ever even befriend a Republican.

Malcolm wrote:

My late father was a Reagan Republican, I am so glad he passed in 2015 away before he could see all of this. It would have broken his heart. Since we live in Massachusetts, he mostly kept his mouth shut when talking about politics with his friends, many of them had no idea he was a conservative in the William Buckley mode.

Before all this, I would have tolerated a Republican in the family. Now, no chance, at least not one would supported Trump throughout all of the weeks following the 2020 election.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:14 AM

Title: Re: Second impeachment

Content:

Dan74 said:

it is troubling because it is done out of ulterior motives and will lead to detrimental results.

Malcolm wrote:

Dumb. As if an attempted coup in the US is not enough reason.

Dan74 said:

Going after the rioters, who acted on what millions had thought, is not going to solve this problem.

Malcolm wrote:

It's a good start. It sends a clear signal to the far right that we won't put up with this bullshit.

Dan74 said:

Side-lining Trump is a good thing, muzzling him or making a martyr out of him, will only energize his base. They will feel vindicated, as everything they had suspected of the elites comes to pass.

Malcolm wrote:

The man's mouth is a serious danger to Democracy. Juliette Kayyem is right: During his political career, Trump has given comfort to and conferred logistical coherence upon a coalition that will not die without him—but also will not thrive. The United States is a divided nation, but only a tiny fraction of Trump's more than 74 million voters showed up in Washington, D.C., eager to fight. The way to unite this country is to isolate acts of violence—and a leader who incites it—from legitimate expression. Trump was a north star for a certain kind of radical. Americans will be safer the more that star loses its shine.

<https://www.theatlantic.com/ideas/archive/2021/01/stop-domestic-terrorism-shut-down-its-leader/617640/>

Since you are basically a fifth columnist, I recommend that everyone here who is an American ignore you and shun you.

Dan74 said:

Will the unholy alliance of the various elements of the establishment

Malcolm wrote:

The establishment is not the problem here. The US Military leadership, the intelligence services like the CIA, law enforcement like the FBI, the Judicial branch, etc. have all shown remarkable and commendable resistance to Trump. The problem is people like Steve Bannon, Steven Miller, etc. who wish to dismantle democratic institutions, and opportunistic grifters like Jared Kushner, Pompeo, and so on. From the beginning, this group of people has sought to undermine the establishment, that is, the system of checks and balances through which we exercise our rights and privileges as citizens of the United States. This alliance is not unholy, this alliance is the basis of our Democracy. I am not going to sit here and let a fifth columnist like you go uncalled out for what you are clearly doing, acting as a fifth column voice.

Dan74 said:

In years to come, they will become a force to be reckoned with, much more so than the

clowns we saw on the cameras in the Capitol.

Malcolm wrote:

Oh, we will deal with them alright. Many of those clowns, as you call them, are looking at 20 years of hard time for their "clownery." What you seem to not understand is that this was a coordinated plot to take down the US Government and install Trump as a dictator. He is done, and I hope sensible Americans here are done with you too.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 12:47 AM

Title: Re: Second impeachment

Content:

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and lefties retweeting Dubya and Cheney...

KathyLauren said:

Why is it troubling to you that those opposed to Trump would form an alliance?

Malcolm wrote:

Don't pay any attention to Dan, he is not a stakeholder in this discussion. He is just a dude from Switzerland with little to no common sense, who likes to dabble in right wing politics while protesting he is actually a "liberal."

KathyLauren said:

Do you find it troubling that those opposed to sedition are a majority? I take it that you would rather have the opposition fragmented, so that they are easier to control. But democracy doesn't work that way. Alliances are natural when people and groups share a common interest. Getting rid of a traitor is certainly a worthwhile common interest.

Malcolm wrote:

Dan is clutching his pearls at the idea 49 percent of the country is being disenfranchised. Actually, a recent poll shows that 55% of Americans want Trump removed. Mitch has already signaled his approval of impeachment.

And as more details come out, more of the USA will turn against the GOP, that is those who were not already opposed to it. What people like Dan don't get is that the GOP is hopelessly destroyed itself, just as Lindsey Graham predicted.

What details? Details like Ayanna Pressley's panic button that was inexplicably removed from her office shows that there was a real plot afoot to harm members of congress, aided from the White House and by far-right cops in the Capitol Police:

As people rushed out of other buildings on the Capitol grounds, staffers in Pressley's office barricaded the entrance with furniture and water jugs that had piled up during the pandemic. Groh pulled out gas masks and looked for the special panic buttons in the

office.

“Every panic button in my office had been torn out — the whole unit,” she said, though they could come up with no rationale as to why. She had used them before and hadn’t switched offices since then. As they were escorted to several different secure locations, Groh and Pressley and her husband tried to remain calm and vigilant — not only of rioters but of officers they did not know or trust, she said.

<https://www.bostonglobe.com/2021/01/13/nation/it-was-like-looking-evil-capitol-attack-through-eyes-massachusetts-delegation/>

The cop who killed himself just happened to be the son of one of Paul Manafort's partners. And Dan wants us to be nice to people who supported a coup. Sure Dan. GFY.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 12:05 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

There are ways to limit harmful speech without violating anyone’s rights. Shunning people to begin with. Encouraging news organizations to not give a platform to demagogues, etc. Encouraging cable companies to de platform Fox, etc. encouraging businesses to pull ads from Tucker, Hannity, etc.

Queequeg said:

That's a big ask. There is so much money at stake that I have a hard time believing that the private sector can be relied on to lead like that. But maybe. Maybe Jefferson's idea that even an ignorant and dangerous mob is enough to keep the powerful stakeholders on the up and up. Maybe? We will see soon enough.

Malcolm wrote:

Oh, it’s as basic as, would you object to your kid marrying a Republican? I sure as hell would.

There is a lot of money at stake, but we’ve seen that systematic targeting of businesses can eat into their profits, so eventually, they change their behavior. Fur example, boycotting Trump allies businesses, etc.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 11:52 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

In fact, no one has been deprived of their right of free speech. And private venues do not have tolerate any speech they don’t like at all.

Queequeg said:

I'm not commenting on the actions of FB, Twitter, AWS, etc. I'm asking a bigger question that may implicate those forums, but that's not what I'm presently concerned about. As far as that's concerned, I agree with you.

Malcolm wrote:

There are ways to limit harmful speech without violating anyone's rights. Shunning people to begin with. Encouraging news organizations to not give a platform to demagogues, etc. Encouraging cable companies to de platform Fox, etc. encouraging businesses to pull ads from Tucker, Hannity, etc.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 11:28 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

In fact, no one has been deprived of their right of free speech. And private venues do not have to tolerate any speech they don't like at all.

Queequeg said:

One question that has been rattling around in my head is this:

What do we do about the misinformation that underlies this whole thing?

Being honest - if the election actually was rigged, mass resistance and even overthrow of the illegitimate government would be expected, and from an American Mythology perspective, the right thing to do. The rationale for revolution is written into our Declaration of Independence. Founders of the United States rallied in protest of "Taxation without Representation."

But the facts bear out that the allegations of a fraudulent election are utterly false.

What we have is a factual information dissemination failure.

There's a couple components to this as I can figure -

1. The demagogues who are spreading claims of massive fraud.
2. The failure of a large segment of people to be able to process information and discern fact from lies.

Limiting the speech of the demagogues is problematic because free speech is one of the values we define ourselves by. I'll leave that question open to debate about what we can do, but I'm personally against restricting speech as a matter of principle. There is a part of me that understands cutting off the speech of irresponsible people with large

megaphones is an option, but in my view, that's a last resort and if we have to do that, then the game is long over.

That leaves the people. I don't know what to do about that. Fundamentally, I'm afraid most people lack the basic intelligence to process the deluge of information. I know that I am unable to do so and am experimenting with limiting consumption of information to give my long form thought processes a chance to work again. I don't know if that's a solution for others, I don't know if that's a solution for myself.

I put that question to the floor with this quote from Thomas Jefferson that reading now is disconcerting.

Wonderful is the effect of impudent and persevering lying. The British ministry have so long hired their gazetteers to repeat and model into every form lies about our being in anarchy, that the world has at length believed them, the English nation has believed them, the ministers themselves have come to believe them, and what is more wonderful, we have believed them ourselves. Yet where does this anarchy exist? Where did it ever exist, except in the single instance of Massachusetts? And can history produce an instance of a rebellion so honourably conducted? I say nothing of it's motives. They were founded in ignorance, not wickedness. God forbid we should ever be 20. years without such a rebellion. The people can not be all, and always, well informed. The part which is wrong will be discontented in proportion to the importance of the facts they misconceive. If they remain quiet under such misconceptions it is a lethargy, the forerunner of death to the public liberty. We have had 13 states independant 11 years. There has been one rebellion. That comes to one rebellion in a century and a half for each state. What country before ever existed a century and half without a rebellion? And what country can preserve it's liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance? Let them take arms. The remedy is to set them right as to facts, pardon and pacify them. What signify a few lives lost in a century or two? The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is it's natural manure.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:27 PM

Title: Re: How To Evaluate A Teacher?

Content:

Malcolm wrote:

The worst way to evaluate a teacher is to be concerned with how much they will benefit oneself. The best criteria is to observe how much they benefit others.

NatureTalk said:

As a thought experiment, let's imagine we're interested in the kinds of psychological topics which Buddhism addresses and so we want to find a teacher who can help us advance our understanding. We're open minded at this early point in our investigation so maybe the teacher we choose will be Buddhist, or maybe someone from some other tradition, we're not sure yet. How should we evaluate a teacher? How to choose one over another?

I know very little about Buddhism so I will leave other members to address this question within that realm. I know a bit more about what might generally be called "new age gurus" so I'll address that instead.

I've noticed that such teachers are typically surrounded by adoring students. The teacher is perhaps sitting on a pillow in the spotlight on stage, the center of attention and respect etc. Often the teacher is being somehow financially supported by the students, and thus doesn't need to get the kind of mundane job you and I might have.

When I see this very common setup I can't help but sometimes think to myself, "Geez, even I could be enlightened within that situation". I really don't feel sarcastic or cynical so much as I would be attracted to a different kind of teacher. Like for instance...

Let's say I'm working double shifts at a burger joint shoveling fries over the counter all day. It's greasy, it's loud, everyone's impatient, the boss is kinda demanding, the pay sucks. I'm getting worn out, grouchy and annoyed. And then I look over at my co-worker and....

They're having a good time. There's a relaxed smile on their face, they're humming some nice little tune, and seem entirely content with whatever anyone asks them to do. And their contentment isn't just today, it's not just this moment or that moment, but a consistent pattern every time they show up to work, for the whole shift. Nobody adores them, nobody supports them, they live in a dumpy little one bedroom apartment and ride a bike to work. And that's cool with them, no problem.

Ok, so this is perhaps a ridiculously demanding criteria for a teacher. Or maybe not. Don't we want some teacher who can help us be at peace with the real world, and not just ideal situations? Wouldn't the best evidence that a teacher can teach us how to be at peace in the real world be that the teacher themselves can do it?

What say you?

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:03 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

The knuckleheads who stormed the Capitol should be processed through the criminal justice system with the banal humorlessness of a career prosecutor. The bozos need the message that Qanon is not some grownup version of Pokemon that's just shits and giggles.

The capitol police need to be investigated to find out why they treated this so differently than the BLM protests.

The profiles of the people getting arrested are pathetic.

We don't need a bunch of new policies or laws. Maybe some updates to existing laws to criminalize the behavior of these Trumpists and competent, workmanlike police investigations and prosecutions.

Last thing we need to do is turn this into some sensational cause.

PeterC said:

100% agree. There are a hundred things they can be charged with. You could get every one who invaded the capital with a felony murder charge for the policeman that they beat to death.

They do, however, need to start policing these people the same way they police other terrorist groups. FBI infiltration, seizure of funds, no fly lists, etc. The state has a lot of ways to apply pressure. They will need to keep up the pressure for decades. A lot of these people we have lost and won't get back.

Malcolm wrote:

If they even policed them the way they police Black people, that would be sufficient. I am quite sure no Rastafarian in jail is getting organic food.

Thus is all a symptom of white privilege. And yes, apply terrorism laws across the board.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:00 PM

Title: Re: Second impeachment

Content:

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and lefties retweeting Dubya and Cheney...

Then you have the millions of Trumpsters feeling disenfranchised, vilified and silenced.. I would not be ready to celebrate in such a situation..

There are no winners, when 49% of your compatriots are the losers.

Malcolm wrote:

You go girl, keep rooting for fascists.

Dan74 said:

I'm not engaging with you anymore, Malcolm. No point. But feel free to continue hurling

your insults if it makes you feel better.

Malcolm wrote:

That's perfectly fine, Dan, you say nothing of value. Buts it's not surprising that you live in a country that acted as bankers for Nazis.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 9:21 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

Ah, on an unsurprising note some GOP opportunists already trying to use the situation to get some new anti-protest legislation going:

<https://theintercept.com/2021/01/12/capitol-riot-anti-protest-blm-laws/>

Malcolm wrote:

Yeah, sure, like that will ever get past a challenge in SCOTUS.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 9:18 PM

Title: Re: Second impeachment

Content:

tobes said:

Thoughts on the proposition: what happened last week was the best possible outcome?

If it stays all virtual/digital and abstract, then it lives on and festers.

But because they expressed a tiny bit of hard power, we all get to see that they actually have virtually none; this was the moment where they properly met with causation, after 4 years in pure idealism/fantasy.....and the effects which follow from their causes will splinter them away.

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and lefties retweeting Dubya and Cheney...

Then you have the millions of Trumpsters feeling disenfranchised, vilified and silenced.. I would not be ready to celebrate in such a situation..

There are no winners, when 49% of your compatriots are the losers.

Malcolm wrote:

You go girl, keep rooting for fascists.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:53 AM

Title: Re: Second impeachment

Content:

PeterC said:

While reading the news on this I stumbled across a few articles on the question of whether Chuck Norris was one of the putschists. This is, of course, nonsense. As we all know from his oeuvre, if Norris had been there, he would have blown up the white house, killed both the senate and the MAGA rioters, and defeated Pence in hand-to-hand combat before planting the flag of a newly-independent Republic of Texas in the smoking pile of rubble.

Malcolm wrote:

Well, only to be supplanted by Kevin Sorbo...

Irony is utterly lost on these people...

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:40 AM

Title: Re: Second impeachment

Content:

PeterC said:

Mitch knows well that if the rioters had got a little further into the congress before he was taken out, he would have been...taken out.

Malcolm wrote:

Yup, that was really my point.

As for our generals, they are, for the most part, educated men who take their oaths seriously...

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:16 AM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Caoimhghín said:

My random musings. Very sophomoric. You (Malcolm) needn't feel pressured to

respond. Has anyone else read or tried to read the Flower Garland?

Malcolm wrote:

Clearly's translation is basically a CF. But, if one knows a primary language it is useful as a framework.

The Avatamsaka is about you, it's about your own state, not something far away...but then all Buddhist sutras, including those "inferior" words of the Buddha in the shravaka canon are as well.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:07 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Mitch approves of the impeachment.

windoverwater said:

Yup. Game changer.

PeterC said:

We'll see. He may not obstruct an emergency session only to tell his troops to vote the articles down. His wife was the first member of Trump's cabinet to resign, though I think she did that primarily to avoid being asked to sign a 25th amendment letter. Her resignation letter, unlike Betsy DeVos', had no condemnation of Trump at all, only the last sentence that read "...after the events at the US Capital, I will resign...effective Monday...to provide a short period of transition".

<https://thehill.com/homenews/administration/533311-read-resignation-letter-from-transportation-secretary-chao-to-trump>

Malcolm wrote:

In my opinion, Mitch took this personally, and Mitch is freaked out. Mitch wants the Trumps out of politics.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:01 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

That's not the case even for Amazon. AWS is merely one of thousands of providers

Johnny Dangerous said:

AWS owns a significant chunk of the webs infrastructure. It's notable enough that every anti-monopoly group sees it as a huge issue. It's like the size of its greatest fifteen rivals or something, it's huge. Definitely not just one random company among others.

Malcolm wrote:

Antitrust issues are adjudicated in courts.

Johnny Dangerous said:

That absolutely depends on how one curates ones feed. But, on the other hand, I have a certificate in Web Application Programming and used to work in the server farm of a major ISP.

I worked in tech for years too, and was a reasonably early adopter of internet use generally in the early and mid 90s. I probably remember enough about using a Unix shell to still get most of stuff done today with one. My opinions come from experience and a little knowledge, not ignorance of how they work.

Malcolm wrote:

I'll accept this as agreement.

Johnny Dangerous said:

Users have to protect themselves, just as voters have to educate themselves. There is no mommy solution to this other than educating kids at home how to use the net. Ideally opanies who essentially own the public square should prioritize democratic values, or be compelled to do so.

Malcolm wrote:

Again, this is an issue for the courts and/or legislation, which will then be adjudicated by the courts.

Johnny Dangerous said:

You know quite well that "user rights" don't exist. Privileges are not rights. For example, as soon as the mods here decide I am more of a pain in the ass than I am now, you can arbitrarily decide to ban me for no cause at all, suspending my privileges to post here for any reason at all, including, but not limited to, the fact that the mods here just don't f#@king like me.

Again, a small forum is no comparison to a cluster of behemoth companies that are now the defacto public square.

Malcolm wrote:

Again, an issue for the courts,

Johnny Dangerous said:

BLM better make sure they don't support an insurrectionary movement, no? But on the other hand they have never engaged in rhetoric of violence against persons.

Malcolm wrote:

No, but groups like the NFAC are a new level of escalation, and one can easily see a situation where due to the actions of a group like this, BLM in general would face some kind of deplatforming.

Courts again.

Johnny Dangerous said:

So, intolerance of intolerance is mainly a problem in undemocratic societies, but not in democratic ones? Question, have you read *An Open Society and its Enemies*? It should not go unmentioned, Soros' money is one of the mainstays of Buddhist translation projects.

I've read it, but it's been years. I recall not being blown away. Then again, I'm not sure I'm classifiable as a liberal, so to me it is not a significant work in the way it would be to someone who sees liberal democracy as a pinnacle of human achievement...rather than a very flawed version of "least worst choice at the present".

Malcolm wrote:

Liberal democracy is, so far, a better gvt. than all the other ones we've tried, no?

Johnny Dangerous said:

That is true of these people in this particular time. It is also true that in less democratic countries maneuvers such as these (by some of the same companies) are, and have been used to suppress the free speech of democracy activists, etc. E.G. Google in China. It's all well and good to say "no problem" in this one instance with Parler etc., but the larger problem remains.

Malcolm wrote:

Well, it's pretty hard to pass laws on international corporations about how they do business in other countries. Right now, China is rather tangential for me.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 8:52 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

Well, you have monopolistic control over speech here. Some people have expressed concern about this. I was admin for E-Sangha, people complained about me there, and they still do.

Johnny Dangerous said:

I don't think there's any real comparison. For there to be a comparison Dharmawheel would have to have monopolistic control over all Buddhist dialogue on the internet, even the ability to shut down other Buddhist sites.. it has nothing like that.

Malcolm wrote:

That's not the case even for Amazon. AWS is merely one of thousands of providers.

Johnny Dangerous said:

Well, they put into place algorithms that pushed content based on preferences. The net result of that was the creation of toxic echo chambers.

But on the other hand, it also created the Pussy Hat March. My feed is not filled with toxic shit because I curate it. The problem is not companies, the problem is education. IDK, Facebook in particular has been algorithmically pushing people towards the lowest common denominator of dialogue for a while, they make money off of controversy, ruining people's thinking, all while misusing their data from my perspective. I admit I'm biased for sure, I think social media is mostly poisonous. Even "non toxic" dialogue on FB degrades into nonsense because the platform is designed to infantilize people and to act like a kind of slot machine for their interests, not to promote them to use their brains or actually connect with others.

Malcolm wrote:

That absolutely depends on how one curates ones feed. But, on the other hand, I have a certificate in Web Application Programming and used to work in the server farm of a major ISP.

Johnny Dangerous said:

In my opinion free speech is safe enough already. What has emerged here is a lack of safe guards (under the guise of free speech) against dangerous and harmful speech which leads to violent insurrections.

I can agree there, generally.

Malcolm wrote:

Well, at least we agree on something for a change.

Johnny Dangerous said:

However, the monopolistic control of information these companies has has already affected free speech negatively, and it will only get worse as they get bigger, while trying to simultaneously appease shareholders and the winds of politics...with little attention paid to protecting actual users, because their business models all rely on user exploitation, to one degree or another.

Malcolm wrote:

Users have to protect themselves, just as voters have to educate themselves. There is no mommy solution to this other than educating kids at home how to use the net.

Johnny Dangerous said:

If not exploitation, their business at the very least involves putting users rights at the lowest level of priority. This is a serious issue, and I think it will only become a bigger one in the future.

Malcolm wrote:

You know quite well that "user rights" don't exist. Privileges are not rights. For example, as soon as the mods here decide I am more of a pain in the ass than I am now, you can arbitrarily decide to ban me for no cause at all, suspending my privileges to post here for any reason at all, including, but not limited to, the fact that the mods here just don't f#@king like me.

Johnny Dangerous said:

I'm personally glad Parler is banned, but what happens in a foreseeable future where a breakaway arm of BLM, Antifa organizes some violence and gets deplatformed the same way. That's the bad thing about setting this kind of precedent..while I totally get why it needed to happen..there are issues.

Malcolm wrote:

BLM better make sure they don't support an insurrectionary movement, no? But on the other hand they have never engaged in rhetoric of violence against persons.

Johnny Dangerous said:

Which is one critique of the Popper quote from earlier. One of the possible ways Fascism operates is by getting liberal democracy to eat itself and become more authoritarian, due to it being seen as necessary to be "intolerant of intolerance". Fascists misappropriate free speech, and eventually get liberal democracy to restrict itself..this allows them a greater opening to present their "alternative" to it.

Malcolm wrote:

Arguably, this is a specious objection. This is not a problem in Germany, Australia, New Zealand, Canada, etc. These countries do not even have a first amendment, but I do not see their democracies being thereby impacted. They also ban intolerant speech.

Johnny Dangerous said:

It's not a black and white thing, there are times where most definitely people have to be intolerant of intolerance, but it can also be a slippery slope to a less democratic society overall.

Malcolm wrote:

So, intolerance of intolerance is mainly a problem in undemocratic societies, but not in

democratic ones? Question, have you read An Open Society and it's Enemies? It should not go unmentioned, Soros' money is one of the mainstays of Buddhist translation projects.

Johnny Dangerous said:

The the bat-shit crazy right has been reduced to putting up fliers. Good. Screw them. If leftists go down the same road as the bat-shit crazy right, screw them too, since many on the bat-shit crazy left are just as totalitarian as those on the right, like the Trots, and so on.

The problem is that historically when speech is restricted, it is not the people with some power that need to worry.

Malcolm wrote:

Extremists should be shut down when they start resorting to bombs and guns. As long as they are just talking, no problem, they should be allowed to say whatever crazy shit they want. We've passed that point. They are heading into McVeigh territory now.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 8:23 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Mitch approves of the impeachment.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 6:07 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

This year America had fascism on the ballot and nonwhite people mercifully said no.

The fascists, however, are now saying f#@k ballots. And enough of the population is like f#@k yeah!

<https://indica.medium.com/i-lived-through-a-coup-america-is-having-one-now-437934b1dac3>

Brunelleschi said:

Since 2016 Trump increased his numbers with basically every minority, but lost a fairly big share of white men.

Malcolm wrote:

Nevertheless it was the minority vote in AZ, NV, and GA, that put Biden over the top.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 5:31 AM

Title: Re: Respectful treatment of images/texts - 8 auspicious symbols included?

Content:

Malcolm wrote:

Just recycle it. If it helps, imagine it is all going into soft toilet paper to ease the hemorrhoids of the constipated.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 4:58 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Unknown said:

This year America had fascism on the ballot and nonwhite people mercifully said no. The fascists, however, are now saying f#@k ballots. And enough of the population is like f#@k yeah!

Malcolm wrote:

<https://indica.medium.com/i-lived-through-a-coup-america-is-having-one-now-437934b1dac3>

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 4:21 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I have to actually read a full version of one of the larger Wisdom sutras in full one day. After the Flower Garland...

Malcolm wrote:

I would revise that order, considering that more commentaries were written in India on the 8000 and 25000 line sutras than any other single text.

Caoimhghín said:

There's something very brilliant in the Flower Garland. There is a reason why even the Lotus schools had to admit it a special place of honour. I do think, just as literature alone and not as Dharma, it might be one of the summits of achievement, the construction of this massive vaipulya. But it is so long that I'm likely to finish several other sūtras while making my way through it.

Malcolm wrote:

Most people imagine this to be the case, because it had a lot of glowing praise vis a vie Hua Yen, etc. Of course it is a very interesting text, and having read it in its entirety, it is not very philosophical, though it has its moments, and in fact is principally practice

oriented, even defining itself as the definitive sūtra for Buddhist practice.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 4:19 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

At one time “the problem right now” was Al Qaeda, etc. and what we got was the patriot act and all kinds of awful stuff. Some long term thinking about precedent is needed in a democracy. Our history is replete with all kinds of awful stuff done in response to a particular problem in time, with a shortsighted view of the future implications....even in the relatively near future.

Malcolm wrote:

We are not dealing with a free speech issue, in fact. No one's right to speak about whatever insane crap they want to spew has been limited at all.

We still have to deal with White ISIS.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:40 AM

Title: Re: ChNN lung question (Losar Mandarava retreat Mar 12 2017)

Content:

climb-up said:

Hey everyone,

I was checking something else on the list of lung I wrote down from the March 2017 Mandarava retreat, and I noticed that the last thing on my list, after black manjushri and the Simhamukha of Ayu Khandro was “mami melong?” (The question mark was in my notes, I clearly wasn’t sure what it was and/or how to spell it).

I have no idea what that might be.

Does anyone know?

Malcolm wrote:

Marme Monlam. aspiration of the butter lamp.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:29 AM

Title: Re: “Enlightened intent” in the Choying Dzod

Content:

Nick r said:

I have been pondering the meaning of “enlightened intent” in Lonchenpa’s Choying Dzod by Padma Publishing. I am curious how others personally define that phrase and also how it applies to their daily life.

Thank you

Malcolm wrote:

The term is dgongs pa, and the translation is not apt—it actually refers not to an intent per se, but a buddha's continuous state of samadhi, 24/7/365. It part of a progression that begins with mental focus (sems zin), concentration (dhyāna, bsam gtan), and samādhi (ting nge 'dzin). Translators try to deal with this usage in a variety of ways, none of which really capture the meaning, including my equivalent, "transcendent state" (from samati = dgongs pa).

The term dgongs pa can mean intention, but in regular Tibetan, it is commonly just an honorific for mind/thought (sems).

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:23 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I have to actually read a full version of one of the larger Wisdom sutras in full one day. After the Flower Garland...

Malcolm wrote:

I would revise that order, considering that more commentaries were written in India on the 8000 and 25000 line sutras than any other single text. There are no Indian commentaries on the Avatamska, etc., other than the Dasabhumika chapter, attributed to Nāgārjuna.

But the 10,000 line sūtra was published on 84000, so there is that.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:15 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I was going to mention Ven Candrakīrti, oddly enough. He has twenty emptinesses. Whether or not the enumeration is a proliferation en toto is whether or not it is teaching something of purport, which is all we can say of any other enumerations of the teaching.

Malcolm wrote:

They are in the PP Sūtras. He just relists them.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:11 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

I truly don't know what the correct decision is. I just know I find the monopolistic control over speech concerning.

Malcolm wrote:

Well, you have monopolistic control over speech here. Some people have expressed concern about this. I was admin for E-Sangha, people complained about me there, and they still do.

Johnny Dangerous said:

This is especially true because these companies basically created the communities they are now banning via algorithm.

Malcolm wrote:

Well, they put into place algorithms that pushed content based on preferences. The net result of that was the creation of toxic echo chambers.

But on the other hand, it also created the Pussy Hat March. My feed is not filled with toxic shit because I curate it. The problem is not companies, the problem is education.

Johnny Dangerous said:

So in my opinion, people are right to demand both more safeguards to free speech -and- less incitement to extremism via algorithm from these companies.

Malcolm wrote:

In my opinion free speech is safe enough already. What has emerged here is a lack of safe guards (under the guise of free speech) against dangerous and harmful speech which leads to violent insurrections.

The the bat-shit crazy right has been reduced to putting up fliers. Good. Screw them. If leftists go down the same road as the bat-shit crazy right, screw them too, since many on the bat-shit crazy left are just as totalitarian as those on the right, like the Trots, and so on.

But right now our problem is White ISIS.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:03 AM

Title: Re: Second impeachment

Content:

PeterC said:

If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

Malcolm wrote:

They will not be delivered to the Republican controlled senate. Not this time around. Precedent for this is 1874 impeachment of the war secretary, who was convicted following his resignation after he was impeached. If the new senate manages to convict, he will be barred from holding any public office, loses all benefits, pension, health care, etc.

Mantrik said:

Apparently that may not be the case. This was described by CNN as having come from one opinion which was shared widely, but on the same CNN piece some legal opinions were shared and it was concluded that he would lose none of those through impeachment, except possibly his personal protection. His ability to run for office would depend on a secondary prosecution following impeachment, a prosecution method which does only require a simple majority, so still possible..... eventually.

Malcolm wrote:

It's a senate vote following conviction.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:00 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

IMO It depends on how serious and widespread the misapprehension of the two truths as one being a false nothing and the other being either 1) a true nothing or 2) a bright luminous non-nothing and/or all-dharma soup. If these misconceptions were really so widespread, the necessity of the different middles posited by the Sanlun, Tiantai, and Huayan might be somewhat contextualized as to how they arose, even if it seems some of these doctrines just go back to "all-dharma existence soup." I am speaking particularly of pop Buddhology notions of Huayan teachings on radical interconnectedness specifically when I say "all-dharma soup."

If not and they weren't widespread, well then everything is just messier, which could well be the case.

Malcolm wrote:

Or, one can just read Candrakīrti, who really does nail Buddhapālita's intent, and that of Nāgārjuna. Otherwise, studying post-classical treatments of Madhyamaka outside of India (including in Tibet) is basically a forensic exercise in sectarian polemics.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 2:57 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

EFF On issues surrounding content moderation and tech monopoly power as regards speech:

<https://www.eff.org/deeplinks/2021/01/beyond-platforms-private-censorship-parler-and-stack>

Worth a read if you are interested in this issue.

The core problem remains: regardless of whether we agree with an individual decision, these decisions overall have not and will not be made democratically and in line with the requirements of transparency and due process, and instead are made by a handful of individuals, in a handful of companies, most distanced and least visible to the most Internet users.

Malcolm wrote:

The argument here hinges on two things: whether the internet should be nationalized, and I can see both pro and con sides to this; and second, the fact is that these decisions will inevitably end up in the hands of a small group, like the FCC, anyway.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 2:49 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

EFF On issues surrounding content moderation and tech monopoly power as regards speech:

<https://www.eff.org/deeplinks/2021/01/beyond-platforms-private-censorship-parler-and-stack>

Worth a read if you are interested in this issue.

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of

their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.

Malcolm wrote:

Open Society and its Enemies, Karl Popper.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 12:58 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So sometime between Ven Jizang and medieval Japanese Madhyamaka, there come to be two truths and four middles!

Malcolm wrote:

You just got to love the propensity of the human mind to engage in proliferation...

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:50 PM

Title: Re: Second impeachment

Content:

PeterC said:

I'm sure the vote will pass the house, since it has been tabled. At that point he will have been impeached, again, the first time ever a president has been impeached twice in his term of office. What happens to the articles of impeachment after that, I don't know. If they're delivered to the current senate then it fails. If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

DNS said:

Even in the next Senate, it would likely fail. It only needs simple majority of 50% plus one in the House, but two-thirds super majority in the Senate. That would require 67 out of 100 Senators voting for Impeachment to convict; therefore, not likely with the 50-50 split in the new Senate.

I imagine some Republican Senators might vote to convict, but probably not 17.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:48 PM

Title: Re: Second impeachment

Content:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:42 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Meanwhile...

Shotenzenjin said:

This guy has two tats that that are commonly used by fascist and white nationalist. You can't really see it in this photo but that's a valknot three interlocking triangles tattoo and he has a Odin's hammer tat below it

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:24 AM

Title: Re: Second impeachment

Content:

PeterC said:

If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

Malcolm wrote:

They will not delivered to the Republican controlled senate. Not this time around. Precedent for this is 1874 impeachment of the war secretary, who was convicted following his resignation after he was impeached. If the new senate manages to convict, he will be barred from holding any public office loses all benefits, pension, health care, etc.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:20 AM

Title: Re: Second impeachment

Content:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:07 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Meanwhile...

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:04 AM

Title: Re: Second impeachment

Content:

PeterC said:

However I think the bigger goal here should be a federal conviction of the ex-president and co-conspirators for treason at some point after he leaves office, and a failed impeachment now makes that less rather than more likely.

Malcolm wrote:

Yes, and that will happen too.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:03 AM

Title: Re: Second impeachment

Content:

PeterC said:

https://www.washingtonpost.com/national-security/trump-protests-washington-guard-military/2021/01/07/c5299b56-510e-11eb-b2e8-3339e73d9da2_story.html

This is why we need the inquiry first.

Malcolm wrote:

I respect your opinion, but he has to be impeached while in office. It may not be the optimal strategy, but he must be impeached. The senate hearing won't happen for some three months. During that time, inquiries and so on can happen. No facts are in dispute.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 9:50 AM

Title: Re: Second impeachment

Content:

PeterC said:

<https://int.nyt.com/data/documenttools/articles-impeachment-trump-xml/b0422e292cebafda/full.pdf>

Honestly I think this is a bad idea. The story will be - vindictive democrats pursue tired impeachment nonsense again when the poor man only has days left in office. What they should have done is demanded a public inquiry at the start of the next congressional session. If/when the republicans try to block that, first they will fail, because they no longer control the senate, second they will look like the obstructionists they are. Over the next few weeks some unpleasant facts will come to light over who encouraged and orchestrated this, and that will be a much better basis for action

against trump and others.

Malcolm wrote:

We have to do it. He sent a mob to hang his own VP. The facts won't change. But these representatives and senators were the targets of terrorists sent by Trump himself to do them injury. Further inquiries, and so on will be made. Further actions will be taken.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:56 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Even then, it's the ayatanas of buddhatva and not the other nine destinies. It's an odd little statement.

Malcolm wrote:

Yes, like formless ayatanas. Usage wise, it must mean entryway, rather than sense entry.

Caoimhghín said:

But the formless ayatanas include sense entrances, namely the mind? BTW, the Chinese is "entrance" in the sense of ayatana. I forgot to confirm that.

Malcolm wrote:

There is a Mano ayatana, yes, but ayatana can mean existence, as in the four formless realms.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:43 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

tkp67 said:

does the concept violate the dharma seals?

Malcolm wrote:

It's just a strange phrase to use to describe tathgatagarbha.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:41 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Even then, it's the ayatanas of buddhatva and not the other nine destinies. It's an odd little statement.

Malcolm wrote:

Yes, like formless ayatanas. Usage wise, it must mean entryway, rather than sense entry.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:23 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Yes, which is why it is odd to say, in the context of the "system" of how Tiantai/Tendai is taught today, that the Buddha lacks the sense entrances etc. "of the other nine destinies." You can't have one without the others, in theory.

Malcolm wrote:

Clearly sense entrance is a translation through Chinese of ayatana, which here can't possibly mean sense gate, but is more akin to the four formless ayatanas.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:20 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

Queequeg said:

Do we need to debate whether all sentient beings have buddhanature?

Malcolm wrote:

No, but what does this word “mutuality” have to do with it? Do you mean that Buddhanature is a potential that all beings have in common?

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:18 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 5:25 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Sādhaka said:

Speaking of police state, is anyone here cheering for Klaus Schwab’s “Great Reset”?

Possible mandatory vaxxing, and who knows what other kinds of authoritarian tyranny?

Malcolm wrote:

Vaccination is already mandatory and has been for decades, that is, if you want your kids to go to school.

Sādhaka said:

State vaccination laws include vaccination requirements for children in public and private schools and daycare settings, college/university students, and healthcare workers and patients in certain facilities.

Malcolm wrote:

<https://www.cdc.gov/phlp/publications/topic/vaccinationlaws.html>

The idea that this is "authoritarian" is ludicrous.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 5:00 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

taleen said:

I also have no sympathy for fascists who get punched. Zero.
And this is the guy that all these western buddhists listen to ?

Could you imagine if someone on this board dared to say they have no sympathy for violent criminals or drug dealers who get shot by the police ?

Malcolm wrote:

Who said I had any sympathy for violent criminals or drug dealers who get shot by the police? Karma is a bitch.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 4:59 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Johnny Dangerous said:

I'm all for voting, but it only does so much. I have voted in every election I have been eligible for since age 18. Voting and electoral politics are not exclusive to other forms of activism, anyway.

Malcolm wrote:

I never said they were, but for lasting change, voting is the only way to ensure lasting change. You have to get the people you want into office, and then pressure them to represent your interests. Hence, GOP voter suppression tactics, which have done more damage to progressive causes than anything else.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 4:10 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Malcolm wrote:

I still think your rhetoric of the state being some alien organism is mistaken.

Johnny Dangerous said:

So you know of a time in American history where the enforcement arm of the state was solidly on the side of democracy? The only time I can think of is marginally during desegregation, even then only begrudgingly. As we can see from events in our time; Law Enforcement is still grossly institutionally racist.

Malcolm wrote:

Yes, and that changes only through voting.

Johnny Dangerous said:

Other than that, expanded police powers are almost uniformly turned against the people who deserve scrutiny the least...again part of the reason that I keep predicting that the capitol insurrectionists will face less arrests and consequences than BLM protestors, labor right supporters etc. , environmentalists, etc. even though they present a real threat to democracy that the other groups do not.

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

That is the consistent history of US law enforcement, which is most certainly an arm of the State. The change there will come from actual deep structural changes in US policing pushed by communities...-

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

not- from expanding their already insane powers of surveillance, etc. - which is exactly what I'll bet the mainstream democrats will be pushing for...in "bipartisan" fashion with what's left of the GOP after Trump recedes into the background. That is just a recipe for more of the same.

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

Indeed "The State" is not some alien organization, it is a complex structure full of often contradictory interests depending on where you look. Some parts of it most definitely operate in the service of democracy, other parts (like most of the executive branch) are usually squarely pointed against democracy, or at least pull it towards authoritarianism on the regular.

Malcolm wrote:

That changes only through voting. So keep voting, and make sure that unlike 1968, 1972, 1980, 1984, 1988, 2000, 2004, and 2016, that voter turnout is huge. Stacy Abrams is the right model here, not fist fights with Proud Boys in Portland (who BTW, were never scared away by a large Antifa presence).

On the activist side of things, of course, large scale nonviolent protests, and the understanding that a great number of people who work for the government are not merely paper pushers, and who have the same interests as you and I. That includes police officers, FBI and CIA agents, soldiers, state department workers, etc.

If you don't like the government you see, then change it. The way we do that in this country for lasting, positive, forward change is by voting in people who will serve our interests, and voting them out if they don't. If you have some other way this all works, I

am all ears, but so far, I see no other way that does not lead to total violence, anarchy, and war. These are the exact set of conditions fascism thrives in. That said, I also have no sympathy for fascists who get punched. Zero.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 3:49 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Johnny Dangerous said:

https://www.fastcompany.com/90592060/capitol-attack-fascism-surveillance-censorship?link_id=1&can_id=203678ed3087b4a2546dc0024813ec21&source=email-our-take-2&email_referrer=email_1041395&email_subject=you-cant-stop-fascism-with-authoritarianism

From a member of Fight For The Future, a great organization.

The new administration and Congress should resist the urge to rush through legislation or enact headline-grabbing policies that claim to respond to right-wing violence while reinforcing the systems that foster and enable it. Instead, they should listen to the communities most harmed by Trump and his supporters' actions, and enact meaningful structural changes that begin the work of addressing systemic injustices at their root.

Malcolm wrote:

Right, taking personal responsibility for being the government, voting, etc.

BTW, I was not saying that one should never get out and stand up to fascists. I was saying that it was good that BLM etc. did not get out there last week on the mall. The point was that if there had been a large BLM/Antifa presence, we would have never seen what these people truly want to do.

The only way any of this changes is through the ballot box.

I still think your rhetoric of the state being some alien organism is mistaken.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:46 AM

Title: Re: Parler Hacked

Content:

Johnny Dangerous said:

Not really. Wouldn't it be nice though if we could just fight it from the comforts of DW while calling fellow users names?

The propaganda of fascism operates partially on the ability to physically threaten in public, if people do not have a counter-response creating a public, anti-fascist presence,

discussions like this mean very little.

Malcolm wrote:

Yeah, it really is.

Antifa's tactics are not a strategy. They are very temporary, and they are mostly west coast white dudes.

I was in antiwar/no nuke rallies before you were born. So please, don't lecture me about "physical presence."

The past year shows that all the physical confrontations of Antifa with the Proud Boys, etc., does not help. It legitimizes latter.

By contrast, the nonviolent marches of BLM demonstrated that Gandhi and King were right.

The best thing that Antifa and BLM did in DC last week was NOT SHOW UP. Because fascists, by their nature, will engage in violence even without provocation. If you think the only place I object to fascists is here, well, of course not. The reason I am not out standing somewhere is COVID.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:37 AM

Title: Re: Parler Hacked

Content:

Johnny Dangerous said:

That said, relying on the state to fight fascism (rather than simply use it as an opportunity to further state power) is also a position which is in opposition to available evidence.

Malcolm wrote:

We are the state. That is what it means to live in a democracy. The state is not something other than the voters, who put people in power. This kind of rhetoric is actually much of the problem. It causes people to think they are not responsible, when in fact it is their votes, or lack of votes, which govern these issues. Not enough people voted in 1968, 1972, 1980, 1984, 1988, 2000, 2004, and 2016. What is happening now is a direct consequence of lack of voter participation in those years.

Since we are the state, we should make sure that our interests are represented, so that institutions like the FBI, Justice Dept, etc., function in our interests. There really is no other way.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:32 AM

Title: Re: Parler Hacked

Content:

Tlalok said:

The Beer Hall putsch was about as well organized as this, but the Germans weren't laughing ten years later.

Malcolm wrote:

Correct. And this is my point, despite some stupid people here who think, against all evidence, that fascists can be reasoned with, or that we should talk to them nicely. They seem to forget the paradox of intolerance on a daily basis.

Johnny Dangerous said:

A key point of opposing fascists is people being willing to do so en masse, in public.

Malcolm wrote:

Hello, isn't this IN PUBLIC?

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:31 AM

Title: Re: Parler Hacked

Content:

Dan74 said:

It doesn't follow, however, that all the people who support him are racists and fascists as some here imply.

Malcolm wrote:

Dumbest.

If you support a fascist racist, how are you not a fascist racist? You make no sense Dan. I guess the air is too thin in your tower. Maybe you bring an oxygen tank up with you.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:29 AM

Title: Re: Parler Hacked

Content:

amanitamusc said:

IMO the security at the capitol needs to be more none white. There is a serious loyalty problem.

Malcolm wrote:

Yup, And the Black cops had to put up with tremendous amount of racist comments from the insurrectionists.

In other news, "r/donaldtrump" is shutdown, so the deplatforming of fascists on private platforms continues apace.

Now <https://thedonald.win> and Gab need to go.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:23 AM

Title: Re: Parler Hacked

Content:

Tlalok said:

The Beer Hall putsch was about as well organized as this, but the Germans weren't laughing ten years later.

Malcolm wrote:

Correct. And this is my point, despite some stupid people here who think, against all evidence, that fascists can be reasoned with, or that we should talk to them nicely. They seem to forget the paradox of intolerance on a daily basis.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:02 AM

Title: Re: Parler Hacked

Content:

Malcolm wrote:

But it was this guy who prevented the Senate from being held hostage:

Tlalok said:

Sorry to correct you Malcom, but this wasn't going to be a hostage taking. They came to lynch Mike Pence, Nancy Pelosi and any other congressperson they could get their hands on.

Malcolm wrote:

Sure it was, before you can lynch anyone, you have to take them hostage. Had they managed to lay their hands on them, it would have swiftly turned into a hostage situation. The gallows were set up outside. Anyway, it did not happen, but next time? We need to make sure they never have another chance to get in.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:52 AM

Title: Re: Some questions about Shingon

Content:

Genjo Conan said:

The Shingon Risshu tradition is supposed to be extant and if so, they should, in theory, be following a full vinaya system.

I could be wrong about this, but my understanding is that, the same as the other Japanese Buddhist schools, the Risshu school was forcibly secularized during the Meiji-era haibutsu kishaku "reforms" (for lack of a better word). There are individual Japanese priests or temples that follow the Dharmaguptaka vinaya but, to the best of my knowledge, the Dharmaguptaka lineage itself has died out in Japan.

Malcolm wrote:

Long ago, as a result of Saicho's Mahāyāna reformation.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:49 AM

Title: Re: Parler Hacked

Content:

Johnny Dangerous said:

There are a few smart, scary people amongst, and directing the LARPerS. I hope those are the people the effort is focused on, the people who get serious sentences, etc.

Malcolm wrote:

Well, the people who didn't actually break anything, they will get probation, lose their jobs; all the dipshits who broke things will get mandatory ten years, thanks to their furher's EO last summer. The copkillers and those who violently beat the DC cop senseless on the steps will get death sentences or at least life, in the former case, and lengthy sentences in the latter.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:36 AM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Johnny Dangerous said:

Pretty stupid I'd say. I mean, they thought they were gonna be literally overthrowing the government and reversing election results with their white man-baby tantrum. Not people with a good grasp of scale, at the very least.

Malcolm wrote:

Hitler, in the beginning, did not have a good grasp of scale. People learn through error. First it was the attacks last year on the Michigan state capital, the Oregon State, the Wisconsin State Capital, and so on. They were the dry runs. Then this assault on the US Capital. It is clear there was a coordinated attempt to make it happen, depriving police

of manpower, refusing to release the National Guard, it has all the earmarks of an actual plot. The only reason it did not succeed is that was done under the guise of a "mob gone wild," rather than a specific military operation, which would have stood out and been more easy to prevent. These guys participated in the initial breach, and they clearly had military training:

But it was this guy who prevented the Senate from being held hostage:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:31 AM

Title: Re: Parler Hacked

Content:

Dan74 said:

Folks like you and talk like the above, Malcolm, make fascists.

Bristollad said:

Do you disagree that Trump was authoritarian-leaning? I don't understand why people who are so gung-ho for freedom, were so strong in their support for Trump. Were they misled, mistaken or simply willing to go along with it because he promised to fulfil some other, more important goal they had?

Malcolm wrote:

You should have seen the Parler video I saw this morning, with dogwhistles about "Rebirth of a Nation" etc. The three most important tv shows that cap this whole sad episode are the Handmaiden's Tale, the Watchmen, and The Boys.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:02 AM

Title: Re: Parler Hacked

Content:

Bristollad said:

No choose authoritarianism or democracy. Hitler and Stalin were both authoritarians. Trump was a wannabe authoritarian, I guess that's why he had a soft spot for Xi, Putin, Erdogan, Kim and probably others like the Saudis. I really don't understand why some so-called American libertarians embraced and supported Trump.

Malcolm wrote:

Libertarianism is a gateway drug to Fascism.

Dan74 said:
Folks with libertarian tendencies...

Malcolm wrote:
Dumber.

Libertarianism is a distinct American political movement, with roots in the writings of Calhoun (and not Ayn Rand) and others who argued against federal power (where convenient) in order maintain the slave order; whereas "libertarian" refers to a political outlook. On all political tests, I am defined as very deep on the Left libertarian scale.

Read some American History, start with Democracy in Chains or How the South Won the Civil War.

Luckily, America just managed to avoid tazing itself in the balls to death. I fear next time, we won't be so lucky.

Author: Malcolm
Date: Tuesday, January 12th, 2021 at 1:00 AM
Title: Re: Parler Hacked
Content:

Dan74 said:
Folks like you and talk like the above, Malcolm, make fascists.

Malcolm wrote:
Ummm, not Dan, it is the Neville Chamberlains like you who permit fascists to flourish.

Dan74 said:
Yeah, execute the whole lot of them for treason. Why don't you lock up the 70 million who voted for Trump, while you are at it, Amerika can do with free labor, people get paid peanuts already.

Malcolm wrote:
Dumb.

Dan74 said:
Or at least disenfranchise them, since they are too dumb to have the right to vote. Fascism, eh?

Malcolm wrote:
Shutting down Parler does not disenfranchise anyone. Cutting someone off of twitter because their speech causes riots does not disenfranchise anyone.

The free speech argument is bogus. Those assholes still have free speech. Anytime

Twittler wants, he can have a press conference. He could have even done a Chavez, a weekly Sunday show for six hours. He still can, for another 9 days.

I fully support the right of dumb motherf@#kers to vote for the idiots of their choice. If they win, as they did in 2016, I may not like the consequences, but as long as THEY DO NOT COMMIT TREASON AND FOMENT AN OVERTHROW OF THE GOVERNMENT THROUGH LIES AND VIOLENCE, I live with it.

I didn't like living under Reagan or Bush I, but I never thought the GOP was going to be involved in a plot to overthrow the government. I didn't even think this was a possibility under Bush II, since the GOP was still somewhat chastened by the memory of Nixon.

I never contested Trump's election or called foul. I did point out that Trump is a fascist. Over and over again in fact. I warned people that this was likely to happen. Thank goodness he lost the election by a huge margin. But here is the point: HE REFUSED TO CONCEDE, STILL REFUSES TO CONCEDE, AND IS A MENACE TO SOCIETY. Not only is he a menace to US society, he is a world menace, Napoleon level. America really only has to blame itself, but the lies about Clinton got into people's heads, and due to a fluke, and some bad judgment on the part of Comey, Russian agitprop, etc., Trump got in and ran the greatest grift in world history. You are going to be reading about the full extent of it for years to come. And so now, it comes to an end, and sadly, for all those people that got caught up in his grift, there will be serious consequences, jail time, probation, and for the specific people involved in beating that cop to death inside the capital building, yes, death sentences—which in this case I FULLY SUPPORT.

Right now, however, Trump and his band of insurrectionists need to be shut down hard, for the good of America and for the good of the world. Good thing we have Pelosi, the FBI, etc., on the job, doing just that. Lord knows that the GOP are feckless cowards.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 12:23 AM

Title: Re: Parler Hacked

Content:

Sādhaka said:

So choose fascists or stalinists.

Seems legit.

Bristollad said:

No choose authoritarianism or democracy. Hitler and Stalin were both authoritarians. Trump was a wannabe authoritarian, I guess that's why he had a soft spot for Xi, Putin, Erdogan, Kim and probably others like the Saudis. I really don't understand why some so-called American libertarians embraced and supported Trump.

Malcolm wrote:
Libertarianism is a gateway drug to Fascism.

Author: Malcolm
Date: Monday, January 11th, 2021 at 11:32 PM
Title: Re: Parler Hacked
Content:

Malcolm wrote:
These people are fascists. No tolerance for fascists. If you not against them, your for them. No middle ground. Choose your side.

Sādhaka said:
Okay G. Dubya.

So choose fascists or stalinists.

Seems legit.

Malcolm wrote:
Dumb, dumber, dumbest. I am surprised you remember to breath.

Just remember, when you start out by falsely calling people stalinists, they are not gonna to put up with your bullshit for a second, you little shit. (this is in reference to your Gang of Four reference the other day).

And for your information, both my grandfathers fought fascists in WWII, and my uncle fought communists in Korea. So piss off.

Author: Malcolm
Date: Monday, January 11th, 2021 at 11:22 PM
Title: Re: Parler Hacked
Content:
Sādhaka said:
When I say maoist & cheka, I mean big gov. in general.

It's an nice idea to think that Trump was maybe a 5D chess player who was at least a speed bump to their stalinist nwo; but now I'm not so sure that he wasn't an psyop, used to further establish the stalinist trend of things we see happening....

Malcolm wrote:
Dumb and dumber...this how QAnon seeds itself in peoples brains.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:21 PM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Malcolm wrote:

Yes. But it is also more sinister, because Parler was also encouraging users to be influencers and rewarding them financially, once you were a trusted user. So, the next conspiracy theory is that Parler from the beginning was a deep state honeypot.

PeterC said:

Parler was the brainchild - sorry, child - of Rebeca Mercer (daughter of hedge fund billionaire and previously involved in Cambridge Analytica) and Steve Bannon. I'm sure they fully intended to capture as much information about the users as possible for future political uses. I'm also sure that nobody good at cyber security would be caught dead working for them. So perhaps this shouldn't be a surprise

Malcolm wrote:

Indeed, I know this...but the right wing in this country seems to have become immunized against facts. And yes, Parler is basically Wordpress, and Wordpress security issues are well known.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:19 PM

Title: Re: Parler Hacked

Content:

Norwegian said:

70TB of data was scraped. A lot of Parler users should be nervous now.

Sādhaka said:

Why? Because the Maoists & CHEKA may soon be coming after them?

Malcolm wrote:

Dude, I've come to the conclusion that you're either suffering from a brain injury or a personality disorder because the shit you say is just so dumb.

To answer your question, it's because the FBI, etc., is going to round up those seditionists who breached the Capital building, and anyone who participated even tangentially in conspiring to overthrow a valid election, and thus, the US government. That's a federal crime, it's treason, and should be punished harshly. And don't give me your "what about BLM?" The idea that BLM or Antifa even remotely had any interest in

hanging the Vice President of the United States and executing senators and representatives if they refused to go along with Trump's plot to overturn the election is totally absurd. You might have noticed that BLM and Antifa were completely absent from DC on the 6th. Why? Because the Democrats won the election, against all odds given the amount of GOP corruption.

These people are fascists. No tolerance for fascists. If you not against them, your for them. No middle ground. Choose your side.

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:56 PM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Malcolm wrote:

Yes. But it is also more sinister, because Parler was also encouraging users to be influencers and rewarding them financially, once you were a trusted user. So, the next conspiracy theory is that Parler from the beginning was a deep state honeypot.

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:36 PM

Title: Parler Hacked

Content:

Author: Malcolm

Date: Monday, January 11th, 2021 at 8:33 PM

Title: Re: Resources Request: Development of Buddhism at Nalanda (5th-7th century)

Content:

Padmist said:

I would like to learn how Nalanda's form of Buddhism developed. I haven't come across historical academic materials or videos on the development of Buddhism in the area from the time of the councils to the 5-6th century. Can you name any Buddhologists that talked about this period?

Malcolm wrote:

Davidson. The rise of Indian esoteric Buddhism

Snellgrove, Indo-Tibetan Buddhism 1 & 2

Etc

Author: Malcolm

Date: Monday, January 11th, 2021 at 12:07 PM

Title: Re: Election results to be certified tomorrow

Content:

Norwegian said:

22 posts within the Twitter thread. An observation on what took place at Capitol Hill, and what kind of people were there.

PeterC said:

There's been a lot of calls from 'conservatives' for 'healing', 'unity' etc. since the coup attempt. I think what they're really asking for is amnesty and a chance to regroup and try again. It's increasingly important that that does not happen. History has lessons here. The beer hall putsch was a joke and put down very easily. It was fifteen years from then until Kristallnacht, but at that point it was not a joke at all. Once these things build momentum - and this clearly has momentum in the US - they are very hard to stop.

Malcolm wrote:

They will find no solace. They are being deplatformed, their access to revenue and capital canceled as we speak, they are being placed on no-fly lists—in short, they are bad for business, and US corporations have no interest these days in being Nazi bitches like I.G Farben, Krupps, etc. we need to be watchful, but at this point Fascism is bad for business. Hell, the PGA cancelled their open at Bedminster in 2020.

Author: Malcolm

Date: Monday, January 11th, 2021 at 12:03 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So does the OP disagree with the editors of WND that in WND 1:66 when Ven Nichiren says that "This four-phrase verse sums up the four teachings and three truths contained in the Flower Garland, Wisdom, and other sutras. It does not express the three truths as revealed and unified in the Lotus Sutra," these four phrases are in fact:

1. We speak of all things as 'empty'
2. which are dependent in origination.
3. They are no more than 'existence in name only.'
4. This is the Middle Way."

Malcolm wrote:

And this itself is just a summary of a single verse of the MMK, found nowhere in the Lotus.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:08 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

So it's never going to work out; there is not enough common ground. It's like two people who speak different languages.

Malcolm wrote:

Please recall my three axioms:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

<https://www.dharmawheel.net/viewtopic.php?p=562998#p562998>

tkp67 said:

I believe that axiom is of your own design correct?

Malcolm wrote:

I didn't design them, I merely observed them.

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:14 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

Nichiren doxology and history is fascinating.

Malcolm wrote:

In a kind of forensic sort of way...

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:55 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

So it's never going to work out; there is not enough common ground. It's like two people who speak different languages.

Malcolm wrote:

Please recall my three axioms:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

<https://www.dharmawheel.net/viewtopic.php?p=562998#p562998>

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:53 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

The comparative method of evaluating sutras is a backbone of EA Buddhism.

Malcolm wrote:

Right, because no one else thought that they might comparatively evaluate sūtras...

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:51 AM

Title: Re: A single sadhana or practice

Content:

Jangchup Donden said:

Whichever my guru recommended. I don't have the wisdom to know which practice would have the most benefit to others and myself, but he does.

Malcolm wrote:

Transformation practices are all the same; heads, faces, arms, hand implements, mantras, are all incidental and depend on karma, opportunity, etc. There is nothing really to choose from.

Jangchup Donden said:

Very true. No different in essence, and accomplishing one accomplishes all. That being said (maybe it's my ignorance) but I have a feeling different people's karma may respond better to different visualizations, different lineages of transmission, etc., otherwise we wouldn't have the wide variety of deity yoga practices.

Malcolm wrote:

I don't know, this may sound cynical, but sometimes it sounds like McDonald's, Burger King, Wendie's, Arby's, etc.

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:30 AM

Title: Re: A single sadhana or practice

Content:

FiveSkandhas said:

Hello.

Many of you have received multiple sadhana and practice empowerments; it seems some of you have received many indeed.

I am just curious: if you were to restrict yourself to a single sadhana or practice, which would you choose and why?

Jangchup Donden said:

Whichever my guru recommended. I don't have the wisdom to know which practice would have the most benefit to others and myself, but he does.

Malcolm wrote:

Transformation practices are all the same; heads, faces, arms, hand implements, mantras, are all incidental and depend on karma, opportunity, etc. There is nothing really to choose from.

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:21 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

Caoimhghín said:
complete and final and not upon those that are not complete and final."

Malcolm wrote:
That's a funny translation of nitārtha (definitive) and neyārtha (provisional) (not yours, I understand).

Author: Malcolm
Date: Monday, January 11th, 2021 at 5:29 AM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

Author: Malcolm
Date: Monday, January 11th, 2021 at 2:57 AM
Title: Re: Vajra Armor (Dorje Gotrab) Question
Content:

Charlie123 said:
Yes, Acarya Malcolm was probably writing to ChNN's students about ChNN's system.

Malcolm wrote:
It's in the original terma.

Author: Malcolm
Date: Sunday, January 10th, 2021 at 11:02 PM
Title: Re: Response to PadmaVonSamba
Content:

Minobu said:
I always admit when i'm wrong....this past few weeks have been a lesson in extremes for me..

Malcolm wrote:
I see, so you are refusing to apologize. Figures, since you also,just admitted to being

sectarian. Fruit never falls far from the Shugden tree.

Minobu said:

now who is being sectarian...

what are you saying now...what does that even mean what i underlined and i did apologize ..obviously you did not read the whole post...

maybe you need also to look in the mirror..

Malcolm wrote:

I read your whole post. A lot of waffling around, declarations of contempt for all other Buddhist schools, but no apology.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 10:37 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

I see now that I was wrong

Malcolm wrote:

Yes, and you need to apologize for making an unfounded objection based in your sectarian biases and lack of education in the sutras of the Buddha and writings of Nagarjuna.

Minobu said:

I always admit when i'm wrong....this past few weeks have been a lesson in extremes for me..

Malcolm wrote:

I see, so you are refusing to apologize. Figures, since you also,just admitted to being sectarian. Fruit never falls far from the Shugden tree.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 10:16 PM

Title: Re: TODAY at 4 pm pacific time - Transmission of Dzogchen Texts - Vajrayana Foundation

Content:

Crazywisdom said:

Mr Malcolm Namdrol likes to say this is only an Anuyoga Sadhana.

Malcolm wrote:

Correct, because that's what Chogyal Namkhai Norbu said about the sadhana.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 8:21 PM

Title: Re: Election results to be certified tomorrow

Content:

Johnny Dangerous said:

"Do nothing" is not an option here, calling for transparent and fair standards in content moderation is.

Relevant articles

Malcolm wrote:

That can only happen if people are not faceless nymys on the internet.

PeterC said:

Agree. The lack of responsibility for ones speech is central to this. Pre the Internet, speech free of responsibility was limited to what you said in private with people you trusted. With social media, people can now speak to audiences of millions with no real responsibility. We need to go back to the pre-Internet standard - and while that means some people can't speak so freely on the Internet, that's generally no bad thing and they will be able to live with it.

Malcolm wrote:

Apparently, people need licensing and insurance before they are allowed to drive on the internet. And kids under sixteen should not be allowed access to the open internet at all.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 8:18 PM

Title: Re: A single sadhana or practice

Content:

FiveSkandhas said:

Is the secrecy attached to personal practice Vajrayana etiquette in particular?

Malcolm wrote:

Yes, and people here gossip too much about what they are doing and so on.n

Author: Malcolm
Date: Sunday, January 10th, 2021 at 8:14 PM
Title: Re: Response to PadmaVonSamba
Content:

Minobu said:
I see now that I was wrong

Malcolm wrote:
Yes, and you need to apologize for making an unfounded objection based in your sectarian biases and lack of education in the sutras of the Buddha and writings of Nagarjuna.

Author: Malcolm
Date: Sunday, January 10th, 2021 at 6:24 AM
Title: Re: Election results to be certified tomorrow
Content:

Johnny Dangerous said:
"Do nothing" is not an option here, calling for transparent and fair standards in content moderation is.

Relevant articles

Malcolm wrote:
That can only happen if people are not faceless nymys on the internet.

Author: Malcolm
Date: Sunday, January 10th, 2021 at 6:22 AM
Title: Re: Election results to be certified tomorrow
Content:

Brunelleschi said:
Thirdly, they've already started purging all kinds of account on their platforms - including leftist ones.

Malcolm wrote:
Free speech does not apply to privately owned platforms, including this one.

Brunelleschi said:
Which, when these platforms are the main source of information for billions of people could have long lasting consequences. Last time there was a purge like this a number of Pro-Palestinian organisations were banned. This is not concerning to you?

Malcolm wrote:

No. Leftists can build their own platforms.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 3:42 AM

Title: Re: Election results to be certified tomorrow

Content:

Brunelleschi said:

Thirdly, they've already started purging all kinds of account on their platforms - including leftist ones.

Malcolm wrote:

Free speech does not apply to privately owned platforms, including this one.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 3:12 AM

Title: Re: Response to PadmaVonSamba

Content:

Genjo Conan said:

Minobu, if you believe that Nagarjuna supports your view, it would be helpful to provide some quotations or citations to back that up.

Malcolm wrote:

You'll be waiting until the least next Mahākalpa for that.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 8:04 PM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

He's now banned permanently from Twitter. For now he's also banned on Facebook, twitch, etc. I suspect other platforms will follow shortly and the ban will be permanent. This is a very important step - taking away his ability to talk to the crazies will show how dependant he was on social media. But the crazies will still be out there and others will be talking to, courting and provoking them. At some point the circumstances that created them in the first place will have to be dealt with.

Brunelleschi said:

That power over US democracy (and other democracies) is now increasingly in the hands of a few Silicon Valley oligarchs without accountability is obviously problematic. Especially since it's usually leftists to speak truth to power.

PeterC said:

I agree. The traditional media used to abuse that power in the past, and would still today if not for their increasing irrelevance. But they had explicit agendas and were subject to regulations on content. The social media companies are worse because they represent no position and are subject to no effective regulation - they simply sell access to and information on voters to the highest bidder.

Malcolm wrote:

This issue IMO is anonymity, not access. Anonymity encourages irresponsibility. I understand some people have very valid reasons for being anonymous, nevertheless, my point stands.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:52 AM

Title: Re: malcolm please have a look here

Content:

Queequeg said:

They got it in East Asia. Its expressed differently, but that's a linguistic matter.

Malcolm wrote:

Some did, some didn't, just like in India and Tibet.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:48 AM

Title: Re: Congratulations President elect Joe Biden

Content:

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

PeterC said:

He's got a good team. But the end of cheap money is a bit like climate change or the failure of antibiotics. It's going to happen and we're just going to have to live through the consequences.

Malcolm wrote:

I guess we have to put the stock market in rehab sooner or later.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:07 AM

Title: Re: Congratulations President elect Joe Biden

Content:

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

Norwegian said:

It will take an inordinate amount of effort and coordination from many people to manage it. May that truly happen. Nothing would be better.

Malcolm wrote:

There is some hope on the fascist front, this is who we are facing—not safe for the overly compassionate, fascist sympathizers, or the morally superior:

Author: Malcolm

Date: Saturday, January 9th, 2021 at 9:37 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

It's a game...like toss trillions and never pay back...like not even five bucks...

like i said money is not real...it's a game ...wall street owns the system...the whole system...the military economy ...the government ...banks...corporations...the whole

enchilada..

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 5:21 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Sādhaka said:

Then according to Candrakirti, there's no such thing as an icchantika, but at the same time there kind of is?

Did Candrakirti elaborate on that at all?

Malcolm wrote:

Not really. In general, Madhyamakas reject the concept, but admit some beings are hopeless, like these people:

Author: Malcolm

Date: Saturday, January 9th, 2021 at 1:46 AM

Title: Re: malcolm please have a look here

Content:

Minobu said:

What i said was pure Madhyamika ...the way Lord Nagarjuna taught it and the way Gelug teaches.

Malcolm wrote:

No. Actually it isn't.

The rest of your screed is purely sectarian, uneducated bullshit. So I am not going to respond to it. I have better things to do.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 1:32 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Genjo Conan said:

To be honest, though, I take this all to be legal prapanca. I think the chances of Trump being removed from office are substantially less than the chances that, say, he starts a war with Iran in the next twelve days.

Malcolm wrote:

Guess we will see.

Anyway, I am rooting for impeachment and conviction even if he has left office. And yes, that has happened. The cabinet secretary you mention, Belknap. Resigned after he was impeached, and was still convicted.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:58 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

Genjo Conan said:

That is one theory. It's never been tested. No one knows what would happen if a President who's been removed from office tries to run again, because it's never happened and the Constitution is silent on it.

(I assume that, by "impeached," you mean "convicted." Impeachment is the first step; the House does that. Then the President goes to trial in the Senate.)

Malcolm wrote:

"Convicted", as far as I know, means that official cannot never hold another office.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:25 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

That would be good news at the end of these four years.

FiveSkandhas said:

He's already been impeached once...does that mean he can't run again? Or is there something special about this particular period in his tenure?

Malcolm wrote:

He has to be convicted. And he can be impeached once he leaves office.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:24 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

FiveSkandhas said:
sane Republicans,

Malcolm wrote:

Those are in the minority, as the house vote Thursday morning demonstrated. And yes, they do represent the views of their constituents.

FiveSkandhas said:

I don't live in America and I haven't been there in some time. But I find it hard to believe 70 million (the figure I heard) people who voted Republican are as insane as the lunatics who tarnished US democracy with the storming of the Capitol.

Malcolm wrote:

<https://www.courant.com/politics/hc-pol-q-poll-republicans-believe-fraud-20201210-pcie3uqqvrhyvnt7geohhsyepe-story.html>

FiveSkandhas said:

The latest national poll by the Hamden-based university shows huge differences in political perceptions by voters, based on their party affiliation. Among Democrats, 97% say there was no widespread fraud in the election, but 77% of Republicans believe there was. Among independents, 62% said there was no widespread fraud and 35% said they believe there was.

Malcolm wrote:

As I said.

FiveSkandhas said:

Around a third of registered voters in the U.S. (34%) identify as independents, while 33% identify as Democrats and 29% identify as Republicans, according to a Center analysis of Americans' partisan identification based on surveys of more than 12,000 registered voters in 2018 and 2019.

Malcolm wrote:

And:

Most independents in the U.S. lean toward one of the two major parties. When taking independents' partisan leanings into account, 49% of all registered voters either identify as Democrats or lean to the party, while 44% identify as Republicans or lean to the GOP. <https://www.pewresearch.org/fact-tank/2020/10/26/what-the-2020-electorate-looks-like-by-party-race-and-ethnicity-age-education-and-religion/>

There were a 159 million votes. 74 million went to Trump. 81 Million when to Biden.

So at least 50 million people think Biden stole the election. Hence, the house republicans do represent the views of their constituents.

Author: Malcolm

Date: Friday, January 8th, 2021 at 9:43 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

That would be good news at the end of these four years.

Malcolm wrote:

He can be impeached after he leaves office as well.

Author: Malcolm

Date: Friday, January 8th, 2021 at 8:51 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

FiveSkandhas said:

sane Republicans,

Malcolm wrote:

Those are in a the minority, as the house vote Thursday morning demonstrated. And yes, they do represent the views of their constituents.

Author: Malcolm

Date: Friday, January 8th, 2021 at 8:04 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Malcolm wrote:

Btw, here is the text of the executive order trump signed about federal property:

PeterC said:

There have been five state legislators - all republicans - identified so far among the rioters.

Fortunately for them trumps executive orders have as much force as a piece of toilet paper signed by a monkey.

Malcolm wrote:

Oh, that's not the point. This document puts together all the laws addressing these kinds of crimes, and many of these clowns are gonna to do hard time, especially now that a cop died.

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:18 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Malcolm wrote:

Btw, here is the text of the executive order trump signed about federal property: Sec. 2. Policy. (a) It is the policy of the United States to prosecute to the fullest extent permitted under Federal law, and as appropriate, any person or any entity that destroys, damages, vandalizes, or desecrates a monument, memorial, or statue within the United States or otherwise vandalizes government property. The desire of the Congress to protect Federal property is clearly reflected in section 1361 of title 18, United States Code, which authorizes a penalty of up to 10 years' imprisonment for the willful injury of Federal property. More recently, under the Veterans' Memorial Preservation and Recognition Act of 2003, section 1369 of title 18, United States Code, the Congress punished with the same penalties the destruction of Federal and in some cases State-maintained monuments that honor military veterans. Other criminal statutes, such as the Travel Act, section 1952 of title 18, United States Code, permit prosecutions of arson damaging monuments, memorials, and statues on State grounds in some cases. Civil statutes like the Public System Resource Protection Act, section 100722 of title 54, United States Code, also hold those who destroy certain Federal property accountable for their offenses. The Federal Government will not tolerate violations of these and other laws.

(b) It is the policy of the United States to prosecute to the fullest extent permitted under Federal law, and as appropriate, any person or any entity that participates in efforts to incite violence or other illegal activity in connection with the riots and acts of vandalism described in section 1 of this order. Numerous Federal laws, including section 2101 of title 18, United States Code, prohibit the violence that has typified the past few weeks in some cities. Other statutes punish those who participate in or assist the agitators who have coordinated these lawless acts. Such laws include section 371 of title 18, United States Code, which criminalizes certain conspiracies to violate Federal law, section 2 of title 18, United States Code, which punishes those who aid or abet the commission of Federal crimes, and section 2339A of title 18, United States Code, which prohibits as material support to terrorism efforts to support a defined set of Federal crimes. Those who have joined in recent violent acts around the United States will be held accountable.

<https://www.whitehouse.gov/presidential-actions/executive-order-protecting-american-monuments-memorials-statues-combating-recent-criminal-violence/>

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:04 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

The older I get, the more I think the Yogacarins were onto something with their idea of icchantikas.

Anyway, bodhisattvas can't save anyone. That's not how the Dharma works. Everybody must liberate themselves.

Sādhaka said:

I often wonder if there is an such thing as an icchantika (which is similar to the idea of an organic portals or NPC); but didn't you once post that believing in icchantika's is considered an downfall, that is in the Mahayana teachings that are considered more definitive than Cittamatra and/or Yogacara?

And if it is considered a downfall, then what, if any, scriptural sources explicitly outline why or how?

Malcolm wrote:

There are no icchantikas, however some sentient beings are so afflicted, they might as well be, according the Candrakirti.

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:01 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

PeterC said:

Who does this remind you of?

"His primary rules were: never allow the public to cool off; never admit a fault or wrong; never concede that there may be some good in your enemy; never leave room for alternatives; never accept blame; concentrate on one enemy at a time and blame him for everything that goes wrong; people will believe a big lie sooner than a little one; and if you repeat it frequently enough people will sooner or later believe it. He has the "never say die" spirit. After some of his severest set-backs he has been able to get his immediate associates together and begin making plans for a "come-back"."

"Never to admit a fault or wrong; never to accept blame; concentrate on one enemy at a time; blame that enemy for everything that goes wrong; take advantage of every

opportunity to raise a political whirlwind."

By internet rules I'm going to lose any argument I'm engaged in, because the sources were these. But the quotes do seem...eerily prescient.

<https://phdn.org/archives/www.ess.uwe.ac.uk/documents/osssection3pt1.htm>

<https://archive.org/details/AnalysisThePersonalityofAdolphHitler>

Malcolm wrote:

Godwin's law only applies when you say the name...

Author: Malcolm

Date: Friday, January 8th, 2021 at 10:36 AM

Title: Timothy Snyder—The Big Lie

Content:

Author: Malcolm

Date: Friday, January 8th, 2021 at 6:49 AM

Title: Re: The Restoration...

Content:

karmanyngpo said:

I can not say I agree with them or support many of their ideas actions and words but I do understand that there are levels to the madness and perfectly ordinary and often "good" people get caught up in all this.

KN

Malcolm wrote:

Good Germans, huh?

Johnny Dangerous said:

Yes.

Malcolm wrote:

You missed the point of reference. The people who ignored the atrocities of the Nazis were the "good Germans."

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

Author: Malcolm

Date: Friday, January 8th, 2021 at 5:43 AM

Title: Re: The Restoration...

Content:

karmanyngpo said:

I can not say I agree with them or support many of their ideas actions and words but I do understand that there are levels to the madness and perfectly ordinary and often "good" people get caught up in all this.

KN

Malcolm wrote:
Good Germans, huh?

Author: Malcolm
Date: Friday, January 8th, 2021 at 5:41 AM
Title: Re: The Restoration...
Content:

Johnny Dangerous said:
There really are Trump supporters who are decent people.

Malcolm wrote:
Sorry, I can't agree. There is no decency in supporting Trump.

Author: Malcolm
Date: Friday, January 8th, 2021 at 5:40 AM
Title: Re: The Restoration...
Content:

Könchok Thrinley said:
Yeah, I have heard. Quite a life she has lived, right? And makes one wonder really.

Malcolm wrote:
Don't forget, she died because she was participating in a terrorist attack on the US Capital, incited by the outgoing President of the United States in an attempt to disrupt the recognition of the victory of his opponent. What happened yesterday was terrorism, pure and simple.

Dan74 said:
Is that what you believe she was thinking?

The Buddha taught that the intention is paramount. So before we pass any judgment, it behoves us to inquire as to the people's intention. This was largely what I was interested in when I engaged with Patriot Prayer, or as you put it "flirted with fascists".

Malcolm wrote:
She was engaged in a terrorist act, no less than Bader-Meinhoff, the SLA, or the Red

Brigades. The fact that terrorists act with deluded intentions does not make their acts any less terrorist. As for your choice of conversational partners, well, only fools dialogue with fascists.

Author: Malcolm

Date: Friday, January 8th, 2021 at 1:48 AM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

It actually is very clear. Nice for it helps to point to the view. Which is the best we can hope for with words

Malcolm wrote:

The best way to put it is that reality, emptiness, is inexpressible and free of proliferation.

Author: Malcolm

Date: Friday, January 8th, 2021 at 1:35 AM

Title: Re: The Restoration...

Content:

Könchok Thrinley said:

Yeah, I have heard. Quite a life she has lived, right? And makes one wonder really.

Malcolm wrote:

Don't forget, she died because she was participating in a terrorist attack on the US Capital, incited by the outgoing President of the United States in an attempt to disrupt the recognition of the victory of his opponent. What happened yesterday was terrorism, pure and simple.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 10:19 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

Cause correct me if I'm wrong but the middle way is saying it's both existence and non existence.

Malcolm wrote:

No. That is the third of the four extremes.

That which arises dependently is free of all four extremes: existence, nonexistence,

both, and neither.

That's the middle way, according to the Buddha and Nagarjuna.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 10:10 PM

Title: Re: Election results to be certified tomorrow

Content:

FiveSkandhas said:

The pictures from the storming of the the Capitol are horrifying. What were/are these people hoping to achieve? Is this just some sort of base-brain explosion of crass emotion?

The damage to democracy will be abiding

PeterC said:

After all of that, and past midnight, republican legislators are still disputing the vote count. They do not believe in democracy.

Malcolm wrote:

No, they should be unseated.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 11:52 AM

Title: Re: Election results to be certified tomorrow

Content:

DNS said:

The U.S. Senate rejected the objection over the Arizona vote by a vote of 93-6. This will be the pattern for the rest of the objections too. This is what I have been saying from the beginning, since November 5th. Regardless if you support Trump or not, the votes just were never there to overturn the results.

Malcolm wrote:

Yes. We know. That's not the point.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 9:18 AM

Title: Re: Election results to be certified tomorrow

Content:

Charlie123 said:

It is really good news. Stacey Abrams is a sort of hero.

Malcolm wrote:

She is a total Shero. With super powers.

Tlalok said:

What started with a Sherman ends with an Abrams.

Malcolm wrote:

Good one.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 9:12 AM

Title: Re: The Restoration...

Content:

DNS said:

The woman who was shot has died.

<https://www.washingtonpost.com/dc-md-va/2021/01/06/dc-protests-trump-rally-live-updates/>

Malcolm wrote:

Yes, she stupidly broke into the capital and was caught in the crossfire between her companions and the capital police.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:44 AM

Title: Re: Election results to be certified tomorrow

Content:

Johnny Dangerous said:

In other news, looks like the senate has flipped.

Charlie123 said:

It is really good news. Stacey Abrams is a sort of hero.

Malcolm wrote:

She is a total Shero. With super powers.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:43 AM

Title: Re: The Restoration...

Content:

Malcolm wrote:

BTW they locked Twittler's Twitter account. About time.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 8:40 AM
Title: Re: The Restoration...
Content:
Malcolm wrote:
This says it all:

MAGA people are traitors.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 8:36 AM
Title: Re: The Restoration...
Content:
Johnny Dangerous said:
He's not a lunatic. He's not the best at being a fascist, but like I said, this can be seen as a practice run. He knows exactly what he is doing, and we should take these people seriously.

Malcolm wrote:
As I have been saying since 2015.

Dan74 said:
Well, you let a Real Estate huckster cum Reality TV star become President,

Malcolm wrote:
I didn't, you dumbass. And I am not the one here that flirts with fascists.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 7:27 AM
Title: Re: The Restoration...
Content:
Johnny Dangerous said:
He's not a lunatic. He's not the best at being a fascist, but like I said, this can be seen as a practice run. He knows exactly what he is doing, and we should take these people seriously.

Malcolm wrote:
As I have been saying since 2015.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 5:25 AM
Title: Re: Election results to be certified tomorrow

Content:
Malcolm wrote:
Yes, except for terrorist attack on the capital building.

DNS said:
Almost looks like a coup d'état!

Malcolm wrote:
These people are all going to jail, the dumb f#@ks.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 5:16 AM
Title: Re: The Restoration...
Content:
Johnny Dangerous said:
There is bloodshed, someone has been shot, no information beyond that at this point.

Könchok Thrinley said:
Didn't know it when I wrote it. Horrible horrible, it looks quite scary even from the safety of Europe. Might be because every major war in the history of the west took place basically where I live. But seriously tho, this is a really scary moment. Makes me wonder what happens next.

Malcolm wrote:
Yes, a women, an insurrectionist, was shot in the chest during an armed standoff on the house floor.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 4:52 AM
Title: Re: Election results to be certified tomorrow
Content:
DNS said:
Some Congressman stood up to object to the results for Arizona, so the voting on certification has temporarily stopped. But like I say, it will be easily dismissed within 2 hours and then they continue to the other states until there is another objection for another state and the process stops, debates, then votes and continues again after that.

Malcolm wrote:
Yes, except for terrorist attack on the capital building.

Author: Malcolm
Date: Thursday, January 7th, 2021 at 4:51 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

If this were a BLM protest doing the same thing can you imagine the police presence?

Norwegian said:

National Guard would be there within 2.4 seconds, there would be water cannons, tear gas, pepper spray, tasers, rubber bullets, actual bullets, riot vans, shields, batons, everything. Trump would be screaming in caps lock on Twitter about evil communist left wing radical extremist terrorists and would urge the police to shoot on sight.

And DOD has declined Pelosi's request to send in the National Guard...

Malcolm wrote:

Trump controls DC national guard.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 4:50 AM

Title: Re: The Restoration...

Content:

Ayu said:

Can't read twitter. I can only guess, what this thread is about.

Malcolm wrote:

Fascists gnashing their teeth, engaged in treason and terrorism.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 1:54 AM

Title: Re: The Restoration...

Content:

Dan74 said:

.... or it may be the beginning of the Great Disappointment. The reminder of why Trump could ever have been contemplated as someone fit for office.

On the other hand, if you get 3 out of the 4 things you mention, Malcolm, I will happily donate \$1000 to your charity of choice.

Malcolm wrote:

I am not going to hold you to that, but I appreciate the sentiment despite its basis in cynicism.

Johnny Dangerous said:

IDK about cynicism, going by the record of past Democratic administrations, The Great Disappointment seems like an accurate guess. Like in all things political though, looking only at politicians tells a small portion of the story. I am pretty enthused that we

are going to see substantial criminal justice reform over the next years, at least.

Malcolm wrote:

Only if you set your expectations in some left wing Lala land.

First order of business is to rebuild a functional gvt.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 1:20 AM

Title: Re: The Restoration...

Content:

Dan74 said:

.... or it may be the beginning of the Great Disappointment. The reminder of why Trump could ever have been contemplated as someone fit for office.

On the other hand, if you get 3 out of the 4 things you mention, Malcolm, I will happily donate \$1000 to your charity of choice.

Malcolm wrote:

I am not going to hold you to that, but I appreciate the sentiment despite its basis in cynicism.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:45 PM

Title: Re: The Restoration...

Content:

Könchok Thrinley said:

I especially hope that the progressive voice will be heard and liebrals won't suddenly feel like everything is okay. Because it is not.

Malcolm wrote:

Now that Dems control the White House, the Senate, and the House, I am sure Biden will not squander this, and further, that the left will push hard to get our agenda through, green new deal, infrastructure, reducing military spending, etc. Joe Manchin is a problem, but surmountable.

Most importantly, national mobilization of vaccines, and international cooperation to stamp out covid.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:43 PM

Title: Re: The Restoration...

Content:

PeterC said:

There's been coverage but as you say less than the race riots. It's interesting to see how quickly the MAGA crowd drops "blue lives matter" as a slogan when it's their violent protest that's getting shut down.

Malcolm wrote:

Yes, now the police are Chi-coms, all in a matter of a few weeks.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:21 PM

Title: The Restoration...

Content:

Malcolm wrote:

It's not going to be easy, but now we are in a position to restore American institutions and make them stronger. Today is a good day, despite the fascist wailing and gnashing of teeth in DC today.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 7:00 PM

Title: Re: New here with question on Gay

Content:

Ardha said:

. I'm at a point in my life where I am tired of feeling like this, tired of "apologizing" for being gay and wanting to move past this and heal. Can this help with that?

Malcolm wrote:

Be happy that you are gay. It's not a choice. According to Tibetan medicine, it's just biology.

Have some compassion for yourself, and how you've been conditioned to regard yourself with disregard and hatred.

Therapy might help, but extending love to yourself will work wonders.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 6:37 PM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

most observers are now estimating that the final result will go against them in both races for this reason.

Malcolm wrote:

Indeed...

PeterC said:

Looks like both seats are in the bag for the democrats at this point, though by margins of victory in the thousands of votes, so cue weeks of more republican whining about electoral fraud.

There seems to be relatively low republican turnout - so it could well be that Trump's constant complaining about mail-in votes actually cost them the senate

Malcolm wrote:

I love the sound of "Minority Leader Mitch McConnell." Now let's pass some bills.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 11:57 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

most observers are now estimating that the final result will go against them in both races for this reason.

Malcolm wrote:

Indeed...

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 11:05 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

The only hope we have is if both senate seats in Georgia go democrat...

Malcolm wrote:

Looking pretty good at 8:30 pm.

PeterC said:

They might take both.

Interesting reflection on race here. If Warnock wins, he would be the 11th black senator ever, and the first ever from Georgia. A third of Georgia's population is black, and apart from Mississippi at 39%, is the highest proportion of any state. (DC would be higher if it wasn't disenfranchised.) I'm not saying that's a reason why he should be elected - I

think he deserves to win because he's better-qualified and less extreme than his opponent - but I think a lot of Georgians would appreciate it.

Malcolm wrote:

Waiting on Dekalb...82 percent of votes in, GOP has slim lead right now, but the mail-in vote has not been fully tabulated.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 10:33 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign.

Her firm is upset. Bet she loses her job:

Firm Response to Reports of Partner Cleta Mitchell's Involvement in Post-Election Challenges

04 January 2021 Media Contact: Dan Farrell News

Foley & Lardner LLP is not representing any parties seeking to contest the results of the presidential election. In November, the firm made a policy decision not to take on any representation of any party in connection with matters related to the presidential election results. Our policy did allow our attorneys to participate in observing election recounts and similar actions on a voluntary basis in their individual capacity as private citizens so long as they did not act as legal advisers. We are aware of, and are concerned by, Ms. Mitchell's participation in the January 2 conference call and are working to understand her involvement more thoroughly.

<https://www.foley.com/en/insights/news/2021/01/firm-response-reports-partner-cleta-mitchells>

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:40 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

The only hope we have is if both senate seats in Georgia go democrat...

Malcolm wrote:

Looking pretty good at 8:30 pm.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 12:17 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

Thank you for all of your replies, that helps clarify some confusion I had on the issue. Would you be able to clarify more on the last point that I quoted? I understand that they do not have a rangtong view since they do not hold a shentong view, but what disagreements do they have on emptiness then? From what I have seen, the Sakya Pandita and Tsongkhapa had different interpretations of emptiness, but from the little bit I have read it seems the Sakya interpretation and Gelug interpretation are similar.

Malcolm wrote:

The disagreements between Sakya and Geluk on Madhyamaka fill many volumes.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:22 PM

Title: Re: Definition: "Outflows" ?

Content:

PadmaVonSamba said:

In various texts, the term "outflows" is used, such as the Buddha or his disciples being free from outflows.

I know that finding the right word in English to translate a concept from Sanskrit can be a challenge, but the meaning of this one is really unclear to me.

What does the term refer to,
and what specifically isn't "flowing out" ?

Malcolm wrote:

In Theravada, they usually translate this as cankers. It refers to a state of affliction, which is like a weeping sore.

In Tibetan, asrava is translated as zag bcas, "with effluents"

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 10:49 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

I don't recall the distinction between the two at the moment, at least not in way that's immediately obvious to me, can you elaborate please?

Malcolm wrote:

The trikaya of the basis is the potential for the three kayas of the result, but that potential has not manifested its qualities. Mahamudra and Lamdre present a similar idea.

Johnny Dangerous said:

I get that, but how do you distinguish the Trikaya of the result, simply saying that the qualities which were potential are manifest in the result, aka Buddhahood? I mean, it seems that nine times out of ten when we want to talk about the Trikaya, we can only do so from the point of view of potentiality.

I don't remember how this distinction is made in Dzogchen or Mahamudra, in particular, other than the obvious as above, that's why I'm asking.

Malcolm wrote:

The dharmakaya of the basis is the emptiness of the mind, the dharmakaya of the result is the omniscience from realizing that emptiness, for example.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 10:24 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

From a practical standpoint, the three kayas are present in the state of the individual, and can be..."experienced" as limited a term as that might be, recognized is maybe a better term?

Malcolm wrote:

This the trikaya of the basis, not the result.

Johnny Dangerous said:

I don't recall the distinction between the two at the moment, at least not in way that's immediately obvious to me, can you elaborate please?

Malcolm wrote:

The trikaya of the basis is the potential for the three kayas of the result, but that potential has not manifested its qualities. Mahamudra and Lamdre present a similar idea.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:59 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

From a practical standpoint, the three kayas are present in the state of the individual, and can be..."experienced" as limited a term as that might be, recognized is maybe a better term?

Malcolm wrote:

This the trikaya of the basis, not the result.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:58 AM

Title: Re: Three kayas

Content:

PadmaVonSamba said:

After many years, I have yet to find a really clear explanation of the meaning of
Dharmakaya
Nirmanakaya
Sambhogakaya

Malcolm wrote:

From a sutra point of view, the Abhisamayalamkara has the best definition. From a sarma point of view, you can find good explanations of the seven limbs of the kayas in several Sakya, Kagyu, or Gelug texts. In nyingma, look no further than longchenpa.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 6:06 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign.

Her firm is upset. Bet she loses her job:

Firm Response to Reports of Partner Cleta Mitchell's Involvement in Post-Election Challenges

04 January 2021 Media Contact: Dan Farrell News

Foley & Lardner LLP is not representing any parties seeking to contest the results of the presidential election. In November, the firm made a policy decision not to take on any representation of any party in connection with matters related to the presidential election results. Our policy did allow our attorneys to participate in observing election recounts and similar actions on a voluntary basis in their individual capacity as private citizens so long as they did not act as legal advisers. We are aware of, and are concerned by, Ms. Mitchell's participation in the January 2 conference call and are

working to understand her involvement more thoroughly.

<https://www.foley.com/en/insights/news/2021/01/firm-response-reports-partner-cleta-mitchells>

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 5:51 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

Plaintiffs' theory that all of these laws are unconstitutional and that the Court should instead require state legislatures themselves to certify every Presidential election lies somewhere between a willful misreading of the Constitution and fantasy...

Yet even that may be letting Plaintiffs off the hook too lightly. Their failure to make any effort to serve or formally notify any Defendant — even after reminder by the Court in its Minute Order — renders it difficult to believe that the suit is meant seriously. Courts are not instruments through which parties engage in such gamesmanship or symbolic political gestures. As a result, at the conclusion of this litigation, the Court will determine whether to issue an order to show cause why this matter should not be referred to its Committee on Grievances for potential discipline of Plaintiffs' counsel.
https://www.courtlistener.com/recap/gov.uscourts.dcd.225330/gov.uscourts.dcd.225330.10.0_1.pdf

Dan74 said:

Wow... this is pretty damning...

As regards Trump's phone-call, it's a bit hard to know how to read him. Either he genuinely believes all that he spouts and then he is basically just saying to Raffensberger to "do the right thing and identify the fraudulent votes" or he wants to appear that way to his supporters. And in Trumpworld, there's probably not a lot of difference between the two..

Malcolm wrote:

He actually asked Raffensberger to commit voter fraud by "recalculating" the votes" and finding 11,800" votes for Trump The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign. This is a serious felony both at the federal and the state level, and it is a direct result of the gutless GOP not impeaching the bastard when they had the opportunity. They still have sixteen days though.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 4:30 AM

Title: Re: Can someone explain Yogacara to me?

Content:

Dharmalight889 said:

In one article I read on Lionsroar.com, it lead me to believe that there is a philosophical split between Madhyamaka and Yogacara and one could not follow both schools. I am assuming from some of the answers, this conclusion may have been wrong.

Malcolm wrote:

In most Tibetan Buddhist schools, Madhyamaka is the highest viewpoint, with the Yogacāra school's perspective held as being inferior. This hierarchy is also enshrined in tantras such as Hevajra, where Madhyamaka is held to be superior to Yogacāra.

There is a lot of modern scholarship however, which tries to reinterpret yogacāra in better light. I personally don't find it very convincing, but others do.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 3:55 AM

Title: Re: 'I just want 11,780 votes'

Content:

Unknown said:

Plaintiffs' theory that all of these laws are unconstitutional and that the Court should instead require state legislatures themselves to certify every Presidential election lies somewhere between a willful misreading of the Constitution and fantasy...

Yet even that may be letting Plaintiffs off the hook too lightly. Their failure to make any effort to serve or formally notify any Defendant — even after reminder by the Court in its Minute Order — renders it difficult to believe that the suit is meant seriously. Courts are not instruments through which parties engage in such gamesmanship or symbolic political gestures. As a result, at the conclusion of this litigation, the Court will determine whether to issue an order to show cause why this matter should not be referred to its Committee on Grievances for potential discipline of Plaintiffs' counsel.

Malcolm wrote:

https://www.courtlistener.com/recap/gov.uscourts.dcd.225330/gov.uscourts.dcd.225330.10.0_1.pdf

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:52 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

As to whether its interpretable or definitive

Malcolm wrote:

Definitely interpretable.

Queequeg said:

With the caveat that I am suspicious of any categorical statements, especially ones that I profess, there is little that is truer; as close to a definitive teaching as I can fathom.

Malcolm wrote:

Indeed, and Candrakīrti's exposition of it is the clearest and is best for removing Buddhist misconceptions about the view.

Queequeg said:

Working my way to Candrakīrti. A lot on the plate. Its interesting to me because Candrakīrti did not make to East Asia. It will be interesting to compare Candrakīrti to Tachitūlun attributed to Nagarjuna, which arguably is the framework for understanding Nagarjuna in EA. Gimme 10 years or so to be able to comment.

Malcolm wrote:

The East Asian commentary which is closest to Candrakīrti's is the one by Piṅgala on the MMK, translated and expanded by Kumarajīva. It has been translated into English.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:40 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

As to whether its interpretable or definitive

Malcolm wrote:

Definitely interpretable.

Queequeg said:

With the caveat that I am suspicious of any categorical statements, especially ones that I profess, there is little that is truer; as close to a definitive teaching as I can fathom.

Malcolm wrote:

Indeed, and Candrakīrti's exposition of it is the clearest and is best for removing Buddhist misconceptions about the view.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:37 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

I still get the impression that they are stating nothing truly exists.

Malcolm wrote:

Yes, if by "truly" you mean "ultimately."

The Geluks make a distinction between "mere existence", which is not an object of analysis, and "true existence," which is an object of analysis. In Geluk Madhyamaka, the mode of investigation is to search for inherent existence in a given thing.

So yes, the Geklukpas are saying nothing truly exists, and that things exist merely on a conventional level, which cannot withstand ultimate analysis.

Nicholas2727 said:

Would they also say that consciousness does not ultimately exist?

Malcolm wrote:

Consciousness is a dependently arising dharma. So not, it does not ultimately exist.

Nicholas2727 said:

I would be curious how this fits with Madhyamaka philosophy. From my very limited understanding, Madhyamaka is supposed to be the middle way between nihilism and externalism. If they say nothing ultimately exists how is this between nihilism and eternalism?

Malcolm wrote:

Whatever is dependently originated, that is empty, that is dependently designated, and that is the middle way.

That which arises dependently is free from the extremes of permanence and annihilation. You might try reading Tsongkhapa's Praise to Dependent Origination. Many people consider it Tsongkhapa's final statement on his realization of emptiness.

Nicholas2727 said:

Also from my understanding, many Sakyapas hold the Rangtong view of emptiness. Does their interpretation match with the Gelug view that nothing ultimately exists?

Malcolm wrote:

There is no such thing as a rang stong view of emptiness unless one holds a gzhan stong view of emptiness. Since neither the Sakyas nor the Geluks hold a gzhan stong view of emptiness, they cannot maintain a rang stong view of emptiness.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 12:28 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

Tathagatagarbha texts such as the Mahayana Mahaparinirvana Sutra use positive language to discuss things like Buddha Nature. In that text, for instance, the Buddha flips his usual script a bit, declaring that reality is marked by permanence, bliss, true self, and purity. Some people read that and think, "Oh, the Buddha actually teaches Self!" They think its license to reify their naive and mistaken notions about conventional self and call it "True Self!". But that's not what the text actually says. The caveat of emptiness still applies. These words are not some final "truth" but rather a therapeutic convention to bring people back from the desiccated absorption in the one-sided view of emptiness only, ie. the view of emptiness that forgets that emptiness is only found in conventions. This is illustrated by the parable of the king's physician in, iirc, chapter 5.

Malcolm wrote:

And why the text is interpretable, rather than being definitive.

Queequeg said:

A firm understanding of, for instance, MMK, is required for entry into MHCK.

Malcolm wrote:

A firm understanding of MMK is required, period.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:45 PM

Title: Re: What are the most popular Tibetan Buddhist sutras?

Content:

Padmist said:

Heart?

Diamond?

Vimalakirti?

What would be the top 5

Malcolm wrote:

The most important sutras in Tibetan Buddhism are the Perfection of Wisdom Sutas, specifically those in 25,000 lines and 8,000 lines. This is evident from the fact that in India and Tibet more commentaries have been written on these two sutras than any other sutras.

Author: Malcolm

Date: Monday, January 4th, 2021 at 9:14 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

Snowbeast said:

So this is just something I have been interested in for a while. Does anyone know if there are any schools of Buddhism that do not require a four year degree for ordination? It seems like most Japanese schools do, Jodo Shinshu definitely does, and in Jodo Shu the training for monks is equivalent to a four year degree. Are there any schools that do all of the training for becoming a monk or priest within the temple? Are there any Buddhist varieties that require a long training session but it is not related to western style four year education? If anyone could explain how ordination works in their particular school it would be very interesting to hear.

Malcolm wrote:

Tibetan Buddhism schools do not require a four year degree. Just celibacy.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:21 AM

Title: Re: 'I just want 11,780 votes'

Content:

PeterC said:

Can be be charged with a crime? Well, seditious conspiracy requires a plan that involves use of force, and that element will be hard to show. Attempted electoral fraud seems like a safer bet, though there would be a good defence available that he's simply deluded and thinks he did win.

The shocking part of this is how few republicans are willing to stand up and condemn his behavior. They're hiding behind the letter of the law - claiming 'concerns', demanding an 'investigation', and threatening to use their (lawful) right to object to the ballot count on the 6th January. All of which is probably legal, but it's still treason, it's contrary to their oath of office and harmful to their country. And the Republican Party is fine with it.

Malcolm wrote:

Fascist bastards all.

PeterC said:

Someone pointed out to me recently that, appropriately enough, 'senator' is an anagram of 'treason'.

They are fascists, by the commonly-used definition of the term. They do not believe in democracy. Congress can, and should expel them. This is as simple as a referral to a committee then a passed resolution. In the past it has expelled members for supporting the confederacy, but the power to expel can be for failure to maintain

appropriate standards of conduct, and on that, they have clearly failed. We've had 58 lawsuits over the election, all have been thrown out, all have found no factual basis for claiming misconduct in the election. This is now established fact reviewed by multiple state and federal courts, up to and including the supreme court. Any member of congress who signs onto an objection to the electoral count now should be expelled.

Malcolm wrote:

I agree. Will be calling my senators and congressional rep.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:20 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

haha said:

Only particular cetanas are regarded as Karma, not all.

Malcolm wrote:

Source?

haha said:

Nor the vipaka is karma.

Malcolm wrote:

Correct, it is the ripening of karma.

haha said:

Only cetana accompanies with 29 kinds of consciousness (citta) is called Karma (i.e. Kusala, Akusal, Rupa, and Arupa). So, vipaka cittas are not karma, nor kriya cittas (i.e. cetana accompanies with). I don't have the source. Anyone who is well verse in Theravada Abhidharma could tell. I only picked that was useful for me.

Malcolm wrote:

Yes, vipaka cittas are not karma, they are the ripening of karma, but all volition all factors are karma, either positive, negative, or neutral, so I am not sure what your objection too is.

And here, Vasubandhu and Asanga are the standard.

Author: Malcolm

Date: Monday, January 4th, 2021 at 9:56 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

haha said:

Only particular cetanas are regarded as Karma, not all.

Malcolm wrote:

Source?

haha said:

Nor the vipaka is karma.

Malcolm wrote:

Correct, it is the ripening of karma.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:46 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

No-self and not-self are an integral attribute of phenomena, including human beings. So is self or Atman. Although humans demonstrate temporality and non-substantiality, they also possess the truth of the Middle Way (Tientai) which means that the true nature of phenomena is that they are neither non-substantial nor temporarily existent but they display attributes of both. Non-self or Anatman is a partial or provisional teaching, failing to take into account the eternal reality of phenomena.

Malcolm wrote:

You don't understand the middle way. You just fell into the third extreme, asserting that things both exist and do not exist.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:44 AM

Title: Re: 'I just want 11,780 votes'

Content:

PeterC said:

Can he be charged with a crime? Well, seditious conspiracy requires a plan that involves use of force, and that element will be hard to show. Attempted electoral fraud seems like a safer bet, though there would be a good defence available that he's simply deluded and thinks he did win.

The shocking part of this is how few republicans are willing to stand up and condemn his behavior. They're hiding behind the letter of the law - claiming 'concerns', demanding an 'investigation', and threatening to use their (lawful) right to object to the ballot count on the 6th January. All of which is probably legal, but it's still treason, it's contrary to their oath of office and harmful to their country. And the Republican Party is fine with it.

Malcolm wrote:

Fascist bastards all.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:10 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

JoaoRodrigues said:

There's no real agreement to what karma is, it's not a consistent doctrine

Malcolm wrote:

It is in fact quite consistent in Buddhadharma. The Buddha said that "Karma is intention and what results from intention."

Sādhaka said:

Is that the definitive meaning on karma in Buddhadharma? (at least as far as Hinayana and common Mahayana are concerned)....

Malcolm wrote:

Yes, it is definitive for all yanas. Karma is easy to understand, karmavipaka, the ripening of karma is a bit more difficult to understanding.

Author: Malcolm

Date: Monday, January 4th, 2021 at 5:20 AM

Title: Re: 'I just want 11,780 votes'

Content:

rose said:

Are there likely to be any actual consequences for president Trump?

Malcolm wrote:

Nope, the POS.

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:52 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

JoaoRodrigues said:

There's no real agreement to what karma is, it's not a consistent doctrine

Malcolm wrote:

It is in fact quite consistent in Buddhadharma. The Buddha said that "Karma is intention and what results from intention."

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:19 AM

Title: Re: Beyul: The Sacred Hidden Valleys

Content:

cjdevries said:

"Beyul: The Sacred Hidden Valleys"

I just found this short documentary on the Khumbu valley, which is one of many Beyuls, or sacred valleys of the Himalayas. It's an uplifting documentary, and it makes me want to tell other about the place so they can experience the peace and sacred energy of that area:

Malcolm wrote:

Please don't. The reason they are places of peace and sacred energy is that they are hidden. If you tell people to go there, they will be destroyed.

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:18 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

I still get the impression that they are stating nothing truly exists.

Malcolm wrote:

Yes, if by "truly" you mean "ultimately."

The Geluks make a distinction between "mere existence", which is not an object of analysis, and "true existence," which is an object of analysis. In Geluk Madhyamaka, the mode of investigation is to search for inherent existence in a given thing.

So yes, the Geklukpas are saying nothing truly exists, and that things exist merely on a conventional level, which cannot withstand ultimate analysis.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 10:39 PM

Title: Re: What happens after Ngondro? (Nyingma)

Content:

Padmist said:

If Ngondro is a long term preliminary practice, what happens after this is completed? What comes next after preliminary practice?

Malcolm wrote:

More Ngondro.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 6:37 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Danny said:

Trump admin “re engaged” the Tibetan issue on human rights. A simple search will provide all the relevant details.

Malcolm wrote:

Not at all.

Danny said:

Background

Since 1988, Congress has initiated and funded several US government programs that benefit Tibetans in exile and inside Tibet through humanitarian assistance, economic development, educational assistance, democratic governance, and other efforts. These programs are annually a part of the State-Foreign Operations Appropriations bill, which Congress incorporated into the larger omnibus Consolidated Appropriations Act 2020.

Malcolm wrote:

<https://savetibet.org/us-congress-expands-tibet-support-programs-in-2021-budget/>

Danny said:

human rights.

Malcolm wrote:

Trump is on record telling Xi his treatment of the Uigurs is proper and appropriate. Fortunately, there is another bill in that package that addresses that travesty of human rights.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 4:06 AM

Title: Re: Response to PadmaVonSamba

Content:

tkp67 said:

The existence between birth and death is just that, the development of one's life is just that. If the only connection between child and adult has no meaning mother and father are meaningless as are the benefit of being born human, lineages and indigenous practices as well.

Malcolm wrote:

They are not meaningless, they are merely conventional, with nothing ultimate holding them together. But this does not mean there is some invisible "thing" that makes baby Johnny the same person as elderly Johnny, other than a persistent conventional identification of a stream of aggregates that always change and never remain the same. What ties a stream together over infinite lifetimes from beginningless time is the false grasping at the aggregates as "I and mine." Nothing more is needed to account for the beginningless and endless (until awakening) series of births. After awakening of course, since the three kāyas are inseparable and because sentient beings are endless, buddhas do not abide in nirvana but continue to aid sentient beings in samsara for as long as there is a samsara.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 3:05 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Caoimhghín said:

Do we actually know that he had no idea about this Tibet business in the bill? We don't AFAIK, and please anyone do prove me wrong.

Minobu said:

If bush was responsible...why is this only happening now...bush , Clinton , Obama all had a chance...they did not do it...

Malcolm wrote:

Minobu, have you fallen and hit your head? This bill is a REAUTHORIZATION of an act passed in 2002 and signed into law in by Bush II.

Is there something about the word REAUTHORIZATION that you do not understand, or are you just trolling for fun?

Mods, this thread as outlived its useful life. Please shut it down.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 3:00 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

One significant difference between the Lotus Sutra and provisional Buddhism is that not only the Dharmakaya of the Eternal Buddha has no beginning and no end but also the Saṃbhogakāya, and the Nirmāṇakāya. This is one aspect that makes the Lotus Sutra difficult to believe and difficult to understand.

Thus the Appearance, thus the Nature, and thus the Essence of the common mortal also has no beginning and no end. The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn baby Johnnie is NOT elderly nursing home resident Johnnie. Life and death and life and death Johnnie, despite his even more vast differences in body, nature, and essence from lifetime to lifetime has an aspect of individuation thanks to Johnnie's Karma that is still "Johnnie". Even were Johnnie an unrepentent slanderer of the Lotus Sutra and he becomes a snake in his next lifetime, he is still "Johnnie" but now he is "Johnnie" the snake.

Malcolm wrote:

Just a view of self that the Buddha rejected completely. Sad.

Minobu said:

how so Malcolm...i have no idea what illarazza is on about here ...so i don't see what you see...

The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn baby Johnnie is NOT elderly nursing home resident Johnnie.

Malcolm wrote:

He is claiming there is some perdurable identity among the impermanent aggregates (which constitute a basis of designation for a self) that is a self. However, the only connection between baby Johnnie and elderly Johnnie is a continuity of nominal imputation and false grasping at a self over a lifetime.

As for his other claim about the three kāyas, this is also mistaken. The two or three kāyas are inseparable and unceasing. This is just standard Mahāyāna doctrine, not a special feature of Lotus Buddhism.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 1:23 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

One significant difference between the Lotus Sutra and provisional Buddhism is that not only the Dharmakaya of the Eternal Buddha has no beginning and no end but also the Saṃbhogakāya, and the Nirmāṇakāya. This is one aspect that makes the Lotus Sutra difficult to believe and difficult to understand.

Thus the Appearance, thus the Nature, and thus the Essence of the common mortal also has no beginning and no end. The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn

baby Johnnie is NOT elderly nursing home resident Johnnie. Life and death and life and death Johnnie, despite his even more vast differences in body, nature, and essence from lifetime to lifetime has an aspect of individuation thanks to Johnnie's Karma that is still "Johnnie". Even were Johnnie an unrepentant slanderer of the Lotus Sutra and he becomes a snake in his next lifetime, he is still "Johnnie" but now he is "Johnnie" the snake.

Malcolm wrote:

Just a view of self that the Buddha rejected completely. Sad.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 1:22 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Caoimhghín said:

Do we actually know that he had no idea about this Tibet business in the bill? We don't AFAIK...

Malcolm wrote:

We do know, actually. This bill is merely an extension of a bill that was passed 18 years ago and extended by its sponsor, James McGovern, and in the bill it specifies:

SEC. 2. MODIFICATIONS TO AND REAUTHORIZATION OF TIBETAN POLICY ACT OF 2002.

<https://www.congress.gov/bill/116th-congress/house-bill/4331/text?r=10&s=5>

If any president deserves personal credit for this bill, it would be Bush II, who met HHDL in 5/21/2001. And Bush I also met with HHDL on more than one occasion.

Now, there are those of here who have some insight into to inner workings of the US-Tibet relations, know who the major players in the game are, and have actually talked to some of them in person. Then there are those who do not.

Author: Malcolm

Date: Saturday, January 2nd, 2021 at 12:35 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Tlalok said:

Didn't he also try to pocket veto this bill in the first place?

Malcolm wrote:

Yes, he actually did veto this bill the first go round. This has been pointed out. But our good natured friend is trying to see some good in Donald...an exercise in futility in his current rebirth.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:24 PM

Title: Re: The material reality of Sumeru

Content:

Caoimhghín said:

Is Sumeru real for you in the sense that the Himalayas are real? Is Sumeru specifically mythological in the sense that it is "not real" like the Himalayas are real? Something else entirely?

Please don't say "It's empty" as an answer. Everything is empty.

Malcolm wrote:

Once it was real, now it is myth.

tkp67 said:

I assume you used myth instead of historical on purpose? I guess what I am asking was it ever a physical topographical feature or was it real because it was in the landscape of the mind in the populous back then lost to lack of belief? Perhaps minds lost the capacity to maintain its purpose?

Malcolm wrote:

If Sumeru can be considered to have any basis in reality, it was a mountain sited on the Tibetan plateau, largely inaccessible to any but the most adventurous Indians, with its many ranges, rivers and lakes. It's just another Axis Mundi myth. But it's not even historical, unlike Uddiyana and Shambhala, which were countries that once existed in Central Asia.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:02 PM

Title: Re: The material reality of Sumeru

Content:

Caoimhghín said:

Is Sumeru real for you in the sense that the Himalayas are real? Is Sumeru specifically mythological in the sense that it is "not real" like the Himalayas are real? Something else entirely?

Please don't say "It's empty" as an answer. Everything is empty.

Malcolm wrote:

Once it was real, now it is myth.

Author: Malcolm

Date: Friday, January 1st, 2021 at 10:33 AM

Title: Re: Preliminary Practices

Content:

Mateooooo said:

H

My goal is to realize Mahamudra in the Kagyu lineage; but I am a newbie so I need to build foundations.

Malcolm wrote:

You need a guru. You should make a connection with Zurmang Gawang Rinpoche, he relatively young, speaks English fluently and is quite expert in this tradition, given that he is a lineage head.

Author: Malcolm

Date: Friday, January 1st, 2021 at 10:29 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

A Vajra Master sees things as they actually are.

Malcolm wrote:

No, not necessarily. Not all vajra masters are actually buddhas. In fact, virtually none of them are, from their own point of view. Being a buddha is not a requirement for being a vajra master. If it were, Vajrayāna would be impossible.

The tantras never prohibit ordinary people from acting as vajra masters, provided they have done the retreats, etc., needed to act as a vajra master.

Schrödinger's Yidam said:

I meant a real one, not a ceremonial one.

Obviously.

Malcolm wrote:

From the point of view of the student, there is no difference. That's the point of the whole thing, a point which you clearly overlook. Every master is a disciple, and always will be. That's why our Vajrayana lineages are so strong.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:18 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

As for Trump's character, I don't know enough about the man to declare it with any certainty. To me, as the POTUS, he just... left a lot to be desired...

Malcolm wrote:

Yes, well I know a number of people who know him quite well...

Author: Malcolm

Date: Friday, January 1st, 2021 at 5:52 AM

Title: Re: akāromukha mantra in the Releasing of the Flaming Mouths

Content:

Caoimhghín said:

To perform the Releasing of the Flaming Mouths ceremony, a samgha with a celebrant priest is required.

Malcolm wrote:

Quite false old chap.

Here is a short version taken from Tibetan sources:

The Preta Oblation Rite

To be without obstacles at all times, place food and water into a clean vessel and it is proper to also bless it with the three syllables. It is also fine without the blessing, and there isn't any fault. Recite seven times the mantra Namaḥ samantabuddhanaṃ, namaḥ sarvatathāgata avalokite oṃ sambhara sambhara hūṃ. A great stream of nectar flows forth from the fingers of one's outstretched right hand. Then, filling the vast and wide vessel, imagine that all ghosts equal with space are satisfied. Seal with snapping one's fingers three times.

Also if one wishes to do that extensively, after reciting the mantra seven times, since one says "I prostrate to Tathāgata Very Precious" imagine that oblation becomes inconceivable enjoyments of whatever is desired. Say "I prostrate to Tathāgata Sublime Form", imagine that the mouths and throats of the ghosts become vast and beautified. Say "I prostrate to the Tathāgata Abundant Soft Body" and imagine that after the ghosts are satisfied with food, the discomfort of their bodies, the destination of Kukula hell and so on is pacified. Say "I prostrate to Tathāgata Free from All Fear" and imagine the ghosts are very happy with without the fear of fighting, strife and robbing one another over food. Then snap one's finger seven times and tell them to depart to their own places.

Author: Malcolm

Date: Friday, January 1st, 2021 at 4:23 AM

Title: Re: Response to PadmaVonSamba

Content:

PadmaVonSamba said:

The whole of the Buddha's teaching (upheld in Mahayana, Theravada, Hinayana,

Vajrayana) rests on the fact that there is nowhere that anything can be identified as an inherently existent being, and further, that based on the illusion that a self-being exists, suffering and rebirth result.

Caoimhghín said:

Actually, many Theravadins teach that any dhamma that exists is inherently existent in at least one of four ways -- as form, as mind, as mental factor, or as nibbana. All of the dhammas "inherently exist" in the Theravadin Abhidhamma system.

PadmaVonSamba said:

Yeah, but they don't add up to a "self".

They don't constitute an intrinsically existent being.

Malcolm wrote:

They constitute inherently existing entities.

Author: Malcolm

Date: Friday, January 1st, 2021 at 4:16 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I've not yet had an opportunity to read any complete work of Ven Bhavaviveka at all. I had taken the section I had quoted as a series of typically contrarian Madhyamaka statements of "If X, then Y," designed to make us question common Buddhist assumptions and doctrines.

I had taken it as similar to when Ven Vimalaksa says that some Buddhas teach atmavada when their audience has neither fear of hell nor belief in deeds nor belief in rebirth.

Malcolm wrote:

Bhavaviveka is covering the "Introduction to the Principles of the Proponents of Vedantic Philosophy," as the chapter title suggests in order to refute them. He is not doing some antinomian Buddhist thing, he is using the very words Vedantins use for their own school to overthrow them by showing the internal contradictions in their school's use of language. His polemics against other buddhists are chapters 4 and 5, śrāvakas and yogacārinś respectively.

Following his polemics against Vedantins, he then goes after Mimamsa in chapter 10. Vaiṣeṣika is negated in 7 and 8, Samkhya in 6. He offers his proof of a buddha's omniscience in 11. Chapters 1-3 lay out his vision of Buddhist practice.

Author: Malcolm

Date: Friday, January 1st, 2021 at 3:48 AM

Title: Re: Response to PadmaVonSamba

Content:
Caoimhghín said:
Check out Ven Bhavaviveka describing suchness:

Malcolm wrote:
And there is no way to read Bhavaviveka other than as ridiculing and reducing to absurdity the Vedantin point of view, which is evident when you read his auto-commentary, Tarkajvala.

Author: Malcolm
Date: Friday, January 1st, 2021 at 3:22 AM
Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.
Content:

Minobu said:
But he did serve the Buddha Avalokiteshvara with a stroke of his pen..

Malcolm wrote:
So let me get this straight: you believe there is merit in neutral karma? That when you do something without knowing you are doing it, it is meritorious?

Minobu said:
i dunno...but what ever you do makes ripples in the pond whether you know what you do or not...

Author: Malcolm
Date: Friday, January 1st, 2021 at 2:44 AM
Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.
Content:

Minobu said:
But he did serve the Buddha Avalokiteshvara with a stroke of his pen..

Malcolm wrote:
So let me get this straight: you believe there is merit in neutral karma? That when you do something without knowing you are doing it, it is meritorious?

Author: Malcolm
Date: Friday, January 1st, 2021 at 12:58 AM
Title: Re: Ngondro as a complete path to enlightenment
Content:
Schrödinger's Yidam said:

A Vajra Master sees things as they actually are.

Malcolm wrote:

No, not necessarily. Not all vajra masters are actually buddhas. In fact, virtually none of them are, from their own point of view. Being a buddha is not a requirement for being a vajra master. If it were, Vajrayāna would be impossible.

The tantras never prohibit ordinary people from acting as vajra masters, provided they have done the retreats, etc., needed to act as a vajra master.

Author: Malcolm

Date: Friday, January 1st, 2021 at 12:11 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

You're undermining my faith in general Mahayana.

Malcolm wrote:

Tobes brought it up, not me. I've just been talking about what is necessary to practice guru yoga, a practice that is not even found in Yoga Tantra, much less common Mahayana.

Schrödinger's Yidam said:

I'm no expert, but I'd like to think that general Mahayana produces buddhas too, just more slowly.

Malcolm wrote:

Of course, but that was never a question.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:43 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

I wonder if it's still lying if you don't even know you are lying, if truth is nothing but a nebulous abstract concept for you.

Malcolm wrote:

He knows. He is a sociopath. No empathy. Probably tortured small animals when he was a child.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:42 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

Yeah, must be something like that. He also speaks plainly and is unguarded compared to other politicians. There's a force of nature quality to him, which is probably a result of a lack of self-reflection.

Malcolm wrote:

Except that he lies through his teeth, constantly, forcing everyone around him to become party to his lies. No one would have called Trump a "force of nature" prior to his fluke electoral college win.

And it's bullshit that Trump isn't a politician, that's all he's ever been, his whole life.

Dan74 said:

I wonder if it's still lying if you don't even know you are lying, if truth is nothing but a nebulous abstract concept for you.

Alternative facts, post-Truth, holding personal beliefs over the views of the experts, I think Trump embraced all these and made them more acceptable, but he didn't invent them. And as with all the other nasty stuff, perhaps he was a leader that made people more comfortable with their shadow.

This just in:

<https://www.msn.com/en-gb/cars/news/trump-tops-list-as-most-admired-man-in-america-in-annual-gallop-survey/vi-BB1clRIO?ocid=msedgntp>

Malcolm wrote:

Um Dan, a polling sample by a right wing pollster of 1018 people? Come on man. We have another poll...80+ Million to 73.4.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:22 PM

Title: Re: Response to PadmaVonSamba

Content:

PadmaVonSamba said:

I don't know about what that Ashvaghosha fellow may have said, but any assertion of atman (intrinsically arising thus permanent self) is completely inconsistent with the teachings of Nagarjuna.

illaraza said:

Ashvaghosha would disagree with you:

In The Awakening of Faith in the Mahayana, Ashvaghosha writes about the skandas [aggregates]:

Mark

Malcolm wrote:

Not written by Ashvaghosha, at least not by the Indian Acharya called Ashvaghosha.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:15 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

Yeah, must be something like that. He also speaks plainly and is unguarded compared to other politicians. There's a force of nature quality to him, which is probably a result of a lack of self-reflection.

Malcolm wrote:

Except that he lies through his teeth, constantly, forcing everyone around him to become party to his lies. No one would have called Trump a "force of nature" prior to his fluke electoral college win.

And it's bullshit that Trump isn't a politician, that's all he's ever been, his whole life.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:58 PM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

Qianlong as Manjushri was not just limited to poetry, but we've reached a dead end at this point.

Malcolm wrote:

You do realize that you're making religious excuses for murderers, right? This is why I termed your arguments "casuistry."

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:52 PM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

As for Ashoka, I am aware of that incident, which if I remember correctly was not directed against Jains,

Malcolm wrote:

You remember incorrectly. After Ashoka murdered the Jains, he placed a 5 dinar bounty on the heads of Jain monks. Ashoka's brother was murdered by a farm couple for that bounty, because they mistook the brother for a Jain monk. When they presented this head to Ashoka, the latter was mortified, and removed the bounty.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:50 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:47 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

The practical reality is that there isn't a single person who attained mahamudra realization who wasn't first a Vajrayana practitioner. You can't name even one. You're undermining my faith in general Mahayana.

Malcolm wrote:

Tobes brought it up, not me. I've just been talking about what is necessary to practice guru yoga, a practice that is not even found in Yoga Tantra, much less common Mahayana.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:19 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

Everyone on this thread needs to understand that this is a valid position one can take,

but it is not the only valid position.

i.e. we're back in the old terrain of Mahamudra: can it be attained outside of Vajrayana?

Malcolm wrote:

No, actually, we are not.

If we are talking about cig car bas, they are as rare as stars in the daytime. And cig car bas don't attain realization through devotion, they attain it through introduction.

The practical reality is that there isn't a single person who attained mahamudra realization who wasn't first a Vajrayana practitioner. You can't name even one.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:49 AM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

With all due respect to Sapan, Changkya Rolpai Dorje (not to mention the 8th Dalai Lama) was not just a common geshe...But I would be curious to know more about Sapan's reasoning on this matter.

Malcolm wrote:

You missed the point, poetic hyperbole has very low standards for veracity, even when written by high lamas, as for example when a worldly king is compared with a Cakravartin or a Dharmaraja.

He points out that relics can be the simple play of elements, tricks of nonhuman beings, etc.

jmlee369 said:

Changkya Rolpai Dorje is not just your run-of-the-mill Gelug lama, he is a lineage holder of the 7th Dalai Lama, a lineage lama for the major yidam transmissions. This is why I find suspicions around his motives and authority hard to accept.

Malcolm wrote:

Flattering the religious vanity of rulers is an old Buddhist game, goes right back to the murderous king Ashoka, who, after his conversion, murdered 18,000 Jains because of a cartoon which depicted Buddha prostrating to Mahavira, as you can read in the Ashokavadana.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:43 AM

Title: Re: Palden Lhamo Mantra Query

Content:

jmlee369 said:
Palden Lhamo Magzor Gyalmo

Malcolm wrote:
Technically, Makzorma is Remati, rides a black ass, and is Palden Lhamo's servant.

Author: Malcolm
Date: Thursday, December 31st, 2020 at 10:29 AM
Title: Re: Tibetan: chos and gcod - homophones?
Content:

karmanyngpo said:
How are they pronounced differently by native speakers? I have heard that many final consonants in Tibetan are not pronounced or cause lengthening of the vowel.

KN

Malcolm wrote:
Gcod is higher and sharper than Chos.

karmanyngpo said:
So it is a minimal pair differentiated by tone? Are the "ch" sounds both aspirated?

KN

Malcolm wrote:
No, the first is not aspirated

Author: Malcolm
Date: Thursday, December 31st, 2020 at 9:55 AM
Title: Re: Tibetan: chos and gcod - homophones?
Content:

karmanyngpo said:
I was wondering if chos (choe - Dharma) and gcod (chod or choed - Severance practice) were homophones in Tibetan.

KN

Malcolm wrote:
No, not to Tibetans.

karmanyngpo said:
How are they pronounced differently by native speakers? I have heard that many final

consonants in Tibetan are not pronounced or cause lengthening of the vowel.

KN

Malcolm wrote:

Gcod is higher and sharper than Chos.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:33 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

The ground may have been prepared in previous lives.

Malcolm wrote:

Empowerments taken in past lives are not a valid basis for practice in this one. Of the three vows, two are lost at death: personal liberation vows and samaya vows.

No empowerment, no guru; no guru, no samaya. Claiming one is doing Vajrayana practice when one has not received empowerment is like claiming one is bhikshu without having received ordination. Unfortunately, these days the latter will always be more strongly condemned than the former, even though former is a more serious problem.

tobes said:

What is at stake here is the question: how is gnosis accomplished through guru-yoga?

And the point is: if you have previously cultivated the ground, you may not need the 4th empowerment in order for realisations to ripen.

Malcolm wrote:

Without empowerment, one does not have a guru in this life.

tobes said:

It may be enough to simply meet (again). Samaya may be lost at death, but guru devotion is not.

Malcolm wrote:

You don't know who your guru was in your past life. So what do you do, guess? In any case, Mahayana does not have the practice of guru yoga.

tobes said:

The further point is: there is much more variability here than you are suggesting. It is as

variable as all the different karmic dispositions in all the different disciples, on all the different stages of the path - from pure beginner to advanced bodhisattva.

Malcolm wrote:

You either have the karmic disposition for Vajrayana or you don't. And if you don't it takes two asamkhyakalpas to hit the eighth bhumi, and one more for buddhahood.

If you don't receive Vajrayana empowerment there are no extraordinary means in sutra by which you might attain even the path of seeing in this life, and that is not related to guru devotion. There is no sutra that teaches guru devotion as a cause for rapid attainment of buddhahood, despite the encouragement to venerate teachers. It's just part of general merit accumulation. So if you were a Vajrayani in a past life, but did not meet Vajrayana in this life (through lack of merit, since this is the only reason one would fail to meet Vajrayana again), there are no means by which you can "ride the fumes" of your past life practice of Vajrayana to realization in this life.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:13 AM

Title: Re: Tibetan: chos and gcod - homophones?

Content:

karmanyangpo said:

I was wondering if chos (choe - Dharma) and gcod (chod or choed - Severance practice) were homophones in Tibetan.

KN

Malcolm wrote:

No, not to Tibetans.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 1:43 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

you are lost in samsaric politics that will be of zero consequence to your Buddhist development.

Malcolm wrote:

I am not concerned about Trump for myself. I am concerned for others. It is not about my development, it is about their safety and wellbeing.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 12:33 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

what ever you want to say he did this.

Malcolm wrote:

No, actually, he didn't do anything at all. He was too busy golfing, avoiding responsibility for the pandemic, pretending he won the election, and bilking his deluded followers out of millions of dollars. But advocate for Tibet? No, he didn't spend a single second on that, other than the time it took him to sign, under significant pressure, a 5000+ page plus budget that had a symbolic resolution about Tibet buried deep in it. He never even looked at it.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 7:53 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

The ground may have been prepared in previous lives.

Malcolm wrote:

Empowerments taken in past lives are not a valid basis for practice in this one. Of the three vows, two are lost at death: personal liberation vows and samaya vows.

No empowerment, no guru; no guru, no samaya. Claiming one is doing Vajrayana practice when one has not received empowerment is like claiming one is bhikshu without having received ordination. Unfortunately, these days the latter will always be more strongly condemned than the former, even though former is a more serious problem.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 7:35 PM

Title: Re: Copper Colored mountain location?

Content:

jmlee369 said:

If the claim troubles you, you have an issue with Changkya Rolpai Dorje and master Kim Jae Woong, not me.

Malcolm wrote:

This whole conversation boils down to the quip by Sapan in Domsum: “And even common geshees are praised as buddhas. What’s acceptable for poets is not acceptable for the learned.”

Hyperbolic praise of royalty and world leaders cannot be trusted. No doubt right now some fool of a Tibetan is extolling Trump as an emanation of Vajrapani.

Also Sapan points out that relics prove nothing about someone’s realization.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 11:52 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Malcolm wrote:

There is lower tantra of course, but there is no guru yoga in lower tantra.

Schrödinger’s Yidam said:

I have heard that often. Yet I n the Karma Kagyu Ngondro, the Vajrasattva practice is Yogatantra level. When he is visualized above one’s head he is considered to be the same as your guru. How is that not a guru yoga?

Malcolm wrote:

There is a difference in how Vajrasattva is practiced in Yoga tantra and Niruttarayogatantra. Guru yoga exclusively exists in the latter and not the former. Vajrasattva purification exists in both, but the understanding is not the same.

And, it is not certain that Vajrasattva practice in Karma Kagyu is actually yoga tantra level.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 11:05 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It’s a little punch drunk.

PeterC said:

After this year, yes. But then again, it was in part the billions in free publicity that they gave trump in 2016 that got us into this state

Malcolm wrote:

<https://www.tennessean.com/story/news/crime/2020/12/29/nashville-explosion-woman-warned-mnpd-warner-building-bomb-2019/4082253001/>

It's not just the US news media that is on Xanax.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:42 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

The man served The Buddha Avalokiteshvara .

He has proven to be a servant of Buddha Avalokiteshvara , how is this not a fact.

simple as that...

unprecedented since the fall of Tibet .

Malcolm wrote:

It's a bill written by a Democrat. Trump is only a servant his own narcissistic impulses. I am sorry to disappoint you, but the Democrats such as Pelosi and Republicans such as Bush II have been giving aid and support to HHDL for a very long time. Trump is a Johnny-come-lately to the issue. When His Holiness spoke from steps of Congress in 2007, I was there:

<https://www.dalailama.com/messages/acceptance-speeches/u-s-congressional-gold-medal/congressional-gold-medal>

Minobu said:

you seem blinded by the event with your politics and hatred for Trump.

come now, not even a token sentiment for what this means to the Tibetan people and The Buddha.

No other political leader has signed anything close..

this tells a story .

to watch people in here ...unreal...

Malcolm wrote:

I don't hate Trump, he is a dangerous fool who has harmed countless millions, but I

don't hate him.

But the idea he can take credit for three decades+ of Democrat's constant initiatives to help Tibetans is ludicrous.

In any case, it is part of a larger package, it's not an independent bill.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:14 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

Question, what constitutes a "serious Vajrayana practice with samaya commitments"?

Malcolm wrote:

A practice based on receiving the four empowerments completely. There is no disagreement on this point by those who have studied both Nyingma and Sarma tantras.

There is lower tantra of course, but there is no guru yoga in lower tantra.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:08 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

this article reminded me of something His holiness once said ...not exact quotes here...it is from memory..

so Donald Trump assures himself of not going to Hell ...

Malcolm wrote:

It is a bill introduced by a Democrat, of course.

Minobu said:

after all is said done on this forum...He did more for His holiness than any other president or person in power world wide..

Malcolm wrote:

Umm, that is complete and total nonsense. The last three presidents met with HHDL several times. Trump has never met with HHDL or even spoken with him.

Minobu said:

The man served The Buddha Avalokiteshvara .

He has proven to be a servant of Buddha Avalokiteshvara , how is this not a fact.

simple as that...

unprecedented since the fall of Tibet .

The Tibetan Policy and Support Act of 2020 approves USD 1 million per annum for the Special US Coordinator on Tibet, USD 675,000 towards scholarship provisions, USD 575,000 for scholar exchange initiatives, USD8 million for the Tibetan Autonomous Region and Communities in China, USD 6 million for Tibetans living in India, USD3 million for Tibetan governance.

Malcolm wrote:

It's a bill written by a Democrat. Trump is only a servant his own narcissistic impulses. I am sorry to disappoint you, but the Democrats such as Pelosi and Republicans such as Bush II have been giving aid and support to HHDL for a very long time. Trump is a Johnny-come-lately to the issue. When His Holiness spoke from steps of Congress in 2007, I was there:

<https://www.dalailama.com/messages/acceptance-speeches/u-s-congressional-gold-medal/congressional-gold-medal>

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 6:18 AM

Title: Re: Non-exclusivist independent Nichiren Buddhism

Content:

illaraza said:

so i have made it a point to emulate Nichiren and see the results.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:59 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

Something else just occurred to me - it wasn't just in the 70s and 80s. I'm pretty sure that people are starting Tersar ngondros these days without yet having received a higher tantric empowerment. I can't believe they are all being either hoodwinked or tested. Are they?

Malcolm wrote:

By they time they finish prostrations, they will have certainly received. Remember, it is guru yoga that is the main issue.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:57 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

What about a situation in which a student has received pointing out directions from another teacher in another context? Is this sufficient? I believe that is my situation.

Malcolm wrote:

Can I ask why you are doing a ngondro under a teacher other than your guru?

karmanyngpo said:

I attended an open teaching a while ago and the teacher later told me that he tries to point out at every teaching he does. I do not have a formal or personal relationship with this teacher but his teachings are pretty public and so I have attended a couple. Not sure if he even teaches ngondro.

Ngondro is being done under a different teacher. He has done online ngondro retreats and that is how I was taught by him.

Is that bad?? Never really got the impression from either teacher that taking teachings from other teachers would be bad. They both seem to have a lot of students and are pretty open.

KN

Malcolm wrote:

I am not sure as I don't know which teachers you are talking about.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:06 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

What about a situation in which a student has received pointing out directions from another teacher in another context? Is this sufficient? I believe that is my situation.

Malcolm wrote:

Can I ask why you are doing a ngondro under a teacher other than your guru?

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:43 AM

Title: Re: Trump aids Dali Lama . powerful Bill to protect His position.

Content:

tingdzin said:

As my farmer grandfather used to say,"Even a blind pig roots up an acorn now and then".
Then there's Bruce Lee : "God and the Devil change places with lightning speed."
(remembering that the change back can be equally quick).

Malcolm wrote:

Trump did tell Xi it was perfectly correct to intern a million Muslims in concentration camps...

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:41 AM

Title: Re: Is world domination SGI's goal?

Content:

Queequeg said:

All this just shows, including the interlopers in this thread who have nothing to do with the tradition but feel compelled to cast shade, that the smaller the real estate gets, the more bitterly people fight over it.

Malcolm wrote:

Nailed it. Axioms 1, 2 and 3. Bravo.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:37 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

Or would it be more appropriate to say that the first time round was "real but a little thin" and that it should now be deepened through at least some continued practice?

It seems a bit harsh to say to such people that they were only being tested, and that their efforts were otherwise pointless.

PS Your implication that there was a woeful shortage of explanation is one with which I can wholeheartedly concur.

Malcolm wrote:

The gnosis aroused by guru yoga depends on the introduction of the fourth empowerment. Without it, the seed of that gnosis is not planted.

But those faithful students who persevered certainly received empowerments eventually, or at least they created a positive dharma link.

The fruit of guru yoga is the realization of the great perfection or mahāmudra. Without introduction or empowerment, I very much doubt the necessary ground has been prepared nor the seeds planted to result in either fruit.

I don't mean to be harsh, but for a tradition which holds up samaya all the time as being the foundation of the path, people seem to disregard it a lot based in this or that justification.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:21 AM

Title: Re: Trump aids Dali Lama . powerful Bill to protect His position.

Content:

Minobu said:

this article reminded me of something His holiness once said ...not exact quotes here...it is from memory..

so Donald Trump assures himself of not going to Hell ...

Malcolm wrote:

It is a bill introduced by a Democrat, of course.

Minobu said:

after all is said done on this forum...He did more for His holiness than any other president or person in power world wide..

Malcolm wrote:

Umm, that is complete and total nonsense. The last three presidents met with HHDL several times. Trump has never met with HHDL or even spoken with him.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 9:53 PM

Title: Re: Respecting dharma texts - notes

Content:

FiveSkandhas said:

Some years ago I read an article that noted a concern among many practitioners in East Asia regarding the disposal of digital texts. They felt wrong merely pressing delete on a file containing a sutra or parts of a sutra. I believe somebody at one point set up a special service you could send your old Dharma texts to, and they would either preserve them on a server or dispose of them "properly." Not sure about the details, though.

Malcolm wrote:
I am sure they got over it.

Author: Malcolm
Date: Tuesday, December 29th, 2020 at 9:50 PM
Title: Re: Ngondro as a complete path to enlightenment
Content:

Malcolm wrote:
I know that in the seventies and eighties, some kagyu and nyingma lamas insisted western people perform a ngondro as prerequisite to receiving empowerments to see how serious they were.

This approach has largely collapsed.

Lingpupa said:
OK, but I think the question still remains: was the guru yoga as practised by those westerners really guru yoga, or did the said lamas pull the wool over their eyes?

Malcolm wrote:
How can one take the four empowerments if one has not received them first from a guru, even in their most minimal form?

As it says in the Ornament of Mahāmudra Tantra:

Without empowerment there are no siddhis,
like pressing sand for oil.
Whoever explains the tantras and the upadeśas
to those without empowerment,
both master and disciple
go to hell, even if siddhis have been obtained.

Now, I am quite sure that even though there were those in the 70's and 80's who did ngondros and so on without empowerment, they received little if no explanation of the tantric subjects prior to being properly ripened. So, not I don't think you were being hoodwinked, I think you were being tested to see if you were serious.

M

Author: Malcolm
Date: Tuesday, December 29th, 2020 at 8:32 PM
Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'
Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It's a little punch drunk.

PeterC said:

After this year, yes. But then again, it was in part the billions in free publicity that they gave trump in 2016 that got us into this state

Malcolm wrote:

Yes, I agree. This is where CNN in particular has much to be ashamed. But they are aware of this and have admitted it to be so. Anyway, as I am sure you agree, one should rely on papers of record, not "the media," for journalism.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 8:28 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

I would be interested, if Malcolm reads this, to hear how he squares this with his view that, if I may paraphrase, no empowerment => no guru => no guru yoga. Is it that the teachers concerned were teaching wrongly? Or was the guru yoga practice involved somehow only of a low-grade? Or was it in some way not a "real" guru yoga? (Alert: the third possibility soon leads to the "no true Scotsman" fallacy.)

Malcolm wrote:

No empowerment, no guru, no guru yoga is something that is very clearly stated in the tantras.

I know that in the seventies and eighties, some kagyu and nyingma lamas insisted western people perform a ngondro as prerequisite to receiving empowerments to see how serious they were.

This approach has largely collapsed.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 8:19 PM

Title: Re: Copper Colored mountain location?

Content:

Palden_Norbu said:

Sorry to be the fact checker here, but

Malcolm wrote:

One interesting factoid: the language of Madagascar has only one cognate language in the world—the language of the headhunters of Borneo.

Palden_Norbu said:

This is false. Malagasy, the language of Madagascar, is part of the Austronesian family, one of the largest language families in the world, stretching from Madagascar in the West to Easter Islands in the East, and from Taiwan in the north to New Zealand in the south. Yes, it is related to the Iban language of Borneo (the headhunters), just like it is related to Indonesian, Hawaiian, Maori and hundreds of others.

Malcolm wrote:

There isn't much literature that isn't more racist than the Mahāvamsa, the telling of the Buddhist subjugation of the indigenous population of Śrī Lanka in the second century BCE by King Dutugamunu, but Rama's war against Ravana and his cannibal legions predates it by many centuries, how many, we just don't know, perhaps around 1,000 BCE. Supposedly, the earliest portions of the Ramayāna date from around 700-500 BCE.

Palden_Norbu said:

In 1000 BCE the Indo-Aryans were just settling Northern India, pretty unlikely they would wage war against someone in Sri Lanka then.

Malcolm wrote:

That's a little late, IMO. Nevertheless, the prevalence of a legend of a war in Shri Lanka in both Buddhist and Hindu sources that predates the Buddha by some centuries, the war could have just easily been between Tamils and ocean-going cannibals, and later Aryanized.

As for Guru P in Madagascar, see Templeman.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:51 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

Apparently Situ R has said that you can get enlightened doing NgonDro. I can't source it though.

Malcolm wrote:

Yes, because it is just gathering the two accumulations capped by the practice of guru yoga.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:19 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It's a little punch drunk.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:18 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

FiveSkandhas said:

Was that done intentionally? The early news report (from a reliable mainstream source) said "no foul play was suspected." I got the impression it was some sort of accident. Have they since determined it was intentional?

Malcolm wrote:

Excuse me? The RV broadcast for 15 minutes it was going to blow up, and it took out a regional telecom station

FiveSkandhas said:

That's horrifying.

I just read the breaking news when it happened and moved on. I don't pay more than casual attention to US news for the most part.

Disgusting there was no statement from the president or other rightwing officials.

Will now go read more about this tragedy.

Malcolm wrote:

Fortunately, apart from the suicide bomber, only three people suffered minor injuries because of the swift actions of the police in alerting neighbors.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 10:35 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

FiveSkandhas said:

Hello.

I've heard it from a number of sources that Ngondro can serve as a complete path to enlightenment, rather than being thought of merely as "preliminaries."

I am curious if you yourself, or anyone you know of, has decided to practice Ngondro this way, devoting themselves to it completely as a self-contained path and never receiving higher transmissions, teachings, etc. Have there been any famous historical figures known for a devotion to "Ngondro only"?

Just curious about this perspective. I think it would be a noble path indeed, and a singularly humble one. I think in many if not most beginners' minds, there is an at-least-subconscious tendency to be offput by the "preliminary" label. (Not to mention the physical stress of all the prostrations, etc.). Many may seek to "rush through this odious task so I can get to the good stuff higher up." Thus, to embrace Ngondro as a single lifetime practice would involve a deeper understanding of what it is, and a kind of wise humility that would be very refreshing and inspiring.

Malcolm wrote:

The main practice of Tibetan Buddhism is guru yoga, which is part of a "ngondro."

There is no higher practice in Buddhadharma than guru yoga. But in order to practice guru yoga, an empowerment of unsurpassed yoga tantra is required.

karmanyigpo said:

Howdy Malcolm. My own teacher told us to practice guru yoga without empowerment, just lung. Can you help me to understand why there is this apparent discrepancy? I would ask my teacher but he is probably busy and not easily accessible directly. Thanx.

KN

Malcolm wrote:

No empowerment, no guru. Thus is universally understood. I can't comment on why you've been encouraged to practice guru yoga sans empowerment or direct introduction. Perhaps he or she thinks devotion is a sufficient condition for guru yoga. But guru yoga is not simply devotion,

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 10:11 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Dan74 said:

Terrorism ticks many boxes, like public imagination/indignation/anxieties and military industrial/neocon interests.

PeterC said:

True, terrorism isn't really about terrorism in the US. A terrorist blew up most of a city block in Nashville on Christmas Day. The president didn't bother to leave the golf course, call the mayor or make any public statement about it subsequently, nor did any senior politician in his party. Guess what color the terrorist was.

FiveSkandhas said:

Was that done intentionally? The early news report (from a reliable mainstream source) said "no foul play was suspected." I got the impression it was some sort of accident. Have they since determined it was intentional?

Malcolm wrote:

Excuse me? The RV broadcast for 15 minutes it was going to blow up, and it took out a regional telecom station

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 9:36 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

FiveSkandhas said:

Hello.

I've heard it from a number of sources that Ngondro can serve as a complete path to enlightenment, rather than being thought of merely as "preliminaries."

I am curious if you yourself, or anyone you know of, has decided to practice Ngondro this way, devoting themselves to it completely as a self-contained path and never receiving higher transmissions, teachings, etc. Have there been any famous historical figures known for a devotion to "Ngondro only"?

Just curious about this perspective. I think it would be a noble path indeed, and a singularly humble one. I think in many if not most beginners' minds, there is an at-least-subconscious tendency to be offput by the "preliminary" label. (Not to mention the physical stress of all the prostrations, etc.). Many may seek to "rush through this odious task so I can get to the good stuff higher up." Thus, to embrace Ngondro as a single lifetime practice would involve a deeper understanding of what it is, and a kind of wise humility that would be very refreshing and inspiring.

Malcolm wrote:

The main practice of Tibetan Buddhism is guru yoga, which is part of a "ngondro."

There is no higher practice in Buddhadharma than guru yoga. But in order to practice guru yoga, an empowerment of unsurpassed yoga tantra is required.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 9:26 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Dan74 said:

Terrorism ticks many boxes, like public imagination/indignation/anxieties and military industrial/neocon interests.

PeterC said:

True, terrorism isn't really about terrorism in the US. A terrorist blew up most of a city block in Nashville on Christmas Day. The president didn't bother to leave the golf course, call the mayor or make any public statement about it subsequently, nor did any senior politician in his party. Guess what color the terrorist was.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 6:47 AM

Title: Re: Is world domination SGI's goal?

Content:

Queequeg said:

So you want to double down?

Ridiculous. Do you even know what you're talking about? SG is an easy target to criticize, but comparing them to a group that tried to immanentize armageddon with sarin gas in a train station is national enquirer level lazy. I hope that's not the effort you put into your other endeavors.

And as for the whole question of saving all beings, it's comical when people who regard bodhisattva vows to save all beings positively get condescending when some people actually try to do it.

Smh

Malcolm wrote:

Proof of Axiom 1.

Queequeg said:

Nah. Your interjection in this thread was you performing Axiom 1.

Malcolm wrote:

Nah, just a clinical observation of based 25 years of observation. You're not even old enough to remember the Nam/namu Usenet war of 1995.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 6:14 AM

Title: Re: Is world domination SGI's goal?

Content:

Queequeg said:

No. The comparison is outrageous and inflammatory. Its like saying Democratic Socialists are comparable to Nazis because they both advance a notion of social consciousness.

Get over yourself.

PadmaVonSamba said:

It's comparable to saying they share in common a view of changing the world by attracting more supporters and members. It's not a question of their internal content.

I'm not the one saying that by intending to convert, that therefore SGI and other groups who hope to convert people are the same, or that seeking to convert others always leads to a bad ending.

Perhaps you should direct your objection to the comment by soma999 who stated that: "... There have been many who wanted to convert the world. It has never brought any good."

(About eight posts prior to this one).

Queequeg said:

So you want to double down?

Ridiculous. Do you even know what you're talking about? SG is an easy target to criticize, but comparing them to a group that tried to immanentize armageddon with sarin gas in a train station is national enquirer level lazy. I hope that's not the effort you put into your other endeavors.

And as for the whole question of saving all beings, it's comical when people who regard bodhisattva vows to save all beings positively get condescending when some people actually try to do it.

Smh

Malcolm wrote:

Proof of Axiom 1.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 5:58 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

FiveSkandhas said:

50% and 75% death tolls are "special", especially in two years. Very few if any other mass famine/plague dieoffs were so hard so fast.

Malcolm wrote:

The new world, 1492—1592. Mexico suffered a 90 percent reduction in Indigenous population by 1542, thirty million down to three in fifty years.

A similar case can be found for native people in the US. 700,000 native people in Florida in 1520; 2000 by 1700.

As I said, Japan is not remarkable in this respect.

FiveSkandhas said:

In raw numbers and absolute scope, I have to concede to you.

In terms of speedy population decimation, however, I have yet to read of anything anywhere else in history like the 50% population drop in a single year brought by the 806 Japanese plague.

Malcolm wrote:

Population of Japan in 800, between 4 and 6 million.

The black death killed half the population of Europe, the Near East, and North Africa in under five years, somewhere between 75 and 200 million people. Sorry, Japan just isn't that special in this regard. 25 to 50 million of those people lived in Europe. That's slightly less than six million people a year in various parts of Europe. Depending on whose estimates you read, in one year, 40-60 percent of England's population died. Its population was between 3.7 and 5.7 million in 1347. So, basically the same as Japan.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 5:11 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

Malcolm wrote:

Nothing really special about Japan in this respect.

FiveSkandhas said:

50% and 75% death tolls are "special", especially in two years. Very few if any other mass famine/plague dieoffs were so hard so fast.

Malcolm wrote:

The new world, 1492—1592. Mexico suffered a 90 percent reduction in Indigenous population by 1542, thirty million down to three in fifty years.

A similar case can be found for native people in the US. 700,000 native people in Florida in 1520; 2000 by 1700.

As I said, Japan is not remarkable in this respect.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 3:57 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

FiveSkandhas said:

If you really contemplate these statistics, it takes the breath away. Has any other civilization endured so much famine and plague over so many centuries? What does this do to people, psychologically and sociologically?

Malcolm wrote:

Plague:

<https://jmvh.org/article/the-history-of-plague-part-1-the-three-great-pandemics/>

Smallpox:

<https://www.infoplease.com/math-science/health/diseases/epidemics-of-the-past-smallpox-12000-years-of-terror>

Famine:

https://en.wikipedia.org/wiki/Great_Famine_of_1315%E2%80%931317

War:

Speaks for itself.

Nothing really special about Japan in this respect.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 2:37 AM

Title: Re: Is world domination SGI's goal?

Content:

Malcolm wrote:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

FiveSkandhas said:

I love talking about Nichiren and am not a Nichiren Buddhist.

Because I come with an almost anthropological detachment to the topic, I make no judgements. I am merely interested in Nichiren doxography and theology as abstract propositions.

I've never felt attacked or flamed by a Nichiren Buddhist on this board and respect most of them as valuable sources of interesting information.

The occasional contextless wall of text Gosho quotation blitz is the only drawback, and once identified they can be scrolled past.

Malcolm wrote:

There are always innocent bystanders...

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 1:50 AM

Title: Re: Is world domination SGI's goal?

Content:

Malcolm wrote:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

Author: Malcolm

Date: Monday, December 28th, 2020 at 10:42 PM

Title: Re: Copper Colored mountain location?

Content:

jmlee369 said:

For the sake of argument, I will try to justify all these things.

Malcolm wrote:

That's an exercise in futility. So, just for sake of argument, I shall reveal the casuistry that lays beneath your justifications.

jmlee369 said:

For people practising Mahayana in general and Vajrayana in particular, we really need to adjust ourselves to the fact that the enlightened experience of reality is radically different from our current experience. As it says in one ganachakra text:

E-ma-ho! In the grand play of deep awareness, all lands and regions are vajra-fields; the structures majestic vajra-palaces; oceans of clouds of Samantabhadra offerings billow forth. The objects of enjoyment possess every glory wished; all dwelling therein are actual viras and virinis; not even the words "impurity" or "flaw" exist: nothing is less than infinitely pure.

<https://studybuddhism.com/en/advanced-studies/prayers-rituals/tantric-practices/the-guru-puja>

Malcolm wrote:

Apart from this line, "not even the words "impurity" or "flaw" exist: nothing is less than infinitely pure," this is all metaphorical.

jmlee369 said:

Many times the buddhas and bodhisattvas have and continue to manifest themselves as humans, gods, demons, yakshas, nagas, and so forth, including rakshasas. Buddhas and bodhisattvas make themselves available to each and every sentient being, there is no land or country where they do not manifest. So I don't see what's so troubling about identifying these emanations. The Avatamsaka Sutra explicitly states that bodhisattvas on the first bhumi often manifest as leaders of countries to benefit beings.

Malcolm wrote:

Yes, but not to lead wholesale slaughters and genocides. Even Rudracakravartin does not actually kill anyone, he creates an apparition of an army to intimidate the mlecchas, but he does not actually cause anyone to die.

jmlee369 said:

Zopa Rinpoche's thoughts on Queen Victoria come from Serkong Tsenshab Rinpoche, which I believe in turn come from the 13th Dalai Lama's identification. The Manchu emperors were long held by (mainly Gelug, I suppose) lamas to be emanations of Manjushri, especially Qianlong. If it helps, there is a Korean master and his students who also believe Qianlong to be a tulku. And yet the same Qianlong ordered the Dzungar genocide.

Malcolm wrote:

As queens go, Victoria was a pretty good one. But remember, Āryadeva points out that monarchs are fools when they think they deserve their power, and forget their power comes from the people they govern.

As for genocides, you really think the Qianlong emperor was a Mañjuśrī emanation. This is clearly just a result of political favoritism.

jmlee369 said:

Likewise, there is the well known story from the early Tibetan histories such as the Testimony of Ba and the Pillar Testament identifying Songtsen Gampo as Avalokitesvara in the story of the two Khotanese monks, who were terrified when they saw that this supposed bodhisattva inflicted such cruel punishments and mass executions on his subjects, yet had their doubts dispelled by Manjushri.

Malcolm wrote:

One ought not rely on either the Testimony of Ba's many difference recensions nor the Pillar Testament for an accurate depiction of Songtsen Gampo's reign.

jmlee369 said:

Lama Zhang Yudrakpa, one of the previous incarnations of the Dalai Lamas, raised an army and raided villages and monasteries, but in reality the soldiers were having Mahamudra realisations during battle.

Malcolm wrote:

Ridiculous. One cannot have mahāmudra realizations whilst engaged in the slaughter of battle.

jmlee369 said:

Those in the know also understand Mao Zedong's true identity. After all, Mao's mother entrusted him into the care of Avalokitesvara when he was an infant - why would Avalokitesvara simply stand by and do nothing if this child would grow up to inflict true harm to the Buddhadharma?

Malcolm wrote:

Avalokiteśvara watched in silence while Dharma disappeared from India. This is some of the worst casuistry I have ever seen.

jmlee369 said:

Manjushri taught Ananda's disciples emptiness and caused them to be born in hell, yet the Buddha praised Manjushri's actions.

Malcolm wrote:

Well, no. Ananda's disciple slandered the teachings they received, that's what caused them to be born in hell.

jmlee369 said:

This is all to say, the wondrous activities of the Buddhas and bodhisattvas cannot be judged by ordinary standards, and even the most terrible sufferings of sentient beings are the play of their own ripening karmic causes. As a dharma practitioner, we can't blame anyone or anything outside of ourselves.

Malcolm wrote:

Through this casuistry, you might as well argue that no one can ever commit negative karma through killing, stealing, and rape of another. After all, you just claimed that all suffering comes from ourselves. Certainly this is not the intention of the Buddha.

Karmavipaka may be unerring, but it does not mean that we cannot be the victims of the nonvirtues of others. It does not mean, for example, that Hitler, Mao, and Stalin did not harm countless sentient beings.

jmlee369 said:

Dharma is not compatible with cultural relativism.

Malcolm wrote:

Of course it is, it's called upaya. Buddhadharma adapts itself to whatever culture it finds itself in.

jmlee369 said:

Cause and effect are infallible.

Malcolm wrote:

Yes, which is why your reasoning above is so shallow. Genocidal leaders take birth in hell. There is no relativism here to be had, or excuse, "He was a bodhisattva, yet murdered thousands and millions."

Author: Malcolm

Date: Monday, December 28th, 2020 at 9:43 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

Is that an actual functioning not merely conceptual thing or merely an abstraction?do Buddhas have minds?I think not.I also heard from nyanasagara that in Jnana there is no subjective awareness or appearances.So How do Buddhas act and interact with the world without a mind or perception?

Malcolm wrote:

Spontaneously, in accord with the needs of sentient beings.

Artziebetter1 said:

this explains what he does but not how.without a Mind or receptacle for past volition and Merit,without cognition,interaction could basically never occur.What is Jnana?is it a type of mind?is it an abstraction talking about how a Buddha acts with 5 wisdoms despite having no Mind?

Malcolm wrote:

Based on his past aspirations while a bodhisattva on the path. A Buddhas gnosis is a consciousness that has become free of limitations.

Author: Malcolm

Date: Monday, December 28th, 2020 at 5:32 AM

Title: Re: Copper Colored mountain location?

Content:

Tenma said:

And if it truly is Buddhist, why isn't Buddhism there anymore...

Malcolm wrote:

Why did Buddhism die out in India?

Anyway, all evidence suggests that anthropologically, rakṣasas were a tribe of ocean-going cannibals. They used to be the dominant people in Śrī Lanka, before they were all exterminated from that island by Indians. The mythos of Ravana, Dasagriva being defeated and the rakṣasas being driven out is a deep Indian cultural trope, not confined to Hindus, but very prevalent in Buddhist sources as well.

Tenma said:

Considering that there are rituals and mantras for "warding away rakṣasas," wouldn't you say that this is a pretty racist usage, to drive away people whom you consider "savages" or "mythical demons?" If there is a prayer that asks for "God to drive out the Amazonian Natives" from their rainforest homes, would you not say this is a similar usage?

Malcolm wrote:

There isn't much literature that isn't more racist than the Mahāvamsa, the telling of the Buddhist subjugation of the indigenous population of Śrī Lanka in the second century BCE by King Dutugamunu, but Rama's war against Ravana and his cannibal legions predates it by many centuries, how many, we just don't know, perhaps around 1,000 BCE. Supposedly, the earliest portions of the Ramayāna date from around 700-500 BCE.

However, by the time such myths arrived in Tibet they have been so divorced from actual historical content, that their racism does not exist for Tibetans, who considered themselves, in one telling, to be descendants of śrin pos and monkeys.

So much history, so much racism.

Author: Malcolm

Date: Monday, December 28th, 2020 at 4:47 AM

Title: Re: Copper Colored mountain location?

Content:

Tenma said:

And if it truly is Buddhist, why isn't Buddhism there anymore...

Malcolm wrote:

Why did Buddhism die out in India?

Anyway, all evidence suggests that anthropologically, rakṣasas were a tribe of ocean-going cannibals. They used to be the dominant people in Śrī Lanka, before they were all exterminated from that island by Indians. The mythos of Ravana, Dasagriva being

defeated and the rakṣasas being driven out is a deep Indian cultural trope, not confined to Hindus, but very prevalent in Buddhist sources as well.

One interesting factoid: the language of Madagascar has only one cognate language in the world—the language of the headhunters of Borneo.

Madagascar was colonized by Indians during the 8th century, who established colonies of Indian merchants on the island. Templeman speculates it was they who hired him to tame the indigenous people, known to us as "rakṣasa."

Northern Afghanistan used to be Shambhala. There isn't Buddhism there anymore either...

Author: Malcolm

Date: Monday, December 28th, 2020 at 1:41 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

Is that an actual functioning not merely conceptual thing or merely an abstraction? do Buddhas have minds? I think not. I also heard from nyanasagara that in Jnana there is no subjective awareness or appearances. So How do Buddhas act and interact with the world without a mind or perception?

Malcolm wrote:

Spontaneously, in accord with the needs of sentient beings.

Author: Malcolm

Date: Sunday, December 27th, 2020 at 6:11 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

Show me sources that a Buddha has subjective awareness .

Malcolm wrote:

They have two kinds of omniscience, hence they possess subjective awareness. They are not inert.

Artziebetter1 said:

If that's the case then I don't fear nirvana. But I thought the sutras say they have no sensation or wisdom contact anymore and also the alaya ceases so what's left of a buddha?

Malcolm wrote:

Nondual jñāna, gnosis.

Author: Malcolm

Date: Sunday, December 27th, 2020 at 2:14 AM

Title: Re: Dzogchen meditation

Content:

Malcolm wrote:

If you have not had direct introduction and then ascertained the mind essence, you can sit in "open awareness" as long as you want and it will not be the practice of Dzogpachenpo. So if you are serious, find a master and then do what they say.

Sonnald said:

Hi all!

For those who may be familiar with the Dzogchen tradition and its main open awareness meditation, I've become aware of different suggestions as to how long sittings should be. Some say that the sittings should be short (5-10 minutes) and more frequent so as to support the ease and effortlessness of the approach, and to dissolve egoic tendencies through 'nonmeditation'. Others say that sittings should be longer (30-45 minutes) as habitual tendencies are ingrained over a number of years and so should be tackled with more sitting. I'm not too sure where I stand on this, and so would much appreciate any help or suggestions from those of you who are practiced in the Dzogchen tradition and could help to shed light on this particular aspect of the practice

All the best

Sonny

Author: Malcolm

Date: Friday, December 25th, 2020 at 9:21 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

I think the broader point the chart was making was that we greatly overweight the risk of terrorism. Which is clearly the case.

Malcolm wrote:

They missed the category of death by incompetent political leadership.

Author: Malcolm

Date: Friday, December 25th, 2020 at 9:18 PM

Title: Re: Tribute to: Longde before Dzin Dharmabodhi?

Content:

yagmort said:

... I have also heard a tiny part of the instructions of the Master that originated in Drāmiḍa, and that was transmitted through Indian scholars. Although I have not actually seen the historical texts that tell the Indian tales, the tales are included in the texts of the history of our lineage of teachers, both scholars and masters. I have also seen many texts that contain the history of the spread of the Dharma to Drāmiḍa... any info on Drāmiḍa?

MiphamFan said:

Malcolm speculated Zangdog Palri could be Madagascar.

Malcolm wrote:

David Templeman, actually. But I think his argument is sensible.

Author: Malcolm

Date: Friday, December 25th, 2020 at 3:21 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Malcolm wrote:

Well, imagine an action thriller based on the danger of heart disease...

Author: Malcolm

Date: Thursday, December 24th, 2020 at 6:31 AM

Title: Re: The Orgyen Nyendrup lineage

Content:

FiveSkandhas said:

Thank you for your reply Malcolm. Thank you also for your hard work translating this monumental text.

So it is still a living lineage? Perhaps I am doing something wrong but I can find no information to that effect on the Internet.

Are you aware of any links, etc. that would provide a brief overview suitable for a non-initiate?

Malcolm wrote:

Not translating that text specifically, I am working on the Sakyapa material.

Yes, it is a living lineage, but it is not an independent lineage, like Chod, Zhije, or Kadampa.

Orgyenpa was the 3rd Karmapa's guru, and this teaching is mainly found in the Karma Kagyu school.

There is a synopsis of Orgyen Nyendrup here:

Author: Malcolm

Date: Thursday, December 24th, 2020 at 6:03 AM

Title: Re: The Orgyen Nyendrup lineage

Content:

FiveSkandhas said:

Orgyen Nyendrup is one of the "eight lineages of accomplishment" but I can find almost no detailed information about it.

Although the Rime master Jamgön Kongtrul preserved information on all eight lineages in the Treasury of Precious Instructions, the volume on Orgyen Nyendrup has not yet been translated into English. The internet seems to have very little specific information on the nature or practices of the lineage, other than listing it among the eight.

It also appears to have gone extinct in medieval times with a broken lineage. Perhaps the only place information is to be found is in Jamgön Kongtrul's writings.

Does anyone have any information on this seemingly "lost lineage"?

Malcolm wrote:

It is not lost or broken at all. It concerns the practice of Kalacakra. As one of the translators on this project (volume 5 and 6), I can assure you it will be translated and is forthcoming.

Author: Malcolm

Date: Thursday, December 24th, 2020 at 3:09 AM

Title: Re: Where is this mantra from? Rainbow light/rainbow blessing/yera/water dakini rainbow blessing mantra

Content:

Malcolm wrote:

It is not a Buddhist mantra either. Must be a new age "terma."

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 10:51 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

As the time ticks down, Trumpists are approaching purity of their essential nature... stripped of any illusion of power, all that's left is a cranky disposition.

Malcolm wrote:

The essential part is the delusion of power.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 9:09 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

amanitamusc said:

AOC is disgusted and rightly so. She is stuck in a right wing party cooperating with the extreme right republicans. The two party system is moving further to the right as time goes on.

Malcolm wrote:

Yup, because people don't vote.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 1:28 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Sādhaka said:

Now for Pelosi's sake, she seems to have a connection to the Dalai Lama; which is good. She likely only participated not knowing what she's doing and just thinking that she's doing something "liberal"; but maybe I'm wrong. Any connection is better than none.

Malcolm wrote:

Pelosi has been a supporter of HHDL for many years.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 1:25 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Sādhaka said:

Working class and populist people in both main parties seem close to grabbing tar, feathers, torches & pitchforks.

People should have been going Independent, Libertarian, Green, and Constitutional Party all these years, instead of supporting corporate neocon rinos and neoliberal democrats.

Malcolm wrote:

That's just not where the center of power is. America has a two party system. It always has. We are witnessing the birth of the seventh party system. The likelihood of a third party ever emerging which is capable of challenging the two main parties' is exceedingly small. It is necessary to understand this and accept it. Voting for third parties is a waste of time. Put in candidates in the party of one's choice who reflect one's positions.

Author: Malcolm

Date: Monday, December 21st, 2020 at 8:02 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

I'm not wishing for it right away, I'm complaining that the mainstream of the party is out of step with the positions of it's base, that's where the subject came up.

Malcolm wrote:

It is really as simple as who controls the senate and the house. Right now, it is split. Until McConnell either drops dead, retires, or loses his majority leader position, it will be very hard to bring any progressive legislation to the table and expect it to pass. This is simply a matter of pragmatism. This does not mean I want Bernie or the Squad to shut up. Far from it, they need to rattle the cages of congress loudly and often. And, the progressive base is a but a (loud) minority fraction of the constituency of the US. Pragmatism in the end dictates very little will happen that favors the progressive agenda in the next four years. Blame the people of the US, not the parties, and not the media.

PeterC said:

McConnell is a good illustration of why the democrats need to change their entire approach.

The role of senate majority leader is not defined in the constitution, any law or any rules resolution of the senate. It is purely customary. The Vice President as leader of the senate recognizes the senate majority leader when senate business commences, who for that reason has the power to set the agenda. No written rule requires the VP to do that.

Suppose Kamala Harris was VP of a Republican senate. Nothing stops her from recognizing a Democrat, who could then introduce legislation. Sure, the republicans could then vote it down, but they would have to vote. What McConnell does is avoid having people like Lisa Murkowski embarrass themselves by voting down popular legislation: he simply keeps it off the floor. This would result in a lot of marginal legislation actually getting passed. Of course the republicans would describe this as an unprecedented breach of rules and norms but...they have been doing that in so many ways for over a decade with the senate.

If they want to start putting wins on the board, they need to start playing by the new rules.

Malcolm wrote:

It would just be simpler for GA to go blue.

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:57 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

Those 73.4 million people who voted for Trump aren't worried about courting the middle like that, and neither are politicians on the right. The Democrats have to develop some talking points around policies beyond "slightly nicer looking version of the status quo"...otherwise the Biden presidency is going to be an anomaly.

Malcolm wrote:

Yes. and if this is the case, and another Trumpster comes to power, at that time one might consider it time to find a residence in some other, more sane country.

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:55 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

I'm not wishing for it right away, I'm complaining that the mainstream of the party is out of step with the positions of it's base, that's where the subject came up.

Malcolm wrote:

It is really as simple as who controls the senate and the house. Right now, it is split. Until McConnell either drops dead, retires, or loses his majority leader position, it will be very hard to bring any progressive legislation to the table and expect it to pass. This is simply a matter of pragmatism. This does not mean I want Bernie or the Squad to shut up. Far from it, they need to rattle the cages of congress loudly and often. And, the progressive base is a but a (loud) minority fraction of the constituency of the US. Pragmatism in the end dictates very little will happen that favors the progressive agenda in the next four years. Blame the people of the US, not the parties, and not the media.

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:48 AM

Title: Re: Hi from a South African Gelugpa!

Content:

WhispersOfGanden said:

Hi everyone, I'm a South African Dharma practitioner in the Ganden lineage. This forum is so vast! Wonderful to be a member.

Malcolm wrote:

As long as you don't belong to the ghost worshipper school...

Author: Malcolm

Date: Monday, December 21st, 2020 at 2:54 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

So if you insist on me accepting that these things are just "idealism", then yeah, that is that.

Malcolm wrote:

"Idealism" in her case means wishing to have universal health care passed right away in a country where 73.4 million Americans voted for a fascist. Don't get me wrong, in the ideal world, all of these progressive ideas would have happened in 2009. However, there is the small matter of Republicans to deal with first. Hopefully, for the benefit of the world, the GOP will splinter into irreconcilable factions, and hopefully, they will actually lose in GA. Then maybe some idealism will be possible. But with Moscow Mitch as majority leader in the Senate, well. we've seen what 14 years of that has brought.

Author: Malcolm

Date: Monday, December 21st, 2020 at 2:07 AM

Title: Re: 45 missing children recovered during statewide anti human trafficking operation in ohio

Content:

Caoimhghín said:

The sad thing is, this objectively wonderful thing, the children recovered, will be spun by QAnidiots as proof of their conspiracies, which often largely centre around child trafficking.

Malcolm wrote:

Its just a new form of blood libel. Democrats = Jews.

Author: Malcolm

Date: Monday, December 21st, 2020 at 12:12 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

But we need something else, too. As people, we're broken. We need to build back trust in each other.

Malcolm wrote:

There was no trust among the thirteen colonies, why should we expect there to be trust now?

Author: Malcolm

Date: Sunday, December 20th, 2020 at 10:02 PM

Title: Re: Correction: 12/20 is Nine Bad Omens Day

Content:

PadmaVonSamba said:

This wouldn't apply to astronauts in outer space because they would see that there are no actual nights and days, that it's just a matter of whether your side of the Earth is facing away from or toward the Sun. It's like saying one side of a constantly spinning prayer wheel is more auspicious than the other, when in fact, it's a rotating cylinder.

karmanyngpo said:

You are right that if a Vajrayana Dharma practitioner went out to space it would not apply. However I do think we should not discard these things as fake because I know that astrology is taught as a part of the kalachakra system

KN

Malcolm wrote:

Kalachakra also says karma outweighs astrology.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 9:18 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

the corporate folks that basically make policy? That's just politics.

Malcolm wrote:

Hey corporations are people too....come on...

The fact is that Republican trickle down economics are the main thing that have gutted the middle class, not globalization.

You want \$20 an hour minimum wage and universal health care? Raise taxes.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:38 AM

Title: Re: Why do monks reside in temples

Content:

tingdzin said:

This is an interesting discussion, but the fact is that we can never know what "Original Buddhism" was like, and the urge to say it was either this or that is usually based on peoples' preconceptions, and desires of what they think it should have been.

Pointing to masonry structures at traditionally Buddhist sites as evidence that Buddha's

followers lived in them from the beginning, however, is pretty risky; a lot of Buddhist sites that have been excavated show considerable changes over the centuries as shown in different historical strata. Sites like Jetavanarama may be nothing like they were when the Buddha was around. As Malcolm pointed out, stone structures are not the same as grass huts, and to take the pictures of Buddha's alleged retreat dwelling as even approximating the footprint of what he stayed in requires a huge leap of faith. Yes, the Harappan civilization used stone, but we cannot assume that the Gangetic Plain civilizations followed suit and maintained a cultural continuity in that way unless there is some evidence, which there is not. It's a big mistake to think of "Indian civilization" as a unified whole, especially in the earliest periods..

As far as the Vinaya, everyone knows there are many versions. Pace Aemilius, I don't know of any modern scholar who thinks there is a single authoritative Vinaya that used to be longer than the existing versions. The quotes from the Chinese may refer to the Dharmaguptakas, as they were the most important school in the early period of translation, being gradually superseded by the Sarvastivadins. It's also important to remember that Vinayas were not written down for a long, long time -- the earliest Chinese converts expressed exasperation that the Indian and Central Asian monks they were getting Buddhist texts from did not have "hard copies" of the Vinaya, it being based wholly on memorization.

Bronkhurst's and Schopen's books are quite interesting, and certainly prompt one to re-examine assumptions about early Buddhism and the actual historical evidence we have, or don't have, in relation to the received tradition. For my money, one of Bronkhurst's most useful observations is that Buddhism cannot be seen as a derivative of or a reaction to "Hinduism", because the two germinated in different geographic regions and subcultures of the Indian subcontinent. I also think it is undeniable that Buddhism underwent huge changes in institutional structure during the Maurya and Kushan periods.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:36 AM

Title: Re: Why do monks reside in temples

Content:

Aemilius said:

Looking at the magnificent ruins of the cities of the Indus Valley Civilisation, I find it ludicrous to think that after that the Indian culture went backwards several thousands of years to a primitive level of building!

Malcolm wrote:

Primitive? There is nothing primitive about thatch and wood structures. You can't build or maintain one. So who is primitive now? Honestly, your cultural bias is showing, better zip up.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:33 AM

Title: Re: Why do monks reside in temples

Content:

Aemilius said:

Indians were already building houses from bricks during the Indus valley civilisation, that is 1700...

2500 BCE. The oldest stone temples also come from this era. The descriptions in Vinaya that involve monks making bricks are consistent with the house building techniques that existed in Northern India at the time of Buddha.

Malcolm wrote:

Have you ever seen how long a mudbrick structure lasts without being maintained? Even with adobe, not very long, and then only in dry climates.

<https://www.alamy.com/stock-photo-old-adobe-ranch-buildings-in-taos-new-mexico-33836027.html>

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:15 AM

Title: Re: 8 months of no rain!

Content:

DNS said:

The best weather in the U.S. is in the Southwestern states from about West Texas to San Diego.

Malcolm wrote:

Today, not in 20 years.

Basically, the region between the 40th and 50th parallel is the safest best for long term climate viability. Everything below the 40th parallel will become too hot for comfort.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 11:24 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

The Tom Haydens look like mainstream democrats that make Progressives sneer.

Malcolm wrote:

A nicer way to put it is there is conflict between idealism and pragmatism. The idealists

seem

Impractical to the pragmatists, and the pragmatists seem like hypocrites to the idealists.

“A more perfect union” means we are always failing, but we keep trying.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 10:41 AM

Title: Re: 8 months of no rain!

Content:

tingdzin said:

And, as with Germany, the Rocky Mountains have vast areas where the trees are ill both from lack of water and from heat, which has allowed massive invasion of beetles -- one reason, besides the temperatures, for the huge fires this year.

Malcolm wrote:

The Northeast US, especially the mid-Atlantic region, is set to be a global climate sweet spot for the next 50 years, as the West dries out and precipitation increases in the Northeast. Expect an eastward migration which results in NY-DC megapolis.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 9:19 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Rainbow body has never been empirically verified, unlike thugdam.

What's "thugdam"?

Malcolm wrote:

When someone is clinically dead, but their body does not become livid and retains warmth for days and even weeks, presumably because they are in a state of samadhi.

There are medical teams now dispatched to observe this phenomena and in the past month two Gelug monks have shown this result.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 6:17 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Is rainbow body visible or invisible?

You mean the shrinking of a body? That's irrelevant to Madhyamaka. Nobody attains rainbow body through Madhyamaka.

Is it "just one's feeling"? Or is it objectively verifiable? (Assuming that is you're in proximity to see it.)

Malcolm wrote:

Rainbow body has never been empirically verified, unlike thugdam.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:53 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

When it comes to Madhyamaka, its about what it is in the text, not in someone's invisible realization.

Is rainbow body visible or invisible?

Malcolm wrote:

You mean the shrinking of a body? That's irrelevant to Madhyamaka. Nobody attains rainbow body through Madhyamaka.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:35 AM

Title: Re: 8 months of no rain!

Content:

DNS said:

Las Vegas broke it's own record for the longest dry streak of no measurable rain.

240 days of no rain, until today when it finally rained. I believe this is the longest dry streak of no rain for any large city in the U.S., since they started keeping records.

<https://www.weather.gov/vef/2020DryStreak>

Malcolm wrote:

You've really got to improve your sutta recitations for good fortune.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:34 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

One of your gurus was HHDL's designated rainmaker. Do you believe he was actually

capable of weather control?

Malcolm wrote:

Sure, but I would not stake your belief in this on my belief. These are just my feelings. They are not objective.

Schrödinger's Yidam said:

But it's not the only way.

Malcolm wrote:

When it comes to Madhyamaka, its about what it is in the text, not in someone's invisible realization.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 1:41 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

My point is that SY makes a lot of confident proclamations...but has nothing more to back them up than their feelings. I am sure you understand why someone would not really be comfortable with this.

One of your gurus was HHDL's designated rainmaker. Do you believe he was actually capable of weather control?

Malcolm wrote:

Sure, but I would not stake your belief in this on my belief. These are just my feelings. They are not objective.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 12:50 AM

Title: Re: The passing of Tsikey Chökling Rinpoche

Content:

heart said:

It is so sad. I will miss him.

/magnus

Malcolm wrote:

The final lesson of all buddhas, all compounded phenomena are impermanent.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 12:50 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

conebeckham said:

This was sort of my point. It all starts with "listening," which is all we can do initially, with any teacher. I include spending time with a guru as "listening," as well. I know you're not implying anything about any specific teacher. As Kongtrul said, in advice to prospective retreatants, one should respect the Vajra Master "Who performs the activities of the Buddhas in front of you" (I am paraphrasing here). It's not merely the words a guru speaks, nor is it merely the ritual gestures of empowerment, etc. At the end of the day, though, faith and confidence in a teacher is something that can't be measured or explained.

Malcolm wrote:

My point is that SY makes a lot of confident proclamations...but has nothing more to back them up than their feelings. I am sure you understand why someone would not really be comfortable with this.

Author: Malcolm

Date: Friday, December 18th, 2020 at 8:18 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

Schrödinger's Yidam said:

In my life I believe I have met enlightened masters. I will leave it at that.

Malcolm wrote:

So you can't actually tell the difference between one and the other, you just "feel" there is a difference between one person and another. Glad to know your standards are so rigorous.

Author: Malcolm

Date: Friday, December 18th, 2020 at 10:23 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:48 PM

Title: Re: Why do monks reside in temples

Content:

neander said:

prof. Schopen's article explains the following as far as I understand:

There is no archeological evidence of Buddhist monasteries during Ashoka ,

Malcolm wrote:

Yes, there is no evidence of Buddhist monasteries with stone structures prior to 350 CE because Indians did not start buildings structures out of stone until comparatively late, around 350 CE. This cannot and does exclude viharas with wooden and thatch structures, evidence of which doesn't survive well in the humid, hot climate of India.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 6:46 PM

Title: Re: My sentiments, exactly

Content:

Brunelleschi said:

Imagine being so culturally colonised that you sit down and write this even though you live in Europe

Malcolm wrote:

Britain's divorced Europe, or hadn't you heard?

Author: Malcolm

Date: Thursday, December 17th, 2020 at 5:54 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Malcolm wrote:

Not below the path of seeing.

cloudburst said:

not totally, no, same as every other method.

Malcolm wrote:

There are many other faults of this monopole negation. You can read Gorampa , Ganden Chopel, Mipham etc., yourself and discover what they are.

cloudburst said:

I have discovered what these authors believe they are, I dont find them impressive. The supposed faults, that is. Mipham I enjoy quite a bit.

The truth is, Je Tsongkhapa's method is perfect, but if you are ideologically invested in not seeing it, you wont see it.

Malcolm wrote:

Tsongkhapa's approach to Madhyamaka is ok, it just has some holes, and one of those is the monopole negation. No Gelugpa has ever successfully rebutted Gorampa's critique of Tsongkhapa's novelties, but we've had this discussion before. And Tsongkhapa has even been challenged within his own school.

Mipham largely bases his arguments on Gorampa.

Now, what does any of this have to do with the OP?

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:07 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

cloudburst said:

precisely.

Malcolm wrote:

Not below the path of seeing. There are many other faults of this monopole negation. You can read Gorampa , Ganden Chopel, Mipham etc., yourself and discover what they are.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:04 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Thanks for this condescension Malcolm, I had until this point really believed that I was the only one who has listened to a Gelug view....

Malcolm wrote:

Based on your comments above, could one draw some other conclusion?

I would suggest at this point the thread has reached a natural conclusion.

tobes said:

Agreed. Why am I on the internet trying to help you appreciate a tradition you have never shown respect for?? I should know better.....

Malcolm wrote:

Dude, you are tripping. I have actually spent time energetically rejecting unfair criticisms of Tsongkhapa's view by Nyingma partisans, such as the idea that one cannot successfully practice Dzogchen if one's understanding of Madhyamaka is derived from the Gelug tradition. So buzz off, you really have no idea what you are talking about and to whom you are speaking. Get a clue.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:01 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Are you suggesting that Chandrakirti always refuses lunch?

Malcolm wrote:

No, I am suggesting he didn't analyze his lunch at all.

tobes said:
But nonetheless he still ate it.

Malcolm wrote:
Because it was not a subject of analysis.

Author: Malcolm
Date: Thursday, December 17th, 2020 at 10:40 AM
Title: Re: PERSONAL OPINIONS: Can people who don't practice buddhism enlighten
Content:
Genjo Conan said:
I think it's a specious ecumenism that says "all religions basically get to the same place", or words to that effect...

I think in fact that we do a disservice to all religions--both ours and the others--by failing to recognize the very real, substantive differences between them. I think it's only in that recognition that we can come to a genuine ecumenism.

Malcolm wrote:
Indeed, hence HHDL's POV that the only place Buddhadharma meets other religions is the necessity of compassion, and even there, compassion, as conceived by other religions is quite limited.

Author: Malcolm
Date: Thursday, December 17th, 2020 at 10:29 AM
Title: Re: Abrahamic religions and Buddhism
Content:

PeterC said:
So they go and wander around in nature, read Thomas Aquinas, study the Kabbalah, immerse themselves in Ralph Waldo Emerson, whatever, add a light seasoning of out-of-context Buddhist quotes, ideas about love and metta, and think they've discovered the 'real' Dharma. Then they talk to actual Dharma teachers who have studied it for a long time, and they find that their exciting, liberated, spiritual ideas don't have a lot to do with what these people teach, so they decide that these people are trapped in their antiquated, dogmatic ideas, and that they themselves have discovered the 'true Dharma' in this new age concoction.

Malcolm wrote:
Sounds like a Facebook "Dharma."

Author: Malcolm
Date: Thursday, December 17th, 2020 at 10:00 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Thanks for this condescension Malcolm, I had until this point really believed that I was the only one who has listened to a Gelug view....

Malcolm wrote:

Based on your comments above, could one draw some other conclusion?

I would suggest at this point the thread has reached a natural conclusion.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 9:57 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Yes, but if the subtle of object of negation is successfully negated, then the course one cannot still abide.

The idea that it somehow still can, is - as I have been suggesting at length - grounded in an entirely outsider/critics approach, based entirely on reading texts such as the Lam Rim Chen Mo, divorced from any real practical Gelug context. It is actually very tiresome. It is not different, in my opinion, to a Theravada or Zen practitioner coming onto the Dzogchen thread and making all sorts of claims based on their reading of Dzogchen texts.....whilst having no DI or authentic relationship to the tradition. One can only say: this is a very fabricated conceptual proliferation.

In reality, Gelug Madhyamaka is transmitted, not merely read, not merely studied textually. And it will be transmitted in different ways depending on the dispositions of the disciple. This is why the cartoon version does not fly: it refuses upaya even though all this questions are, in the final analysis, matters of upaya.

And: anytime I have received a transmission, the table goes. Full stop. No one leaves the existence of the table untouched, no matter how much you keep reasserting this.

Malcolm wrote:

Sure they do, they call it “mere” existence, nominal existence, existence by designation, etc.,

“Not existent in the ultimate, not nonexistent in then relative.”

tobes said:

Are you suggesting that Chandrakirti always refuses lunch?

Malcolm wrote:

No, I am suggesting he didn't analyze his lunch at all.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:53 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

In reality, Gelug Madhyamaka is transmitted...

Malcolm wrote:

Sure, there is a discussion, but it is not some kind of direct introduction. In fact Tsongkhapa negates the whole idea of direct introduction. One still has to engage in one's own analysis, the Geshe does not do it for you. For the record, you are not the only person who has listened to Gelug view presented by a Geshe. HHDL has literally hundreds of hours of Madhyamaka teachings one can listen to. It's a little incredible you don't take this into account.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:47 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

It doesn't show this.

Only in the cartoon Gelug presentation....where this is all and only a philosophy glass bead game.

"You've left existence untouched!"

Well, no. If something is dependently arisen, it has never existed. So, seeing appearances as dependent arisings after the negation of svabhava in no way implies existence.

Malcolm wrote:

All that is negated in the Gelug presentation is svabhava, not bhava, meaning that for them, the ultimate is a nonexistent and the relative is an existent. They never directly negate the table, only the table's svabhava.

Tsongkhapa's point of view is laid out very clearly in Lam Rim Chen mo. What I am saying is noncontroversial

In fact, Tsongkhapa makes this the key point of his system, claiming that one should not use the coarse object of negation, existence (contra Candrakīrti), and only the subtle object of negation, inherent existence. This is why his view slides towards the extreme of nonexistence, just as gzhan stong slides towards the extreme of existence, and is why the two positions are reflections of each other,

tobes said:

Yes, but if the subtle object of negation is successfully negated, then the coarse one cannot still abide.

The idea that it somehow still can, is - as I have been suggesting at length - grounded in an entirely outsider/critic's approach, based entirely on reading texts such as the Lam Rim Chen Mo, divorced from any real practical Gelug context. It is actually very tiresome. It is not different, in my opinion, to a Theravada or Zen practitioner coming onto the Dzogchen thread and making all sorts of claims based on their reading of Dzogchen texts.....whilst having no DI or authentic relationship to the tradition. One can only say: this is a very fabricated conceptual proliferation.

In reality, Gelug Madhyamaka is transmitted, not merely read, not merely studied textually. And it will be transmitted in different ways depending on the dispositions of the disciple. This is why the cartoon version does not fly: it refuses upaya even though all these questions are, in the final analysis, matters of upaya.

And: anytime I have received a transmission, the table goes. Full stop. No one leaves the existence of the table untouched, no matter how much you keep reasserting this.

Malcolm wrote:

Sure they do, they call it "mere" existence, nominal existence, existence by designation, etc.,

"Not existent in the ultimate, not nonexistent in the relative."

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 9:12 PM

Title: Re: Is there a universal consciousness?

Content:

PadmaVonSamba said:

even though I suppose it's possible.

karmanyangpo said:

Hello Dharma friend I was grateful for your response on other threads so thank you if I

did not already say so

I am curious about the possibility of a universal consciousness from a buddhist perspective. You seem to be knowledgeable so I wonder if you might know any teachings or scriptures that can be interpretable as talking about a universal consciousness?

KN

Supramundane said:

No one here seems to like the term universal; however, there is reference in the sutras to "original mind". This is a mind which is 'shining, luminous and permanent'. Various sutras make reference to such luminosity of mind, although they never use the term universal; nonetheless, universal does not seem too far from the concept of an original mind. (at the time of the Buddha, I doubt if there was such a word as 'universal').

there are meditative states in which one is aware of awareness. In such a state, there are no thought formations and thus, some may call it an original mind. All people are capable of experiencing this meditative state. Is this Universal enough?:)

Malcolm wrote:

As a generic quality, it is universal, just like all fires are hot, but there is no absolute universal fire.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 7:25 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

Malcolm wrote:

No, as Tsongkhapa's reformulation of the twin negation shows.

If it were, Nagarjuna would not have insisted on the fourfold negation.

tobes said:

It doesn't show this.

Only in the cartoon Gelug presentation.....where this is all and only a philosophy glass bead game.

"You've left existence untouched!"

Well, no. If something is dependently arisen, it has never existed. So, seeing

appearances as dependent arisings after the negation of svabhava in no way implies existence.

Malcolm wrote:

All that is negated in the Gelug presentation is svabhava, not bhava, meaning that for them, the ultimate is a nonexistent and the relative is an existent. They never directly negate the table, only the table's svabhava.

Tsongkhapa's point of view is laid out very clearly in Lam Rim Chen mo. What I am saying is noncontroversial

In fact, Tsongkhapa makes this the key point of his system, claiming that one should not use the coarse object of negation, existence (contra Candrakīrti), and only the subtle object of negation, inherent existence. This is why his view slides towards the extreme of nonexistence, just as gzhan stong slides towards the extreme of existence, and is why the two positions are reflections of each other,

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:58 AM

Title: Re: My sentiments, exactly

Content:

PadmaVonSamba said:

Sounds like the song about the Grinch.

PeterC said:

The only thing he stole was one Christmas. These people got away with four years...

Malcolm wrote:

Not only that, but Trump ran over little Cindy Lou Who.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:20 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I mean, if the object of Madhyamaka critique/negation is not svabhava, then what else could it possibly be?

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

Malcolm wrote:

No, as Tsongkhapa's reformulation of the twin negation shows.

If it were, Nagarjuna would not have insisted on the fourfold negation.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:18 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

The truly great Jamyang Khyentse Wangpo....was Shakya & Shentong(ish).

Malcolm wrote:

Not really a gzhan stong pa.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 9:19 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I mean, if the object of Madhyamaka critique/negation is not svabhava, then what else could it possibly be?

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 6:53 AM

Title: Re: Shentong vs. Prasangika and consistency

Content:

Schrödinger's Yidam said:

Correcting, he was commenting on Maitreyanātha, but he insisted on calling his system "dbu ma chen po" (like every other Tibetan from the time of Kawa Paltsek, including Tsongkhapa) And he was commenting on Nagārjuna, but very much in the tradition of earlier Yogacārinś like Dharmapāla and Ratnakaraśanti, who tried to reconcile Madhyamaka and Yogacāra.

He used Yogacara's lexicon of 3 Natures.

Malcolm wrote:

Yes, much in the same way as Dharmapāla and Ratnakaraśanti try to reconcile the three natures with the two truths.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 6:49 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I've never heard any Gelugpa negate intrinsic existence only to discover the thing remains.....

Malcolm wrote:

So mere existence is negated? It isn't left over?

What about "Not existing in the ultimate, not not existing the relative?" This after all is Tsongkhapa's famous formulation of the negation of existence and nonexistence.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 5:37 AM

Title: Re: Shentong vs. Prasangika and consistency

Content:

Schrödinger's Yidam said:

Chandrakirti and Tsongkhapa were commenting on Nagarjuna. Dolpopa was elaborating on Asanga. Apples and oranges.

Malcolm wrote:

Correcting, he was commenting on Maitreyanātha, but he insisted on calling his system "dbu ma chen po" (like every other Tibetan from the time of Kawa Paltsek, including Tsongkhapa) And he was commenting on Nagārjuna, but very much in the tradition of earlier Yogacārinś like Dharmapāla and Ratnakaraśanti, who tried to reconcile Madhyamaka and Yogacāra.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 11:36 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Arguably, Tsongkhapa's Madhyamaka can be seen as an overreaction gzhan stong, Tsongkhapa's teacher decried gzhan stong as basically kya Lamas like Rongton and Gorampa had a more level head, considering it a transitional teaching from Yogacara to pure Madhyamaka, i.e. higher than yogacara, lower than Madhyamaka. Now that idea I hadn't heard before.

Malcolm wrote:

You weren't paying attention, I have stated this many times before.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:05 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

In that Tsongkhapa accepts a limited validity to interdependent phenomena?

Malcolm wrote:

No, in that tables are empty of something other than the table. Tables are not empty of relative existence, only ultimate existence, which is something other than the table, hence, inverted gzhan stong.

Schrödinger's Yidam said:

Okay. Got it.

Cute.

Malcolm wrote:

Arguably, Tsongkhapa's Madhyamaka can be seen as an overreaction gzhan stong, Tsongkhapa's teacher decried gzhan stong as basically nonBuddhist.

Other Sakya Lamas like Rongton and Gorampa had a more level head, considering it a transitional teaching from Yogacara to pure Madhyamaka, i.e. higher than yogacara, lower than Madhyamaka.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 9:14 PM

Title: My sentiments, exactly

Content:

Malcolm wrote:

Found on Facebook:

British-Indian novelist Hari Kunzru:

"Mike Pence you repressed joyless would-be witchfinder, every time you spoke you always looked like you were straining to expel an enormous bolus of your own hypocrisy from your clenched sphincter.

"Betsy DeVos you blandly foolish soulless entitled child-stealing witch, rotting like a corpse inside your Chanel suit.

"All the generals, you spineless buzz-cut phallus-brained plastic Spartans fawning and

wriggling to distract yourself from your moral cowardice.

“Kayleigh McEnenay, you evacuated husk of a mean-girl cheerleader, the cavity where your heart once was pumped full of spite and moronic lies.

“Bill Barr you vast pompous pus-filled bladder of casuistry, you are an enemy of justice, bloated with resentment and cruelty, wobbling like a jelly at the feet of the oligarchs.

“Jared Kushner, you vacuous dainty preening overpromoted nub of mediocrity, squeezed like an entitled smear of toothpaste into a silk suit bought with tear-stained dollars wrung out of the suffering tenants of your slum apartments.

“Ivanka Trump, you monstrous slug of vanity, you infantile ninny so marinated in self-regard that in your pea brain you believe we ought to love you for your crimes.

“Mike Pompeo, you bubble, you booby, you flatulent zero, that roiling in your ample guts that you mistake for world shaking significance is just the acid reflux of irrelevancy.

“Don Junior, you scabrous single-nostriled unloved elephant-murdering human wreckage, vibrating with bitterness and impotent rage at all the opportunities you’ve squandered.

“Sarah Sanders, you crude hulking beetle-browed bully, working your multiple chins as you masticated another stinking quid of falsity, spitting again and again on the people you were supposed to inform.

“Interlude: all you staffers and interns, so eager to crunch your way in your shiny new work shoes over the bodies of the poor and powerless, I smite you and cast you out one by one.

“Eric Trump, you pallid clammy suppurating nocturnal semi-human grub, your absence of charisma is your only notable trait and the act of flushing you from memory will so be smooth and painless that in a month people will find it hard to picture your moon face.

“Rudy Giuliani, you capering cartoonish skull-faced bag of graft and corruption, too stupid even to ask who’s pulling your strings just so long as you can cake your crusty face in tv make-up and clack your jaw at a camera.

“And of course Stephen Miller, you weeping pustule upon the social body, you dreg, you homunculus, you noxious slime felched from the gaping cavity of Jim Crow, one day may you find yourself walking barefoot across hot sand, desperate for water, crying for your missing child.

“With that I’ll rest a while, and go to find a street corner to dance on.”

He missed Sean Spicer, but I guess that’s ok after he humiliated himself on Dancing With The Stars.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:55 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

In that Tsongkhapa accepts a limited validity to interdependent phenomena?

Malcolm wrote:

No, in that tables are empty of something other than the table. Tables are not empty of relative existence, only ultimate existence, which is something other than the table, hence, inverted gzhan stong.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:53 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Also: if tables are empty of inherent existence, then they are necessarily also empty of being tables.

Malcolm wrote:

Not according to Gelug analysis— tables are not empty of mere existence as tables, only inherent existence, which is something other than the table itself.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:44 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I have no idea what that means.

Malcolm wrote:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

PeterC said:

Is this what Gendun Chopel criticized when he said that Tsonkhapa's formulation of the object of negation resulted in a completely pointless refutation?

Malcolm wrote:

Yes, since Tsongkhapa insisted that one only refutes something, inherent existence, that does not exist even conventionally, like the child of a barren woman.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:07 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

That's a reasonable way to teach emptiness if you want people to continue looking both ways before crossing the street.

Malcolm wrote:

It's still a kind of gzhan stong.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:51 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

A common Sakya criticism of Tsongkhapa is that he was an "upside down" gzhan stong pa.

I have no idea what that means.

Malcolm wrote:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 3:41 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Bristollad said:

they misunderstood Candrakirti and instead went with Tsongkhapa's invention

Malcolm wrote:

A common Sakya criticism of Tsongkhapa is that he was an "upside down" gzhan stong pa.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 12:16 AM

Title: Re: Dzogchen prerequisite?

Content:

Jeff H said:

I've just been rereading ChNN's Gura Yoga and this sentence caught my eye:

on page 33 ChNN said:

If you do not have a connection with the teaching and with the transmission from previous lives, you can never enter the Dzogchen path.

Jeff H said:

Does this mean that only certain beings can ever enter Dzogchen? And if this sentence is to be taken literally, how did those beings come to have a connection in a previous life?

Malcolm wrote:

Yes, but there are many paths to full awakening. If one manages to achieve buddhahood by those means, one does not need Dzogchen.

Author: Malcolm

Date: Monday, December 14th, 2020 at 11:15 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

What is salient here is that gzhan stong was quite popular with Nyingmapas in Central Tibet, but no effort was made to suppress Lochen Dharmashri's works, because his patron was the Fifth Dalai Lama.

That is the first time you've admitted to Nyingmapas embracing Shentong.

Malcolm wrote:

Not at all. I just rejected your assertion that since both Dudjom R. And Dilgo R. were partial to it, it was the dominant Madhyamaka View of Nyingmapas. In fact the dominant Madhyamaka presentation is that of Rongzom, Longchenpa, and Mipham, none of whom can be described as gzhan stong. But this did not prevent gzhan stong from gaining currency among some nyingma and Sakya scholars.

Author: Malcolm

Date: Monday, December 14th, 2020 at 10:41 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Jonang doesn't understand Shentong as a take on Madhyamaka?

Let's just say that the Gelugpas persecuted the Jonang school as heretics because of their Shentong. I'm sure there is more to the story, but that was their pretext. Why the Karma Kagyu were not persecuted in the same way puzzles me. There's something to the story that doesn't make sense.

Malcolm wrote:

The Karma Kagyu school was put down much harder than Jonang, much harder, as a result of the defeat of the Karma Kagyu king of Tsang, who teamed up with eastern Tibetan bonpos in his attempt to overthrow the Lhasa gvt.. You should really read some detailed accounts of Tibetan history in the 17th century. It just so happens that the king of Tsang, Karma Tenkyong, also was a patron of Jonang. Arguably, the Sakyas escaped similar monastic censure in Western Tibet because of their distance and prestige. The Nyingmapas experienced an increase in fortunes during the same period, due to the patronage of the Great 5th. What is salient here is that gzhan stong was quite popular with Nyingmapas in Central Tibet, but no effort was made to suppress Lochen Dharmashri's works, because his patron was the Fifth Dalai Lama.

Author: Malcolm

Date: Monday, December 14th, 2020 at 10:30 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Jonang doesn't understand Shentong as a take on Madhyamaka?

Let's just say that the Gelugpas persecuted the Jonang school as heretics because of their Shentong. I'm sure there is more to the story, but that was their pretext. Why the Karma Kagyu were not persecuted in the same way puzzles me. There's something to the story that doesn't make sense.

Malcolm wrote:

That is not correct. The Gelugpas would install a number of Gelug monks at rival monasteries within the administrative reach of the Lhasa gvt. So, Jonang and Gelug monks, or Sakya and Gelug monks, etc., would inhabit the same monasteries, each practicing their own tradition. What is true is that in Central Tibet, block prints of Taranatha, Dolbupa, Gorampa, the Karmapa, etc, any one who criticized Tsongkhapa were locked up and forbidden to be printed. Thus however did not prevent the distribution of manuscripts. The actual situation on the ground was far more complicated than your simplistic assessment would indicate.

Author: Malcolm

Date: Monday, December 14th, 2020 at 9:55 AM

Title: Re: Congratulations President elect Joe Biden

Content:

amanitamusc said:

One similarity the Dems and Repubs share is the need to bail out the major banks and insurance co's ect .

Malcolm wrote:

Never asserted Obama was the wisest person....

Author: Malcolm

Date: Monday, December 14th, 2020 at 9:53 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Shotenzenjin said:

Both parties are parties of the ruling class. Which Biden is a part of. so is trump

The Dems have a socialist section that would argue otherwise for them. But they are a part of a party of the ruling class

Without a class analysis the conversation just circles around a drain

Malcolm wrote:

People have been analyzing class at least since Plato. It hasn't changed a thing. Why? Karma.

In a government what actually matters is policies, execution of those policies, and so on. When one participates in a democracy, one is advocating for a set of policies.

Author: Malcolm

Date: Monday, December 14th, 2020 at 3:47 AM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Yes, consciousness can end. It has a beginning and an end; it is conditioned.

Malcolm wrote:

Compounded phenomena cannot be said to have beginnings since there is no first cause.

Supramundane said:

What about my consciousness, M? Didn't it begin with my birth?

Malcolm wrote:

No, in Buddhadharma we have this little thing called "rebirth."

Author: Malcolm

Date: Monday, December 14th, 2020 at 3:44 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

All these governments are corrupt , people accept it and still support them .

Malcolm wrote:

In a democracy, the people are the government.

But the principle of karma entails that we only share the karma of those things with which we agree.

I am not arguing for the merits of this or that war, far be it. I am arguing however that broadly slapping the label of "warmonger" on Democrats and Republicans in the US is basically false. The GOP has consistently been the war party. The idea that "The Democrats and Republicans are two sides of one party" is simple-minded and overlooks key differences between them.

Bill Clinton reduced the size of the US Military, as Obama. Trump, contrary to some people's fantasies, was gearing up for a major international war with Iran, and has increased military spending in each successive year since 2016. He may still attack Iran yet. After all, he has 5 weeks and 2 days left to do so. He, along with Pompeo, deliberately sabotaged resumption of the Iran deal, just to make shit more difficult for Biden.

Author: Malcolm

Date: Monday, December 14th, 2020 at 12:47 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

There are so many facts wrong in the above, I don't know where to begin.

But let's just start with fact that the Korean War was started by North Korea, and that the international response to it was managed by the UN.

Minobu said:

i got the dates of the presidents and when the wars happened..from wiki...

<https://www.google.com/search?q=presidents+during+viet+nam+war&oq=presidents+during+viet+nam+war&aqs=chrome..69i57j0i10i457j0i10j0i22i30l2.7113j0j15&sourceid=chrome&ie=UTF-8>

and you can check the other presidents and time periods...

you want to put spin on it...fine ...but i did not post inaccurate info.

Malcolm wrote:

Well, in this case you have.

Moving onto Nixon, Vietnam was grossly escalated by Nixon, after Johnson declined to run for a second term out of his shame for getting us involved in that war to begin with. Nixon did not oversee the end of Vietnam, Ford did, Nixon having already resigned out of fear of impeachment.

Carter did not start a war in Nicaragua. The Contras thing was GOP all the way.

As for Bosnia, that was a UNC/NATO operation to prevent widespread ethnic violence in the Balkans after the fall of the USSR left a power vacuum in the region.

Libia was NATO, and not “started” by Obama.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 11:46 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

There are so many facts wrong in the above, I don't know where to begin.

But let's just start with fact that the Korean War was started by North Korea, and that the international response to it was managed by the UN.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 10:49 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

How is it different from sravaka nibbana? the only difference is that a bodhsattva Buddha has past merit and volition (I don't know how this would actually work without a storage for that past merit and volition and how a unconscious being can complexly interact but That's the belief)...

PadmaVonSamba said:

Perhaps that isn't the belief, which would certainly explain the difficulty in figuring out “how that would actually work”. You keep asserting that a Buddha has no awareness. You continue to confuse the extinction of attachment (to the illusion of self) with total elimination of awareness itself.

By the way, I'm still waiting to find out from you exactly who gets reborn ...you, or your consciousness?

Artziebetter1 said:

Show me sources that a Buddha has subjective awareness .

Malcolm wrote:

They have two kinds of omniscience, hence they possess subjective awareness. They are not inert.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:37 PM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Yes, consciousness can end. It has a beginning and an end; it is conditioned.

Malcolm wrote:

Compounded phenomena cannot be said to have beginnings since there is no first cause.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:17 PM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Thus the fact is established that Trump, unlike his five predecessors, did not initiate a new war or major incursion.

Although he also failed to end American Endless War.

Kirt

Malcolm wrote:

Obama did not start a new war, neither did Clinton.

Facts matter. The only new wars started since the end of Vietnam were all started by GOP presidents.

This is remarkably sloppy, “ Since both [Bosnia and Libia] military engagements are referred to as wars, for purposes of this fact-check, we will consider them new wars the country entered.”

Both were NATO.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 10:10 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

This is not a problem exclusive to Establishment D's. Americans in general ignore or simply accept the fact that American capitalism destroys millions during a crisis and consigns millions to lower class economic slavery due primarily to structural racism (although there are other reasons as well).

Malcolm wrote:

Structural racism is something which Johnson tried to change, changes systematically undermined by the GOP.

kirtu said:

In this particular case the Establishment D's declared the 2nd Great Depression to be over and went home, ignoring all of the lasting economic damage. And D's supported with this deceptive move on the whole - they ignored the ongoing catastrophe because only 7-8M had been permanently shut out of the workforce. Typical behavior. Declare the facts to be what you want them to be and market that viewpoint.

Malcolm wrote:

We live in a liberal market economy, not a coordinated market economy. Accept the consequences of where you live or try to change the system.

kirtu said:

We can just stop here because of course most people born and raised in the US simply rewrite history to support their own prejudices.

Malcolm wrote:

You are entitled to your opinions, but not your own set of facts.

kirtu said:

Trump has certainly not done the right thing anywhere and America has abandoned the Yemeni people but Trump is factually the first President since Reagan to not initiate a war or a major incursion.

Malcolm wrote:

As I said above, stick to facts.

kirtu said:

Their hands are all bloody.

Malcolm wrote:

Sure, it goes along with providing security to a nation.

kirtu said:

All the Presidents since Bush I have engaged in the exercise of aggressive war. Trump also through ongoing drone warfare. However he dialed the war machine back compared to his predecessors.

Malcolm wrote:

1) That depends on what one defines as "aggressive." 2) Trump did nothing of the kind, he increased arms sales to the Saudis, launched more drone strikes in his administration than the entire period from 2003-2015, etc.

kirtu said:

The fact that people born and raised in the US automatically impose their R vs. D framework on events and invariably try to score points for their team shows that they have lost their ability to analyze history and current events.

Malcolm wrote:

It's not about D vs. R, it's about democracy vs. fascism. Get your head on straight.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:53 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Malcolm wrote:

People inspired by Buddhism, who practice ethics and meditation for this life are not Dharma practitioners, no matter how nice, kind, or good they may be, whether they consider themselves Buddhists or not.

Astus said:

How about what is called "the least capacity" or "lesser scope"?

'Know that those who by whatever means

Seek for themselves no more

Than the pleasures of cyclic existence

Are persons of the least capacity.'

(Lamp for the Path, v 3, in Illuminating the Path to Enlightenment, p 69)

'Given the distinction between virtue and nonvirtue as laid down in the teachings, it is important to rely on virtue. The ten virtues tending to happiness will produce happy

destinies, while negative action will precipitate a fall into the states of loss. To understand this distinction correctly, according to the karmic law of cause and effect, and to adopt positive rather than negative behavior is the so-called path of beings of lesser scope.'

(Treasury of Precious Qualities, vol 1, p 151)

Malcolm wrote:

These are people without renunciation, not people attached to this life.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 6:28 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

I never wanted to practice tantra just be able to call myself vajrayana because I believe it's the highest path and the bodhisattvas like Tara etc exist

Malcolm wrote:

I think you are really confused.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 6:27 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Flushing the 99 Weekers down the economic toilet, targeting people to become economic slaves, intentionally crushing people socially, economically and civilly - as 44's admin did and as most modern admins have done is ALSO malfeasance.

Malcolm wrote:

Obama did not do this. However, he did face a racist GOP that sought to block him everything he ran on since the day he took office.

kirtu said:

Additionally *ALL* admins since Clinton have engaged in unrestrained world war. ALL OF THEM. To his credit 45 dialed it back somewhat (although as my ex pointed out he had to be talked out of intervention more than once).

Malcolm wrote:

Not true. Trump increased to number of air attacks in Yemen greatly. He didn't dial back anything. If anything, he left us much less secure and the world a less safe place.

kirtu said:

The entire US "political" leadership is responsible for this kind of unrestrained warfare. And this is completely unaddressed.

Malcolm wrote:

This happened under Bush II, not Obama.

kirtu said:

Current and former D's at the highest levels included. This is also a wholly nonvirtuous path.

Malcolm wrote:

Sorry, I just don't you think can compare the Democrats with the GOP in terms of totally despicable behavior. YMMV.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:55 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

PadmaVonSamba said:

I think it's fair to say that these days, in the west, while there are many "deep-sea diving" Dharma students, particularly within Vajrayana, whose aim is to escape samsaric rebirth, that there are many more people who simply want to live life with some kind of ethics and compassion, and have turned to Buddhism as the source for that, whether they've taken refuge or not.

Malcolm wrote:

People inspired by Buddhism, who practice ethics and meditation for this life are not Dharma practitioners, no matter how nice, kind, or good they may be, whether they consider themselves Buddhists or not.

I would venture a guess and say that most people in the world who self-identify as Buddhists are not Dharma practitioners.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:50 AM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Let me reframe the question: could Bodhicitta be seen as a sort of universal or 'impersonal' consciousness?

Malcolm wrote:

Definitely not. It seems to me you do not understand the term "bodhicitta" in its Mahāyāna context. In its Mahāyāna context it means the aspiration for awakening. It also has two subdivisions: relative bodhicitta and ultimate bodhicitta. Relative

bodhicitta has two components: aspirational bodhicitta and engaged bodhicitta. Aspirational bodhicitta is the wish to attain buddhahood for the benefit of all beings. Engaged bodhicitta is the practice of the six perfections.

Ultimate bodhicitta also has two components: the path and the result. The path consists of śamatha, or calm abiding meditation; and vipaśyanā, or insight. The result is the realization of ultimate truth: all phenomena, including nirvana, buddhas, etc., lack inherent existence.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:43 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Each person has to find specific steps to offer their vision and energy to society, and to empower those around them. If we don't do this, change won't happen. The vision will not be fulfilled.

Malcolm wrote:

First, you have to correctly diagnose the problem. Grifters like Trump would not be attracted to politics if it wasn't lucrative.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 11:31 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

That's a big generalization about 70 million people. There are people who hold deluded views but would still rush into a burning building to save you.

Malcolm wrote:

You do understand there is only one right path, and one truly virtuous path right? The rest of it is just samsaric karma, positive and negative.

Sādhaka said:

Right, and therefore bideners, bernie bro's., and anyone else who is not a practitioner who follows political agendas of abrahamists or materialist-carvaka's, is not any different than trumpsters in that regard.

Malcolm wrote:

The difference is that they support trumps falsehoods, lies, and malfeasance. This is a wholly nonvirtuous path, not only a wrong path.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:14 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

FiveSkandhas said:

So much of lay Buddhism revolves around merit and hopes for a better reincarnation, this-worldly benefits, or filial piety such as to transfer merit to deceased relatives and ancestors, etc. It may be shortsighted but it's a motivation for millions.

Malcolm wrote:

It's also not Dharma practice.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:12 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity.

-The good ole Metta Sutta

Malcolm wrote:

Yes, it does a lot of good for one's mind. But you confuse my disapproval for enmity.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:02 PM

Title: Re: Congratulations President elect Joe Biden

Content:

DNS said:

I would think so. But Trump supporters are persistent, they might say it's still not over. I don't know what Trump could do at this point? Perhaps just refuse to leave the White House?

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:00 PM

Title: Re: Congratulations President elect Joe Biden

Content:

SonamTashi said:

I'm not a Shin Buddhist. I was just clarifying that there is at least one school that equates rebirth in Sukhavati with liberation.

Malcolm wrote:

Yup, there are a lot of schools alright.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 8:59 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

We generally hope that for everyone. Unfortunately, not only do trumpsters follow a wrong path, they follow a non virtuous path that leads only to lower realms.

FiveSkandhas said:

That's a big generalization about 70 million people. There are people who hold deluded views but would still rush into a burning building to save you.

Malcolm wrote:

You do understand there is only one right path, and one truly virtuous path right? The rest of it is just samsaric karma, positive and negative.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 10:21 AM

Title: Re: Mod Team - Coming and Going

Content:

Queequeg said:

yes, its a little weird... LOL its like a light bulb burned out.

Awesome to see Anders and Narwahl on the team.

Malcolm wrote:

Just remember to duck.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 10:19 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Who knows how many times we have been given assistance due to their unfathomable

compassion, without realizing it?

Malcolm wrote:

Speculative. But one thing I know for a fact is that merit which was gathered in past lives leads to meeting the Dharma in this one. That's something I can take to the bank. Karma is unerring.

FiveSkandhas said:

May your merit only increase; may your practice be met with success in every way.

Malcolm wrote:

We generally hope that for everyone. Unfortunately, not only do trumpsters follow a wrong path, they follow a non virtuous path that leads only to lower realms.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:20 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Who knows how many times we have been given assistance due to their unfathomable compassion, without realizing it?

Malcolm wrote:

Speculative. But one thing I know for a fact is that merit which was gathered in past lives leads to meeting the Dharma in this one. That's something I can take to the bank. Karma is unerring.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:06 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Well, according to the 4th Shinshu patriarch Tao-ch'o, "...there is no power inherent either in the reciter or in the words recited. The power was with Amida Buddha alone, and the power of His Primal Vow was all that was needed to bring the devotee to the Pure Land."

<http://web.mit.edu/stclair/www/patriarchs.html>

Genjo Conan said:

But rebirth in a Pure Land is not the same as liberation. My understanding of Pure Land soteriology is that, once in the Pure Land, practitioners study the dharma with Amitabha

and countless bodhisattvas until they realize buddhahood. Which, clearly rebirth in a Pure Land is conducive to liberation, but is not, by itself, a sufficient condition of liberation: the practitioner still has to put in the work.

SonamTashi said:

This is true of most Pure Land schools, but Jodo Shinshu teaches that those who rely on the 18th vow immediately attain full buddhahood upon rebirth in the pure land, and subsequently immediately return to the saha world.

Malcolm wrote:

You ever met anyone who made the round trip?

Author: Malcolm

Date: Saturday, December 12th, 2020 at 1:43 AM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

The usual definition is that Prakrit is derived from Sanskrit (and most Hindu scholars would say that, and probably Kongtrul would have said that as well).

Malcolm wrote:

Sanskrit literally means "refined language." Prakrit literally means "natural language."

"When the term arose in India, "Sanskrit" was not thought of as a specific language set apart from other languages, but rather as a particularly refined or perfected manner of speaking. Knowledge of Sanskrit was a marker of social class and educational attainment and the language was taught mainly to members of the higher castes, through close analysis of Sanskrit grammarians such as Pāṇini. Sanskrit, as the learned language of Ancient India, thus existed alongside the Prakrits (vernaculars), which evolved into the modern Indo-Aryan languages (Hindi, Nepali, Assamese, Marathi, Konkani, Urdu, and Bengali)."

<https://www.newworldencyclopedia.org/entry/Sanskrit>

This entry is very good, based on excellent sources.

"a particularly refined or perfected manner of speaking"

We have examples of Buddhist brahmins in the Pali cannon looking askance at lower caste monks' inability to correct pronounce long and short syllables, like a and ā, and the Buddha rebuking them for their arrogance. A sort of tomato and tomato kind of thing.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:34 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

The only reason to practice for me is to gain merit, to be born in the deva realms as long as possible

I value my consciousness.

Bristollad said:

And this is another reason why it would be inappropriate for you to practise Buddhist tantra - this aspiration is insufficient for that practice.

Malcolm wrote:

Yes. As Mañjuśrī said to Sachen,

If you are attached to this life, you are not a Dharma practitioner.

If you are attached to samsara, renunciation is lacking.

If you are attached to your own goals, bodhicitta is lacking.

If grasping arises, the view is lacking.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:32 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Whether or not the horses choose to imbibe, we can be sure that they will soon have to accept the end of Trumpism. A kind of forced intubation if you will.

Malcolm wrote:

We will see. I don't think the Trumps are going away anytime soon, and I am sure they will remain a toxic force in American politics for decades, unless, and one can only hope, Donald Trump and his children are jailed for tax evasion by the State of NY.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:28 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Well, according to the 4th Shinshu patriarch Tao-ch'o, "...there is no power inherent either in the reciter or in the words recited. The power was with Amida Buddha alone, and the power of His Primal Vow was all that was needed to bring the devotee to the Pure Land."

<http://web.mit.edu/stclair/www/patriarchs.html>

Malcolm wrote:

Devotee? That implies a path. Also, it means that, according to this reasoning, the primal vow is not very powerful and Amitabha is not very powerful. Why? Because not all sentient beings are devotees of Amitabha.

FiveSkandhas said:

The most "Other power"-centric strains of pure land seem to entertain ideas such as faith in Amida and Nenbutsu itself being a gift from Amida, and the chanting of the Nenbutsu being powered by Amida rather than the chanter.

Malcolm wrote:

A very selective Buddha then, since not everyone receives this gift.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:06 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Ichchantikas...yikes. Well, the Dharmakshema version of the Nirvana Sutra provides for their salvation, and that's good enough for me. I wonder if there are any old-school Faxian Yogacarins who still hold to the original doctrine.

"Anyway, bodhisattvas can't save anyone"...well, the argument can be made in a Prajnaparamita sort of sense, and probably based on other sources...but those who take the Bodhisattva Vows promise to liberate them all anyway.

Malcolm wrote:

Formally speaking, Mādhyamikas reject the idea of icchantikas. Practically speaking, mādhyamikas admit that there may be some sentient beings who are so benighted that liberation is totally beyond them. I am not sure there are any such beings among Trumpsters, but I wouldn't rule it out either. Its a pity, but what to do. One can lead a horse to water, but one can't make it drink.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:02 PM

Title: Re: If Nagarjuna had a mirror

Content:

Astus said:

mirroring.

Malcolm wrote:

Apart from what has been mirrored and not been mirrored, there is no [present] mirroring. A mirroring mirror is redundant, just like moving movers.

Author: Malcolm

Date: Friday, December 11th, 2020 at 9:59 PM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

Sanskrit...

Malcolm wrote:

Is derived from Prakrit.

Author: Malcolm

Date: Friday, December 11th, 2020 at 9:52 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

And I don't know how you feel about Pure Land "other power" but a great many believers of that strain of thought might take issue with the statement "Everybody must liberate themselves."

Malcolm wrote:

Amitabha can't liberate anyone. That's just not how the Dharma works.

"Sins can't be washed away with water,
suffering cannot be manually removed,
I can't give you liberation,
but I can show you a path."

— Śākyamuni Buddha

Its up to everyone to practice that path themselves, including Pure Land Buddhists, all of them.

Author: Malcolm

Date: Friday, December 11th, 2020 at 8:19 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

So yeah, he and his followers are fascists, American style, which involves a lot of

hillbillies, sheeple, and other assorted deplorables who all seem unable to distinguish reality from tv.

FiveSkandhas said:

Beings are numberless. Don't Bodhisattvas vow to save them all? Even the seventy million who voted for Trump?

Malcolm wrote:

The older I get, the more I think the Yogacarins were onto something with their idea of icchantikas.

Anyway, bodhisattvas can't save anyone. That's not how the Dharma works. Everybody must liberate themselves.

Author: Malcolm

Date: Friday, December 11th, 2020 at 7:58 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Dan74 said:

There are millions of people who firmly believe the election was stolen and that Trump is fighting for democracy. Some of those people are surely sincere and not stupid, or do you see that as a logical impossibility? Neither do they necessarily have to be fascists, racists, etc..

Malcolm wrote:

Anyone who thinks the election was stolen from Trump is an idiot. Anyone who supports Trump is a fascist. There really isn't any discussion to be had about this.

Author: Malcolm

Date: Friday, December 11th, 2020 at 6:00 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Dan74 said:

The others are always dead wrong and deluded and now also fascists/traitors, hillbillies/sheeple, troglodytes/perverts, etc.

Choose your side.

Malcolm wrote:

Guess you like the view up there in your Swiss Ivory tower. On the other hand, here in

the United States there is a defeated president trying his best to overturn his legitimate defeat. So yeah, he and his followers are fascists, American style, which involves a lot of hillbillies, sheeple, and other assorted deplorables who all seem unable to distinguish reality from tv.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:08 AM

Title: Re: Congratulations President elect Joe Biden

Content:

karmanyngpo said:

These are my 2 cents... Even if a person who supports Trump is dead wrong and deluded, hopefully a Dharma practitioner who supports Biden can at least imagine how a person could be duped to support him.

Malcolm wrote:

I can imagine, but I am not especially sympathetic of fascists.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 11:17 PM

Title: Re: Practices for epidemics and pandemics

Content:

karmanyngpo said:

Hello Malcolm, I noticed you mentioned that a 3 day retreat is obligatory for Dorje Gotrab and I am wondering if this is always the case since I have heard there are different terms and practices for the mantra. My own teacher didn't seem to say that we needed to do a 3 day retreat to activate it. Would appreciate your input.

Malcolm wrote:

According to the original terms of Dorje Lingpa. Three day retreat uninterrupted by other speech. Alternately, a one month retreat of Guru Drakpo.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 11:09 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Unrecognized tulkus are bodhisattvas on their Paths.

Malcolm wrote:

Then they are not Tulkus, by definition.

A Tulku is a fully realized Buddha, not a Bodhisatva on the path.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:38 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

How about you. Do you think any tulkus are nitmanakaya Buddhas? (Hint; this is on the record. I'm posting it to your "Malcolm quotes" thread.)

Malcolm wrote:

Nope. Not a single one. There might be some outside the system (most certainly, actually) though, unrecognized and anonymous.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:31 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Tulkus are just Tibetan cultural bullshit, did you ever ask yourself why there were never any Indian Tulkus? Or Tulkus in China, Japan, etc.?

Schrödinger's Yidam said:

<https://www.dharmawheel.net/viewtopic.php?p=561123#p561123>

Malcolm wrote:

Not to mention the fact that the Tulku institution only emerged in Tibet in the 13th century, after Dharma had been in Tibet for nearly 500 years...

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:28 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Manjushri said:

Their approach when it comes to challenging confusion and wrong ideas might still be a tad too uninhibited and even confrontational

Malcolm wrote:

It helps to remember that it's not the person that is being negated, but the sentence on the page. It isn't personal.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

This thread has actually descended into idle gossip.

Johnny Dangerous said:

I feel like Malcolm is probably right and we have pretty much done this to death. Since this is an omnibus thread, I'm gonna ask that everyone just take a bit of a break for now. I feel like everyone (including me) got their say, and we should probably leave the thread be for questions about practice etc., which will be a much more positive direction. Thanks.

Aloke said:

How democratic!

Malcolm wrote:

Given that I am the OP, I think this thread has lived out its natural life.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:19 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Rigpa>marigpa.

Doesn't seem all that strange to me.

Malcolm wrote:

That just means you, nominally, don't get it. Pure phenomena cannot produce impure phenomena. Buddha qualities cannot give rise to their opposite. If they could, Buddhas could become sentient beings.

Schrödinger's Yidam said:

Sounds like you've never met a fallen tulku. Try watching Gesar Mukpo's movie.

Malcolm wrote:

Laughable. Tulkus are just Tibetan cultural bullshit, did you ever ask yourself why there were never any Indian Tulkus? Or Tulkus in China, Japan, etc.?

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:13 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

but I thought that in Yogachara there are no external objects?so when one Chitta perishes what gives rise to the subsequent chitta?the chitta is alaya and you guys say that alaya ceases and perishes basically and arises.I don't understand how you can believe this.

Malcolm wrote:

Even in Yogacara, conventionally, outer objects exist. At the level,of analysis, caittas give rise to the appearance of outer objects.

You really don't understand Buddhist tenets because you have not properly studied them.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:08 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Yep. Sad but true.

Malcolm wrote:

Do you realize how incoherent that is?

Schrödinger's Yidam said:

Rigpa>marigpa.

Doesn't seem all that strange to me.

Malcolm wrote:

That just means you, nominally, don't get it. Pure phenomena cannot produce impure phenomena. Buddha qualities cannot give rise to their opposite. If they could, Buddhas could become sentient beings.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 8:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

This thread has actually descended into idle gossip.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 8:06 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

You literally just got done trying to prove to me that samsara arises from the Dharmakaya, so apparently you think Shentong does in fact teach that the conditioned phenomena arise from the unconditioned.

Malcolm wrote:

Or worse, the faults arise from buddha qualities.

Schrödinger's Yidam said:

Yep. Sad but true.

Malcolm wrote:

Do you realize how incoherent that is?

Author: Malcolm

Date: Thursday, December 10th, 2020 at 4:03 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

You literally just got done trying to prove to me that samsara arises from the Dharmakaya, so apparently you think Shentong does in fact teach that the conditioned phenomena arise from the unconditioned.

Malcolm wrote:

Or worse, the faults arise from buddha qualities.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 1:33 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

I don't think appearances are considered as such in Shentong. The images are never anything other than the mirror, etc.

Malcolm wrote:

And this is why gzhan stong does not go beyond false aspectarian cittamatra, since it is

just false aspectarian cittamatra.

But does not mean that everything is only your ultimate gnosis. If it were, that would mean I am your ultimate gnosis.

Schrödinger's Yidam said:

We are both appearances of transpersonal gnosis.

Malcolm wrote:

Is that transpersonal gnosis dual or nondual? If it is the former, it cannot be an ultimate gnosis since it is dualistic; if it is the latter, dualistic appearances cannot appear within a nondual gnosis. Further, if dualistic appearances are manifesting in this gnosis, like reflections in a mirror, it must be a personal gnosis (as suggested by the term *pratyatmyavedanajñāna*, i.e. the gnosis that one intuitively individually), rather than a transpersonal gnosis, because if it were a transpersonal gnosis everyone would experience it at the same time just as it was, and buddhahood would be impossible. If it is a personal gnosis, then dualistic outer appearances can manifest to it, without that gnosis becoming dualistic, and without outer, dependently-originated, apparent phenomena being "mind only." And this is what it means to say that all appearances are included in *sugatagarbha*, which is just the gnosis that one intuitively individually (look it up). There is a difference between appearances and apparent objects, even in *gzhan stong*. Appearances are like the moon in the water, apparent objects are like the moon. No moon, no reflection; no water, no reflection.

I suggest you stop tying yourself up in conundrums and go study these things in a proper way. Your self-study is just confusing you.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 12:48 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

I don't think appearances are considered as such in Shentong. The images are never anything other than the mirror, etc.

Malcolm wrote:

And this is why *gzhan stong* does not go beyond false aspectarian cittamatra, since it is just false aspectarian cittamatra.

But does not mean that everything is only your ultimate gnosis. If it were, that would mean I am your ultimate gnosis.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 8:59 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

This is exactly what I've been saying and is also the vedantin view. materiality undergoes a change in substance or form but nothing new is ever created or destroyed (even light goes on into more subtle states).

Malcolm wrote:

That's not what saying "cause and effect are neither the same nor different" means. One thing does not change into another thing. For example, this flame does not become that flame when one lights one candle with another. They are not the same, and nothing is transferred, and nevertheless there is a serial continuity.

Artziebetter1 said:

With regards to chitta however, chitta is not substantial and doesn't transform into anything apart yet same from it like milk to butter. And to say there is nothing to prevent the arising of the subsequent moment of mind is false as this is still arising from other which is impossible

Malcolm wrote:

Citta is supported by caittas, and vice versa, they arise together and support each other, being the supporting conditions for each others arising.

Artziebetter1 said:

and the sarvastavadin and Theravada abhidharmas do seem to say that a cause totally perishes before an effect can arise which I'm glad you don't believe.

Malcolm wrote:

There is no such thing as arising from a single cause. In Buddhadharma, at least in Indian Buddhadharma, there are six causes and four conditions. One of the six causes is the creative cause, karanahetu, which is the fact that all phenomena are a cause for all other phenomena apart from themselves.

Artziebetter1 said:

In any case it seems that there is only one chitta in the mind's stream if arising from other also cannot be established and if it is also ex nihilo creation.

Malcolm wrote:

All cittas arise with caittas, as above. For example, vedana and samjñā are two dominant caittas given the status of skandhas. All sentient beings have five skandhas, though the number of caittas they possess varies depending what realm they inhabit; desire, form, or formless realm.

Artziebetter1 said:

I can understand the subtle mind giving rise to Vedana and perception etc but not the

other way around. if the caittas come from cittas then when one citta perishes how can its caittas give rise to another new subtle mind which hosts the mental factors? what I mean by this is that if caittas are dependant on cittas to exist, then when one citta perishes how can its caittas give rise to a new citta with its own caittas? if this happens in the case where one citta perishes only after its subsequent citta arises due to the former's caittas, there would be confused experience and multiple selves at once wouldn't there?

How does caitta create citta? how can something give rise to something else completely new? if arising cannot be established at all, then there must be only one citta. that's the point of OP.

Malcolm wrote:

Caittas do not create cittas; cittas and caittas arise together and support one another. A citta arises when there is sensory contact with an object, either physical or mental. For example, when the eye organ and a form meet, there is an eye consciousness. When the mental organ and a caitta meet, there is a mental consciousness, etc. caittas are the objects of a citta. That's how caittas support cittas.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 8:45 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

And again, you stated that there was a claim that samsara arises from the Dharmakaya somehow, I don't see that here either, not that I expect to.

Schrödinger's Yidam said:

Kongtrul's "Light Rays of the Stainless Vajra Moon" tr. Brunnhölzl. (p.847 of "When the Clouds Part"):

Kongtrul said:

These appearances of the three existences (the container that is the outer world and the [inner] content [of sentient beings], just as a face's being transferred [as a reflection] into a mirror, appear as the magical display of inner nadis, vayus, and tilakas, and these three abide as the aspects of "the other"--the circle of the supreme mandala with its support and supported. All of these are true reality's--the sugar heart's--own light and own radiance, the dharmakaya itself appearing as all aspects, and utterly changeless wisdom.

Schrödinger's Yidam said:

(formatting mine)

If you're not into this type of approach that's fine. Tsongkhapa would say it is a bunch of horse apples. Plenty of highly realized masters completely reject that kind of idea. But plenty of highly realized masters embrace it too. So it's a personal and karmic choice.

Malcolm wrote:

That's not transpersonal. That's saying appearances exist in rig pa the same way a reflection exists in a mirror.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 5:24 AM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

Paiśācī

Malcolm wrote:

Is Pali, the language of the Sthaviravādins.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 5:15 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

This is exactly what I've been saying and is also the vedantin view. materiality undergoes a change in substance or form but nothing new is ever created or destroyed (even light goes on into more subtle states).

Malcolm wrote:

That's not what saying "cause and effect are neither the same nor different" means. One thing does not change into another thing. For example, this flame does not become that flame when one lights one candle with another. They are not the same, and nothing is transferred, and nevertheless there is a serial continuity.

Artziebetter1 said:

With regards to chitta however, chitta is not substantial and doesn't transform into anything apart yet same from it like milk to butter And to say there is nothing to prevent the arising of the subsequent moment of mind is false as this is still a arising from other wick is impossible

Malcolm wrote:

Citta is supported by caittas, and vice versa, they arise together and support each other, being the supporting conditions for each others arising.

Artziebetter1 said:

and the sarvastavadin and Theravada abhidharmas do seem to say that a cause totally perishes before a effect can arise which I'm glad you don't believe.

Malcolm wrote:

There is no such thing as arising from a single cause. In Buddhadharma, at least in Indian Buddhadharma, there are six causes and four conditions. One of the six causes is the creative cause, *karanahetu*, which is the fact that all phenomena are a cause for all other phenomena apart from themselves.

Artziebetter1 said:

In any case It seems that there is only one chitta in the mind's stream if arising from other also cannot be established and if it is also *ex nihilo* creation.

Malcolm wrote:

All cittas arise with caittas, as above. For example, *vedana* and *samjñā* are two dominant caittas given the status of skandhas. All sentient beings have five skandhas, though the number of caittas they possess varies depending what realm they inhabit; desire, form, or formless realm.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 1:34 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

If one chitta perishes and the next arises, from what does this next chitta arise? in a chain of chittas you would either have to have a chitta perishing and its subsequent chitta arising from nothingness, and thus there could be no conditioning of a chitta by another or you would have a chitta giving rise to another chitta and then perishing in which case there would be confused experiences and such arising would fall under arising from other which is still *ex nihilo* arising and cannot really occur. I think that *abhidharma* teaches the former view of momentariness and that the latter is just a possible form I've given for the sake of argument in favor of the momentariness view but even that does not hold water because creation from other is still *ex nihilo* creation.

Malcolm wrote:

This is addressed in *Madhyamaka*: causes and effects are neither the same nor are they different. Further, this criticism you raise, applies only to moments that have parts. Partless moments are immune to *Madhyamaka* reasoning. So, 1) given that causes and effects are neither the same nor are they different, for example, milk and its curds; 2) given that moments are partless; and 3) given that nothing can arise from a single cause; and further, 4) given that when moment of mind ceases there is nothing to prevent the arising of the subsequent moment of mind, your qualm is removed.

Author: Malcolm

Date: Tuesday, December 8th, 2020 at 7:31 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:
Giovanni said:
He saw D.C.fading away and taking new forms. That is my guess.

Malcolm wrote:
This contradicts everything he ever said in his life about the future of the DC.

Author: Malcolm
Date: Tuesday, December 8th, 2020 at 12:44 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
heart said:
I am not against it, I just don't understand why the students don't get informed.

Malcolm wrote:
As far as I can tell, it is because Yeshe is in a conflict with the Dzogchen Community.

Author: Malcolm
Date: Monday, December 7th, 2020 at 11:26 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
heart said:
Why was he embalmed? Who decided that and so on?

Malcolm wrote:
According to what I have been told, Rinpoche decided his body was to be embalmed.

Author: Malcolm
Date: Monday, December 7th, 2020 at 9:53 PM
Title: Re: Prajnaparamita sutra - other translations than Conze's?
Content:
Malcolm wrote:
The pp in 10,000 lines was published at 84,000.

Author: Malcolm
Date: Monday, December 7th, 2020 at 10:18 AM
Title: Re: Congratulations President elect Joe Biden
Content:
Minobu said:
i had this conversation recently..Dems are big on war ..

Malcolm wrote:
Historically false. Nixon escalated Vietnam, the Bushes started both Iraq wars.

Eisenhower began the US involvement in Vietnam after the French were routed at Diem Bien Phu.

As for Trump, he started a war against the American people.

Author: Malcolm

Date: Monday, December 7th, 2020 at 3:35 AM

Title: Re: Picking and choosing

Content:

Malcolm wrote:

Actually, you have to choose nonafflicted things and avoid afflicted things, you have to choose virtuous things and avoid nonvirtuous things.

Between choosing to benefit yourself and benefit others, the former has merely led to your present state of suffering, the latter frees everyone.

CosmosFF said:

If buddha eats to stay alive, this cant be leading to a state of suffering, right? Do you mean it leads to a state of suffering if you choose yourself over others? Since compassion and all that... I also interpret that you mean "choosing the benefit of others" to be the liberation of all beings, not just benefit as in something pleasurable that would lead to my own dukkha. Is this correct?

Malcolm wrote:

The Buddha taught a middle way between asceticism and indulgence.

Choosing to benefit others will lead to your own happiness. It can involve liberation of all sentient beings.

Author: Malcolm

Date: Monday, December 7th, 2020 at 2:53 AM

Title: Re: Picking and choosing

Content:

CosmosFF said:

uhm guys i have another question

If picking and choosing leads to suffering, where is the limit to what is considered picking and choosing? Is picking and choosing conscious acts or more? If I want to live and thus eat rice, is this picking and choosing? Or am i acting out of buddha nature? Is saving all living beings picking and choosing, when i could be smacking rocks together in the forest instead? is there any difference between these two? Is that picking and choosing?

Malcolm wrote:

Actually, you have to choose nonafflicted things and avoid afflicted things, you have to choose virtuous things and avoid nonvirtuous things.

Between choosing to benefit yourself and benefit others, the former has merely led to your present state of suffering, the latter frees everyone.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 9:32 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Könchok Thrinley said:

Hi, I would like to ask what happened that Palyul Choktrul felt that this needed to be said?

Malcolm wrote:

What rumors?

Author: Malcolm

Date: Sunday, December 6th, 2020 at 11:00 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

Very nailed Malcolm.

Danny said:

Hang on a moment moon reflected in water!

M's assertion/non assertion is established view.

It's how Prasāṅgika negate opponents.

I.e. don't forward a position to be refuted.

It's called the four way Mūla way of arguing. But is still a "view", a philosophical position.

Malcolm wrote:

Any philosophical position necessarily entails a proposition concerning existence or nonexistence. I have never made a proposition concerning either. If someone puts forth such a proposition, they are at fault. Since I have never put forward any such proposition, I am free from fault. Dependent origination alone frees one from the tangle of views.

Nevertheless, I still look both ways when crossing the street.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 8:24 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

To give someone the insight so they can "let go" of appearances, and to bring closure to the intellect and its misdirected attempts to understand.

It's a jumping off point.

Malcolm wrote:

No, it's to relinquish all views.

Schrödinger's Yidam said:

That's what I just said.

Malcolm wrote:

Relinquishing views is not about relinquishing appearances. Further, without relying on conventional truth, one cannot understand ultimate truth. And if one does not understand ultimate truth, nirvana cannot be realized. So what is ultimate truth?

Dependently originated things are empty. Empty of what? Extremes of existence and nonexistence. What are views? Views concern existence and nonexistence. What cures them? Dependent origination. But your view constantly argues for the existence of this and the nonexistence of that. Therefore, you are not free from views. It's why you spend so much time arguing and advocating for a view. You set up the pins, I knock them down. When you are free from views then you will stop setting up the pins and the game will be over.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 7:57 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Malcolm wrote:

And what's the actual point of Madhyamaka...?

Schrödinger's Yidam said:

To give someone the insight so they can "let go" of appearances, and to bring closure to the intellect and its misdirected attempts to understand.

It's a jumping off point.

Malcolm wrote:

No, it's to relinquish all views.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 6:49 AM

Title: Re: How is shentong different from tirthika doctrine
Content:

Schrödinger's Yidam said:
No. What did he say?

Malcolm wrote:
They are a thicket.

Schrödinger's Yidam said:
Ah.
That must be why Zen avoids the subject.

Malcolm wrote:
And what's the actual point of Madhyamaka...?

Author: Malcolm
Date: Sunday, December 6th, 2020 at 1:57 AM
Title: Re: 45 missing children recovered during statewide anti human trafficking operation in ohio
Content:
Malcolm wrote:
<https://www.factcheck.org/2020/08/viral-chart-distorts-human-trafficking-statistics/>

Unknown said:
Defendants charged. The number of defendants charged annually went up from 181 in fiscal year 2010 to 531 in fiscal year 2016 under Obama. That number again went up in fiscal year 2017 to 553, before dropping the following two years — to 386 and 343 in fiscal years 2018 and 2019, respectively.

Trafficking convictions. Convictions — which often result from prosecutions initiated in previous years — are up in recent years, relative to years past. In fiscal year 2016, there were 439 convictions, up from 297 the year before. There were 499, 526 and 475 convictions in fiscal years 2017, 2018 and 2019, respectively.

Author: Malcolm
Date: Saturday, December 5th, 2020 at 11:52 PM
Title: Re: How is shentong different from tirthika doctrine
Content:
Schrödinger's Yidam said:
You know what Buddha said about views, right?
No. What did he say?

Malcolm wrote:

They are a thicket.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 10:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

ibid

This was the next paragraph from my post immediately above. I include that here because Malcolm and JD had unanswered posts from a thread now closed.

Malcolm wrote:

This directly contradicts your assertion that Buddhanature and sentient beings are mutually exclusive. Why? Because here you've defined the luminosity of the mind as Buddhanature. No sentient being, no Buddhanature.

Schrödinger's Yidam said:

I never asserted that. I reported HHK#8's remarkable interpretation of Buddha Nature/Shentong as an interesting outlier to the gamut of possible views. My own interpretation is fluid, as different moods may dictate.

Malcolm wrote:

You know what Buddha said about views, right?

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

shankara said:

I just last night read something of Taranatha on this subject. A short treatise you can find here: <https://dzokden.org/read/library/study/lineage-commentaries/>.

What he says about the Rangtong treating the second turning of the wheel of Dharma as definitive and the third (as well as the first) as provisional is very interesting. Firstly, I would like to know if this is true? If so, it strikes me as problematic.

Malcolm wrote:

The whole theory of the three turnings of the wheel is problematic, actually. There isn't any agreement which sutras are "third turning."

The Indian masters paid no attention to the three turnings at all. As a doctrine it finds no place in Dzogchen teachings at all until after the thirteenth century. The Sakyapas largely ignore it.

The Gelukpas treat the second turning as definitive.

Some teachers include the tathāgatagarbha sūtras in this category (though the Indian Yogacāra master themselves were skeptical of tathāgatagarbha theory, since they advocated the theory of the icchantika, Madhyāmikas were actually more open to it than Yogacārins).

This is mostly a Tibetan trip, based on the commentary of the Korean Master Wongchuk on the Samdhinirmocana Sūtra, translated during the imperial period.

shankara said:

The "Mahaparinirvana Sutra" is apparently of the third turning, and personally I think it is the most definitive of all Sutras (excepting perhaps the Lotus) due to it being the last preached before the death of Shakyamuni. Does the Rangtong school really regard this Sutra as provisional?

Malcolm wrote:

There is no such thing as a "rang stong school," except in the eyes of gzhan stong pas.

Generally speaking, everyone in India, including the Yogacāra masters, regarded the Prajñāpāramitā sūtras as definitive in meaning. We know this for example because Virupa, who had been a Yogacāra master prior to his awakening, carried a copy of the PP in 8000 lines with him everywhere he travelled.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:28 PM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

I see. He mentions often that when one reaches the path one is basically already irreversible. So does it equate with accomplishing the path of accumulation?

Malcolm wrote:

There are various forms of irreversibility, not only one.

Könchok Thrinley said:

Could you please elaborate, or mention them?

Malcolm wrote:

For example, there is irreversibility on the path of accumulation, where one's bodhicitta becomes stable; on the path of application, one is irreversible at the level of patience, where one will no longer take birth in the three lower realms; the path of seeing is by definition irreversible, and after achieving it, one will always achieve it again in every

birth; the irreversibility on the path of cultivation happens on the eighth bhumi, where one will never take birth in the desire realm again. And of course Buddhahood is irreversible.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:51 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

BTW, I read some Kagyu teachers and am not particularly doctrinaire about Shentong/Rangtong...I just don't think Shentong is equivalent to Platonism, Advaita, Monism generally, or whatever.

Malcolm wrote:

It isn't, it's a form of false aspectarian cittamatra.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:49 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

ibid Thus, in this context, one needs to keep in mind that since all phenomena of seeming reality are not really existent in the first place (and Dolpopa and Mahamudra agree on this), there is always only one ultimately real phenomenon to begin with, which is buddha nature or mind's natural luminosity. Consequently, in fact, there is only a single actual reality, and therefore any presentation or separation of two realities is necessarily of expedient meaning.

This was the next paragraph from my post immediately above. I include that here because Malcolm and JD had unanswered posts from a thread now closed.

Malcolm wrote:

This directly contradicts your assertion that Buddhanature and sentient beings are mutually exclusive. Why? Because here you've defined the luminosity of the mind as Buddhanature. No sentient being, no Buddhanature.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:38 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

To be honest I would not call Trump an "idiot." You don't become a self-made billionaire, not to mention President of the US after starting out as a joke in the primaries, by being an idiot.

Malcolm wrote:

He is not a billionaire, never has been, all his money is from daddy. He is in fact an idiot, as are his children.

NY real estate people consider him a joke. I know this to be so because I know the former dean of the NYU real estate institute.

The only thing you have correct in the above is that he is a conman and a narcissist. But you don't have to be smart to be conman. You just have to find someone more stupid than you.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:29 AM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

Alan Wallace talks sometimes about so called "reaching the path". Has anyone seen anything about this topic from other teachers, or could one share ones understanding what it means, etc?

Malcolm wrote:

He is talking about the five paths, which begin with the path of accumulation. That path begins with rousing Mahāyāna bodhicitta.

Könchok Thrinley said:

I see. He mentions often that when one reaches the path one is basically already irreversible. So does it equate with accomplishing the path of accumulation?

Malcolm wrote:

There are various forms of irreversibility, not only one.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 6:13 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Soma999 said:

There can be a fear of dying or disappearing that makes one stick to certain beliefs, like of a self.

It won't be resolved in a forum. It can be resolved in graciousness and harmony with efficient persons.

Even a good therapist can remove certain blocks and things will be in harmony.

Malcolm wrote:

Ummm, that's actually besides the point.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 5:53 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Soma999 said:

Hindu dharma does not negate karma and dependent arising.

Malcolm wrote:

Shankarācārya explicitly rejects dependent origination as do all other Hindu polemicists.

The Hindu doctrine of karma is quite deterministic, compared to that of the Buddha.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 5:02 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Cinnabar said:

I guess I started my practice wrong.

I harbored a combination of eternalist and nihilist views when I came to Buddhism. It took me some time to eradicate those. Some years really.

If I hadn't had faith in my teacher I wouldn't have persevered.

I'd get a text and not understand anything and pray and learn the first word I didn't understand. Then the second. And so on. In time I found myself with madhyamaka and experiential exercises related to emptiness, nature of mind. But it took years.

According to these criteria you present, I should not have started until I had an understanding of dependent origination. I find that a very very very deep and subtle topic. It took a long time to get my mind around, and even now it still gets deeper. It took years and years.

Malcolm wrote:

The difference between you and the OP is that you clearly wanted to change your view, and understood already that you did not have correct view. So you tried to discover that.

But in general, I would not recommend that people who do not understand the basics of Mahāyāna Buddhism seek to enter Vajrayāna right away. Otherwise, people who try to practice Vajrayāna without a correct view of emptiness simply wind up taking rebirth as

rudras, they either negate cause and result because they have an annihilationist view, or they negate cause and result because they have an eternalist view. But you are talking to someone who wept when first reading the Perfection of Wisdom sūtras, and whose hair stood on end when hearing the word "śūnyatā."

Author: Malcolm

Date: Saturday, December 5th, 2020 at 4:27 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Cinnabar said:

I have seen in myself and my fellow dharma siblings wrong views transmuted through the blessings of practice, study, and devotion.

Malcolm wrote:

Wrong view here specifically refers to not accepting dependent origination and karma with its results.

There is also wrong devotion. What is that? Devotion which lacks wisdom is wrong devotion. Wisdom does not arise from outside oneself.

As Nāgārjuna says:

Only those with the essentials of emptiness and compassion accomplish awakening.

View is the basis of the path. Without a correct view, it is impossible for one's path to be correct.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 4:16 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

shankara said:

I think that to completely rid oneself of doubt about anything, one would have to become something of a 'true believer' in the cultish sense. Doubt is a natural part of the process of thinking things through and developing understanding. Personally I have serious doubts about the Prasangika, and am not entirely convinced that the "Tirthika" paths are so useless as many people seem to think them to be.

This doesn't mean I'm not engaging in practice, familiarizing myself with teachings on emptiness in order to meditate on them, or taking refuge in non-Buddhist teachers. I figure so long as I'm undergoing such a process, practicing sincerely, then I'm pretty much on the right track. I'm also pretty sure that there are plenty of Vajrayana

practitioners in "the same boat", but who have faith in the method if not complete and unquestioning acceptance of the entire philosophy (of whatever particular school of Vajrayana that may be, and there do seem to be some pretty serious conflicts between each of them...)

Malcolm wrote:

It is not even possible to practice any Vajrayāna sadhana if one lacks conviction in emptiness. How can one practice Vajrayāna methods if one lacks confidence in Vajrayāna view? It is not necessary to be a Prasāṅgika. It is simply necessary to have conviction in emptiness ala the Heart Sūtra. That is sufficient.

Basically, if one reads the Heart Sūtra and is freaked out by it, rejects its message and so on, one is not a candidate for receiving Vajrayāna teachings, any Vajrayāna teachings, including Dzogchen.

Buddha spoke about three gates of liberation: signlessness, emptiness, and wishlessness. He did not mention a fourth anywhere.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 4:07 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

Too rich:

Author: Malcolm

Date: Saturday, December 5th, 2020 at 3:30 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

shankara said:

And how does one know when one has "relinquished wrong views"?

Malcolm wrote:

Quite simple, really. One accepts the view of dependent origination as the correct explanation for the arising of all phenomena. Apart from space and cessation, there aren't any other phenomena.

shankara said:

Does this mean not having any thoughts which are not in accordance with the view of voidness? Really it seems unrealistic to suggest that in order to maintain a pure Vajrayana practise, one has to completely abandon the mental factor of doubt, which I'm sure is present in even many advanced practitioners.

Malcolm wrote:

If someone has doubt about emptiness, they should not enter Vajrayāna teachings.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 3:25 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

About the first point, for instance, who decide that a vow made by myself is not right discipline? Different Buddhist traditions have different vows, so who decide which is right?

Malcolm wrote:

Right discipline has been presented by the Buddha in many sources, both the Pali Canon and Mahāyāna. In general, a vow is something one receives from a preceptor. There is a broad consensus across Buddhist traditions that taking such a vows from a preceptor renders the virtue generated by that vow a much more powerful karma. The basic reason for this is that you are entering into a community of practitioners. Just as a man who watches a hundred people kill another man and approves of it receives one hundred times more negative karma than if he just killed a man himself, likewise, someone who takes Buddhist precepts generates as much merit from that as there are people who have also take those precepts.

Self-made vows do not have that force because there is no community to support them.

SaaZ said:

About the second point. Is it really like that? Offering to the ideal of Sangha really generate greater merits than other kinds of offerings? How can you be so sure?

Malcolm wrote:

Again, this is another one of the thing about which there is broad consensus across Buddhist traditions.

SaaZ said:

You might be right, I probably didn't study this things enough, but as I already said, I don't indiscriminately accept all the things that are supposed to be Buddhism as true.

Malcolm wrote:

It is also important not to indiscriminately reject things, just because they challenge your preconceptions about Buddhism.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 2:11 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

In his "Big Red Book" Dudjom Rinpoche says that if you have faith you don't need any of that.

Malcolm wrote:

How can one say one has faith in the Buddha if one disagrees with everything he ever said?

Author: Malcolm

Date: Saturday, December 5th, 2020 at 1:50 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Ayu said:

Was it true or satire that Trump wants to change the constitution?

Malcolm wrote:

he would if he could...

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:28 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

Back to the OP; I say yes, you can be a Buddhist.

Malcolm wrote:

Well, no. He can't. Why? It is very simple. To take the vows of refuge, you have to abandon nonbuddhist teachers, which the OP clearly is unable to do. To take the bodhisattva vows, not only is one not to make a serious study of nonbuddhist tenets, but also one is supposed to avoid spending too much time on Hinayāna tenets and scriptures. And when it comes to Vajrayāna, wrong view is actually a root downfall, that is, abandoning the view of freedom from extremes.

Telling this man he can become a Vajrayāna Buddhist without relinquishing his wrong views is like giving him a plane ticket for a nonstop flight to the hell realms. It is completely irresponsible, idiot compassion.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:12 AM

Title: Re: The material world of Mahayana

Content:

FiveSkandhas said:

Another pricey set of Mahayana accoutrements: This 8-piece gold butsugu "selection"

for a home altar features candlesticks, a flower vase, vessels for offerings, and several other ritual implements. Price: over 46 million yen, or roughly \$441,335 United States Dollars at current exchange rates:

<https://item.rakuten.co.jp/dentouhonpo/tko0184/>

Malcolm wrote:

Well, better than a toilet made of gold, were I to be able to make such a extravagant choice.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:10 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

In ones head or formally made doesn't make much difference to me.

About the second point, with all due respect, It seems to me a bit naive to believe that the Sangha can only be virtuous; there are plenty of examples of non-virtuous behaviours.

Malcolm wrote:

As for the first point: you don't really seem to understand the perspective of vows in Buddhism. A vow you make up yourself is not actually considered right discipline. It is a discipline, sure, but it is not connected with the eight fold path of noble ones.

As for the second point, I addressed that. When you make offerings to a monastic, you are not really making offerings to a person; you are making offerings to an ideal—that people can awaken through the practice of discipline, samadhi, and wisdom.

The Sangha represents that ideal.

I suspect you have not studied these issues carefully, based on your answers. Clearly, at this point in your life, becoming Buddhist monk, a member of the ordained Sangha, is not for you.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:05 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Brahma said:

The Dalai Lama would not drive you away...

Malcolm wrote:

I personally heard HHDL say in Tucson, in 2005, "I tell my Christian friends who are interested in emptiness, it's none of your business."

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:03 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

For a little over 100 years now Kongtrul's interpretation seems to be widely accepted within the Karma Kagyu.

Malcolm wrote:

Even the 8th Karmapa did not accept his own view. His writings on gzhan stong were early. His mature view was quite different.

As for Kongtrul, while he had great devotion to Taranatha, his actual writing on gzhan stong reflects more the views of Śākya Chogden, who held among other things that that gnosis, ye shes, was relative.

Author: Malcolm

Date: Friday, December 4th, 2020 at 10:02 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

haha said:

Even a famous Mahasiddha, Krisnacharya, was a shaiva heretic; there is no problem to practice vajrayana; his teacher took full responsibility to guide him; later, he became the accomplished master.

Malcolm wrote:

First, before he was granted empowerments and so on, Krishnacarya accepted that he had been defeated in debate. Accepting general Buddhadharma has always been a precondition for receiving empowerment in Vajrayana.

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:54 PM

Title: Re: The material world of Mahayana

Content:

PeterC said:

I suspect what appeals to people is the aesthetics rather than the content. But who knows. The dominant school often changes over time, too. Sri Lanka once had a large Mahayana sangha. In parts of modern Southeast Asia vajrayana was until not so long ago regarded as less reputable than common Mahayana.

Malcolm wrote:

Irony, considering Vajrayana was, for a short while, the state religion of Cambodia and also Sumatra, etc.

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:41 PM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

For the same reasons that I underlined above (agnostic, etc.), I'm skeptical of this interpretation. I don't see why making offers to the Shanga is greater than making offers to undernourished children. I find it difficult to believe that my personal vows, done in the silence of my head (this is figurative speech, is actually noisy there), suddenly generate merits for other people.

Malcolm wrote:

First, one does not make these vows silently, in one's head. There is no self-ordination in Buddhadharma, not even to become an upasaka.

You receive vows in specific rites, which vary from order to order, while the general outline is the same.

Second, the object is free of affliction. Now, while today monastics are probably not even stream entrants, they still represent arhats. As such, they are representative of the Buddha's Noble Sangha.

But no one would argue there was no merit to supporting undernourished children, but not as much. Why? One has no idea how that person will turn out. The Sangha jewel is only virtuous.

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:32 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Johnny Dangerous said:

read Spinoza or something.

Malcolm wrote:

Spinoza was basically a materialist on the model of Epicurus.

tobes said:

????

A pretty direct link back to the Stoics, but I can't really see Epicureanism there.

Malcolm wrote:

https://www.parrhesiajournal.org/parrhesia32/parrhesia32_guyau.pdf

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:05 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

To give an idea of how varied Shentong can be, this is Brunnhölzl talking about Mikyo Dorje (H.H.Karmapa 8).

"When the Clouds Part" p.73: 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.

So here Buddha Nature, which originally was 100% about sentient beings, in this "Empty-of-Other" presentation excludes sentient beings. Kinda suggests that it is transpersonal—at least in HHK8's interpretation. So don't think there's one Shentong view.

Note also Buddha Nature is described as "...the only ultimately real entity, which is permanent and able to perform functions (such as enlightened activity)."

Malcolm wrote:

There are mistaken views about tathagatagarbha, this is just one more. Coming from a Karmapa does not make it less erroneous. It also directly contradicts the Uttaratantra.

Author: Malcolm

Date: Friday, December 4th, 2020 at 10:28 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Johnny Dangerous said:

read Spinoza or something.

Malcolm wrote:

Spinoza was basically a materialist on the model of Epicurus.

Author: Malcolm

Date: Friday, December 4th, 2020 at 10:27 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I have never seen any arguments for momentariness of self ..

Malcolm wrote:

Why would there be arguments for the momentary existence of something that exists only as a nominal designation?

Author: Malcolm

Date: Friday, December 4th, 2020 at 8:39 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

kirtu said:

Shentong is not perennialism.

Kirt

Malcolm wrote:

It's also not monistic, but whatever.

Author: Malcolm

Date: Friday, December 4th, 2020 at 8:32 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

Naw...I'm not letting you get away with "perennialist" here without you defining it precisely. You've done this before, Perennialism is both a specific school of modern and historical spiritual thought, and a general tendency :
https://en.wikipedia.org/wiki/Perennial_philosophy

So, which one are you talking about and in what way is he a perennialist?

This way, from the Wikipedia article:

The perennial philosophy (Latin: philosophia perennis), also referred to as perennialism and perennial wisdom, is a perspective in philosophy and spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge and doctrine has grown.

Also why are you associating perennialism with Shentong?

From the same Wikipedia article the next sentence is: Perennialism has its roots in the Renaissance interest in neo-Platonism and its idea of the One, from which all existence emanates.

So, like that.

Malcolm wrote:

So a BINO.

Author: Malcolm

Date: Friday, December 4th, 2020 at 12:10 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness aswell as the govindabhasya to the Brahma sutras and I am convinced based on all these authors that A permanent unconditioned self exists.

Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

kirtu said:

NO WAY!!!! JUST GIVE UP NOW!!!

Just joking.

No Vajrayana school will support these views.

But it doesn't matter (this is directly in opposition to our friend who claims that your view constitutes a root downfall from the start).

People start in different places. There was once a Mahasiddha who began completely as an eternalist, just like you**. He was actually sort of tricked into practicing Buddhist tantra because his guru was actually a Buddhist sadhu and not a Hindu sadhu (I don't quite know the correct term here - if this happened nowadays we would say his guru wasn't actually an adherent of Sanātana dharma).

It doesn't really matter. The main thing is turning to the accumulation of merit, turning away from the pursuit of negativities, deepening lovingkindness and compassion. Wisdom grows from that.

If you feel that you want to "use Vajrayana Buddhism" to develop your compassion and positive qualities then go for it.

Kirt

Malcolm wrote:
This is quite unsound advice.

Author: Malcolm
Date: Thursday, December 3rd, 2020 at 11:23 PM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness aswell as the govindabhaya to the Brahma sutras and I am convinced based on all these authors that A permanent unconditioned self exists. I have read both arguments for momentariness and arguments against a self from various authors in Indian literature but remain unconvinced by their arguments and I just can't let go of this belief. oh well that's my karma. I have read the debates between nayaiyikas and mimamsaka and Buddhists who espoused a momentary consciousness and I was convinced a self exists.

I read the golden light sutra and sanghata sutra and It says that you will basically never abandon the dharma or stray from the path once you've read it and I've recited mantras from Gelug sources at that which promise a last rebirth in the womb and no retrogression so I don't think I will ever leave Buddhism explicitly though my understanding of it may be faulty due to human error and karma and imperfections .

So I need a buddhism that will accommodate by brahman view. I heard some kagyus and Jonangpa believe in this .should I follow them?

I'm not here to argue wether I'm wrong or right I just want to stay in buddhism and have a school wich can accommodate my seeming unshakeable view in a brahman.

Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

Usually questions like this receive a lot of frustration but I'm trying my best to be Buddhist and this is just where I'm at at the moment.

Malcolm wrote:
You can be a Buddhist in Name Only (BINO). But you can't practice Vajrayana because possession of an extreme view such as yours entails an immediate root downfall.

Artziebetter1 said:

I have seen arguments that this is what the Jonangpa believed and some karma kagyus: a undifferentiated ultimate reality that isn't a object of consciousness .are you saying black shentongpas can't practice vajrayana. how is this different from the black

shentong view?

Malcolm wrote:

Sigh. Your concepts are a big obstacle for you. People with lots of obstinate concepts are not really suited for Vajrayana practice.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:55 PM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

I can believe that generosity could be a form of practising non-attachment, thus generating merits. However, is not that people need me to become a monk to start being generous;

Malcolm wrote:

The merit generated by making offerings to the Three Jewels surpasses that of generosity to mundane objects. As a monastic, one represents the Sangha jewel.

This is the reason the Buddha encouraged generosity on the part of the lay population. It's your vows that make you a special object for merit generation.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:19 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness aswell as the govindabhasya to the Brahma sutras and I am convinced based on all these authors that A permanent unconditioned self exists. I have read both arguments for momentariness and arguments against a self from various authors in Indian literature but remain unconvinced by their arguments and I just can't let go of this belief. oh well that's my karma. I have read the debates between nayaiyikas and mimamsaka and Buddhists who espoused a momentary consciousness and I was convinced a self exists.

I read the golden light sutra and sanghata sutra and It says that you will basically never abandon the dharma or stray from the path once you've read it and I've recited mantras from Gelug sources at that which promise a last rebirth in the womb and no retrogression so I don't think I will ever leave Buddhism explicitly though my understanding of it may be faulty due to human error and karma and imperfections .

So I need a buddhism that will accommodate by brahman view. I heard some kagyus

and Jonangpa believe in this .should I follow them?

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Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

Usually questions like this receive a lot of frustration but I'm trying my best to be Buddhist and this is just where I'm at at the moment.

Malcolm wrote:

You can be a Buddhist in Name Only (BINO). But you can't practice Vajrayana because possession of an extreme view such as yours entails an immediate root downfall.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:14 AM

Title: Re: Biden's Cabinet

Content:

Malcolm wrote:

<https://twitter.com/tribelaw/status/1334295732917039106?s=21>

I have no words.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 7:36 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

It's a two front war, and I don't know if the old hands are innovative, flexible, and bold enough to take on the totally irresponsible right populism. How do you defend against people who have no scruples at all without going on an overwhelming offensive against them?

Malcolm wrote:

Take a look at GA today—mind blowing.

And you should see Ghouliani in MI tonight in the MI house oversight committee hearing that's happening right now. Mind blowing, he is repeating the all the same lies they fired Powell for spewing.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 7:34 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

Moreover, sticking with the Theravada e Zen tradition, it seems to me that the emphasis is put on free one self rather than generate merit for others. Bottom line, I personally not find it a good argument.

Malcolm wrote:

It is the support lay people offer those who have renounced lay life and taken up robes that generates merit, not your meditation. Their generosity generates merit for them. You don't generate it for them. You understand? It does not really matter whether you find it a "good argument." This is what the Buddha taught. You can accept it or reject it, but you have to understand why he taught what he taught and to whom he taught it.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 4:36 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

I can't imagine Sanders putting together a cabinet like this. I'm saying this without judgement.

It looks like a thoroughly competent cabinet. If all goes well, the federal government will not be news for the next four years because they do their jobs without scandals.

I'm worried, though, that its not going to be enough to fend off another Republican scorched Earth assault on the country, especially if its some Trumpist in 2024.

Whatever else happens, Biden is going to have to make the lives of lower middle and working class voters palpably better. Its not going to be easy because the economy will be knee capped coming out of this winter - I don't think we've hit the wall yet. If the vaccine(s) works, recovery will be quick... I expect the Republicans to do what they can to sabotage the economy, though.

I see your point that competence is required at this time. I'm worried at the domestic Vandals running amok, though, at the same time. Its a two front war, and I don't know if the old hands are innovative, flexible, and bold enough to take on the totally irresponsible right populism. How do you defend against people who have no scruples at all without going on an overwhelming offensive against them?

Malcolm wrote:

Take a look at GA today—mind blowing.

<https://twitter.com/kaitlancollins/status/1334225962326700034?s=20>

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 3:42 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

If Bernie Sanders was the incoming president, would you support the same approach to building the cabinet?

Malcolm wrote:

With a possible Republican senate? Sure. I definitely would support Blinken for State.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 1:25 AM

Title: Biden's Cabinet

Content:

Malcolm wrote:

https://www.counterpunch.org/2020/12/02/biden-and-the-lost-art-of-political-cabinetry/?fbclid=IwAR2DKuE39FvOTrU0zbZQjfo3xiVcN32p4kEQFJMZMAmZxJPWZ_uuzk1BHNA

Unknown said:

The worst president in U.S. history and the worst Cabinet in U.S. history will soon be succeeded by Joe Biden and the promise of the best and most effective Cabinet in recent time. Biden's success will ultimately be determined by the political posture of Senator Mitch McConnell, but the initial appointments to his administration point to a strategy designed for political success. The punditry class that dominates the mainstream media is wrong to suggest that his first nominees are insufficiently progressive or merely represent Obama 2.0. Without exception, Biden has turned to individuals with the experience and expertise needed to rehabilitate a government that Donald Trump has severely ravaged.

Malcolm wrote:

I strongly agree with this guy.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 1:08 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

where one "leave" the society to develop one own personal practice, while keep being dependent from the help of the society.

Malcolm wrote:

That's not why one becomes a monastic. One becomes a Buddhist monastic because one has genuine renunciation.

Further, by living on dana you allow other people to generate merit.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 11:54 PM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Schrödinger's Yidam said:

However later someone went to that monastery...

Malcolm wrote:

Plus, anyone with any knowledge of history knows that there were no Tibetan Buddhist monasteries at all in Ladakh during the time Jesus supposedly spent there.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 10:53 PM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

Alan Wallace talks sometimes about so called "reaching the path". Has anyone seen anything about this topic from other teachers, or could one share ones understanding what it means, etc?

Malcolm wrote:

He is talking about the five paths, which begin with the path of accumulation. That path begins with rousing Mahāyāna bodhicitta.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 8:19 PM

Title: Re: Vipassanā

Content:

Astus said:

'You observe this structure that initially appears to be so solid, the entire physical structure at the level of sensation. Observing, observing you will reach the stage when you experience that the entire physical structure is nothing but subatomic particles: throughout the body, nothing but kalapas (subatomic particles). And even these tiniest

subatomic particles are not solid. They are mere vibration, just wavelets.'
(<https://pariyatti.org/Free-Resources/Articles-and-Excerpts/Buddhas-Path-is-to-Experience-Reality>)

Malcolm wrote:
Someone has been reading too much physics.

Author: Malcolm
Date: Wednesday, December 2nd, 2020 at 8:15 PM
Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year
Content:
Aemilius said:
name Christ comes from Krishna (meaning "dark" or "black-blue").

Malcolm wrote:
No.

Author: Malcolm
Date: Wednesday, December 2nd, 2020 at 5:29 AM
Title: Re: "Extensive Daily Confessions of Cakrasamvara" by Bhuripa
Content:
Lobsang Damchoi said:
Does anyone have any knowledge of this (possibly) Sakya text?

I found this intriguing title in the Great Mind Training Collection merely cited as the source of a quotation. The quote doesn't mention the yidam and is a standard main training precept. The full citation is below. Thanks,

[author:] Bhuripa.
Extensive Daily Confessions of Cakrasamvara [Practice].
Dpal 'khor lo mde mchog gi rgyun bshags rgyas pa. Toh 1533, rgyud 'grel za. P2244, pha.

Malcolm wrote:
It is not a Sakya text, it is an Indian text.

Author: Malcolm
Date: Wednesday, December 2nd, 2020 at 4:18 AM
Title: Barr Calls it For Biden:
Content:

Author: Malcolm
Date: Wednesday, December 2nd, 2020 at 1:08 AM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Brahma said:

In this sense everything being a product of the mind is a similar orthodoxy in Buddhism.

Malcolm wrote:

One difference is that there is no godhead in Buddhadharma, and no creator, and no creation. There is only beginningless dependent origination.

Brahma said:

The world has life to it, so why not meditate on the basis of Immortality? It is found in all Spiritual Teachings, and mentioned by Jesus even by His followers when He asked who Jews back then thought He was, as possibly Elijah, or one of the other Prophets, when Peter simply reveals Him to be the Christ. And Jesus mentions, that for these who are willing to accept it, John the Baptist is the Elijah that is to come. Elijah has a very distinct personality and individuality, so Jesus was a great Teacher who understood reincarnation and He could obviously identify someone's reincarnation according to that part of the New Testament.

Malcolm wrote:

Jesus's trip had nothing to do with Buddhadharma.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:07 PM

Title: Re: Vipassanā

Content:

Astus said:

As for the Theravada view of material dhammas, the smallest unit according to post-canonical teachings are called https://en.wikipedia.org/wiki/Kalapa_%28atomism%29, they are considered composite,

Malcolm wrote:

Not that different than paramanus, actually.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 7:57 PM

Title: Re: Dalit Buddhism

Content:

Genjo Conan said:

My teacher has worked extensively with the Ambedkarites. Did you have any specific questions?

Schrödinger's Yidam said:

No, but thanks.

I personally believe that politics and religion should stay separated. Others here believe differently. I just thought I'd share with them a politically oriented Buddhist sect. They may find it interesting.

Malcolm wrote:

They also hotly reject rebirth, so, BINOs.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 7:53 PM

Title: Re: weird as...

Content:

Queequeg said:

I think this map is based on a more recent book. <https://www.amazon.com/American-Nations-History-Regional-Cultures/dp/0143122029>

That Albion book looks interesting. I'll never read it, but I'll look around for the crib notes.

Malcolm wrote:

I've read both. The former book from which the map is drawn is based on Albion's Seed and merely extends its arguments.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:34 AM

Title: Re: Practices for epidemics and pandemics

Content:

javier.espinoza.t said:

my root guru told me everything one would need about guardians, but never ever mentioned gesar.

maybe my teacher chnn practiced it, but it wasn't that useful or didn't matter or worked after all. otherwise it would be "there", somewhere at least.

i appreciate your messages guys. i take my leave.

Malcolm wrote:

What were you saying about Gesar and CHNN?

<https://www.dzamlinggar.net/en/support/fundraising-prizes/divination-cord>

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:28 AM

Title: Re: weird as...

Content:

Queequeg said:

<https://www.businessinsider.com/the-11-nations-of-the-united-states-2015-7>

Malcolm wrote:

This map, is a bit facile, but the idea is ultimately based on the book Albion's Seed by David Hackett Fischer.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 3:50 AM

Title: Re: Vipassanā

Content:

monkishlife said:

In Theravada, non-duality is seen as not so important; in fact, Bikkhu Bodhi says that Theravada Buddhism is neither dualistic or non-dualistic.

Malcolm wrote:

This is the position of all Buddhist schools. There cannot be one without many and vice versa.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 1:24 AM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Malcolm wrote:

I found Origen's theology on this point interesting:

So, we were first made as minds, and as minds we were made in the image of God, *imago dei*. And since, as the scriptures tell us, "God is a consuming fire" (Deut. 4:24, 9:3; Heb. 12:29), minds were made in the image of this fire. In fact, they were made to be like irons in the great fire of God: as long as they were plunged into the fire, they were aflame. But just like irons, when they were removed from God's fire, they cooled and became evermore solid and slow. This cooling is our mythological descent into souls and bodies, the fall into flesh.

For Origen, all of this is by God's design. Our fall into flesh is in fact our opportunity for rehabilitation. The original fiery mind moved quickly, too quickly, and so it was easily distracted. The descent into this world slows the mind down, now encumbered by a soul and a body, and trains it over many, many lifetimes to pay steadier attention. Whenever we successfully pay steady attention to anything, this or that, we inch closer to contemplation, and we blaze just a little brighter.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 1:20 AM

Title: Re: weird as...

Content:

Mantrik said:

Why would Europeans be any different?

The geography works against parochial isolation as many of our poorest will experience a mix of cultures and ethnicity just a couple of hours away 'abroad'. Cosmopolitan describes most EU cities, actually, and I'm pretty sure that a huge proportion of our European population has an international perspective, made quite poignant at the moment as the EU disintegrates.

Malcolm wrote:

You think the US is any different? I have about as much in common with New Yorkers as you do with the Dutch.

Mantrik said:

Bigoted racism and xenophobia for sure..... but they are not as isolated from other nations as parts of the USA or as inward-looking and able to be manipulated on that score.

Malcolm wrote:

Go to Umbria...you'll be very surprised.

Author: Malcolm

Date: Monday, November 30th, 2020 at 11:55 PM

Title: Re: weird as...

Content:

Mantrik said:

To some of us outside of the US many of its citizens seem to have no international (or national?) perspective and think themselves badly treated parochially...

Malcolm wrote:

Ahem, same forces that drove Brexit, and for largely the same reasons.

The myth of the sophisticated and cosmopolitan European is just that—a myth.

I've been all over Europe and the UK, and encountered exactly the same parochialism in Europeans that I've encountered in Americans.

Author: Malcolm

Date: Monday, November 30th, 2020 at 8:23 PM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Malcolm wrote:

[#https://hds.harvard.edu/news/2019/03/19/flesh-and-fire-reincarnation-and-universal-salvation-early-church](https://hds.harvard.edu/news/2019/03/19/flesh-and-fire-reincarnation-and-universal-salvation-early-church)

More apropos, Origen's heresy.

Author: Malcolm

Date: Monday, November 30th, 2020 at 8:04 PM

Title: Re: weird as...

Content:

Minobu said:

it just came off sort of well you know how the other half lives...

wasn't knocking you really...when mired in poverty remarks like that hurt..

Malcolm wrote:

Having lived on considerably less than this, I understand that 46k a year for a family of four is peanuts. That's 11k per person. That's nothing.

Minobu said:

again you missed my point ...and went...well..

look there are millions of americans and people working in the ?USofA that could only dream of the amount you mentioned..tens of millions...

it's one of the podiums best avoided by a person of privilege..

we live in a caste system Malcolm...

In Britain the moment you speak it is a pigeon hole situation...

it goes beyond being sensitive to a group of people dreaming of a life

Malcolm wrote:

Peanuts is peanuts. It's an objective fact. The present federal minimum wage is much lower than that, not even peanuts, just crumbs from the table.

Author: Malcolm

Date: Monday, November 30th, 2020 at 1:11 AM

Title: Re: weird as...

Content:

Minobu said:

i betcha Malcolm comes from wealth...never thought about this , but that remark speaks volumes...

Wealthy people don't really get what poverty is...46 grand is above the poverty line but a disaster for someone born into wealth...

Malcolm wrote:

For most of my life, I have lived on considerably less than this.

Minobu said:

it just came off sort of well you know how the other half lives...

wasn't knocking you really...when mired in poverty remarks like that hurt..

Malcolm wrote:

Having lived on considerably less than this, I understand that 46k a year for a family of four is peanuts. That's 11k per person. That's nothing.

Author: Malcolm

Date: Monday, November 30th, 2020 at 12:19 AM

Title: Re: weird as...

Content:

Malcolm wrote:

\$46,800 per year. Peanuts.

FiveSkandhas said:

Hey, speak for yourself.

Minobu said:

i betcha Malcolm comes from wealth...never thought about this , but that remark speaks volumes...

Wealthy people don't really get what poverty is...46 grand is above the poverty line but a disaster for someone born into wealth...

Malcolm wrote:

For most of my life, I have lived on considerably less than this.

Author: Malcolm

Date: Sunday, November 29th, 2020 at 11:37 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Dan74 said:

This is an interesting angle, and while I don't think it tells the whole story, it underscores how money has become such a driving force, a conscious and unconscious motivator of all that is happening and why this system really needs to be torn down. It's already ingratiated itself so deep into our culture, it might be nearly too late.

Queequeg said:

"has become"? as in, it wasn't already?

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

That nugget is some 1900 years old, and it wasn't novel when it was written down. See Code of Hammurabi, for instance.

Its been too late for several millennia, friend. We limp along with our vices.

Dan74 said:

I don't know, QQ. While avarice is old as time, yes, Consumerism, as it applies to every facet of our lives, invading and taking over not only our culture and spirituality, but even the most private sphere, is unprecedented, I think. The late Capitalist ability to monetise everything, to turn everything and everyone into a consumable, our attention, being the latest victim to the parasitic Social Media and clickbait, is unmatched.

Yes, Medieval Church sold Indulgencies. The reason this is so well known is because it stood out. It was perhaps a watershed moment. Now money has become the new original Abhidhammic dhamma, that everything else is composed of.

Malcolm wrote:

Arguably, capitalism was really created when the Church created purgatory so that Christian bankers could still get into heaven.

Author: Malcolm

Date: Sunday, November 29th, 2020 at 9:38 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Author: Malcolm

Date: Sunday, November 29th, 2020 at 11:18 AM

Title: Re: Congratulations President elect Joe Biden

Content:

PeterC said:

I've just read the federal appeals court decision on the PA voting case. It is...brutal. Written by a judge nominated by Trump, on a panel of three all nominated by Republican presidents. The last section is clearly a message to their ideological fellow travellers on

the Supreme Court to let this one go.

Malcolm wrote:

These clowns just don't know when to go home:

<https://thehill.com/regulation/court-battles/527838-pennsylvania-supreme-court-strikes-down-gop-bid-to-stop-election>

PeterC said:

The Pennsylvania Supreme Court on Saturday rejected a last-ditch bid from Republicans including Rep. Mike Kelly (R-Pa.) to halt the certification of the 2020 election results in the Keystone State....

“Upon consideration of the parties’ filings in Commonwealth Court, we hereby dismiss the petition for review with prejudice based upon Petitioners’ failure to file their facial constitutional challenge in a timely manner.”

Author: Malcolm

Date: Sunday, November 29th, 2020 at 9:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ignorant_Fool said:

DYING IN THE STATE OF GURUYOGA

Chögyal Namkhai Norbu

The Practice of the Night...

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Sunday, November 29th, 2020 at 6:03 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

myfirst.jpg (112.3 KiB) Viewed 261 times

Author: Malcolm

Date: Sunday, November 29th, 2020 at 4:37 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aloke said:

The Community did Shitro for him. Why not?

Malcolm wrote:

There is no need to do it FOR Elio. But people like to get together and mourn.

I, on the other hand, prefer to celebrate Elio's liberation in the bardo. YMMV.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 2:53 AM

Title: Re: Vipassanā

Content:

monkishlife said:

I believe strongly in non-duality, so I cannot be a Theravada Buddhist for that very reason.

Malcolm wrote:

You can't be a Dzogchen practitioner either then.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 12:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

pemachophel said:

Magnus, So very sorry to hear this. My wife and I will do sur for him for 49 days.

Malcolm wrote:

No need, he is a Dzogchen practitioner with deep understanding of the path. He is not an ordinary person for whom we need to do Shitro, sur, and these kinds of things.

The correct thing to do is sing do Ati Guru Yoga and sing Song of the Vajra in his honor.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 12:06 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this.

kirtu said:

By no means. Korea, Vietnam, Clinton's engagement in Iraq, Yemen and the Sudan,

Obama's disaster in Syria.

Malcolm wrote:

Obama's foreign policy was failed in Syria, but the Syrian situation was actually caused by the Iraqi's, who insisted that all US troops leave on schedule in 2011. Obama's hands were largely tied.

Iraq's problems were caused by Hussein, who was using chemical weapons against the Kurds, etc., and because he felt cheated by the Kuwaitis who cut oil prices, against their agreements. The war in Iraq was a GOP project, and while Clinton indeed had involvement, and one can of course debate the sanctions which lead to hundreds of thousands of civilian deaths, mainly Clinton, apart from Kosovo, was engaged with Al Qaeda.

Johnson may have escalated the war in Vietnam, but he saw his error and declined to run on that basis. Nixon was the one who continued the war in Vietnam.

North Korea started the Korean War, not Truman. Our response in Korea was informed by the WWII. The US was determined to prevent the totalitarian take over of South Korea.

kirtu said:

Endless war is a fearful/arrogant American thing that stems from specific historical situations, chiefly WW 2, the lessons of which were generally misread.

Malcolm wrote:

Ummm...Americans, in general, did not want to enter WWII. So no. Americans like quick wars, easy wars, after the experience of the Civil War. After all, even in WWI, we were in that war for only 18 months.

Austerity is also a GOP trip.

That's deliberate propaganda, even if the GOP is/was a big fan of austerity. Did the failed economic policies of the Obama Administration fall on deaf ears? For Establishment D's they in fact did.

Huh? The economy and employment rebounded quite well under Obama and continued to do so under Trump (no thanks to him at all) until he botched it with covid. To recap, in a 2nd Great Depression, brought on by R and D policies, some 20 M mostly older workers were pushed out of the workforce, were then reflexively told that their "skills" were "stale" (so you slapped a Star of David on us) and were locked out of the workforce through systematic age discrimination. For the majority of people there was no evidence at all that their "skills" were "stale". None at all. It was just a justification for the policy pushed by some people (notably Oligarchs and some Congresspeople) and picked up by the media and repeated as propaganda just like Fox News did and does. Those became desperate times with lots of suicide (initially reported by the press and then not) and lots of people contemplating suicide.

This has nothing to do with government policies. It had to do with the fact that older employees with seniority cost companies more money in terms of total compensation packages, and so on.

The one place we can agree here is that financial crisis of 2008 was a problem created when the Glass Stegal act was repealed. Pension fund managers were now allowed to invest in stocks rather than confining pension fund investing to bonds, thus exposing cities like Detroit to risk they were not prepared to take, etc. Dumb move, sure., while it happened under the Clinton Administration, it was voted into being by a GOP house and senate in 1999. It's roots however are to be found during the deregulation craze under Reagan. So again, GOP.

At the end of the day, you are on your own in these United States. And whether it's policies are steered by R's or D's is irrelevant.

Yes, its has always been that way. In the US, you are free, either to starve or be successful. FDR tried to put in a safety net, as did Johnson. The GOP, especially Reaganites and their ludicrous "small government" theories have, always been against these measures coz "socialism."

Voting with my feet can't come soon enough (esp. since I've finally voted in what will be that last US federal election for me).

Good luck wherever you wind up going. You've never like living the US anyway for as long as I have known you. It's understandable, the US has a lot of flaws, blatant flaws. Still, its my home, and while I like and appreciate other countries, I like it here where I live in the Northeast. So I prefer to stay here and try and support what's good about our system, and try to improve what is flawed. YMMV.

Author: Malcolm

Date: Friday, November 27th, 2020 at 3:05 AM

Title: Re: weird as...

Content:

Queequeg said:

e'd all be happier.

Malcolm wrote:

Social well-being seems to be rather low on the list for the GOP in general.

Author: Malcolm

Date: Friday, November 27th, 2020 at 2:09 AM

Title: Re: weird as...

Content:

Queequeg said:

Honest dollar for an honest day's work. Or rather, 40hrs/wk at \$22.50/hr. + OT.

Malcolm wrote:

\$46,800 per year. Peanuts. But it would lift a hell of lot of people out of poverty.

Author: Malcolm

Date: Friday, November 27th, 2020 at 2:05 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

Let's see, the guy in Yemen declared war on his birth country, so this hand wringing about extrajudicial killings of American citizens is, frankly, bullshit. He was self-avowed enemy of the USA. He lost his rights.

The Yemen famine is terrible, but that is a proxy war between the Saudis and Iran. As for US support, this is in Trump's lap.

The torture of detainees was a Bush era thing.

Sanctions against Iran, again, a Trump policy. Obama was normalizing relations with Iran.

Libya, mainly, an EU thing.

In fact the people Biden has selected will restore the government to its proper working order. That is the first order of business. The rest of the progressive agenda is just going to have to wait.

Brunelleschi said:

Fair enough. You say the same thing about his 16-year-old son and 8-year-old niece I presume? The drone program was of course massively expanded by Obama.

Malcolm wrote:

It seems the son was in the company of a guy named Ibrahim al-Banna.

Nawar al-Awlaki was killed by Trump, not Obama, during his first exercise in murder.

BTW, I don't justify what Obama did. Murder is murder. But that's what rulers have to do.

Drones are just airplanes without pilots. There is no difference between a missile launched from a plane or a drone.

Brunelleschi said:

No, America provided logistical support. Also, Samantha Powers who is joining the administration backed the invasion by Saudi Arabia, UAE, etcetera.

Malcolm wrote:

Logistical support meant mainly fueling aircraft. In any case, this remains a proxy war between Iran and the Saudi's. And as I said, Trump killed far more people in Yemen than Obama. In 2017 alone, Trump carried out 133 airstrikes in Yemen, compared to 155 between 2002 and 2017. As I said, this is in Trump's lap.

Biden will end all US involvement in Yemen.

As for Samantha Power, you do understand how administrations work, right? She is a disciplined diplomat. As a employee of State, she cannot very well argue that the US

should not support its allies in the region—we have treaties with them and treaties are law.

However, before Powers left State, she was criticizing the airwar in Yemen.

Brunelleschi said:

No, I disagree. Furthermore, people directly involved with it are being recruited by Biden (see Camp NAMA) and Obama of course opted NOT to prosecute the people who built and ran these black sites.

Malcolm wrote:

Yes, I understand this is difficult for many people. People are freaking out about McChrystal, McRaven, and Powers being on the transition team. I would also point out that they also have knowledge of the past 20 years of Middle East history and its wars you and I have no idea about, because it is classified.

Brunelleschi said:

Yes, agreed. However, many people who are joining the administration support sanctions against Iran.

Malcolm wrote:

US policy towards Iran is stupid, and has been since Regan. Again, blame the GOP. Iran would like the deal resumed.

Brunelleschi said:

I doubt the rest of the progressive agenda will happen.

Malcolm wrote:

Well, not in the first four years. And if people are stupid, the left will start fighting with the center. Right now the left and the center have to stand together, otherwise, in 2024, there will be another fascist voted into office.

Brunelleschi said:

We obviously have different views regarding interventionism. Fair enough.

Malcolm wrote:

If it's a choice between interventions by the US and NATO or Russia or China. I'll take the US and NATO, thanks. And, BTW, Russia and China seem to be teaming up.

And don't forget, the present geopolitical climate is mostly a result of GOP policies.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 10:33 PM

Title: Re: weird as...

Content:

FiveSkandhas said:

The idea is out there. Once robotics and AI take the remaining middle class jobs you will have billions (incl. India and China) of people with no productive "purpose" but a global economy with the capacity to support them. I don't think in some form it is totally impossible.

Malcolm wrote:

I was referring to the US.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 10:03 PM

Title: Re: weird as...

Content:

FiveSkandhas said:

What do you folks think about mandatory minimum income? i.e., everyone gets 30k minimum per year.

Sounds inflationary but if they give trillions to the banks and big business already maybe shifting it to the people would work...not enough of an economist to know...

Malcolm wrote:

It's be great, but it will never happen.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:37 PM

Title: Re: Online Ngondro programs

Content:

yagmort said:

on ngondrogar site there is a comparison of topics for longchen nyingthig and chetsün nyingthig ngöndros.

what i found intriguing is that chetsün nyingthig one has different set of preliminary thoughts:

1. Impermanence
2. Deceptive nature of pleasure
3. Futility of our projects
4. Futility of life in general
5. The irreversibility of liberation
6. The value of the guru's instruction
7. Training in non-thought samadhi

frankly, i feel that these thoughts click with me much better than more common ones (precious human rebirth, impermanence, karma, suffering of samsara), especially 2,3,4.

i don't know if it's ok to ask as i don't have wang/lung for chetsün nyingthig ngöndro, but i'd like to know more about that. is it possible to share the part of chetsün nyingthig ngöndro about these thoughts without samaya violation (or the whole text)?

Malcolm wrote:

Cartland Dahl translated Jigme lingpa commentary on these.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 8:48 PM

Title: Re: weird as...

Content:

Queequeg said:

Infrastructure spending will prop up the middle class.

We don't have a wealth problem... The US has never been wealthier.

We have a wealth distribution problem. We can distribute wealth throughout the country by implementing public works programs to build out a modern infrastructure.

This will have concatenating positive effects beyond just employing people: the modern infrastructure will be the platform for future growth and prosperity - like the railroads, the highways, electrification, etc.

Malcolm wrote:

Yes, we need to go big, FDR big, on these issues— and renewables, climate mitigation, fiber-based internet rollouts in rural and urban communities, etc., should be a large part of that, not just roads and bridges.

All at 22.50 minimum wage, and up.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 8:37 PM

Title: Re: weird as...

Content:

FiveSkandhas said:

Delivering improvements in quality of life for the vast majority seems to me something that is beyond the control of the President. In many ways the US middle class is on a downward long-term trajectory that has multiple causes. Trump and many of his supporters seemed to believe that an isolated US with a return of manufacturing would help, but it appears in four years, hardly a dent was made in that direction. Meanwhile on the opposite side of the fence, it is believed by many that further globalization and engagement with the world at large is the road to prosperity.

Either way, the middle class keeps hollowing out and I am convinced it is not something a president can solve. It's a broader cultural, social, and economic shift.

PeterC said:

As Yoda said, that is why you fail.

Political discussion in the US is way to focussed on whining about what can't be done and navel-gazing on the obscenely-expensive spectacle of the endless elections. This will go on until an administration starts to take fixing issues seriously.

Malcolm wrote:

I think Biden does take this seriously. He has the most experience in Gvt., of any president we've seen in US history. This is really a great plus. And, Biden was an anti-spectacle.

He'll spend four years cleaning up the mess left by Trump, and then hopefully he will spend the next four after that really setting this country on a correct path. Then after that hopefully it will be eight years of Harris. By then, maybe America will have driven its fascists back into the goddamn closet where they should have stayed to begin with.

The worst thing to happen now is for idiots on the left to think now is a good time for third parties. Let the right go down that rabbit hole, let's encourage them to do so, in fact. But as a voting block, the left has to stick with the center.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:11 PM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

Heruka85 said:

Lopez's is not actually a translation of Abhaydatta's work but an illustrated guide to the Mahasiddhas with just a brief description of each of the 84. I would recommend Buddha's Lions by James Robinson if you want a translation of the Abhayadatta text, maybe with the Lopez because the art is a really good supplement. I can't say anything about the quality of Robinson's translation abilities but it is the most academically respected at least.

Malcolm wrote:

Robinsons is also fine.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:45 AM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

climb-up said:

Has anyone read, or at least seen, both Keith Dowman's book "Masters of Mahamudra" and Donald Lopez's "Seeing the Sacred in Samsara".

They both feature biographies of all 84 mahasiddha, I believe (is that right?). Is either one particularly better or worse?

Thank you

Malcolm wrote:

Lopez's translation is an improvement.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:44 AM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

climb-up said:

Has anyone read, or at least seen, both Keith Dowman's book "Masters of Mahamudra" and Donald Lopez's "Seeing the Sacred in Samsara".

They both feature biographies of all 84 mahasiddha, I believe (is that right?). Is either one particularly better or worse?

Thank you

Malcolm wrote:

Lopez is the better translator.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 7:07 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

My worry here is in the irresistible urge to denigrate paths which we ourselves have not practiced, have certainly not obtained any fruition, and are therefore not in a sound position to critique.

Malcolm wrote:

There are only two kinds of paths— those based on mind and those based on gnosis. The latter are always superior to the former.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 5:24 AM

Title: Re: weird as...

Content:

Queequeg said:

Malcolm, I hear you. But as you noted, Americans are so dumb.

Danny said:

Again low informed voters, do you know how condescending you come across as?

https://en.m.wikipedia.org/wiki/Low_information_voter

Queequeg said:

I don't care. Stupid is stupid, and this country is full of stupid voters. You want to doll it up with a euphemism? Lipstick on a pig. Go ahead.

Malcolm wrote:

The funny thing is that low information voting is typically a charge made against GOP voters.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 4:44 AM

Title: Re: weird as...

Content:

Queequeg said:

Malcolm, I hear you. But as you noted, Americans are so dumb.

Danny said:

Again low informed voters, do you know how condescending you come across as?

https://en.m.wikipedia.org/wiki/Low_information_voter

Low information voters, also known as misinformation voters, are people who may vote yet are generally poorly informed about issues. The phrase is mainly used in the United States and has become popular since the mid-1990s.

Malcolm wrote:

Yup, describes Trump voters perfectly.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:52 AM

Title: Re: weird as...

Content:

Norwegian said:

Will Biden reverse all of Trump's harmful environmental politics? Or will he conveniently ignore some of them, since they've already been set in motion by Trump? And can one trust a former DuPont consultant to be the right man for such an important job?

Malcolm wrote:

Yes, he will reverse them all back to Obama's policies, as much as he can.

The guy everyone is freaking about is a former EPA deputy:

https://en.wikipedia.org/wiki/W._Michael_McCabe

Macabe has been on transition teams before. And then there is this:

"Michael McCabe has vast experience and knowledge of the EPA to help the Biden-Harris administration tackle the challenges facing our country. McCabe has recused himself from any matters involving the Toxic Substances Control Act. Additionally, he has also committed to not taking a position within the Biden administration."

He has worked with Biden for many years, but Biden knows he is a bit "toxic." So, he is not going to be heading up the EPA. He jsut has institutional memory. People really need to get a grip.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:40 AM

Title: Re: weird as...

Content:

Danny said:

Well I would give it the 24 hour rule.

Will wait and see if Biden delivers all you ever dreamed and wished for.

Ok moving on.. what exactly does Biden stand for?

kirtu said:

Biden stands for Establishment D policies.

Malcolm wrote:

Biden is inheriting another ruined economy from the GOP, just like Obama did, just like Clinton did, just like Carter did. The rest is not specifically directed at you Kirt.

[rant]

Americans are so dumb. They vote in the GOP cause "taxes," the GOP then cuts taxes, raises the deficit skyhigh, leaving economic ruin in their wake. The Democrats come in, fix it all, give the US a strong economy again, and then it starts all over again. Thank goodness there was only four years of Trump. 8 years would have been economic holocaust, not just carnage. I hope, but cannot be certain, that the GOP has ruined their brand for the next 20 years.

And all these people who bitch about neoliberalism—get a clue. As I said before, Isolationism is bad economics. Trump proved it; Hoover proved it, and the 19th century

proved it. Granted, forcing austerity programs on countries does not work. It's also bad economics. But trade liberalization is a good thing, not a bad thing. What the Trump policies intended to do was to harm our trade allies for short term gains; but in the end, we all would have lost.

Small government people need to wake up also—the only way to defend against corporate malfeasance is large government and strong regulation.

I really hope Biden strengthens and reinforces NATO and the UN. It is necessary, not just to bring Russia to heel, but also Poland and Hungary.

Trump ceded American soft power in the Pacific to China—that is a real problem for India as well Indonesia, Australia, we need to strengthen our presence there, both economically and militarily, just as Obama was doing toward the end of his administration.

We need to restore the continuity of diplomacy that was interrupted by Trump's diplomatic malfeasance. I am personally quite satisfied that Biden is placing Obama Administration veterans in his cabinet. They are competent and will restore the executive branch to proper working order. They know how shit is supposed to work.

America's reputation is badly damaged, but the route to salvaging that is not to promote some progressive dream team who likely cannot even get past the senate, but to put in place competent technocrats who are good at their jobs, who have served under multiple administrations.

So far, under the GOP we have had one paranoid vice president who led us into a war based on false intelligence (Cheney) and set the seed for undermining democracy in our country (Patriot Act), and a paranoid, malignant narcissist of a president who has nearly tore our democracy out from the root.

Therefore, the job before sane Americans is to make sure that GOP never returns to power in our lifetime. We've found out that there are 74 million people in this country, mostly racist white people, who willingly vote for fascists, because that is what the GOP party has become, a party of racists and fascists. That is pretty damn frightening. So wake up and stop dreaming about some other reality. [/rant]

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:08 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

I realized for people outside looking in at these conversations - we were cheering hard for Biden to win... and now that he won, we have our knives out for him. I wonder what impression it's making on you. LOL

Ayu said:

I guess, you Americans are anxious because you have been hostages of a nutcase president. It was like a nightmare and you can't believe it's REALLY OVER NOW.

I think, you will see times of relief - even if Bernie would be far better.

'Not like Trump' will be a bigger relief than you can imagine right now. [IMHO - I hope so.]

Malcolm wrote:

People are just bitching about the fact that Americans are more conservative than they like, in general, and word "socialism" gives them the heebie jeebies.

Biden will do a fine job. And once we have restored sanity to our day to day government, that is the various departments of the executive branch, and cleaned up the carnage of the last four years, etc., then we can start talking sense to people. In the meantime, we have covid to deal with, 40 million Americans looking at becoming homeless because the Insane Clown Posse in the White House never ever had any intention of doing anything other than grifting the nation. It will sweet justice indeed if Scotland strips Trump of his assets there. I am sure at this very moment Barr is shredding documents, while the rest of Trump's lackeys are doing everything they can to harm the national interest. They should all be sent to Gitmo, in my opinion.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:48 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

I realized for people outside looking in at these conversations - we were cheering hard for Biden to win... and now that he won, we have our knives out for him. I wonder what impression its making on you. LOL

Minobu said:

yeah i was surprised that this attitude arose..

but what you are wishing for demands a whole new paradigm for America.

for me when i see people in america criticizing socialist ideals for people in such a rich country i scratch my head and wonder if it is really their mind or a convoluted one put out by the richest and most powerful capitalists in the world.

then why people do not want a better social system for free medi care...

Looking at Canada and talking about wait times and such is just not right.

Our governments are working, sometimes it's shelved , on better wait times...

but our population is aging and they take up a lot of medical assistance.

it's not excuse to scrap the idea of universal health system ...

you are the only G7 country that has no free medi care system ...and people rant they don't want it...weirdness galore...

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:40 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

But these are just sayings, assertions and beliefs. None is satisfactory, according to mahamudra, dzogchen, shentong, rangtong, or advaita vedanta. All agree that the yogic realisation exceeds such conceptual or semantic or rational approaches.

So that leaves us the with basic possibility of getting the realisation oneself and then coming onto Dharmawheel to say 'it is like this, but not like that' or.....accepting we're basically pissing into the wind with such discussions.

Malcolm wrote:

Advaita is strictly rational. Advaitans characteristically deride yoga. It is the highest perspective in Indian philosophy. Some people might argue that Trika is, but Trika is realist, even if they are a nondualist school like Advaita.

Madhyamaka, no matter which variety one subscribes, is strictly based on intellectual analysis as well.

It is only Vajrayāna that the example/ultimate wisdom pointed out/realized at the time of empowerment takes precedence over intellectual analysis. When this is realized, it is called mahāmudra or dzogchen. When one is a Vajrayāna practitioner, it does not matter much which intellectual view one subscribes to, whether Madhyamaka or Yogacāra, since the view at the time of the empowerment experienced is a correct, experiential Madhyamaka view. By practicing Vajrayāna practices such as the two stages, and so on, one cultivates this experiential view for a long while, eventually leading its realization.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:32 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Maybe not, but we can talk about the history and source of Shentong realization. It comes from the Kalachakra. Specifically as practiced in Eastern Tibet

Malcolm wrote:

Yumo Mikyod Dorje was from the region of Kailash, not Eastern Tibet.

https://treasuryoflives.org/biographies/view/Yumowa-Mikyo-Dorje/TBRC_P2589:

The Jonang tradition would ultimately place Yumo as a key link in the Tibetan Kālacakra lineage; Tāranātha would cite him as an advocate of their distinctive position of "other-emptiness" (gzhan stong) in a tantric context.

Perhaps you meant as practiced today in the Amdo region, where the Jonang tradition survived.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:26 AM

Title: Re: weird as...

Content:

Queequeg said:

This wasn't a vote FOR Biden. This was a vote AGAINST Trump.

Malcolm wrote:

It was also a vote for continued American Hegemony, rather than American Isolationism. Don't forget that.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 10:06 PM

Title: Re: weird as...

Content:

Danny said:

Ok moving on.. what exactly does Biden stand for?

Malcolm wrote:

Well, he doesn't need to stand for anything. The fact he isn't a malignant narcissist is sufficient.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 8:41 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this. Austerity is also a GOP trip.

Brunelleschi said:

Hmm, what? Biden's new cabinet members have been avid supporters of and/or contributed to the Iraq war, the bombing of Yemen and the subsequent mass famine, the Drone program (including extrajudicial killings of American citizens), torture of detainees, immunity to soldiers involved in the war in Afghanistan, sanctions against Iran contributing to a lack of medicine and worsening the country's response to Covid, the collapse of Libya and the selling of black Africans on the open slave market, etcetera.

Malcolm wrote:

Let's see, the guy in Yemen declared war on his birth country, so this hand wringing about extrajudicial killings of American citizens is, frankly, bullshit. He was self-avowed enemy of the USA. He lost his rights.

The Yemen famine is terrible, but that is a proxy war between the Saudis and Iran. As for US support, this is in Trump's lap.

The torture of detainees was a Bush era thing.

Sanctions against Iran, again, a Trump policy. Obama was normalizing relations with Iran.

Libya, mainly, an EU thing.

In fact the people Biden has selected will restore the government to its proper working order. That is the first order of business. The rest of the progressive agenda is just going to have to wait.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 11:00 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

TPTT would have limited China's power the same way NATO curtailed Russia's. Worrying about union jobs that are noncompetitive and obsolete just to please the latest political debutante at the ball, the "working class" is hardly the way to ensure American Hegemony. And Gentleman, if you think we have any other real way forward, I am all ears. But from where I sit, Trump proved that American Hegemony is more important than ever before.

In my opinion, we should be able accomplish progressive reform at home and repair our

international standing, restoring our relation with EU, etc.

Queequeg said:

Its the white, non-college educated crowd that is the debutante... but they've been around, just got some further taxonomy so maybe they look new? Same Silent Majority, same hard hat rioters, same Populists. I don't think working class is new... they just were organized and energized around the MAGA banner and were heard for all the reasons we've analyzed for the last 4 years.

We can't have American power if we're on the verge of a civil war at home, and that divide is still real and still a problem. Things have been rearranged but give it a few months and we will see the battle lines again. The war is not over. The conservatives have the Supreme Court. They will likely have the senate. We will have a lot of stalemate in Congress and government by Executive fiat. And now we're learning it will be all the usual neo-lib suspects in the executive.

Malcolm wrote:

And you think the conservatives on the court care about the “working class?”

Please.

Queequeg said:

Meanwhile, I'm going to get ready for Trumpism in 2024...

Malcolm wrote:

No, I don't think so. This only happens if the electorate goes to sleep again.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 8:55 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this. Austerity is also a GOP trip.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 7:00 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:
Bernie's view, which is right on the money:

<https://www.theguardian.com/commentisfree/2020/nov/24/bernie-sanders-working-class-win-back-from-donald-trump>

Queequeg said:
Thanks for that.

There's an article on WAPO, can't get it to link, commenting on Biden filling his cabinet with people who were behind policies that Trump used to get elected - like trade deals that screw American workers. I'm reading through my wife's account so can't get a clean link... but here's the quote that made me yell STFU at my computer screen:
Sullivan, who supported the Obama administration's TPP trade pact, has since acknowledged that Democrats overlooked the potentially negative consequences of such trade deals on American workers. Trump blamed both his 2016 opponent, Hillary Clinton, and Biden for destroying manufacturing jobs with the NAFTA trade deal.

In a September report, Sullivan underscored how trade deals can drive employers to pull out of U.S. communities and disrupt the livelihoods of people with few available alternatives. Democrats have frequently responded to this problem with federally funded economic-assistance programs, which Sullivan said were often "too little, too late."

Like, this was what you realized now? What fetid echo chamber was this guy stewing in for the last generation? Bernie was talking about this since the 90s. Unless Biden does massive infrastructure he's not getting re-elected, and Harris has no chance if Biden isn't up for round 2. I can see now he could burn his capital on identity stuff and otherwise go back business and usual for the Aspen Ideas Festival/Davos crowd.

Malcolm wrote:
TPTT would have limited China's power the same way NATO curtailed Russia's. Worrying about union jobs that are noncompetitive and obsolete just to please the latest political debutante at the ball, the "working class" is hardly the way to ensure American Hegemony. And Gentleman, if you think we have any other real way forward, I am all ears. But from where I sit, Trump proved that American Hegemony is more important than ever before.

In my opinion, we should be able accomplish progressive reform at home and repair our international standing, restoring our relation with EU, etc.

Author: Malcolm
Date: Wednesday, November 25th, 2020 at 4:03 AM
Title: Re: Congratulations President elect Joe Biden
Content:
Minobu said:

Up here the news was really up beat about the picks...all news on telly gives these

people the good housekeeping seal of approval...

so like why is Bernie and Warren not in the administration...thats just weird..or are their more to come?

Malcolm wrote:

Bernie and Warren both come from states (VT and MA) with Republican governors, who will appoint republican senators to replace them if they leave office.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 3:27 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

Maybe.

Not expecting a revolution from the guy. Just hoping we change course a little bit, because that neo-lib shit is a bad trip. Better than the spiked kool-aid we were getting the last four years, but...

Malcolm wrote:

He is filling his cabinet with people he has worked with for years, whom he trusts, and who are to the one actually competent at what they do. One thing is for sure, the MAGA trip is death cult, not only because of covid, but because of tariffs etc. Expect to see the TPTT back on the agenda. At least the neoliberal consensus had an actual plan...but then, I AM a globalist.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 1:55 AM

Title: weird as...

Content:

Malcolm wrote:

<https://twitter.com/therecount/status/1331292497495134211?s=20>

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 1:40 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

He's filling his cabinet with the usual neo-liberal suspects.

Malcolm wrote:

He is filling his cabinet with people who will be hard for Moscow Mitch to block, since they have already had senate approval in the past, assuming that GA goes to the Repugs.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:05 AM

Title: Re: Field

Content:

Malcolm wrote:

Hey, guys, this whole thread is off topic.

There is no Mahāyāna sūtra that takes about energy fields or anything like it.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:03 AM

Title: Re: Im too slow at Ngongdro, help :(

Content:

Malcolm wrote:

It's not a race.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:00 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

In the case of the Karma Kagyu and HHK, yes I do.

Malcolm wrote:

I accept nothing by fiat. It is not the Buddha's way. Everything must be tested the way goldsmiths test gold. You've got to bite into it.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 1:49 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Astus said:

The more pertinent question is if Shentongpas take the works of Maitreya, Asanga, and Vasubandhu as their primary treatises or something else, because if yes, then they are rightly called Yogacarins.

Malcolm wrote:

Not necessarily: that depends on whether or not Dolbupa and co. correctly represent the thought of the Yogacārins. The usual strategy is to try and claim that while the Yogacarin treatises of Maitreya, Asanga and Vasubandhu are a species of Madhyamaka,

there is a so-called an inferior cittamatra interpretation of the treatises of Maitreya. However, Karl Brunnhölzl points out, the presentation of Tibetan extrinsic emptiness proponents is quite at odds with what Asanga and Co. actually say.

Schrödinger's Yidam said:

But it's safe to say that what HHK meant—whatever that is—is more authoritative than Brunnhölzl.

Malcolm wrote:

Only if one accepts what religious hierarchs assert as true by mere fiat.

I do however agree with the Karmapa in this respect, and I have said it before: Maitreya wrote treatises covering three distinct trends in Mahāyāna Buddhism: Prajñāpāramita, Yogācāra, and Tathāgatagarbha. However, it is pretty clear that in his synthesis of these three trends, the Ornament of Mahāyāna Sūtras, that the tathāgatagarbha doctrines takes a serious backseat, as it is mentioned but once, not only in his root text, but also in the commentary by Vasubandhu and Shtiramati.

Then there is the issue of whether the Uttaratantra was even written by Maitreya at all, and whether the commentary of Asanga was actually composed by him as well. And if it is the case that these texts were not written by Maitreya and Asanga (certainly the Chinese reception of these texts cast doubt on this), then the whole edifice the Extrinsic Emptiness proponents erect their arguments upon collapses because it is based on false authorial assumptions. I have already shown elsewhere that the convenient fiction of three turnings was of absolutely no interest to Indians writing on these subjects, and that there is no consensus about this idea among Tibetans.

The fact is that the Yogacarins also took the Prajñāpāramitā sūtras and the Madhyamaka of Nāgārjuna to be definitive—for example, Asanga receives no prediction in the Lanka, only Nāgārjuna—and merely faulted so-called mādhyamikas for being nihilistic. Indeed, one of their most famous scholars, Dharmapāla, wrote a commentary on Āryadeva's 400, not to fault Āryadeva, but to show that mādhyamikas (such as Buddhapaṇita and Bhavaviveka) were not understanding the father and son Madhyamaka correctly. And of course then we have the example of the 11th century paṇḍita and polymath, Ratnakāraśānti, whose Madhyamakālaṃkāra (referred to by Tibetans as the sems tsam rgyan) tries to reconcile Nāgārjuna with Maitreya and Asanga. The colophon of this translation itself contains a rare, vituperative polemic aimed at followers of Candrakīrti.

I should also add, that Candrakīrti spends a fair amount of time trying to correct Yogācāra misunderstandings of their own terminology in such texts as the Introduction to Madhyamaka and its autocommentary.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 12:56 AM

Title: Re: Dissolving Bodies in Water to Help Save the Earth

Content:

Malcolm wrote:

Dont ever laugh

As a Hearse goes by

For you may be the next to die

They wrap you up

In a big white sheet

From your head down to your feet

They put you in a big black box

And cover you up with dirt and rocks

And all goes well

For about a week

And then your coffin begins to leak

And the worms crawl in, the worms crawl out

The worms play pinochle on your snout

They eat your eyes, they eat your noes

They eat the jelly between your toes

A big green worm with rolling eyes

Crawls in your stomach and out your eyes

Your stomach turns a slimy green

And puss comes out like whipping cream

You spread it on a slice of bread

And thats what you eat when your dead

And the worms crawl out and the worms crawl in

The worms that crawl in are lean and thin

The ones that crawl out are fat and stout

Your eyes fall in and your hair falls out

Your brain comes tumbling down your snout

And the worms crawl in, the worms crawl out

They crawl all over your dirty snout

Your chest caves in and your eyes pop out

Your brain turns to saurkraut

They invite their friends, and their friends too

They all come down to chew on you

And this is what it is to die, i hope you had a nice goodbye

Did you ever think as a Hearse goes by

That you might be the next to die

And your eyes fall out and your teeth decay

And that is the end of a perfect... day

Author: Malcolm

Date: Monday, November 23rd, 2020 at 11:07 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Donny said:

The positions of Advaita and Extrinsic Emptiness are structurally similar, in so far as

they both posit an utterly real ultimate in which the utterly unreal relative does not exist. Structurally and as an philosophical argument they are very similar.

Malcolm wrote:

That is the main point. Where they differ is in the posited result: one asserts a sort of intellectual recognition of the unity of all phenomena in an underlying ground; the other asserts merely that all sentient beings possess from the beginning the ultimate qualities of buddhahood, with for a moment suggesting there is some universal underlying ground at all. In this way, we can understand that while there are structural similarities between Advaita and Extrinsic Emptiness, the former is completely nonbuddhist, while the latter is a transitional school between Yogacāra and Madhyamaka in its attempt to reconcile the inner contradiction in the Yogacāra doctrine with Nāgārjuna's Madhyamaka.

Author: Malcolm

Date: Monday, November 23rd, 2020 at 9:58 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Donny said:

I heard from some posters that I do not know what shentong is. other posters have said to me that shentong is no different to Advaita. I don't know who to believe.

The statement that shentong is not different from Advaita is for sure false.

Malcolm wrote:

The positions of Advaita and Extrinsic Emptiness are structurally similar, in so far as they both posit an utterly real ultimate in which the utterly unreal relative does not exist.

Madhyamaka by contrast, merely argues that relative things are ultimately empty, without suggesting there is some ultimate reality that exists to be established beyond the emptiness of relative entities.

Author: Malcolm

Date: Monday, November 23rd, 2020 at 9:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Malcolm wrote:

Interesting paper by Prof. Dorje Wangchuck:

https://www.academia.edu/471582/Wangchuk_2004_The_r%C3%91i%E1%B9%85_ma_Interpretations_of_the_Tath%C4%81gatagarbha_Theory_Wiener_Zeitschrift_f%C3%BCr_die_Kunde_S%C3%BCdasiens_48_pp_171_213_appeared_in_2005_email_work_card=title

Author: Malcolm

Date: Monday, November 23rd, 2020 at 9:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

But it's safe to say that what HHK meant—whatever that is—is more authoritative than Brunnhölzl.

Astus said:

The more pertinent question is if Shentongpas take the works of Maitreya, Asanga, and Vasubandhu as their primary treatises or something else, because if yes, then they are rightly called Yogacarins.

Malcolm wrote:

They, do, but they misinterpret the way the three natures are applied by these masters, try to kludge them onto the two truths (without success), in an attempt to escape the internal contradiction in the three natures as actually presented by the Indian Yogacarin masters, which the latter unable to resolve on their own.

Author: Malcolm

Date: Monday, November 23rd, 2020 at 10:49 AM

Title: Re: What is Dzogchen?

Content:

KonchogUrgyenNyima said:

I have realized that I actually have no idea.

Malcolm wrote:

Excellent. Now find a proper teacher and ignore answers you might find in the fever swamps of the internet.

florin said:

Indeed. Completely ignored.

Malcolm wrote:

Obviously not.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:17 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

There is only one Indian commentary, attributed to Asanga, generally regarded by Tibetans as being composed from the Prasanga Madhyamaka POV.

I believe that one is available in English as "Changeless Nature", tr. Ken Holmes. I'm not a fan of that one. The 'commentary' is just a slightly different wording of the original text.

Right?

Malcolm wrote:

No, that's a translation of the root text.

Schrödinger's Yidam said:

The first 3 chapters are dedicated to the Buddha, Dharma, and Sangha respectively.

The Buddha Nature related chapters start with ch.4

Root verses from Tsadra's website. Translations available in English, Tibetan, Sanskrit, and Chinese. The English is from Brunnhölzl's "When Clouds Part".

https://buddhanature.tsadra.org/index.php/Texts/Ratnagotravibh%C4%81ga_Mah%C4%81y%C4%81nottaratantra%C5%9B%C4%81stra/Root_Verses

It really is worthwhile to spend some time exploring that website.

Malcolm wrote:

Yes, that website is worthwhile. Doesn't make Tathagatagarbha transpersonal though.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:09 PM

Title: Re: Namkhai Norbu lineage

Content:

treehuggingoctopus said:

Capitalism will let you have your half an hour long meditation session every other day, plus a week long retreat -- "retreat," rather -- in a Thai spa yearly.

Malcolm wrote:

With daily coffee enemas...

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:01 PM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not.

Danny said:

Zangthal will continue Master Norbu's longsal?

Malcolm wrote:

Don't chase names. Go to the essence.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:29 PM

Title: Re: Namkhai Norbu lineage

Content:

fckw said:

Why should a teacher have so many students in the first place that he can no longer follow them all?

Malcolm wrote:

ChNN was one of the most accessible teachers in modern memory. He answered every email, etc., as well as sitting for hours after almost every session to greet students personally until he became too ill. He also taught in a way that was so comprehensive as to anticipate nearly any question a student might have. He is the most important link to authentic Dzogchen teachings on this globe. I am proud to be his student, his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:21 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Which canonical text - preferably with a pandita's commentary - would be a good place to go deeper into this topic?

There's a couple translations of "The Mahayana Uttaratantra Shastra" that are good.

Both are coming from Karma Kagyu sources.

The first is titled "Buddha Nature", Snow Lion, tr. Rosemary Fuchs. It has a commentary by Jamgon Kongtrul Lodro Taye.

Malcolm wrote:

This commentary is based almost entirely on the commentary written by the Sakya scholar, Rongton Sheja Kunrik, regarded as an emanation of Maitreya. Library of Tibetan classics is coming out with a collection of commentaries on Uttaratantra from the primary Tibetan Buddhist traditions.

There is only one Indian commentary, attributed to Asanga, generally regarded by Tibetans as being composed from the Prasanga Madhyamaka POV.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:12 AM

Title: Re: What is Dzogchen?

Content:

KonchogUrgyenNyima said:

I have realized that I actually have no idea.

Malcolm wrote:

Excellent. Now find a proper teacher and ignore answers you might find in the fever swamps of the internet.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:06 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

<https://buddhanature.tsadra.org/index.php/Questions>

(Underlining mine)

Malcolm wrote:

The red part means it is not transpersonal. All fires are hot. But the heat of this fire is not the heat of that fire.

Schrödinger's Yidam said:

That is not what it says. it cannot be said to belong to us as individuals.

Malcolm wrote:

To say something is a characteristic is to say it is a property of a thing, for example, heat and fire. This person's synopsis is incoherently written.

Schrödinger's Yidam said:

It is simply a basic characteristic of having a mind and consciousness,

Malcolm wrote:

Their words, not mine.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:01 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

That is not what it says.

Malcolm wrote:

This is not a canonical text, not even a pandita's opinion; thus is just some person's rather sloppily written synopsis. As such it does meet the standard for being taken seriously as an assertion that tathagatagarbha is some kind of transpersonal reality, apart from in some ignorant person's febrile imagination.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:55 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Malcolm wrote:

None of these presentations assert tathagatagarbha is transpersonal.

Schrödinger's Yidam said:

<https://buddhanature.tsadra.org/index.php/Questions> Critics of the theory would say buddha-nature is the same as the self because buddha-nature teachings use positive language to describe an "essence" or an "innate characteristic" of a person. Some who accept buddha-nature argue that they are provisional teachings, that while they do seem to suggest a self, they nevertheless have practical value and, in any case, are not meant to be taken seriously—and there are scriptures to support this position. Others, however, disagree and hold to the buddha-nature teachings as a definitive teaching, and they maintain that in no way is buddha-nature a doctrine of a self. Those who advocate for this view teach that buddha-nature is not a matter of an individual essence; it is instead a universal reality—no one suggests that there are separate buddha-natures in each person. Individuals are subject to dependent origination—our existence comes about through causes and conditions and therefore cannot be said to be truly individually existent. But buddha-nature is not conditioned. It is simply a basic characteristic of having a mind and consciousness, and for this reason it cannot be said to belong to us as individuals. It is more like air—we all have it in our lungs, but it is not our own individual air.

(Underlining mine)

Malcolm wrote:

The red part means it is not transpersonal. All fires are hot. But the heat of this fire is not the heat of that fire.

The rest of this person's sentence is incoherent and contradicts the part outlined in red.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 6:07 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Here's a link to Tsadra Foundation's website dedicated to the various interpretations of

Buddha Nature:

<https://buddhanature.tsadra.org/index.php/Explore>

It doesn't promote a single view, but gives a gamut of perspectives.

Malcolm wrote:

None of these presentations assert tathagatagarbha is transpersonal.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 12:09 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Artziebetter1 said:

Does shentong believe in a trans personal ground of being that is permanently enduring?and has Buddha qualities ?

Malcolm wrote:

Nope. Buddha-nature is personal, not transpersonal.

Author: Malcolm

Date: Saturday, November 21st, 2020 at 8:13 PM

Title: Re: So your brother went down the Qanon hole...

Content:

kirtu said:

The attraction of this cult is beyond comprehension and indicates very serious problems with people being able to analyze information and engage in serious thought in the US.

Kirt

Malcolm wrote:

And Germany, where it is becoming very popular amongst the anti-masker/antivaxxer crowd.

Author: Malcolm

Date: Thursday, November 19th, 2020 at 8:32 AM

Title: Re: Narak Kong shak

Content:

cjdevries said:

Does one need an empowerment in order to recite the Narak Kong Shak?

Malcolm wrote:

Yes,

Author: Malcolm

Date: Thursday, November 19th, 2020 at 1:50 AM

Title: Re: Namkhai Norbu lineage

Content:

kirtu said:

So his terma and practices revealed in his dreams are lost as a practice beyond the current people to whom they were given.

Malcolm wrote:

We will see.

Author: Malcolm

Date: Wednesday, November 18th, 2020 at 10:25 PM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

On the other hand, I dint think even ChNN anticipated that the DC was going to stop dead in its tracks.

kirtu said:

So sad to hear. Nonetheless this was clearly foreshadowed.

You and others can do nothing to salvage the situation? You have already said that in terms of transmission the fundamental empowerments are available through other teachers. Perhaps organizing retreats to keep the practice alive and vital?

Malcolm wrote:

With SMS thus is true, not for Longsal.

Author: Malcolm

Date: Wednesday, November 18th, 2020 at 6:33 PM

Title: Re: Namkhai Norbu lineage

Content:

treehuggingoctopus said:

It certainly does not help in the least when regular members are told that they are samaya-bound or otherwise morally obliged to keep paying the fee till they drop dead or the world ends.

PeterC said:

I've never heard that from the DC - it sounds like you have? If I had, I would be out of it tomorrow, and would find other ways to support ChNNr's work instead. It's not about the money, I don't care about the money, you just can't have sanghas saying things like that. Now ChNNr did ask explicitly that everyone become a member of the DC, that was clearly his intent, but you've got to draw a line somewhere: if necessary I would find another way to fulfill that obligation.

Malcolm wrote:

SMS people have a samaya to support the DC, regular members do not. On the other hand, I don't think even ChNN anticipated that the DC was going to stop dead in its tracks. So, as far as I am concerned all bets are off. That said, I will continue to pay my dues for now.

Author: Malcolm

Date: Monday, November 16th, 2020 at 4:32 AM

Title: Re: Namkhai Norbu lineage

Content:

PadmaVonSamba said:

Maybe it possible that there is still a direct linear link to Namkai Norbu's own teacher, via other teachers? In other words, maybe you have some dharma cousins you don't know about, and the teachings and transmissions can continue.

Malcolm wrote:

This issue here is his own teaching cycle, called Longsal Khandro Nyinthik. He did not leave an heir apparent for this cycle of teachings who is interested in passing that cycle on. This does not mean that these teachings will not be passed on, however.

Everything else is available from other teachers.

Author: Malcolm

Date: Monday, November 16th, 2020 at 4:05 AM

Title: Re: Namkhai Norbu lineage

Content:

Rasputin said:

I understand no lineage holder succeeds Namkhai Norbu. That means no one will be initiated into Rinpoche's teachings anymore, no Song of the Vajra, no Ganapuja, no nothing.

Tilopa said:

It seems his son is giving transmission to new students

<https://www.tsegyalgar.org/tsegyalgar-east/newsletters/transmission-with-yeshi-silvano-namkhai/>

Malcolm wrote:
That was cancelled.

Author: Malcolm
Date: Monday, November 16th, 2020 at 1:43 AM
Title: Re: Namkhai Norbu lineage
Content:
Danny said:
Then we wouldn't be transmitting his lineage, we would be transmitting our own lineage.
Does that make any sense?

Malcolm wrote:
No, since all of ChNN's teachings come from someone else.

Author: Malcolm
Date: Sunday, November 15th, 2020 at 8:31 PM
Title: Re: Setrap and Padmasambhava
Content:
Toenail said:
Hey,

I wonder about the connection of Setrap with Guru Rinpoche. There is the story of Setrap sewing Padmasambhava's shoe on his head etc, I wonder where this story comes from... It does not seem likely to be a story from a geluk source etc. Any info on their relationship or sources etc is appreciated.

TN

Malcolm wrote:
Setrap is sarma era protector. Gyalpo class.

Author: Malcolm
Date: Saturday, November 14th, 2020 at 6:32 PM
Title: Re: Congratulations President elect Joe Biden
Content:

Sādhaka said:
Then again, maybe you guys have access to info from an inner-circle that I don't have access to....

Malcolm wrote:

Yeah, it's called "newspapers of record," where real journalism is practiced, rather than the fever swamps of the internet, from which arises pestilences like the alt-right and it's red-headed stepchild, Qanon.

Author: Malcolm

Date: Saturday, November 14th, 2020 at 8:27 AM

Title: Re: POTUS poll #4 (revised)

Content:

Sādhaka said:

I've seen the Koch bros. come up a couple times today.

Are Koch's really into Ron Paul's Austrian economics?

Malcolm wrote:

Yes

Sādhaka said:

Or are they into keynesian neoconservatism like Bush & co....?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, November 14th, 2020 at 8:25 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Libertarianism and democracy are mutually exclusive. Libertarians deliberately undermine democracy at every turn because they do not actually accept rule by the people, they have no respect for the principles of self-government under which one understands a democracy to function.

Sādhaka said:

"Under which one understands"....

But isn't libertarianism the epitome of self-governance (ideally that is, as not many actually follow the ideas they claim to follow), whereas democracy would be mob-rule?

Malcolm wrote:

Libertarians understand the self-governance of the polis to be a limitation on their individual liberty. Hence they oppose democracy at every turn.

Author: Malcolm

Date: Saturday, November 14th, 2020 at 12:43 AM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

Malcolm wrote:

...

Manjushri said:

Thank you for the comprehensive answer Malcolm, that was very clear and informative. If I may ask, do you lean more towards understanding conventional truth perhaps simply as a pedagogical device to direct oneself and help cognize ultimate reality, or do you view it as mutually interdependent with ultimate truth and therefore equally valid? Or maybe you have an altogether different perspective? If you prefer not to answer that's fine, I merely thought that perhaps having presented different looks from various users would help other people comprehend the rich interpretational tradition of the issue.

Malcolm wrote:

I follow the approach of Sakya Jetsun Dragpa Gyaltsen, who wrote:

The moon in the water is not the moon in the sky,
but without the moon there is no reflection;
similarly, the nature of all things
is taught as the two truths.

There are no dharmas
not included in the two truths.
Because the nature is not true and not false,
grasping to the two truths is deluded.

Author: Malcolm

Date: Friday, November 13th, 2020 at 10:14 PM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

avatamsaka3 said:

So what is your understanding of the difference between the two perspectives?

Manjushri said:

As I mentioned in the first post, I'm at an early stage of exploring Tibetan Buddhism, therefore I cannot claim fluency and extensive knowledge on the subject, at all. Still, I think Sonam Thakchoe's book does a very good job at making the issue understandable to a degree for laymen's minds.

...

In a resumed way, for Tsongkhapa, enlightenment implies recognizing the validity of empirical truths, since the knowledge in which enlightenment is based requires empirical grounding, given their interrelated condition. Gorampa on the other hand refuses to accept it and proclaims that wisdom is only attained by getting rid altogether of the empirical truths and senses.

Malcolm wrote:

Part of the difference between the two is the tradition of tshad ma each master followed. Tsongkhapa followed the epistemological school of Sangphu founded by Phyapa with its complicated system of blo rigs; Gorampa followed Sapan, who rejected the former system in its entirety in his Treasury of Authority (tshad ma rigs gter). Sapan further asserted that Buddhist epistemology was of no value in liberation.

The fundamental difference between Tsongkhapa and Gorampa boils down to simple difference of opinion over whether or not one is to give precedence to the object of cognition or the cognition. Chandrakirti remarks that all dharmas bear two natures, one ultimate and one relative. He then goes on to say that relative truths are objects of mistaken cognitions; while ultimate truths are objects of veridical cognitions. The Gelukpas stress the former, that is the object; the Sakyapas stress the former, the cognition. When it comes to faithfulness to the Indian treatises, Gorampa wins hands down, IMO. The vast majority of Gorampa's arguments concern how Tsongkhapa is overriding, through reasonings, the plain intent of the Indian masters—indeed, at one point, Gorampa basically faults Tsongkhapa for over-finessing many points needlessly. But of course, it is just this finesse that Geluks celebrate in Tsongkhapa's writings.

I encourage you to study the Indian masters before getting wrapped up in Tibetan polemics about Madhyamaka. Then, once you have gained complete familiarity with the Indian masters, then return to the Tibetan masters and see with whom you agree.

Also, Thakchoe is a Gelukpa, his sentiments are plainly polemical and he does not really read Gorampa objectively. Gendun Chopel's presentation of Madhyamaka in Madman's Middle Way is far more objective.

Author: Malcolm

Date: Friday, November 13th, 2020 at 10:03 PM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

Ayu said:

What nobody seems to know: Tsongkhapa didn't explain emptiness on an intellectual cognitive level.

Malcolm wrote:

Not exactly. He devoted many pages to explaining emptiness on an intellectual level. His writing on emptiness is not confined to Lam rim chen mo.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 10:09 AM

Title: Re: Cults

Content:

FiveSkandhas said:

Thank you for the correction. This is valuable information.

May I ask, is this a mostly "universal" Vajrayana outlook? Or does it vary by sect to some extent? Because I have read a lot suggesting more literal and strict devotion to one's personal, human guru.

Malcolm wrote:

This is a universal outlook.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 7:33 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

I am talking about the people with the money and influence, the Kochs, etc., and yes, so-called conservatism in the GOP today is basically libertarianism, basically rehashed Bircherism. If you think the libertarian trend in conservative circles is accidental, well, libertarianism is the doctrine of Calhoun and other pro-slavery people.

Queequeg said:

I wasn't talking about them. They're not Trumpists. And they're not a significant portion of the population. They have outsized influence because they can buy mouthpieces and bull horns, but their votes don't move the needle.

Malcolm wrote:

They influence the needle because of how they condition people to vote.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 5:52 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

The people I have in mind are the Trumpists who show up to those rallies. I think you're giving them too much credit when you attribute some articulable ideology to what they're doing. They're not libertarians, except that maybe they subscribe to Ron Paul's

gold bug newsletter.

Malcolm wrote:

I am talking about the people with the money and influence, the Kochs, etc., and yes, so-called conservatism in the GOP today is basically libertarianism, basically rehashed Bircherism. If you think the libertarian trend in conservative circles is accidental, well, libertarianism is the doctrine of Calhoun and other pro-slavery people.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 3:10 AM

Title: Re: Cults

Content:

FiveSkandhas said:

Another "issue" with this factor is that if you practice Vajrayana Buddhism, Guru Yoga is part of the package. Guru Yoga is very focused on total devotionism to the Guru, who one is supposed to view as a Buddha and a basically perfected being.

Malcolm wrote:

As a long time Vajrayāna practitioner, I have to tell you this is something of a misconception. It is understood in Vajrayāna that we are not able to see our teachers this way, and so we visualize that Vajradhara, or Guru Rinpoche, etc. as our guru. The rest of the time, we try to maintain as pure a view of our guru as we can, understand the flaws we see to be impure vision. But keep in mind, as a Vajrayāna practitioner, we are also supposed to have a pure view of all sentient beings, not only our teacher.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 3:02 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

The acute problem we presently have is that a large segment of the population apparently doesn't even want to have a democracy - even as they wrap themselves in flags and use words like "freedom".

Malcolm wrote:

Libertarianism and democracy are mutually exclusive. Libertarians deliberately undermine democracy at every turn because they do not actually accept rule by the people, they have no respect for the principles of self-government under which one understands a democracy to function.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 12:09 AM

Title: Re: POTUS poll #4 (revised)

Content:

Caoimhghín said:

But the only-vaguely-unofficial State Religion of America is Constitutionalism and Constitutional Fundamentalism with a Christian varnish.

"Yeah, but what nonsense did they intend?"

Likely that women wouldn't vote and their democracy would be restricted to ethnic preferables, much like Ancient Greek democracy.

Constitutionalists won't give that up without a long fight. The South can't even admit they lost a war. Trump can't admit he lost an election. There are people who would never acknowledge the new constitution even if there were a purely democratic process underpinning it, even if they got to participate in that process itself.

It's holy writ. Eight out of ten American Christian cats agree that it is "divinely inspired."

Malcolm wrote:

It's still needs to be rewritten.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 9:23 PM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

RBG said, not many years back, that the US constitution isn't a great example to look to if you're trying to write a new constitution now. Completely correct statement: it's a complex and unwieldy contraption distorted by decades of aggressive interpretation and held together by flaky precedents. She was of course attacked extensively because of it.

Queequeg said:

It is the oldest living democratic constitution. Written by men who had letters sent by horseback and boat, and had to make their own clothes.

No one buying a new car would look into the Model T.

The problem is, we are barely held together by this constitution. Resetting would likely result in strife, dissolution. We'll keep this thing together with duct tape and gum for as long as possible.

Malcolm wrote:

Time for a rewrite.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 6:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

When you say depends, your referring to the appearance of compassion as openness and the eight gates of spontaneous presence?' The gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom?

A non-duality duality.

Malcolm wrote:

No, the difference is whether merit is dedicated free of the three spheres or not. The former merit is imperishable, the latter is perishable..

Danny said:

That's interesting, I thought there was no such divisions radiating out of the rupakaya.

Malcolm wrote:

Merit is just good karma.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 12:39 AM

Title: Re: POTUS poll #4 (revised)

Content:

Sādhaka said:

Hm, more rioting at any rate, likely worse than a few months ago at least.

Malcolm wrote:

No, it would perish. Maybe not all at once, but it would not survive this.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 11:46 PM

Title: Re: POTUS poll #4 (revised)

Content:

Sādhaka said:

It sounds like he's implying that the constitution is a threat to democracy.... And it would be, I suppose, if we live under a constitutional republic rather than a "democracy".

Malcolm wrote:

If the GOP tries to pull this stunt, having lost both the electoral college AND the popular vote, this country will perish in the ensuing conflict. The only time in recent history where this chain of events was even a true remote possibility was in 2000, when Bush "won" by 500 votes, and the Supreme Court engaged in deliberate vote suppression.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 8:40 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

But not the accumulation and dispersement of merit, which can also manifest as material phenomena.

Malcolm wrote:

Depends on the type of merit. Most merit is quite perishable. Merit is just positive karma.

Danny said:

When you say depends, your referring to the appearance of compassion as openness and the eight gates of spontaneous presence?' The gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom?

A non-duality duality.

Malcolm wrote:

No, the difference is whether merit is dedicated free of the three spheres or not. The former merit is imperishable, the latter is perishable..

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 10:28 AM

Title: Re: alaya vs. alaya vijnana

Content:

Johnny Dangerous said:

BTW, what translations exist of the Yogacarabhumi, and which is recommended?

Malcolm wrote:

There is only one.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 9:48 AM

Title: Re: alaya vs. alaya vijnana

Content:

Johnny Dangerous said:

So Malcolm-La, do discursive thoughts (not sense activity) count as "part" alaya, or is alaya a neutral state free of thought?

So if we take the Lojong instruction for example, my understanding is that this is essentially an instruction on shamatha without a sign, and does not refer to the general concept of Alaya-Vijnana.

Malcolm wrote:

It is strictly a neutral state free of concepts.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 9:47 AM

Title: Re: alaya vs. alaya vijnana

Content:

FiveSkandhas said:

Excuse my ignorance but isn't the word "alaya" part of the word "alaya vijnana" (i.e., "storehouse" and "storehouse-consciousness," respectively?) This suggests a grammatical relationship of modification rather than opposition, at least to my ignorant, braying common-sense-stunted way of reading.

After some frustrated googling I can't find anything suggesting the use of the word "alaya" in opposition to "alaya vijnana". Of course I am not a Yogacara scholar, much to my chagrin, so perhaps one of you could clear up for this yokel (me) how "x" and "x+y" are in a "versus" relationship.

Your kind efforts to assuage my mulish, dullwitted ineptitude would be most humbly appreciated.

Malcolm wrote:

Well, you can read the bodhisattvabhumi for starters, where this distinction is made.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 8:53 AM

Title: Re: Dissolution of the elements

Content:

PadmaVonSamba said:

Earth, water, fire, and air are terms used to describe the dissolution of the body towards the time of death.

I'm curious about whether the "fire" element is even regarded as part of the composition of cold-blooded animals such as reptiles, fish, and amphibians.

Any thoughts on this?

Malcolm wrote:
Metabolism.

Author: Malcolm
Date: Tuesday, November 10th, 2020 at 8:08 AM
Title: Re: alaya vs. alaya vijnana
Content:

Johnny Dangerous said:

Can some kind person point out the precise distinction here, and perhaps give a reading suggestion? I think I understand the basics, but would like to understand this question a bit better.

Malcolm wrote:
The alaya is free of sense contact; the alayavijnana possesses sense contact. That's the difference. It can be found in Bodhisattvabhumi.

Author: Malcolm
Date: Tuesday, November 10th, 2020 at 2:11 AM
Title: Re: POTUS poll #4 (revised)
Content:

Queequeg said:

That's not a right, let alone a constitutional right. I get what you're saying, but that's not the right terminology. Rights, in the legal sense, are very specific privileges.

Bundokji said:

I agree, and for those who do not act in good faith, its more a sense of entitlement than anything else.

Malcolm wrote:
Trump has no reason to expect anyone will treat him with good faith. He has never treated anyone with good faith in his entire life. That being said, he is being treated with good faith in its entirety. Clinton did not contest the election and so on. Trump was given an opportunity to show he was a competent executive for four years. He failed, and he was voted out of office. All your whinging does nothing to change this fact.

Author: Malcolm
Date: Tuesday, November 10th, 2020 at 1:02 AM
Title: Re: POTUS poll #4 (revised)
Content:

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Having constitutional right to rig is not acting in good faith.

Queequeg said:

I'm not familiar with that right.

Malcolm wrote:

The Dems can rig their own nominating process however they like. So can the GOP. Donna Brazil and co. rigged the convention against the Bern in 2016. Old history, but it did not happen in 2020. Bernie lost to Biden fair and square.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 1:00 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Having constitutional right to rig is not acting in good faith.

Malcolm wrote:

Bernie was not and has never been a Democrat. This time there were no shenanigans like 2016. Bernie lost fair and square. The Democrats chose Biden.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:48 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

I think Trump genuinely believes that this election has been rigged against him.

Malcolm wrote:

No he doesn't. Whatever Trump accuses someone of doing is something that he is doing.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:32 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

It was just not clear what precisely was the issue of contention.

Malcolm wrote:

The issue of contention was that Trump was losing. Now he has lost. Apparently, at 3:00 PM today he is going to announce that Bill Maher is was right, and that he is not leaving, no matter what, if the following tweet is to be believed:

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:06 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

There has been no evidence presented of fraud or that anything else shady happened with the election. If there was, you can bet Trump would be exploiting it. Instead, the best his henchman, Guiliani, has been able to do so far is have a press conference in front of a dildo store.

No, Trump is gearing up to undermine the entire government by sowing doubt about the election with bald lies. He doesn't care about the courts unless they enable him. If they don't, his plan is to bypass them.

This man is not playing by the rules. He is undermining the rules at every turn.

Bundokji said:

You are technically correct, but when playing by the rules does not always convey honesty, things get more complicated.

Take how Bernie was treated in 2016 and during the primaries. They played by the rules, but to their own advantage caring less about what average people aspire to. The way they ganged up against Bernie has similarities with what is happening with Trump now.

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Bernie on the other hand is too decent to become a leader which is the irony of destiny.

Malcolm wrote:

I am a Berniecrat. Bernie wanted us all to vote for Biden. So we did. Bernie wanted to be the Dem nominee in 2020, very much so. And he THE leader of the progressive wing of the Democratic Party.

Bundokji said:

So, there are other factors plays in Trump's favor, or at least, makes his claims more believable among his supporters.

Malcolm wrote:

Trump supporters will believe anything he says, whether the claims are believable or not. Under what rock have you been living for the past four years?

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:00 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

The one concrete thing I have heard of was denial of access. I've read that it was not an outright denial, but an argument over how close of an access one should have. Does anyone have more detail on that?

Malcolm wrote:

Trumpsters were upset they were told they had to stand 20 feet away, cause of covid. When they complained and the courts sided with them, they started to gum up the works by challenging every mail in ballot once they were allowed to stand 6 feet away.

Dan74 said:

20 feet seems like a lot of social distancing. Why 20 feet exactly? I thought the commonly advised distance was 1.5m or 5 feet.

Malcolm wrote:

Actually, the main point is that poll watchers are just there to watch. They can watch ballots being opened and processed from 20 feet away:

The dispute has been over how close observers can get to the canvassing proceedings, not whether observers are allowed to be present. Initially, a trial court denied the Trump campaign's request for closer observation in Philadelphia, finding on Nov. 3 that by the campaign's own admission, it had been given the opportunity to observe "the opening and sorting of ballots."

The next day, a state court reversed that ruling, allowing observers within 6 feet, "while adhering to all COVID-19 protocols, including, wearing masks and maintaining social distancing." Philadelphia's election board then appealed the ruling to the state Supreme Court, saying that it had complied with the law and that closer inspection "jeopardizes both the safety of the City Defendants' canvass, plus the privacy of voters."

Author: Malcolm

Date: Monday, November 9th, 2020 at 11:36 PM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

The one concrete thing I have heard of was denial of access. I've read that it was not an outright denial, but an argument over how close of an access one should have. Does anyone have more detail on that?

Malcolm wrote:

Trumpsters were upset they were told they had to stand 20 feet away, cause of covid. When they complained and the courts sided with them, they started to gum up the works by challenging every mail in ballot once they were allowed to stand 6 feet away.

Author: Malcolm

Date: Monday, November 9th, 2020 at 8:40 PM

Title: Re: POTUS poll #4 (revised)

Content:

FiveSkandhas said:

"Fascism" has become a notoriously vague and loaded term for "Generally bad authoritarian right-wing stuff."

Malcolm wrote:

Wallace, who was FDR's right hand man during our struggle with fascism in Europe, presciently wrote:

The obvious types of American fascists are dealt with on the air and in the press. These demagogues and stooges are fronts for others. Dangerous as these people may be, they are not so significant as thousands of other people who have never been mentioned. The really dangerous American fascists are not those who are hooked up directly or indirectly with the Axis. The FBI has its finger on those. The dangerous American fascist is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power.

If we define an American fascist as one who in case of conflict puts money and power ahead of human beings, then there are undoubtedly several million fascists in the United States. There are probably several hundred thousand if we narrow the definition to

include only those who in their search for money and power are ruthless and deceitful. Most American fascists are enthusiastically supporting the war effort. They are doing this even in those cases where they hope to have profitable connections with German chemical firms after the war ends. They are patriotic in time of war because it is to their interest to be so, but in time of peace they follow power and the dollar wherever they may lead.

American fascism will not be really dangerous until there is a purposeful coalition among the cartelists, the deliberate poisoners of public information, and those who stand for the K.K.K. type of demagoguery.

https://www.cbsd.org/cms/lib/PA01916442/Centricity/Domain/1864/Henry%20Wallace_The%20Danger%20of%20American%20Fascism.pdf

Any questions?

Author: Malcolm

Date: Monday, November 9th, 2020 at 8:34 PM

Title: Re: POTUS poll #4 (revised)

Content:

amanitamusc said:

Sadly even when he\she mentions anything Buddhist it is from some books read and not her/his teachers. Another book Buddhist?

PeterC said:

Sounds like he/she would be more at home on DWE.

Malcolm wrote:

Chances are he/she/they is already there.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:52 PM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

elections results are currently disputed and what we have is media projection of Joe Biden as the next president.

Malcolm wrote:

No, they are not. Even Melania is telling Trump it's time to go home. 10 of Trump's lawsuits were tossed out this weekend. The rest is just stalling and trying to save face. He's done. The people have spoken, and apart from sullen losers, the people were dancing in the streets yesterday and there was celebration around the world.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:48 PM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

I am going to be honest with you though that i fail to see the added value of emphasizing that Trump is a fascist even if i grant you the accuracy of the description based on faith in your knowledge.

I used to be one of the people who wanted to hold off on the "fascist" label,

Malcolm wrote:

And you will recall, I applied it immediately, and not because Trump, was a "Republican."
There used to be Republicans who weren't fascists, but they've become rare.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:44 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

That's Pascal's Wager, nothing to do with Jung.

Bundokji said:

This what i was referring to:

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. There is in the psyche some superior power, and if it is not consciously a god, it is the "belly" at least, in St Paul's words. I therefore consider it wiser to acknowledge the idea of God consciously; for, if we do not, something else is made God, usually something quite inappropriate and stupid such as only an "enlightened" intellect could hatch forth.

/

Malcolm wrote:

I see. So Jung accepted Pascal's wager. Not surprising, he was t very bright.

Author: Malcolm

Date: Monday, November 9th, 2020 at 10:26 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

You brought fascism into all of this, not me.

Malcolm wrote:

Fascism has been central to the discussion concerning Trump on thus forum since 2015. Trump is a fascist. Since you assert you don't frequent this forum much, you should be more aware of the history of the discussion you've inserted yourself into.

Author: Malcolm

Date: Monday, November 9th, 2020 at 10:23 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

I tend to agree with Carl Jung when he said something in the lines of: its better to act as if God exists, otherwise, something more sinister will take its place.

Malcolm wrote:

That's Pascal's Wager, nothing to do with Jung.

Author: Malcolm

Date: Monday, November 9th, 2020 at 6:29 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

The example i provided is claims i saw on the forum when Trump caught COVID, while in other cases, such news are met with more sympathy.

Malcolm wrote:

Trump contracted covid because he is an idiot, no karmavipaka involved.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 9:11 PM

Title: Re: POTUS poll #4 (revised)

Content:

Brunelleschi said:

There is little to no data to support this. More minorities voted for Trump than in the 2016 election and the overlap between the different political parties is larger than ever (see attached images). Furthermore, America is currently engaged in seven (7) different wars.

Malcolm wrote:

Most of minorities that support trump do so because of the abortion issue. This is actually the key wedge issue in American politics used as the proxy issue for all other disagreements.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 7:42 PM

Title: Re: Congratulations President elect Joe Biden

Content:

shaunc said:

I've always wondered why the slaves are concerned about who owns the plantation. Do you honestly believe that the new fella is the great white hope that's going to lead the western world to the promised land.

Malcolm wrote:

No, but he is 1) a competent executive 2) has Obama on speed dial 3) possesses empathy 4) and actually knows how to run a government. These four factors are lacking in the clown who is in the process of being evicted by the people.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 11:11 AM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

We've won a small battle. We are still losing the war.

Malcolm wrote:

No, because Abhrams is in GA, and we will flip the senate come Jan 5th.

And with that, we can pack SCOTUS.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 8:01 AM

Title: Re: Online Sakya Guru

Content:

Dharmalight889 said:

Does anyone know of any online Sakya teachers? I have been interested in learning more and practicing in the lineage, although there are no centers near me. Any recommendations would be appreciated.

Malcolm wrote:

Khenpo Migmar, Sakya Cebter, Cambridge, Ma.

<http://www.sakya.net>

Dharmalight889 said:

I checked this website link and it seems that his classes are in person except the online courses he offers over various subjects. Do you know if he holds weekly classes online or were you suggesting the online course options?

Malcolm wrote:

I suggest you get on his mailing list.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 7:55 AM

Title: Re: POTUS poll #4 (revised)

Content:

Mantrik said:

Whatever you think of Trump he is entitled to his day in court.

Malcolm wrote:

Yup, when he is indicted on charges of tax evasion, money laundering, etc.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 3:08 AM

Title: Re: POTUS poll #4 (revised)

Content:

Norwegian said:

Trump camp, with Giuliani and the other maggots, are naturally enough claiming it is not over.

Brunelleschi said:

Are you even American?

Queequeg said:

Well, you don't have to be American to recognize despicable human character.

That said, folks, let's keep it civil. If there is anything that Biden's victory stands for, it's a rejection of the inflammatory rhetoric of the last four years.

I'll take that medicine now, too.

Malcolm wrote:

Even so, Trump is still a whiny little bitch.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 7:54 PM

Title: Re: Online Sakya Guru

Content:

Dharmalight889 said:

Does anyone know of any online Sakya teachers? I have been interested in learning more and practicing in the lineage, although there are no centers near me. Any recommendations would be appreciated.

Malcolm wrote:
Khenpo Migmar, Sakya Cebter, Cambridge, Ma.

<http://www.sakya.net>

Author: Malcolm
Date: Saturday, November 7th, 2020 at 9:45 AM
Title: Re: POTUS poll #4 (revised)
Content:

Johnny Dangerous said:
A lot of that depends on where you live. I mean, there are places here that have always been like that. When I lived in Tulsa, OK as a teen for a bit I got accused of participation in Satanic Rituals for having a mohawk. Part of my concern is having family in public service, which already makes us a little heightened in terms of awareness about security, etc.

tobes said:
Just be careful! Stay concerned. Things will probably settle after a while.

Johnny Dangerous said:
I live in a super liberal place now. Probably as safe an area as you could ask for in this time, for which I feel seriously fortunate right now.

Malcolm wrote:
It's awesome being in the coastal "elite."

Author: Malcolm
Date: Saturday, November 7th, 2020 at 7:50 AM
Title: Re: POTUS poll #4 (revised)
Content:

Malcolm wrote:
Michigan, actually.

Queequeg said:
That's not a civil war. That's an idiot with a gun.

Malcolm wrote:
All civil wars start with one idiot with a gun. Case in point: Fort Sumter.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 7:49 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

We don't know yet, where this is going; it could be a judicial decision.

Malcolm wrote:

Unlikely. Biden beat Trump in PA. Game over.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 6:33 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

No, Malcolm. What I described is Advaita Shaivism. Buddhi is a creation of absolute awareness and not an existing substance separate from that reality like Vedanta asserts, which this isn't a true Advaita. This is basic Abhinavagupta.

Malcolm wrote:

You should learn to read more carefully.

My point still remains the same however. Whether you want to go with the 25 tattvas of Samkhya, or the 36 Tattvas of Shaivism matters very little.

Your understanding of Mipham is quite distorted (Mipham is a Madhyamaka author), and your understanding of Buddhism is also quite mistaken.

You are basically wasting everyone's time here, including your own.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 5:54 AM

Title: Re: POTUS poll #4 (revised)

Content:

明安 Myoan said:

Well, emerging from my hermit hut to say I think we're witnessing the US tilting into fascism, the situation being what it is with the RNC, the newly conservative Supreme Court, and a GOP thus far unwilling to disadvantage themselves by opposing Trump's wishes.

I hope I'm mistaken, and good luck to everybody.

Malcolm wrote:
Trump is out.

Author: Malcolm
Date: Saturday, November 7th, 2020 at 3:18 AM
Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.
Content:

Artziebetter1 said:
Vijnaptimatratā is not a conventional self no because it is absolute and is not the physical buddhi mind...

Malcolm wrote:
This is Samkhya. There is no puruṣa in Buddhism. The Samkhya/Yoga criticism of Buddhism is that we mistake resting in sattva guṇa for liberation, and never transcend prakṛti.

Advaita largely concurs, but they reject the Samkhya notion that there are infinite puruṣas. For them, there is only one: brahman.

But in Buddhadharma we do not utilize this model of the 25 tattvas, with buddhi on down being material and insentient. There is no such concept in Buddhadharma.

Further, vijñāptimatā means "designation only." You are mistaking vijñāpti for vijñāna.
From Edgerton:
vijñāpti

vijñāpti [Cologne record ID=13753] [Printed book page 485,2]
vijñāpti, f. (in Skt. generally from an inferior to a superior, implying a request; Pali viññatti), (1) proclamation, announcement, making known (a mg. found also in Skt.): Mvy 1887 = Tib. rnam par rig byed (wrongly pw 7.374); abhāvasamudgata-°ti-śabda niścarati Samādh 8.11, the sound of proclaiming (all things as) arisen from non-becoming came forth; svapnopama-°tim Gv 82.19, and many like cpds. in the foll.; (divyaśrotra-°ti- Gv 251.10, announcement of (the gift, or faculty, of) supernatural power of hearing; Mv i.311.6, possibly request, see s.v. prajñāpti 3; (2) in Lañk, relative, exoteric knowledge, = vijñāna in this mg. and prajñāpti 4, q.v.: e.g. Lañk 270.1 lokam °ti-mātram; 274.10 °ti-mātram tribhavam; 269.12, see gotra (4); see Suzuki, Studies, 440.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 3:09 AM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

Just watch what it turns into once Trump is no longer encumbered by political office....either he flames out entirely or becomes some truly scary focal point of far right organization. Or, maybe he tries to build up and run in 2024, I don't know.

Ayu said:

Probably I'm naive, but I really thought he'll go to jail once he is no longer protected by the state of being president.

Malcolm wrote:

he will at least be indicted for money laundering and tax evasion, he is being investigated by the Scottish government on that score; he is in deep trouble and so is his whole organization.

it is possible he could wind up being tried and convicted. Something I would very much like to see.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:41 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Queequeg said:

People keep saying things like this. I guess it starts in Georgia this time?

Malcolm wrote:

Michigan, actually.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:11 AM

Title: Re: POTUS poll #4 (revised)

Content:

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:10 AM

Title: Re: POTUS poll #4 (revised)

Content:

Author: Malcolm

Date: Friday, November 6th, 2020 at 11:26 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Fast forward to 15:12. These people are so f#\$king crazy.

Author: Malcolm

Date: Friday, November 6th, 2020 at 10:20 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

Anyway,I think by applying mipham's arguments against production to subtle mind,you can believe in a permanent

Malcolm wrote:

The cittasamtana is a series of partless moments supported on conditions.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:59 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

I understand kshanabhangavada to say that the cause must be destroyed before it's effects can arise.thats atleast classical Theravada .

The other option is production from other wich also cannot occur.

Malcolm wrote:

This objection only applies to moments with parts: arising, abiding, and perishing.

Partless moments cannot be critiqued by such an analysis, they cannot even be refuted by Madhyamaka analysis. They are not an ultimate of freedom from extremes, but they are a conventional ultimate of analytical reduction.

Further, in Madhyamaka, causes and effects are understood to be neither the same nor

different, for example, milk and curd, and causation by a single cause is also rejected.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:50 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Queequeg said:

People keep saying things like this. I guess it starts in Georgia this time?

Malcolm wrote:

Michigan, actually.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:39 PM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

a deranged scooby do villian

Queequeg said:

I realize that was a technical description, but if I was drinking coffee, I would have spit it out of my nose.

That's on a personal level. On a larger political level I think that we have to figure out a message that mitigates the numbers of people that jump headfirst into Trumpism..what form that would take I have no idea. Social media has weaponized a kind of corrosive idiocy that used to be confined to late night talk radio....what little capability existed for critical thought before, the landscape of today so discourages it, it's so much easier for people to go to some really dark places.

Losing this election will hopefully snap the ones who can be saved out of their derangement. The rest, the whackos, will eventually go back to living in their parents' basement, and then we can return to our regular eruptions of mass violence like isotopes shooting out of decaying uranium. Notice we haven't had any for a while? The psychos are tuned into the show. But its just time before they start sublimating that antisocial brain damage against fellow human beings again.

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:59 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

I get the US exceptionalism

Malcolm wrote:

It's bullshit. Our heritage is 500 years of genocide and 400 years of slavery.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:34 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

Thanks.maybe Hinduism suits my beliefs best and I am not suited to Buddhism.

Malcolm wrote:

Yes, I think this is a fair statement.

The view of Buddhism is dependent origination. This is not compatible with any theory of first causation.

Artziebetter1 said:

I think I should just stick with shaivism as madhyamika and kshanabhangavada seem false to me and I doubt I will ever get it.I had misunderstood shentong,though I understand madhyamika and Theravada dharma pretty well.

Malcolm wrote:

As I said, you have a priori intellectual assumptions that cause you to misunderstand Buddhadharma. Simply put, your view is wholly eternalist and realist.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:32 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

Some years back a US colleague from Maine told me how after school he went for one of those long road trips across the country which shattered his stereotypes of those "flyover country" places.

It seems that we get ever more locked into our echo-chambers, increasingly resistant to voices that sound different. Maybe this is something to look at rather than the incredible diversity we share?

An interesting practice I've found has been to deliberately go and interact with people who have very different views to mine. I spent some time with Patriot Prayer folks on their FB page, as Malcolm knows. Some of my old friends hold very strong opinions on issues and I regularly walk away from discussions with them online, because they start to get personal. Long way from mastering this! But I guess learning to see diversity, a different view as something fascinating rather than threatening, a different way of seeing things that can expand out horizons, has something going for it, IMO.

Malcolm wrote:

Yes, oh edge lord. Easy to do since you don't have a burgeoning fascist movement complete anti-Semitic tropes rewritten into a bizarre conspiracy theory about cannibalistic democratic elites.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:29 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

Not that you guys are going to care, but here we have a country that has probably even more diversity and is held together reasonably well. Partly due to a fairly loose confederation, partly due to the belief in the common project. Take a typical French Swiss urbanite from Geneva and put her together with a typical Swiss German speaking Protestant church-going farmer from the Canton of Glarus. In terms of their outlooks, views and day-to-day life, habits, food, they might as well be from different planets, or at least different centuries. And apart from that, they don't even speak a language in common. Yet, they vote in the same elections and manage not to hate each other.

Malcolm wrote:

You didn't fight a civil war. This is just 1860 one hundred and sixty years later.

Author: Malcolm

Date: Friday, November 6th, 2020 at 12:33 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

localizing power, that's something that is going to be more difficult to work out.

Malcolm wrote:

I do not agree with this scenario.

Small government arguments are anti-democratic, they were 1786, and they still are.

Queequeg said:

We're not talking about small or big government. We're talking about communities having self determination.

We live in different communities - different world views, different values, different morality, different ideas about how the communities should be governed. We've all basically established that we live in different communities in practice. Localizing power is just formalizing that.

As I said, we may not like the outcomes, but what other choices do we have? Forcing values on each other? That's undemocratic, too.

Malcolm wrote:
We already have local power.

Author: Malcolm
Date: Friday, November 6th, 2020 at 12:02 AM
Title: Re: POTUS poll #4 (revised)
Content:
Queequeg said:
localizing power, that's something that is going to be more difficult to work out.

Malcolm wrote:
I do not agree with this scenario.

Small government arguments are anti-democratic, they were 1786, and they still are.

Author: Malcolm
Date: Thursday, November 5th, 2020 at 11:46 PM
Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.
Content:
Artziebetter1 said:
Thanks.maybe Hinduism suits my beliefs best and I am not suited to Buddhism.

Malcolm wrote:
Yes, I think this is a fair statement.

The view of Buddhism is dependent origination. This is not compatible with any theory of first causation.

Author: Malcolm
Date: Thursday, November 5th, 2020 at 11:31 PM
Title: Re: POTUS poll #4 (revised)
Content:

Queequeg said:

Domestically, that might mean those of us in the blue states are going to have to respect that deeply religious people in Indiana don't want the values we live by in the Northeast or the West Coast. We need to respect the self determination, even if we don't like the outcome. And that goes for the red states.

That could be problematic for environmental issues. That's something we'll need to work on, but, the third rail social issues are positioning us for fights that are just not worth it.

Malcolm wrote:

The red states need to stop being welfare queens, and start paying their fair share of taxes.

As far as values go, with the present set up, I am more worried about the bat shit crazy religious right trying to impose their values on me and mine.

Environmental issues are non-negotiable.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 9:33 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

Non-afflictive ignorance satisfies that definition.

Astus said:

Since that means grasping at concepts like apprehender-apprehended, and agent-action-object, how would it be free from clinging?

Malcolm wrote:

Why would clinging be entailed? You certainly have no proven this to be so, you've merely asserted it. In any case, Mahayana rules here.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 9:30 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Johnny Dangerous said:

The part you are not understanding is that Shunyata = there is no such thing as cause and effect ultimately, they are relative designations. That's the very point. Do the analysis yourself, where are these ultimate beginnings and endings?

Your point of view as Malcolm says is something akin to Advaita.

You should try to study with a Buddhist teacher. How long have you been studying Buddhism now? A couple months? You are missing big chunks of these arguments.

Still waiting for you to show me the phenomena that have ultimate beginnings and endings, I'd love an example.

PadmaVonSamba said:

This thread can have an ending if it is locked

Artziebetter1 said:

my arguments throughout this thread haven't really been addressed though. it would be ashamed to lock it so soon.

Malcolm wrote:

They have been addressed. You just don't recognize it. Your point of view isn't acceptable in Buddhадharma, and does not even remotely resemble gzhan stong.

It's pretty clear you've no interest in learning anything, so I will leave this here. Even if I answered every objection you raised, you would not accept my replies. Your assertions are incoherent because your premises all stem from a priori assumptions. So, there is no point because there is no common basis for a discussion.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 8:12 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

the effect is the Cause, but as an expression of free will. there is only unique immaterial consciousness, which due to infinite power can limit and atomize itself, yet remain transcendent to it. this is vijñaptimātrata.

Malcolm wrote:

No, this is Hinduism, Advaita specifically. Your views, to which you are entitled, are found in no Buddhist School. You are in the wrong forum.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:37 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/11/04/upshot/pennsylvania-election-results->

ballots.html

The Remaining Vote in Pennsylvania Appears to Be Overwhelmingly for Biden

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:28 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

7 states have not been called yet. Georgia, North Carolina, Pennsylvania, Michigan, Wisconsin, Alaska, Nevada.

Trump is leading in Alaska, Georgia, North Carolina, Pennsylvania.

Biden is leading in Michigan, Wisconsin, Nevada.

If those leads hold out and they win those states, the final electoral vote will be Biden winning 270-268 in one of the closest elections ever.

Nevada might decide the election!

Malcolm wrote:

1,400,000 uncounted mail-in ballots in PA. This favors the Dems.

However, only 50% of electorate turned out, which means that 3 out of every 4 adult Americans are douches. Who precisely is a douche depends on who you voted for. But this means regardless of who one voted for, 50 percent of the US adult population are total losers officially, subtracting those deprived of voting privileges through voter suppression.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:27 AM

Title: Re: So your brother went down the Qanon hole...

Content:

Crazywisdom said:

Trump is likely to win reelection.

Malcolm wrote:

Doesn't seem likely at this point in the game. Biden leads in Wisconsin, Mich, and Nevada, and there are three million mail in ballots to count in PA, which favor Democrats.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:25 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

Yes, there is.

That is why Mogallana had to ask the Buddha where his mother was. That's an obscuration.

Astus said:

That is a story in the https://en.wikipedia.org/wiki/Yulanpen_Sutra, the closest event mentioned in the Pali Canon (<https://suttacentral.net/pv14/en/kiribathgoda>) is where Sariputta successfully helps his mother without the assistance of the Buddha. On the other hand, in the <https://suttacentral.net/sn54.9/en/sujato> the Buddha asked Ananda about why 'the mendicant Saṅgha seem so diminished'.

In any case, how do you define an obscuration that can be present without grasping at anything?

Malcolm wrote:

Non-afflictive ignorance satisfies that definition.

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 8:07 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

This was your assertion, "An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom."

This assertion is mistaken.

Astus said:

Only buddhas are free from the two obscurations, meaning that even on the 10th bhumi there is some clinging to concepts. Arahants, in Theravada at least, are free from attachment to both physical and mental phenomena, so there is no room for any obscuration.

Malcolm wrote:

Yes, there is.

That is why Mogallana had to ask the Buddha where his mother was. That's an obscuration.

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 3:29 AM

Title: Re: Practices for epidemics and pandemics

Content:

javier.espinoza.t said:

longsal works. gesar doesn't. that's the point in case you haven't noticed.

Malcolm wrote:

Gesar won't work for you, that's for sure.

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 1:10 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

Yes, the Buddha clearly makes this distinction in various suttas found in the Pali canon. So while Theravadins argue there is no difference in bodhi, they do not claim that arhats are party to the same knowledge as a buddha: example, Mogallana had to ask the Buddha where his mother had taken rebirth. Hence, the distinction is recognized in Theravada as well.

Astus said:

There can be many differences even among the arahants, depending on what qualities they possess. In what there is no difference between an arahant and a buddha is complete freedom from all attachments. The various special qualities of a buddha are not the result of liberation, but the accumulated merits/paramis, at least in Theravada.

Malcolm wrote:

This was your assertion, "An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom."

This assertion is mistaken.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 10:35 AM

Title: Re: So your brother went down the Qanon hole...

Content:

Caoimhghín said:

Back when we thought envoys from advanced alien civilizations would look like they stepped out of Nazi propaganda. After all, they are a "master race," so to speak, in the minds of true believers in the interstellar policemen. Now I guess "we" think angels look that way.

To be fair though, white people angels pre-date white people aliens, to say nothing of white Jesus etc. Compare with depictions of angels in Near Eastern mythology and they are basically Sphinxes. We all know this though. Sorry for the off-topic.

PeterC said:

If we're going with biblical descriptions, they're extremely far from human. Six-winged beings of fire; chariot wheels; beings with four faces (man, lion, ox, eagle), four wings covered with eyes, and the body of a lion (possibly a Sumerian origin)...

Malcolm wrote:

Those were some really good mushrooms...

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 10:00 AM

Title: Re: So your brother went down the Qanon hole...

Content:

PeterC said:

Q-retards

Malcolm wrote:

Or as we call em around here "Qtards."

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 6:54 AM

Title: Re: The Sagacious Buddhist Blog, Altruistic Intention

Content:

cjdevries said:

I have the impression, based on what I've read from others, that Mike Turner is an excellent dharma coach.

Johnny Dangerous said:

I agree with Malcolm. I don't know what he teaches, he appears to be essentially his own tradition, but claiming to teach people stream entry. That's a big claim, and even more iffy to me is that he only does this in "private lessons". He does mention learning from Thubten Chodron, but I wonder whether he is authorized to teach what he is teaching by her or anyone else. He says he is a Gelugpa, but does not appear to think much of their praxis..otherwise one assumes he'd be seeking authorization and teaching that.

The reviews read like he is essentially doing counseling with people from a Buddhist point of view. I think there is actually a real place for this, but it is not the same thing as being a Dharma teacher at all.

I don't wish to prejudge him, so I freely admit I may be wrong, but to me there are some serious red flags here that make it worth being very critical about his writings. Looking through his website and "Buddhist enlightenment training and "dharma life coaching" does nothing to dissuade from a cautious approach.

Malcolm wrote:
Its a bunch of bullshit.

Author: Malcolm
Date: Tuesday, November 3rd, 2020 at 5:53 AM
Title: Re: The Sagacious Buddhist Blog, Altruistic Intention
Content:
Malcolm wrote:
Anyone who calls themselves an ārya should be avoided.

Author: Malcolm
Date: Tuesday, November 3rd, 2020 at 3:30 AM
Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.
Content:
YesheD. said:
I'm not clear what the underlying dynamic is here.....there seems to be an agenda of some kind.

Malcolm wrote:
The issue here is that gzhan stong pas divide Madhyamaka up into two divisions, those who assert or try to prove intrinsic emptiness, that is that all entities of whatever kind are rang stong, intrinsically empty, including buddhahood and its various attributes, ultimate truth, and so on. This position that they attribute to their opponents is described as "rang stong."

The gzhan stong position, extrinsic emptiness, is that while it is perfectly fine to assert that relative truth is intrinsically empty, they maintain it is incorrect to assert that ultimate truth is intrinsically empty, claiming ultimate truth is merely empty of relative truth. The substance of their claim depends on applying the three natures of the Yogacāra school to the two truths of Madhyamaka, positing that the imagined and dependent natures belong to relative truth, and the perfected nature belongs to ultimate truth, and that the perfected nature is empty of the imagined and dependent nature. Some of them (mainly the Jonang pas) further claim that tathāgatagarbha is this perfected nature, and that therefore, ultimate buddha qualities exist inherently in sentient beings in a fully developed form (the flaw in that argument is the consequence that the ultimate will have parts).

The whole debate goes back to a dispute between Indian Mahāyānists over whether the ultimate is a so-called affirming or a nonaffirming negation.

Author: Malcolm
Date: Tuesday, November 3rd, 2020 at 1:20 AM
Title: Re: Practices for epidemics and pandemics
Content:

javier.espinosa.t said:

i think gesar is no other than yet another tibetan folk lore thing taking place among buddhadharma. is culture, not dharma.

Malcolm wrote:

ChNN was heavily into Gesar practice, personally. I know this because we talked about it when we were watching a Gesar movie together over a bottle of Brunello. He did not want to say too much, though, since when I asked him about specific practices, he said they were secret, and ended the conversation.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 1:14 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

False. The obscuration of affliction is abandoned on the seventh bhumi. Bodhisattvas on the pure stages are also free of attachments.

In the shravaka schools, the difference between an arhat and is Buddha is that the former has nonafflictive ignorance and the latter does not.

Astus said:

That's a distinction coming from Sarvastivada that was then used by Mahayana. No such difference exists in Theravada.

Malcolm wrote:

Yes, the Buddha clearly makes this distinction in various suttas found in the Pali canon. So while Theravadins argue there is no difference in bodhi, they do not claim that arhats are party to the same knowledge as a buddha: example, Mogallana had to ask the Buddha where his mother had taken rebirth. Hence, the distinction is recognized in Theravada as well.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 1:12 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

Kongtrul was a Shentongpa. Shentongpas don't say Nagarjuna was wrong. They say he correctly deconstructs appearances.

It's the Rangtongpas that say Shentong is wrong, heretical, blasphemy, etc. And if you think I'm exaggerating just ask a Jonangpa. (Or Malcolm.)

Malcolm wrote:

You haven't established there is such a position as "rang stong" that exists outside of gzhan stong polemics.

There are of course scholars who consider the positions set forth by gzhan stong adherents to be deficient in varying degrees of severity. But their critiques of gzhan stong do not make them adherents of a so-called "rang stong." Expecting those who are not gzhan stong pas to accept the appellation "rang stong pa" is a bit like expecting Kamala Harris to admit to being a communist merely because Trump insists she is.

Schrödinger's Yidam said:

See what I mean?

Malcolm wrote:

You've decided to adopt the label "gzhan stong pa" for yourself, so you can't be upset if people refer to you as such, but you cannot expect people to simply accept your polemical description of them, especially if they don't accept the basis of your polemic to begin with.

See what I mean?

Author: Malcolm

Date: Monday, November 2nd, 2020 at 10:56 PM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

Kongtrul ToK book 6 part 3

YesheD. said:

Well I think that is what everyone has been saying to you.

Schrödinger's Yidam said:

Kongtrul was a Shentongpa. Shentongpas don't say Nagarjuna was wrong. They say he correctly deconstructs appearances.

It's the Rangtongpas that say Shentong is wrong, heretical, blasphemy, etc. And if you think I'm exaggerating just ask a Jonangpa. (Or Malcolm.)

Malcolm wrote:

You haven't established there is such a position as "rang stong" that exists outside of gzhan stong polemics.

There are of course scholars who consider the positions set forth by gzhan stong adherents to be deficient in varying degrees of severity. But their critiques of gzhan stong do not make them adherents of a so-called "rang stong." Expecting those who are

not gzhan stong pas to accept the appellation “rang stong pa” is a bit like expecting Kamala Harris to admit to being a communist merely because Trump insists she is.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 10:26 PM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

sapo7 said:

Do we know for sure which Bhumi corresponds to the Theravadin version of Arahantood?

https://en.wikipedia.org/wiki/Bh%C5%ABmi_%28Buddhism%29

Astus said:

An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom.

Malcolm wrote:

False. The obscuration of affliction is abandoned on the seventh bhumi. Bodhisattvas on the pure stages are also free of attachments.

In the shravaka schools, the difference between an arhat and is Buddha is that the former has nonafflictive ignorance and the latter does not.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 8:20 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

Kongtrul ToK book 6 part 3 The supreme traditions of these two chariots do not contradict each other:

Malcolm wrote:

Yes, this is the point of view of some scholars. Others disagree. There are many arguments for both sides.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 9:05 AM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

I had very low expectations for his presidency, and that turned out to be reasonable.

Malcolm wrote:

Me too, but he is kind of like Churchill's quip about Democracy. Obama may have been

a terrible president. But he was better than anyone since Carter,

Author: Malcolm

Date: Monday, November 2nd, 2020 at 8:41 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

Trodral is not rang stong, nor is it gzhan stong—it's beyond such proliferations.

Okay so since you just used "rang stong" to mean Self-Empty, and "gzhan stong" to mean "Empty-of-Other", we can proceed using those terms.

Malcolm wrote:

You can. But it's not accurate. There is no such thing as "rang stong dbu ma." It's a contradiction in terms. "Intrinsic emptiness" can't be a "middle way." Neither can "extrinsic emptiness."

Schrödinger's Yidam said:

Yet rang stongpas, such as yourself, commonly deny gzhan stong is consistent with Nagarjuna's philosophy.

Malcolm wrote:

Not a rang stong pa. Once we get that straightened out, then we can proceed.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 7:42 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

So lay down your cards, and give me the terms you'd like to use.

Malcolm wrote:

There are three kinds of Madhyamaka in Tibet: Trodralwas, Gandenpas, and Zhantongpas. Only the middle one actually belongs to a specific sect. The first and the third are found in the other four sects in varying proportions, with the last being strongly identified with the Jonang school.

Schrödinger's Yidam said:

We can either ignore Gandenpas or fold them into Troldawas.

Malcolm wrote:

No, we can't.

Schrödinger's Yidam said:

Plus we can stop assuming “Madhyamaka” to mean Nagarjuna’s philosophy, and instead it simply means “Middle Way”, which is applicable to both Self-Empty and Other-Empty.

Malcolm wrote:

Nagarjuna is the gold standard, that’s why everyone calls themselves “madhyamikas.”

Schrödinger’s Yidam said:

Okay, so then your preferred terminology is Trodalwas for Self-Empty, and Zhantong for Empty-of-Other.

Malcolm wrote:

Trodral is not rang stong, nor is it gzhan stong— it’s beyond such proliferations.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 5:14 AM

Title: Re: POTUS poll #4 (revised)

Content:

Minobu said:

2 Sleeps to the election.

feels like several lifetimes ago that President Obama graced the White House.

Johnny Dangerous said:

Really? Because Bush II and him partially helped pave the way for the authoritarianism of Trump to have much freer reign. Obama for instance went after whistleblowers and presided over the NSA spying scandal, did nothing but increase executive power and secrecy, following Bush II who of course ramped all that up after 9-11. In short, the entire political establishment helped normalize some things that never should have been normalized, and now we have Trump in office. Thanks guys.

I mean, Trump is awful, don't get me wrong, but a rosy view of the Obama admin actually misses a part of sickness, of which Trump is both a symptom and a perpetuating cause.

Malcolm wrote:

Obama is a nice guy, and played the hand he was dealt as well as and as fairly as he knew how. Still he was miles better than any president we have had in decades.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 5:09 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

So lay down your cards, and give me the terms you'd like to use.

Malcolm wrote:

There are three kinds of Madhyamaka in Tibet: Trodralwas, Gandenpas, and Zhantongpas. Only the middle one actually belongs to a specific sect. The first and the third are found in the other four sects in varying proportions, with the last being strongly identified with the Jonang school.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 4:52 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

1. Prasangika Madhyamaka vs. Great Madhyamaka. (Maha-Madhyamaka)

Malcolm wrote:

Every brand of Madhyamaka in Tibet calls itself "dbu ma chen po." Gzhan stong does not have special dibs on the term.

Schrödinger's Yidam said:

2. Prasangika Madhyamaka vs. Yogacara-Madhyamaka

Malcolm wrote:

This means Prasangika vs. Shantarakṣita's Yogacāra Madhyamaka synthesis. But that is not gzhan stong. Khenpo Tsultrim Gyatso largely follows the views of the Sakya master, Shakya Chogden who sought to reconcile the veiws of the Yogacāra school with the views of Madhyamaka. He failed. But his work is very interesting. Taranatha published a detailed account of how Shakya Chogden's views differed from Dolpopa's. But even so, this is merely calling Yogacāra "Madhyamaka." It is not related to what most people understand as Yogacāra Madhyamaka, that is, Śāntarakṣita's synthesis.

Schrödinger's Yidam said:

3. Self-Emtiness vs. Emptiness-of-Other

4. Rongtong vs. Shentong

To be clear, the distinction is between self-empty and empty-of-other.

Malcolm wrote:

Only if you are a gzhan stong pa.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 3:36 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

Khenpo Tsultrim's book, "Progressive Stages of Meditation on Emptiness" presents the various views—guess what!—in a progression! The final view presented is Shentong.

While Jonangpas and Nyingmapas call Shentong "Great Madhyamaka", Khenpo Tsultrim calls it is Yogacara. This does not means he equates it with "Mind Only". He uses Cittamatra to refer to that. And given that "Mind Only" and "Empty of Other" use the same terms and texts, that's painfully confusing.

So perhaps for this conversation "Rongtong" and "Shentong" should be used.

Malcolm wrote:

No, since "rang stong" is a polemical appellation invented by gzhan stong pas. The term has no validity at all for anyone outside their milieu, for example, Sakyapas, Gelugpas, and Nyingmapas who follow the tradition of Khenpo Shenga (which is most Eastern Tibetan Nyingma Colleges, Dzogchen, Kathog, etc.). There are also Nyingma Colleges who follow Gelug Madhyamaka, especially in Amdo.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 12:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Hmm, maybe the material possessions are a manifestation of those termas?

Anyway Pete, hope you find some peace of mind, it's a great day outside, I'm going out.

Malcolm wrote:

All compounded phenomena are impermanent.

Danny said:

But not the accumulation and dispersement of merit, which can also manifest as material phenomena.

Malcolm wrote:

Depends on the type of merit. Most merit is quite perishable. Merit is just positive karma.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 9:39 PM

Title: Re: The material world of Mahayana

Content:

PadmaVonSamba said:

But it's nothing like the glut of merchandise in literally every price range for sale to Mahayana Buddhists.

...

Any thoughts?

Malcolm wrote:

Mahāyāna is better for the economy.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 6:42 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

In any case, it is not true everyone holds Madhyamaka as the highest view. Khenpo Tsultrim's "Progressive Stages of Emptiness" clearly places Shentong above Madhyamaka. And since Khenpo Tsultrim is someone, that means not everyone holds Madhyamaka as the highest view, by definition.

Malcolm wrote:

There are three varieties of Madhyamaka among Tibetans. Gzhan stong is one of them. The other two are the Gelug school and the pre-gzhan stong, pre-Gelug variety that for convenience we will call Classical Tibetan Madhyamaka, which was the only form in Madhyamaka in Tibet prior to prior to the 14th century.

Classical Tibetan Madhyamaka itself has its own set of controversies, of course, such as the 12th century distinction between svatantrika and prasangika positions, and so on.

But all of these trends refer to themselves as Madhyamaka and they all proclaim their view is the highest.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 10:55 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

No, everyone agrees Madhyamaka is the highest view.

No they don't, and you know it. Unless of course you're including Shentong as a form of Madhyamaka, "Great Madhyamaka" that is.

It's weird when you get disingenuous like that.

Malcolm wrote:

Gzhan stong scholars, all of them, proclaim their position is consistent with and represents the intention of Nagarjuna's Madhyamaka.

The question is not their allegiance to Nagarjuna, the question is whether their views are consistent with that allegiance.

I've read a great deal more in this area than you have. It's really not debatable.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 7:45 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

The general idea I got from the original post was that it misses the point of Madhyamaka, You're assuming Madhyamaka is the highest view. For some people and schools it is, and for others it isn't. It depends on who you talk to.

Recently H.H.Karmapa listed the 3 views as:

Madhyamaka

Mind Only

Buddha Nature.

That is changing the conversation.

Malcolm wrote:

No, everyone agrees Madhyamaka is the highest view. In Tibet, however, there is some disagreement over what constitutes Madhyamaka view.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 4:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Hmm, maybe the material possessions are a manifestation of those terms?

Anyway Pete, hope you find some peace of mind, it's a great day outside, I'm going out.

Malcolm wrote:

All compounded phenomena are impermanent.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 2:35 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

or an infinite number of conditioned Dharmas alone

Malcolm wrote:

This is the correct answer. There is no beginning, at all, anywhere.

Artziebetter1 said:

Since any model made up entirely of conditioned Dharmas can never have their conditions fulfilled, every conditioned Dharma must be caused by a series of realities that ends (or begins its ontological Series) with an unconditioned Dharma.

Malcolm wrote:

No, due to a dissimilarity because cause and effect. No unconditioned dharma can produce a conditioned dharma. If an unconditioned dharma could produce a conditioned dharma, it would have to produce all its effects at once. An unconditioned dharma cannot produce effects serially, in time, because then it would have parts, and thus would be conditioned, rather than unconditioned.

Artziebetter1 said:

Thus it follows that an intrinsic Existence does exist.

Malcolm wrote:

Your conclusion does not follow from your premise, you are merely restating your premise as the conclusion.

Artziebetter1 said:

the rangtong definition of Shunyata fails in light of this.

Malcolm wrote:

Your argument has nothing to do with the rang ston/gzhan stong controversy. Your argument is pulled from a theistic argument concerning the existence of a creator being. Buddhism, including gzhan stong, negates first causes.

Author: Malcolm

Date: Friday, October 30th, 2020 at 11:21 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

Does anyone know what the issue is with Samtengar that is mentioned in the Q&A?

Please PM if not appropriate for public discussion

dharmafirststeps said:

An instructor from there is giving direct introduction.

Malcolm wrote:

Yes, a guy named Wesley. He owns Samten Gar.

Author: Malcolm

Date: Tuesday, October 27th, 2020 at 9:09 AM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The main question is to what degree you can make rapid progress by doing that, in comparison to taking aeons until buddhahood. If you could shorten the time by travelling to Vajrayana oriented pure realms, then buddhahood would take a few centuries at most for everyone in Sukhavati. At least some, for example Lama Yeshe, as has been discussed so far, reportedly do not agree that you can do that in Sukhavati.

Seeker12 said:

Seems a bit odd to me given that Guru Rinpoche is an emanation of Amitabha.

Aryjna said:

Yes, it seems strange.

Malcolm wrote:

Vajrayana is the most rare teaching. For example, it will not be taught by Maitreya Buddha.

Author: Malcolm

Date: Monday, October 26th, 2020 at 11:13 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The tulku tradition, and also the notion of "lineage holders" in Tibetan Buddhism.

Astus said:

Tulkus are nominated mostly when they're children, and then they receive their education. As for lineage holders, is there actually a process of making that a

qualification? Isn't it rather an expression meaning someone who knows the teachings of a lineage? So, neither of them seem to be like what goes on in Zen. For instance, to make it like Zen, Milarepa should have at one point told Gampopa that their attainment were the same, and not advise him to keep practising.

Malcolm wrote:

In many instances, students are told by their Masters they have attained what their master attained. It is quite common, actually.

Author: Malcolm

Date: Monday, October 26th, 2020 at 7:35 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Genjo Conan said:

I understand you to be asserting that there is something unique about Zen's approach to lineage and transmission, but I'm not clear about where you think the uniqueness lies.

Astus said:

Do you know other schools where lineage means not the transmission of a method or doctrine, but those confirmed as awakened (it is the nature of this confirmation that can have a variety of meanings)?

Malcolm wrote:

The tulku tradition, and also the notion of "lineage holders" in Tibetan Buddhism.

Author: Malcolm

Date: Sunday, October 25th, 2020 at 11:58 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

In short, the pedestrian mind is capable of seeing the horrors of the world. There's no spinning it as anything other than the 1st Noble Truth. If the pedestrian mind is correct, and it sees things as they actually are, then everything else is intellectual masturbation. Maybe it's interesting, but moot.

However if it is true that the pedestrian mind has veils that hide things as they actually are, and if there is a way to remove those veils, then it sees things incorrectly. And reports from people that have seen things more clearly will conflict with what seems obvious, certain, and indisputable on the surface.

"Self empty"? "Illusory"? "Perfect just as it is"? "Everything is good"? I don't see things that way, But I'm willing to be open to the idea that it is my vision that is fundamentally in error.

Malcolm wrote:

The pedestrian mind sees suffering as happiness, the impermanent as permanent, and not self as self. Aryas perceive things as they are. This meaning is also true even in mahamudra and dzogchen.

Author: Malcolm

Date: Sunday, October 25th, 2020 at 6:45 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. Same stories with people like Dudjom Lingpa who had no human teacher.

Malcolm wrote:

Dudjom Lingpa had a human teacher, to whom he was very devoted and from whom he received the Termas of Dudul Dorje, his predecessor. This is very clearly discussed in his autobiography.

Johnny Dangerous said:

I didn't know that specifically, only that he remarks many times on not having human teacher, receiving teaching from enlightened beings etc.

Malcolm wrote:

He very specifically mentions his guru in his autobiography.

Author: Malcolm

Date: Sunday, October 25th, 2020 at 6:59 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. Same stories with people like Dudjom Lingpa who had no human teacher.

Malcolm wrote:

Dudjom Lingpa had a human teacher, to whom he was very devoted and from whom he received the Termas of Dudul Dorje, his predecessor. This is very clearly discussed in his autobiography.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 9:39 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

There is only apparition birth there, and no human women, And, there is in fact no Vajrayana practice in this buddhfield, as opposed to say, Zandok Palri.

Losal Samten said:

There are Vajrayana initiations given there, for example the Nyingma/Drikung Great Phowa which was given directly from Amitabha there, and the Sri Mahadevi lower tantra was preached there also.

<https://read.84000.co/translation/UT22084-061-013.html>

Malcolm wrote:

Dharani texts are not tantras. Pure vision teachings on transference received here do not mean such teachings are actually taught there, what would be the point?

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:53 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Your guru represents the totality of the Dharna, as it is said, "the guru is the Buddha...the Dharma...and the Sangha.

Astus said:

How does that relate to Dharma transmission in Zen? It's not taught that one should cultivate that sort of devotion as in Vajrayana.

Malcolm wrote:

You asserted, " The Zen lineage represents a series of awakened patriarchs who embody the totality of the Dharma."

How is the above different from your assertion? The guru also embodies the lineage.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:05 AM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

What I find a bit difficult is to reconcile the fact that many Vajrayana masters (apparently including Machig Labdron), suggest going there, if it is really the case that you are cut off from Vajrayana.

Malcolm wrote:

You don't need it in Sukhavati.

Aryjna said:

I suppose so. It seems a bit strange though, when they could suggest Zangdokpalri instead.

Malcolm wrote:

Different strokes...

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:04 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

These three qualities are inherent in Vajrayana, for example, and also in Vinaya.

Astus said:

Since Vajrayana couldn't have been much of a source for Zen, it is the Vinaya part that should be looked into. The Vinaya prescribes novice training, but after the first five years a monk is independent. Dharma transmission is not like that, it is not a training, but a confirmation of enlightenment. The Zen lineage represents a series of awakened patriarchs who embody the totality of the Dharma. From this it should be clear that it is not like Vajrayana either.

Malcolm wrote:

Your guru represents the totality of the Dharma, as it is said, "the guru is the Buddha...the Dharma...and the Sangha.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:00 AM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

Enlightened beings and sentient beings may look the same, but they are as different as caterpillars and butterflies.

Malcolm wrote:

No, this is false. There is no substantial difference between Buddhas and sentient beings. We don't become Buddhas, we already are Buddhas—at least, that's what the Hevajra and other tantras state.

Schrödinger's Yidam said:

That is true if you are speaking in the sense of their primordial essence both being Buddha Nature. Of course.

However if you are speaking about how they manifest as appearances, there's all the difference in the world. One manifests as limitations, suffering, defilements, and delusions. The other manifests as freedoms, peace, and spontaneously beneficial activity.

Malcolm wrote:

There is no substantial difference, the difference is solely the presence or absence of afflictions, and afflictions are not something substantial to be removed.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 4:56 AM

Title: Re: Akaniṣṭha is the gzhi

Content:

Malcolm wrote:

That rather depends on context.

90hj209gh0g49h said:

Okay thank you, so if the dharmadhātu is understood to be the same thing as the gzhi, and Akaniṣṭha is understood to be the dharmadhātu, then in what context does this equivalency not hold?

Malcolm wrote:

Mahāyāna Sutra, where Akanistha is the sambhogakaya buddhafiield, and Hinayana sutra, where Akanistha is the highest form realm heaven among the five pure abodes. They are different.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:26 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

What I find a bit difficult is to reconcile the fact that many Vajrayana masters (apparently including Machig Labdron), suggest going there, if it is really the case that you are cut off from Vajrayana.

Malcolm wrote:

You don't need it in Sukhavati.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:23 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

Enlightened beings and sentient beings may look the same, but they are as different as caterpillars and butterflies.

Malcolm wrote:

No, this is false. There is no substantial difference between Buddhas and sentient beings. We don't become Buddhas, we already are Buddhas—at least, that's what the Hevajra and other tantras state.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:22 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

All the Tantras I'm familiar with maintain the normal, common perception of phenomena is mistaken. The actual mode of being, the way things actually are, is as a Buddha Realm. They don't say "just the good parts".

Malcolm wrote:

Grasping unmistakable perception is also mistaken.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:40 PM

Title: Re: Enlightenment in a Pure Land

Content:

Tenma said:

Mind if I may see the source containing this quote, please? Thanks!

GrapeLover said:

It's cited in the book "Approaching the Land of Bliss" in a section by Matthew Kapstein, but the footnote citing the source isn't available in the online preview.

Aryjna said:

Various Dzogchen/Mahamudra masters suggest Sukhavati practice, phowa, etc., so the argument about no tantra because of missing sexual organs sounds weird, and has not really been supported so far. Also, as far as I know, it is not mentioned that beings in Sukhavati do not have sexual organs, just that there are no females, other than offering devis (again the devis part is from Karma Chagme's aspiration). If anything, since sexual organs are one of the marks of a Buddha, and beings in Sukhavati have different marks (or maybe develop them over time?), the reasonable thing is that they have sexual organs.

However, this quote by Machig Labdron sounds a bit extreme, that it is not actually possible in practice to go to any other field for humans. It would be good to have a specific text name.

Malcolm wrote:

There is only apparition birth there, and no human women, And, there is in fact no Vajrayana practice in this buddhafiield, as opposed to say, Zandok Palri.

There is a Dzogchen understanding of the buddhafiels, but it is quite different than Chagmey's aspiration.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:33 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

In McRae's words (Seeing Through Zen...

Malcolm wrote:

This book is very cynical, and he makes erroneous assertions such as this:

By saying that Chan practice is fundamentally genealogical, I mean that it is derived from a genealogically understood encounter experience that is relational (involving interaction between individuals rather than being based solely on individual effort), generational (in that it is organized according to parent-child, or rather teacher-student, generations), and reiterative (i.e., intended for emulation and repetition in the lives of present and future teachers and students). No matter what the comparison or relationship between Chinese Chan and earlier forms of Indian Buddhist meditation practice, this particular complex of qualities is not found in other schools or forms of Buddhist training.

These three qualities are inherent in Vajrayana, for example, and also in Vinaya.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:28 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

The fictional nature of the lineage already shows in the above, since those teachers revered among Sarvastivadins and others had practically nothing to do with Mahayana, much less Zen.

Malcolm wrote:

How can you say Ananda had nothing to do with Mahayana?

Author: Malcolm

Date: Friday, October 23rd, 2020 at 9:14 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Well, If you read Tibetan, you could read Lama Dampa's Sonam Gyaltzen's record of lineages for Vinaya, Abhidharma, Pramana, Bodhisattva vows, etc., and so on, as well as lineages Vajrayāna lineages, you name it,

Astus said:

Anything about a thousand years before him, just to see how the concept of Dharma lineages already existed in various Indian schools?

Malcolm wrote:

As you know, there has been massive destruction of texts in India and China. But the Theravada chronicle of ordinations is illustrative.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 3:16 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The notion of lineage is found in all Buddhist schools in India, and was carried to Tibet, China, etc., from there. Inconsistencies in the record do not indicate that such lineages are fictions, the central point of your contention.

Astus said:

If so, could you point to some sources specifying lineages of Dharma?

Malcolm wrote:

Well, If you read Tibetan, you could read Lama Dampa's Sonam Gyaltzen's record of lineages for Vinaya, Abhidharma, Pramana, Bodhisattva vows, etc., and so on, as well as lineages Vajrayāna lineages, you name it,

Author: Malcolm

Date: Friday, October 23rd, 2020 at 12:23 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

However, it should be clear that what was created in China as special lineages are qualitatively different from the common understanding that monastics are heirs of the Buddha, and it was meant to set apart a unique group of people who wield more authority than ordinary monks, eventually resulting in the system of public monasteries bound to lineage members and under the direct control of the imperial court (see: How Zen Became Zen, p 39).

Malcolm wrote:

The notion of lineage is found in all Buddhist schools in India, and was carried to Tibet, China, etc., from there. Inconsistencies in the record do not indicate that such lineages are fictions, the central point of your contention.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 12:19 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

The Sahāloka was not established by vows. Not every land is the result of compassionate means. I think you are tending to read into my words claims that I did not make.

Malcolm wrote:

Every buddhafiield is established through the aspiration of the bodhisattvas who then appear there as buddhas. Some are "pure," some are not. But even here, the Vimalakīrtinirdeśa chapter on buddhafiields both establishes this point and that also the Sahāloka is actually a pure buddhafiield generated out of the aspiration of the Bodhisattva:

The Buddha said, “Śāriputra, this buddhafiield is always thus pure, but the Tathāgata makes it appear to be spoiled by many faults, in order to bring about the maturity of inferior living beings. For example, Śāriputra, the gods of the Trayastrimśa heaven all take their food from a single precious vessel, yet the nectar that nourishes each one differs according to the differences of the merits each has accumulated. Just so, Śāriputra, living beings born in the same buddhafiield see the splendor of the virtues of the buddhafiields of the buddhas according to their own degrees of purity.”

<https://read.84000.co/translation/toh176.html#UT22084-060-005-92>

Zhen Li said:

Your Sanskrit needs some work. Prasanna in BHS is believing.

Malcolm wrote:

No, the Tibetan is also very clear, prasannacittā is "sems rab tu dang ba," and carries connotations faith, clarity, and being undisturbed; "dang ba" is a synonym is "gsal ba," as demonstrated in the phrase, "tshig gsal," "prasannapāda," and as shown in the 9th century translator lexicon, the Mahāvyutpati, which gives "dang ba ; dang ba 'm gsal ba ; gsal ba - prasannaḥ (mvyut_7295)."

The reason why this reading is preferable to simply having a mind of faith, "dad mos kyi sems" is that one must be clear minded at the time of death in order to have this experience, otherwise, arguably, the sūtra would had prāsadacitta. Also, Edgerton, while useful, has limits since there really is no such thing as BHS.

Zhen Li said:

The "aspiring mind" is interpreted as lacking doubt, and is thus an element of prasanna. Someone with shinjin "knows" that they are going to the Pure Land without doubt—it is not a worldly desire or aspiration as you understand. Thus it is prasanna.

Malcolm wrote:

To lack doubt is to be clear. The use of dang ba in Tibetan is very precise, dang ba'i dad pa for example means "clear faith."

Zhen Li said:

Hear or say are not interpolations by Shinran, there is a long history of understanding 念 recitation, which is not necessary to get into here.

Malcolm wrote:

I already granted that śruta can be both hear and say.

[/quote]

I'm not sure where you are getting these ideas, since you are clearly not familiar with Shinran's thought.

[/quote]

I've read everything that has been published, admittedly not for some time.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 9:40 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

The

http://databases.aiibs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur

Queequeg said:

Is this the 39th Chapter of the Avatamsaka or is this a different text?

Malcolm wrote:

Different text, you are referring to the Gandhavyuha.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 9:01 AM

Title: Re: Saving all beings, ultimate or conventional goal?

Content:

seeker242 said:

So, saving all beings from suffering is the goal of practicing.

Malcolm wrote:

It is an aspiration, not a realistic goal.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 7:16 AM

Title: Re: Akaniṣṭha is the gzhi

Content:

90hj209gh0g49h said:

Is this correct?

Malcolm wrote:

That rather depends on context.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:40 AM

Title: Re: Revisiting Kiva

Content:

Malcolm wrote:

<https://www.cgdev.org/blog/kiva-not-quite-what-it-seems>

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:36 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

That seems to imply to me that Buddhism can exist only apart from what is seen by most as the real world, that is, the realm of conventional truths. However, I think that it poses no problem if Shakyamuni is viewed as a historical person, and Buddhism as a tradition maintained by actual human beings over the centuries, because it does not diminish the validity of the transmitted and realised Dharma. On the other hand, setting it into an unreachable dimension may hurt the possibility of it being accepted as a truth for humans.

Malcolm wrote:

You seem to miss the point of what such empiricism erases, how it salts the soil of tradition, out of which nothing will grow.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:33 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The notion of lineages was carried from India to Tibet, China, and Central Asia by subcontinental Buddhists, principally by Vajrayana practitioners such as Amoghavajra, but also monastic abbots.

Astus said:

Śubhakarasiṃha arrived in Chang'an in 716...

Malcolm wrote:

Monastic lineage lists certainly predate even these, that as my point.

Holding up western historiography as the pinnacle of human intellectual culture is basically racist. Thus kind of historiography erases indigenous traditions and sensibilities because it is predicated on dominance, as I mentioned before. So it is to be resisted because it is harmful to our tradition, since this kind of historiography insists that only one set of facts can be accepted.

Japan has been the leader in (East Asian) Buddhist studies throughout the 20th century...

The Japanese Buddhist scholars have merely adopted a paradigm of western knowledge accumulation from the Germans, which was used originally for evaluating the Bible.

This does not make it any less racist if one asserts it is the summum bonum of knowledge accumulation.

The Japanese have annihilated their own indigenous Buddhist tradition by falling the notion that there can only be a single set of facts, and those are known through textual analysis.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 1:38 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

Dharmakara was a bodhisattva on the paths and stages, not a buddha.

Zhen Li said:

The point I am making is not that he was a Buddha, it is that he has characteristics and yet is not, fundamentally, apart from suchness. From the dharmakāya perspective, there is no need for characteristics. From the upāya perspective, you need characteristics.

Malcolm wrote:

No sentient being is apart from suchness, yet not all sentient beings are buddhas.

Zhen Li said:

No, fulfilled land is a term used to indicate suchness, recompensed land is a term used to indicate the Pure Lands as compassionate means.

Malcolm wrote:

What's the Chinese?

Zhen Li said:

This is uncertain. The eleventh aspiration only assures following a proper path, and nothing more.

It assures irreversibility and nirvāṇa:

"If, when I attain Buddhahood, the humans and devas in my land should not dwell in the stage of the truly settled and necessarily attain nirvana, may I not attain the perfect enlightenment."

Malcolm wrote:

It does not assert that someone is reborn an eighth stage bodhisattva, merely that they will never 1) fall into a lower realm, b) that they will be on a correct path, and c) that eventually in time they will attain nirvana.

Are you asserting then that the Sahāloka is nondual with the dharmakāya? If so, then all the benefits of Sukhavati should apply in the Sahāloka, because if you assert that Amitabha is the dharmakāya, then you must assert all buddhas are the dharmakāya, and therefore all buddhafiels of all buddhas are nondual with the dharmakāya, whether they are so called pure or impure buddhafiels.

Thus, the only reason there is a difference between the Sahāloka and Sukhāvati is that the aspirations of Śākyamuni and Amitabha while on the path were different, accounting for differences in their respective buddhafiels. The same applies to Amoghasiddhi's buddhafiels, Bhaisajyaguru's buddhafiels and so on. This means these nirmāṇakāya buddhafiels are only compounded phenomena, not uncompounded.

It's a matter of identity and difference at the same time, depending upon one's level of awakening. All Buddhas emerge from dharmakāya. The benefits of Sukhāvati are a result of the dharmakāya as compassionate means and not the dharmakāya as suchness are compounded, so they don't apply in the Sahāloka.

This does not make any sense. The Sahāloka is Śākyamuni's buddhafiels, so according to your terminology, it is also a result of the dharmakāya as compassionate means. On the other hand, the dharmakāya is knowledge, not a creative force. When we say the rūpakāya emerges from the dharmakāya, this is not mean literally on the sense of a seed emerging from a sprout. You've already agreed that the cause of the rūpakāya is merit.

The question is not the limitations of the dharmakāya, the question is the limitations of the nirmāṇakāya, since the latter appears in various realms to various beings in those realms as a result of their karma, unlike the dharmakāya, which does not appear to sentient beings at all, not even bodhisattvas on the tenth bhumi.

I am not disputing this. Essentially we are largely in agreement about everything but you

are not realising it, probably because I am using terminology that is sect specific. The same thing happens to me when I hear people from Tibetan Buddhism. This happens all the time.

There are levels of irreversibility on each path. For example, someone on the path of accumulation reaches a state of irreversible generation of bodhicitta; someone on the path of application reaches a state of patience where they can no longer fall into lower realms, etc. It is quite impossible for beings to attain the eighth bodhisattva stage merely through birth in Sukhāvati. There is no justification in the sūtra for this position whatsoever. This also ignores the presence of śrāvakas of various levels of attainment in Sukhāvati, bodhisattvas of inferior merit, and so on. There is also no statement in any Sukhāvati sūtra or its like which guarantees that one will be born as a eighth stage bodhisattva. Instead, it is due to the incredibly long lifespans of beings there that they are assured that they have only one lifetime before attaining buddhahood, and not because of any guarantee of immediate realization.

This is an interpretation, as is my assertion of the 8th bhūmi. But I would say you are right that not all bodhisattvas there are at a certain bhūmi immediately.

Then my assertion is not merely an interpretation, but is based in scripture and founded on reason, and also includes the fact that Buddha Amitabha is also Buddha Amitayus. Further, the details of the paths and stages are laid out very precisely by Asanga and so on.

The upaya card is must stand up to scripture and it must stand up to reason, otherwise one can say anything about any text that one likes. Your assertion does not stand up to scripture, since the eighteenth aspiration makes no mention whatsoever of these three minds, and further excludes those who have committed the five deeds of immediate retribution from birth in Sukhāvati, so not only does this assertion not stand up to scriptural analysis, it also does stand up to reason since if it were the case, there would be no arhats or bodhisattvas of inferior merit in Sukhāvati, unless of course you argue that they lack these three minds. But the eighteenth aspiration guarantees only that apart from those who commit the five deeds of immediate retribution, those who hear the name of Amitabha and have trust in him are granted a vision of Amitabha at death.

1. The three minds are underlined here,

(18) If, when I attain Buddhahood, the sentient beings of the ten quarters who, with sincere and entrusting heart, aspire to be born in my land and say my name even ten times, should not be born there, may I not attain the perfect enlightenment. Excluded are those who commit the five grave offenses and those who slander the right Dharma. I.e. sincere mind, entrusting mind, and aspiring mind.

2. Not all who attain birth do so through the 18th vow. Also, the 18th vow does not produce birth due to merit.

3. Vision of Amitābha at death is not assured by the 18th vow.

This again is not certain, the term you've translated as heart is simply "citta," mind, "mama nāmadheyaṃ śrutvā prasannacittā māmanusmareyuḥ;" the adjective for citta is "prasanna," and it simply means "clear," so there are not three things here, but only two, "1) remembers me 2) with a clear mind." Since there are only two things here, being lucid at the time of death and Buddhanusmṛti, recollection of the Buddha, arguably this

is even easier than the requirement to have Shinjin. It still does not guarantee anything about realization. The word "sincere" and "entrusting" are nowhere to be found in the Sanskrit, or the Tibetan, for that matter.

Furthermore, it is not birth in that land to which they aspire, it is "ye sattvā anyeṣu lokadhātuṣvanuttarāyāṃ samyaksaṃbodhau cittamutpādyā," is "Any sentient beings who generates the intent to unsurpassed full awakening in that lokadhātu, who hears/says my name, and remembers me with a clear mind , etc...." But there is no mention of ten times. "Say" rather than "hear", is Shinran's revision, however, there is an argument that can be made that śruta can be understood both ways, however the Chinese, if I recall, clearly has "hear," as Gomez confirms. Also in Gomez's translation of the Sangavarman recension, there is no ten times, this is a Shin addition to the text. So the intent here is that one must generate bodhicitta, aspirational bodhicitta, to attain unsurpassed full awakening in Sukhāvati. And if one has generated such bodhicitta, heard the name of Amitabha, and at the time of death has a clear mind and remembers him, these are the four conditions that will result in a vision of Amitabha and his retinue at the time of death.

There are too many different directions this is going in, but the exclusion of those who commit the five grave offenses is also an upāya—since they are allowed birth if they have the three minds as per the Contemplation Sūtra. The point however for now is not in the details, it is that certain things are meant to encourage and not be definitive statements.

The devil is always in the details, this is why these conversations happen between schools. One's schools "skillful means" is a wrong view according to another school. But since you brought up certain points, it is important to demonstrate where there are variances between schools that ostensibly both belong to Mahāyāna.

This does not mean they were accurately translated. In fact, in this early period, when Saṃghavarman was working, the third century CE, translation into Chinese was still in its infancy. Given that we have a Sanskrit version that the Tibetan reflects very well, it casts doubt on the accuracy of the Saṃghavarman's translation on this point. We would need to compare it with later translations of the same text to see if there is a correspondence with other recensions of the text.

I'd argue that his translations are pretty comprehensible compared to other translators. Something like the passage we are referring to is unlikely to have issues, whereas matters of basic terminology do end up being problematic. Since entire sections are present or missing in different versions, it is clearly less a translation issue and more of a recension issue.

There are a number of issues both in Saṃghavarman's translations, and even more in the way Shinran has recast portions of Saṃghavarman's translation to fit with his approach to Nembutsu.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:30 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

Historical concerns are not foreign to the various traditions, as each have stated a version of its past. Simply dismissing research into Buddhist history is an option of course, but that seems to be driven by fear of losing something.

Malcolm wrote:

Holding up western historiography as the pinnacle of human intellectual culture is basically racist. Thus kind of historiography erases indigenous traditions and sensibilities because it is predicated on dominance, as I mentioned before. So it is to be resisted because it is harmful to our tradition, since this kind of historiography insists that only one set of facts can be accepted.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:19 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Astus said:

From <https://beingwithoutself.org/jeff/>, a Rinzai Zen teacher and a professor at Hanazono University:

'Why, and from where, did the lineage-transmission legend arise? As Zen begins to take root in the West many Zennists naturally are attracted to this myth; some even naively believe it is literally true. They think that obtaining accouterment associated with lineage transmission somehow proves their Zen is authentic. Perhaps it just reflects a fundamental lack of awakening. A brief review of the historical development of the lineage-transmission legend will dispel some of the preposterous misconceptions surrounding it.

In the early Tang dynasty, a good 1,300 years ago, not just Zen, but other Buddhist schools were under pressure to at least prove their legitimacy, at best gain position and prestige from the vying political powers. The Chinese T'ien-t'ai [Jp.: Tendai] school was active in this before the nascent "Ch'an" or Zen school was. In spite of the "Separate transmission apart from scripture, Not depending on words and letters" rhetoric, as already mentioned, the "Zen school" had relied on sutras — The Lankavatara Sutra in the transmission from Bodhidharma to the second patriarch, and later The Diamond Sutra. But by the eighth century attempts were made to trace back directly to Shakamuni through a spiritual lineage-transmission.

In short, various "Zen groups" then created a number of conflicting lineage transmission charts to try and gain legitimacy. These lineage charts were based on imperial cult lineage and modified Confucian ancestor worship. A "Buddha-family Line" was created to try and show that the present possessor was a direct spiritual descendent of Shakamuni. By tracing oneself back directly to Shakamuni rather than just to

statements in a sutra, one could come out superior to the other Buddhist schools, and to other “illegitimate” lineages within the Zen school. Just as the emperor was the ruler over this world, the Zen patriarch was to be considered the ruler over the spiritual realm. What we now naively view as “genuine” transmission-lineages in Zen Buddhism are largely dependent on vagaries of history and social-political plays for power. The pivotal figure is Katakū Jinne [Ho-tsê Shên-hui 670-762]. In an attempt to make himself the seventh patriarch, Jinne mounted an attack on the so-called “northern school” of Zen and argued forcefully for the legitimacy of his “southern school.” Using the obscurity of his teacher, now universally known as “the sixth patriarch,” to advantage, he based his attack on a strict patriarchal succession that he created, based on imperial cult lineage. Although the actual teachings of the two schools were virtually the same, Jinne denounced the teachings of the northern school. One of the reasons for his success was that he raised a huge amount of money — for military purposes — by selling a great number of ordination certificates in state-sponsored ceremonies.'

(<https://beingwithoutself.files.wordpress.com/2011/07/sourceofzenwhotransmitswhat.pdf>)

Malcolm wrote:

The above argument is extremely silly and barely tenuous. The notion of lineages was carried from India to Tibet, China, and Central Asia by subcontinental Buddhists, principally by Vajrayana practitioners such as Amoghavajra, but also monastic abbots. Everyone seems to forget that in 845, a Taoist emperor destroyed 200,000 Buddhist temples, and sent up millions of texts in flames. Relying on the sparsity of Dunhuang to prove anything definitive about Buddhist history in China shows a paucity of reason and is at best specious. A better argument for the survival of the southern school is that it was in the southern hinterlands and so escaped suppression.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:08 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Astus said:

It is based on documents available from various eras, many of them from the Dunhuang caves, that show how the list of Indian patriarchs developed to its current form through a century of changes, and there are also the developments of the first six patriarchs of China, and how eventually Huineng was accepted as the sixth. Just that is already enough to show how the very basis of an unbroken lineage from the Buddha is fictional.

Malcolm wrote:

Actually, no. All it shows is an uneven recounting of a lineage.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 9:53 AM

Title: Re: Are there realms where beings can remember their past life(s)?

Content:

Zhen Li said:

The benefit of knowing past lives is repentance. Though it is unlikely we will know our past lives in this life, knowing our past deeds even from this life is important in developing the mind that aspires to birth:

Longer Sūtra said:

“If these sentient beings become aware of their past offenses and deeply repent with a desire to leave that place, then immediately as they wish, they will be able to go to the place of the Buddha of Immeasurable Life, where they can worship and make offerings to the Buddha. In addition, they will be able to visit all the other countless and innumerable Buddhas and cultivate various meritorious acts.

Zhen Li said:

Ajataśātru is an example of this. If you repent deeply from the deeds of this life, how much more so will you progress if you know of your negative deeds from countless prior lives? True knowledge of the evils of saṃsāra would require knowledge of past lives, so it is crucial for attaining Buddhahood to know more than one life.

Indeed, you can know your past lives by being born in the Amitābha's Pure Land, according to the fifth vow:

Longer Sūtra said:

(5) If, when I attain Buddhahood, the humans and devas in my land should not remember all their former lives, and thus be unable to know at least the events of the previous hundred thousand kotis of nayutas of kalpas, may I not attain the perfect enlightenment.

Malcolm wrote:

Let it be known that memory of past lives is a common attainment and not a characteristic of bodhi.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:57 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. It would be akin to approaching Native American traditions or something from this dry, modernist point of view, and then trying to practice them somehow, there's an absurdity there.

Malcolm wrote:

I have found that the perspectives on history given by indigenous writers a refreshing alternative to the faux empiricism of the academy. Of course this is tied to Buddhism in Tibet as an indigenous tradition and how it articulates itself to itself contra settler

colonialism, both western and Chinese.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 5:03 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

You can just look at the world of textual criticism of this sort ("Early Buddhism" is one of the best examples) to see that it quickly becomes a treasure hunt of sorts, and rarely brings people to actually practicing. To me, that is evidence enough that this approach is one that is only peripherally valuable to Dharma practice. Peripheral value like that has it's place, but once it becomes central it ceases to be Dharma practice.

Astus said:

I find <https://www.buddhismuskunde.uni-hamburg.de/en/personen/analayo.html> a great example of being both a scholar and practitioner, and actually using both areas to support the other.

Malcolm wrote:

One can be a Dharma scholar without adopting a Western-colonialist historical worldview.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 5:03 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

What might be a way to avoid the issue of lineage histories being fictional is a return to a more open view of Zen that is not apart from the sutras and other texts but rather co-existent with them.

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 1:32 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

Although there has been a significant growth of studies during the last few decades that showed how most of the important elements of Chan/Zen self-presentation as a

"special transmission" is fabricated (and worse, fabricated with ill intentions), I have not seen anyone trying to answer that challenge, but rather things seem to continue as if such academic works did not exist at all. Although it might be that some in Japanese/Korean/Chinese academics try to work out a response. Not that it's anything new, after all, attacking the validity of the lineage was the tactics of both Tiantai and the various Chan factions.

Genjo Conan said:

What would an "answer to that challenge" look like, for you? I'm a Soto Zen practitioner; assuming the scholarship is right, do I, what, pack it in and become an Episcopalian? I have a graduate degree in history, so it's not like I'm against the practice, but I don't believe that scholarship ought to dictate faith. They're separate spheres.

Malcolm wrote:

Moreover, notions of "history" are quite fluid.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:31 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

What do the reasoning and arguments of buddhologists have to with buddhahood or the accounts of our own tradition? Why is it necessary to adopt a settler-colonialist perspective, which is foreign to Buddhadharma as a whole, as the measure by which we take stock of our own schools?

Astus said:

There is a shared field in the accounts of past events, where the traditional story says one thing, and historical documents say another, like in the case of <https://en.wikipedia.org/wiki/Moheyan>. Furthermore, the very concept that one relies on a tradition - i.e. something transmitted to the present through past generations - invokes the assumption of validation through history. Only when authenticity is independent of the reliability of one's perception of history could it be said that verification of past events is irrelevant. Such freedom from historical constraints is said to be the quality of the Dharma, that it is readily visible (saṃdṛṣṭika) and timeless (akālika). The words of the Buddha are necessarily from the past transmitted to the present, therefore not free from historical circumstances, but the meaning delivered through them is immaterial, so while it is the meaning that matters more, it cannot be wholly removed from the words themselves.

Malcolm wrote:

If you wish to measure the validity of your practice through the erasures necessitated by adopting a settler colonialist perspective on Buddhist history, go ahead. But I think you will find that such histories are mainly concerned with coercion and the assertion of dominance and power over their subjects, and not really "facts." The very way you posed the question shows this, "but at least some level of recognition of the need to be able to

communicate Buddhism on the highest levels of human intellectual culture of our times would be beneficial."

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:14 AM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

If that is correct, then, if an infinite Buddha resides in a Buddha realm, the Buddha realm must also be infinite.

Malcolm wrote:

Incorrect.

PadmaVonSamba said:

So, to use an analogy, the Buddha of infinite light could be like a lighthouse on an island, whose light shines everywhere, but whose island has limited area?

Malcolm wrote:

Amitabha is a *nirmāṇakāya*, with respect to *Sukhāvatī*. His identification of being the *dharmakāya* is a *Vajrayāna* doctrine, connected with the lotus buddha family of Guru Rinpoche: Amitabha is considered to be the *dharmakāya*; Avalokiteśvara is considered to be the *sambhogakāya*; and Guru Rinpoche is considered to be the *nirmāṇakāya*. But this is inapplicable to this discussion, since Amitabha being discussed here is the *nirmāṇakāya*.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:11 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

Dharmākara is a time-delimited instantiation of the *dharmakāya*—as are the 48 Vows. They are created, whereas the fulfilled land is not.

Malcolm wrote:

Dharmakara was a bodhisattva on the paths and stages, not a buddha.

Zhen Li said:

Where the Japanese Pure Land sects do differ from others is in seeing the definitive practice as the fulfilment of the 18th Vow. But since it is effected by non-calculation and non-working, it is a non-practice practice. It's realisation of buddha-nature without accumulation of merits and surpassing *sūtric* and *tantric* methods.

Malcolm wrote:

Such a view has no support in the Indian scriptures upon which you rely.

Zhen Li said:

The Ghanavyūha does not feature in Japanese Pure Land so I can't say anything from a traditional perspective.

Malcolm wrote:

The Ghanavyūha Sūtra is in the Chinese canon.

"the fulfilled land."

I assume this is your translation of sambhogakāya-buddhakṣetra, sambhogakāya buddhafiield.

Zhen Li said:

But to summarize, there is no justification at all in commonly accepted scriptures for your two central claims: 1) "[Y]ou are learning from the Dharmakāya itself;" 2) "[It] is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension."

Malcolm wrote:

You too have stated that dharmakāya emanates sambhogakāya and that emanates nirmāṇakāya, and that these are distinct and yet without a difference, thus you are contradicting your first objection. [/quote]

This is a misrepresentation of my statement, unless by "dharmakāya as compassion," you are actually referring the rūpakāyas, in which case there is a difference between the three kāyas in terms of cause, the dharmakāya arises out of the accumulation of gnosis, the rūpakāya out of the accumulation of merit.

Zhen Li said:

On the other hand, attaining birth having not harboured doubt is the attainment of buddhahood and nirvāṇa, this is because it is the realisation of suchness and the dharmakāya as suchness in fulfilment of the 11th Vow.

Malcolm wrote:

This is uncertain. The eleventh aspiration only assures following a proper path, and nothing more.

Zhen Li said:

This is quite simple. As you stated, the dharmakāya emanates sambhogakāya, etc. Without the dharmakāya, Amitābha would not be a Buddha and Sukhāvātī could not be established.

Malcolm wrote:

Are you asserting then that the Sahāloka is nondual with the dharmakāya? If so, then all the benefits of Sukhavati should apply in the Sahāloka, because if you assert that Amitabha is the dharmakāya, then you must assert all buddhas are the dharmakāya, and therefore all buddhafiels of all buddhas are nondual with the dharmakāya, whether they are so called pure or impure buddhafiels.

Thus, the only reason there is a difference between the Sahāloka and Sukhāvati is that the aspirations of Śākyamuni and Amitabha while on the path were different, accounting for differences in their respective buddhafiels. The same applies to Amoghasiddhi's buddhafiels, Bhaisajyaguru's buddhafiels and so on. This means these nirmāṇakāya buddhafiels are only compounded phenomena, not uncompounded.

Zhen Li said:

Moreover, if the dharmakāya is limited in the way you are suggesting, then you are asserting that the dharmakāya is separate from this world, its buddhas, and is not equal to suchness. This is not Mahāyāna, but perhaps you are asserting a different doctrine.

Malcolm wrote:

The question is not the limitations of the dharmakāya, the question is the limitations of the nirmāṇakāya, since the latter appears in various realms to various beings in those realms as a result of their karma, unlike the dharmakāya, which does not appear to sentient beings at all, not even bodhisattvas on the tenth bhumi.

Zhen Li said:

As I understand, perception of the dharmakāya comes about with the attainment of the dharmakāya, realisation of suchness, nirvāṇa, and buddhahood. This is not the same as attainment of the recompensed land as effected by the 48 Vows, but it is claimed in the East Asian Pure Land tradition that the 18th vow in particular does enable one to attain the fulfilled land (Ghanavyūha if you will), but this is only because it is through the Buddha's power. Anyway, beings born in Sukhāvati as the recompensed land are on the stage of irreversibility, they are at least on the 8th Bhūmi.

Malcolm wrote:

There are levels of irreversibility on each path. For example, someone on the path of accumulation reaches a state of irreversible generation of bodhicitta; someone on the path of application reaches a state of patience where they can no longer fall into lower realms, etc. It is quite impossible for beings to attain the eighth bodhisattva stage merely through birth in Sukhāvati. There is no justification in the sūtra for this position whatsoever. This also ignores the presence of srāvakas of various levels of attainment in Sukhāvati, bodhisattvas of inferior merit, and so on. There is also no statement in any Sukhāvati sūtra or its like which guarantees that one will be born as a eighth stage bodhisattva. Instead, it is due to the incredibly long lifespans of beings there that they are assured that they have only one lifetime before attaining buddhahood, and not because of any guarantee of immediate realization.

Zhen Li said:

The Buddha says different things on different occasions and to people with different conditions. Upāya are meant to encourage right action. Whether we take this literally or as an upāya, the point is clear: attain the three minds of the 18th Vow, attain birth in the first rank of the first grade, become irreversible.

Malcolm wrote:

The upaya card is must stand up to scripture and it must stand up to reason, otherwise one can say anything about any text that one likes. Your assertion does not stand up to scripture, since the eighteenth aspiration makes no mention whatsoever of these three minds, and further excludes those who have committed the five deeds of immediate retribution from birth in Sukhāvati, so not only does this assertion not stand up to scriptural analysis, it also does stand up to reason since if it were the case, there would be no arhats or bodhisattvas of inferior merit in Sukhāvati, unless of course you argue that they lack these three minds. But the eighteenth aspiration guarantees only that apart from those who commit the five deeds of immediate retribution, those who hear the name of Amitabha and have trust in him are granted a vision of Amitabha at death.

Zhen Li said:

This is the Tibetan Buddhism forum, so I won't push the translations of other traditions here but the Chinese recensions are older.

Malcolm wrote:

This does not mean they were accurately translated. In fact, in this early period, when Saṃghavarman was working, the third century CE, translation into Chinese was still in its infancy. Given that we have a Sanskrit version that the Tibetan reflects very well, it casts doubt on the accuracy of the Saṃghavarman's translation on this point. We would need to compare it with later translations of the same text to see if there is a correspondence with other recensions of the text.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 11:03 PM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

You can't fit an infinite Buddha within a finite space.

Malcolm wrote:

Correct.

PadmaVonSamba said:

If that is correct, then, if an infinite Buddha resides in a Buddha realm, the Buddha realm must also be infinite.

Malcolm wrote:

Incorrect.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 9:52 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Western, settler-colonialist, historical perspective... I prefer the indigenous perspectives, which are many, varied, and don't necessarily accept this idea of "earlier" and "later" texts.

Astus said:

Wouldn't that result in an unnecessary isolation from the reasoning and arguments of modern scholarship in favour of other arguments that also claim to be based on reason? Just as it's been the practice of past teachers to address and respond to the views and doctrines of their own times, shouldn't that be followed today as well, especially in the field of Buddhist studies? Of course, this is not to say that everyone should occupy themselves with such matters, but at least some level of recognition of the need to be able to communicate Buddhism on the highest levels of human intellectual culture of our times would be beneficial.

Malcolm wrote:

What do the reasoning and arguments of buddhologists have to with buddhahood or the accounts of our own tradition? Why is it necessary to adopt a settler-colonialist perspective, which is foreign to Buddhadharma as a whole, as the measure by which we take stock of our own schools?

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:35 PM

Title: Re: Question on rebirth - point of no recollection

Content:

Karatzo said:

I also found this article which has some good points on the theory of rebirth and its problems.

<http://www.jayarava.org/texts/Some-Problems-With-Rebirth.pdf>

Malcolm wrote:

Jayarava is not a very reliable resource.

Try this:

<https://wisdomexperience.org/product/rebirth-early-buddhism-and-current-research/>

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:31 PM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

You can't fit an infinite Buddha within a finite space.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:29 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

AmidaB said:

How it is interpreted in the case of pure lands?

Malcolm wrote:

Some buddhafiekds have gender differentiation, some don't.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:27 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

Aryjna said:

Are sexual organs needed to practice tantra in all systems? I thought it was the case only in Anuttarayogatantra in particular schools.

Malcolm wrote:

Gendered bliss arousal is needed in all four systems whether by gazing, holding hands, embracing, or intercourse, in that order.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:21 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

All Buddhist sūtras and tantras are apocryphal, all of them, including the Pali Canon, etc., from a western scholastic point of view.

Astus said:

If the scriptures are viewed in a

Malcolm wrote:

Western, settler-colonialist, historical perspective... I prefer the indigenous perspectives, which are many, varied, and don't necessarily accept this idea of "earlier" and "later" texts.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:49 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

The Amitābha sūtras do not specify a limit to methods practiced by bodhisattvas in Sukhāvatī, nor is there specified that they need to practice to attain the thirty-two marks, infinite dhāraṇīs, or all the supernatural powers—they have them naturally and inherently by the power of Amitābha's vows. Practicing or not practicing vajrayāna or sūtrayāna is not really a question, since "practice" Sukhāvatī is essentially just ekayāna—you are learning from the Dharmakāya itself, it is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension.

Varis said:

We can reasonably assume Vajrayana is not practiced in Dewachen because the sentient beings that are born there lack sex organs.

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 1:42 AM

Title: Re: Academic critiques and slandering the dharma

Content:

FiveSkandhas said:

What I find somewhat challenging is the question of "apocryphal" texts...

Malcolm wrote:

All Buddhist sūtras and tantras are apocryphal, all of them, including the Pali Canon, etc., from a western scholastic point of view.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 12:23 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

This isn't possible. Only buddhas can perceive the dharmakāya. Not even tenth stage bodhisattvas can perceive the dharmakāya. And, Amitabha's buddhafiield is most certainly a nirmāṇakāya buddhafiield. This means that the Buddha's statement in the Lanka about buddhas attaining buddhahood only in Akaniṣṭha Ghanavyūha should be observed:

Zhen Li said:

Apologies, because this is where East Asian Pure Land differs from the Indo-Tibetan tradition (in fact I initially responded to this thread without noticing it is in the Tibetan Buddhism forum, so excuse my butting in), in that the dharmakāya is considered to have two aspects:

Tanluan said:

All Buddhas and bodhisattvas have dharma-bodies of two dimensions; dharma-body as suchness and dharma-body as compassionate means. Dharma-body as compassionate means arises from the dharma-body as suchness, and dharma-body as suchness emerges out of dharma-body as compassionate means. These two dimensions of dharma-body differ but are not separable; they are one but cannot be regarded as identical.

Zhen Li said:

The other bodies are considered to be part of dharma-body as compassionate means:

Shinran, Kyogyoshinsho said:

The dharma-body is like the sun, and the light of accommodated and transformed bodies pervades all the worlds. Sun is inadequate for expressing immovability; hence, it is further said, like Mount Sumeru abide [immovable].

Zhen Li said:

In East Asian Pure Land thought, there are nirmāṇakāya aspects to Sukhāvati but it is inseparable from dharmakāya. Of course, it goes without saying that Amitābha is regarded as a dharmakāya, which has these aspects of compassionate means.

Malcolm wrote:

Your objection is not really valid. Why? Because there is only one dharmakāya, and only one teacher, the dharmakāya, since the dharmakāya of all buddhas is the same, that is, the dharmakāya of Amitabha is not different than the dharmakāya of Śākyamuni, etc. But it is nevertheless the case that no one can see the dharmakāya other than a buddha, since the dharmakāya of the buddhas is just their complete realization of buddhahood.

Because of the compassionate nature of buddhahood, different sentient beings experience different nirmāṇakāyas, but only bodhisattvas on the pure stages, 8-10, are able to perceive the sambhogakāya, since the sambhogakāya cannot be perceived by any person who is tainted with afflictive obscurations.

As for the dharmakāya having two aspects, this is a distinction without a difference. The dharmakāya emanates the sambhogakāya, and the sambhogakāya emanates various buddhas such as Amitabha, Śākyamuni, and the other of the 1002 buddhas of the fortunate eon.

But rather than be distracted by buddhology of Amitabha Buddha, we ought to be focusing rather on the nature of Sukhāvati. 1) Sukhāvati is compounded because it was formed out of the Bodhisattva Dipaṃkāra's cultivation of a buddhafield. This is an undeniable fact. 2) Sukhāvati may be regarded as permanent, because it is sustained by Bodhisattva Dipaṃkāra's aspiration, which is limitless, given that he was an āryabodhisattva who perfected the perfections, one of which cultivating a buddhafield, however, Akaniṣṭha Ghanavyūha is uncompounded. The http://databases.aihs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur

Zhen Li said:

The buddhas abiding in that place
praise Ghanavyūha.

Ghanavyūha has existed from beginningless time.

A self-originated emanation is there,
the stainless Buddha.

Dwelling beyond the three elements,
That place is without grasping to bliss,
it is free from the experience of I and mine,

it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.

Malcolm wrote:

Thus, Amitabha also actually attains buddhahood in Akaniṣṭha Ghanavyūha. Further, unlike Sukhāvati, Ghanavyūha has no śrāvakas, since even arhats have afflictive obscurations. There is a great deal more that could be said about this.

But to summarize, there is no justification at all in commonly accepted scriptures for your two central claims: 1) "[Y]ou are learning from the Dharmakāya itself;" 2) "[It] is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension."

As to your comment on your two citation, "In East Asian Pure Land thought, there are nirmāṇakāya aspects to Sukhāvati but it is inseparable from dharmakāya."

This is unsupportable as well: the first contradiction is that if Sukhāvati is nondual with the dharmakāya, then the dharmakāya must be compounded, because beings take birth there. The second contradiction is that If Sukhavāti is nondual with the dharmakāya, then it is impossible for sentient beings to attain birth there, and the aspirations of Bodhisattva Dipaṃkāra cannot be fulfilled. Both of these negative consequences arise from asserting that Sukhāvati something more than a nirmāṇakāya buddhafiield. In fact, that whole point of Sukhāvati is that it is a nirmāṇakāya buddhafiield, because 1) all learned people understand that even noble bodhisattvas from the seventh stage on down cannot see the sambhogakāya, must less those of us on the paths of accumulation and application, and because 2) not even bodhisattvas on the pure stages can perceive the dharmakāya since they have remaining knowledge obscurations. Since Dipaṃkāra's vows are specifically aimed at ordinary sentient beings, it is simply an exaggeration to make the two claims you have made, since they lack a basis in scripture and they cannot be defended with reason.

These rebuttals should not be seen as a negation of Bodhisattva Dipaṃkāra's vows, nor should they be seen as a rebuttal of the aspiration to attain rebirth in Sukhāvati. Rather, they are merely proffered in order to correct misconceptions that birth in Sukhāvati is somehow a short cut to buddhahood—it is not—or that birth in Sukhāvati relieves one of having gather accumulations and perfect the perfections, and so on, the normal duties of a bodhisattva on the path. In fact, as it is well known and as you admit above, some who are born in Sukhāvati do not hear the voice or see the face of Amitabha for five hundred years. This is crucial because the

http://databases.aibs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur states that a single day in

Sukhavāti equals a kalpa in the Sahā world. This means that those who are stuck in lotuses in Sukhavāti must remain there for the equivalent of 182,500 kalpas (500 * 365) in human time. Of course they don't suffer, but still they are trapped, cannot hear the dharma, see the Buddha and so on. This is an unimaginable amount of time.

Further, this assertion of yours that the Large Sūtra is the last remaining sutra after the Buddha's doctrine is questionable, and lacks scriptural support, despite the Chinese translation of this text.

What is known as the

http://databases.aiib.columbia.edu/index.php?id=ae49b016746c95489e8507a6f8a9ee4a&enc=tibetan_wylie_title&coll=kangyur in the Tibetan canon does not affirm this, It merely states, "In the future, until the sublime Dharma utterly perishes, this great Dharmapariyaya will be truly praised by all the buddhas, extolled by all the buddhas, and conferred by all the buddhas." But there is no mention at all of it being the last surviving sūtra at the end of Śākyamūni's dispensation, as the Sanskrit (See Gomez, Land of Bliss: Hawaii, 1996, pg. 108: section 150) also bears out.

Author: Malcolm

Date: Monday, October 19th, 2020 at 7:16 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

you are learning from the Dharmakāya itself...

Malcolm wrote:

This isn't possible. Only buddhas can perceive the dharmakāya. Not even tenth stage bodhisattvas can perceive the dharmakāya. And, Amitabha's buddhafiield is most certainly a nirmāṇakāya buddhafiield. This means that the Buddha's statement in the Lanka about buddhas attaining buddhahood only in Akaniṣṭha Ghanavyūha should be observed:

"Perfect buddhahood is attained there,
the emanated ones attain buddhahood here."

Jñānaśrībhadrā comments, "The exhibition of the nirmāṇakāya's buddhahood lacks the fortune and the conditions of exhibiting the sambhogakāya, but if the nirmāṇakāya's buddhahood is not exhibited, sentient beings of the desire realm will lack confidence."

Further, the great Tibetan Buddhist master, Tāranātha (as well as other masters) clearly identifies Sukhāvatī as a nirmāṇakāya buddhafiield in his reply to one Geshe Paldan Śākya, "The Kusmalatagarbha buddhafiield mentioned in the ninetieth chapter of the Avatamska Sūtra is the nirmāṇakāya buddhafiield of Buddha Vairocana, not Akaniṣṭha Ghanavyūha, because it is explained that the buddhafiield of Buddha of Vairocana has definite dimensions and is newly made, like Sukhāvatī." In other words, Sukhāvatī is a conditioned buddhafiield, unlike the sambhogakāya buddhafiield of Akaniṣṭha

Ghanavyūha.

In the context of birth in Sukhāvati, no one there directly receives teachings from the dharmakāya, other than in the sense that they hear the words from the tongue of Buddha Amitabha. And of course, many beings there are not so blessed, since they reside inside of lotuses which block their sight of Amitabha Buddha for what are in human terms, eons. So while your enthusiasm for Amitabha and Sukhāvati are indeed laudable, it is misconception to claim, as you do, "you are learning from the Dharmakāya itself, it is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension." Sukhavati is a pure buddhafiield, but it is a nirmāṇakāya buddhafiield only, it is not beyond time.

You are correct in asserting however, that from the vantage point of Sukhāvati one may obtain teachings from other nirmāṇakāya buddhafiields with more ease.

Author: Malcolm

Date: Monday, October 19th, 2020 at 5:14 AM

Title: Re: Question on rebirth - point of no recollection

Content:

Karatzo said:

Consciousness is compound and thus not self, so it is not this that transmigrates. So what is it? And what is Rigpa? Rigpa is not a part of the 5 aggregates. But the buddha declared that a being consists of the 5 aggregates and nothing more. That there is no-self in absolute reality...then how transmigration works?

Malcolm wrote:

One, whoever told you rig pa is not part of the five aggregates? Rig pa is knowledge of your own state. In its impure form one's own state manifests as the five aggregates; in its pure form, it manifests as the five buddha families.

Nagārjuna resolves this issue through using the eight examples. There is no substantial transmission, but there is serial continuity, like lighting a fire from another fire, impressing a seal on a document and so on. See his verses on dependent origination:

All migrating beings are causes and results.

but here there are no sentient beings at all;

just empty phenomena entirely produced

from phenomena that are only empty,

phenomena without a self and what belongs to a self,

[like] utterances, lamps, mirrors, seals,

lenses, seeds, sourness and echoes.

Although the aggregates are serially connected,

the wise are understand that nothing transfers.

Also, the one who imputes annihilation

upon extremely subtle existents,

is not wise,

and will not see the meaning of 'arising from conditions'.

Author: Malcolm

Date: Monday, October 19th, 2020 at 4:59 AM

Title: Re: Question on rebirth - point of no recollection

Content:

Dharmasherab said:

After the death, the sensory consciousness (vijnana) goes into the antarabhava (bardo) before taking the form of another sentient being in the form of aggregates. My question is at one point does the being no longer recollects his past life? All memories, sense of identity etc, at which point does the being no longer able to remember before the next life begins?

Malcolm wrote:

After the third week, or 21 days.

Author: Malcolm

Date: Monday, October 19th, 2020 at 3:56 AM

Title: Re: How Emperor Ashoka Invented Indian Buddhism

Content:

Johnny Dangerous said:

It's always interesting to me how much this sort of theory crafting seems to move away from actual practice and into ..well..prapanca.

Malcolm wrote:

You know with professors, it is "publish or die."

Author: Malcolm

Date: Monday, October 19th, 2020 at 3:50 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Not really, ChNNR was a fully qualified lama and tulku when he left Tibet. No doubt did his teachers encourage him to teach. Even the 16th Karmapa begged him to teach in the west.

Malcolm wrote:

That's over stating it. What happened was that a Karma Kagyu Lama who was living in Italy and had a center passed away, and the 16th Karmapa asked ChNN to look after those students. ChNN agreed, but told the 16th Karmapa he was not going to teach

them a Kagyu curriculum. The rest is history.

heart said:

The way I remember the story Karmapa offered Rinpoche a very valuable terma statue (that he just received from Tulku Ugyen that also was present) from the Chokling Tersar in order to make Rinpoche change his mind about not teaching.

/magnus

Malcolm wrote:

Myaybe, that's not the way I heard it from Rinpoche. It is true that when they were in Sikkim prior to ChNN's departure to the West, the 16th Karmapa was disappointed that ChNN refused ordination, and he gave the latter a small statue of Śakyamuni Buddha to remind ChNN of his wishes that ChNN ordain. I have seen that statue in Rinpoche's house.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 11:11 PM

Title: Re: Moneyr with images of Buddhist saints?

Content:

Author: Malcolm

Date: Sunday, October 18th, 2020 at 11:09 PM

Title: Re: Moneyr with images of Buddhist saints?

Content:

Malcolm wrote:

https://www.jstage.jst.go.jp/article/orient1960/10/0/10_0_31/_pdf

Author: Malcolm

Date: Sunday, October 18th, 2020 at 8:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Folks here openly discussing issues my root guru, Master Norbu, kept firmly outside his teaching mandala...None of the above is the correct way to present yourselves as a correct vessel to approach dzogchen.

Malcolm wrote:

Nonsense. Rinpoche discussed these very issues during teachings time and again, since the very first teaching I attended in 1992, the first US SMS base level retreat.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 8:05 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Of course there is a point. The inviting other teachers is not to continue rimpoche's lineage but to keep the community active. Without a central head of the community things have to change if we want to survive. This doesn't mean neglecting rimpoche's legacy but to open up, something like what Shang Shung is doing

Malcolm wrote:

Shang Shung has a different project than the DC.

There is no DC without continuing CHNN's lineage.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 2:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

yeah, because idc ppl is so compassionate.

Malcolm wrote:

Depends on the person. Some people are more compassionate than others.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 12:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

bah, in any case, point is that he wasn't traditional.

PeterC said:

He was very traditional. Just not a tradition that is common in mainstream Nyingma lineages these days. They typically follow the scheme of preliminaries, three roots, etc. That wasn't always how Dzogchen was presented, and indeed isn't always how it's presented today. But it was in no way an innovation by him.

javier.espinoza.t said:

that, and not putting emphasis on bodhicitta isn't traditional at all.

Malcolm wrote:

There are sufficient teachings on relative and ultimate bodhicitta in the Precious Vase,

but he was not about to spend months explaining the 22 forms of bodhicitta mentioned in the Abhisamayalamkara and so on. And he taught on the three sublime principles many times.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 12:07 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Not really, ChNNR was a fully qualified lama and tulku when he left Tibet. No doubt did his teachers encourage him to teach. Even the 16th Karmapa begged him to teach in the west.

Malcolm wrote:

That's over stating it. What happened was that a Karma Kagyu Lama who was living in Italy and had a center passed away, and the 16th Karmapa asked ChNN to look after those students. ChNN agreed, but told the 16th Karmapa he was not going to teach them a Kagyu curriculum. The rest is history.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 11:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

"Other traditions" in the quote meaning other Dzogchen teachers, not necessarily teachers to teach different kinds of teachings. For example, I remember that sometimes they had invited Tsoknyi Rinpoche, why not do it again.

Malcolm wrote:

He is not a student of ChNN. He can't pass on longsal teachings or SMS. In his wisdom, ChNN left no viable successor. Perhaps he took it as a sign that his family lineage was effectively a dry tree.

Aryjna said:

Yes, of course they would not be teaching in ChNNR's lineage but they could teach their own, which may be better than nothing.

Malcolm wrote:

If people want to take teachings from Chokyi Nyima Rinpoche, Migyur Rinpoche, Tsoknyi Rinpoche and so on, it is not difficult for them to do this. There is no need to invite them to the community to give teachings. There is nothing wrong with it of course. But you will see that pretty soon if we do this, then the DC will just become an adjunct

of the Nyingma school, something which I don't think was ChNN's idea ever.

Aryjna said:

Rigpa sangha for example, regardless of all their craptastic drama, have been inviting teachers constantly and having good events apparently since years ago. Many teachings with Khenpo Namdrol for example.

Malcolm wrote:

Rigpa is a lam rim style place. Also, it is an Nyingma establishment place. This is not bad, but the DC was never the kind of top-down organization that Rigpa is. I don't think the cultures would blend very well, but maybe that's just me.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

"Other traditions" in the quote meaning other Dzogchen teachers, not necessarily teachers to teach different kinds of teachings. For example, I remember that sometimes they had invited Tsoknyi Rinpoche, why not do it again.

Malcolm wrote:

He is not a student of ChNN. He can't pass on longsal teachings or SMS. In his wisdom, ChNN left no viable successor. Perhaps he took it as a sign that his family lineage was effectively a dry tree.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:36 PM

Title: Re: Words

Content:

PeterC said:

In fairness, I did say that I thought M.O.P. was full of shit. But I then went on to explain, with reasons and references, why I believed that. Since 'full of shit' is a well-understood term in common usage, and not particularly offensive, I'm not apologizing for using it.

I suspect that what happybuddha is unhappy about is that we disagreed with his friend and challenged their view of the Dharma as this comforting world of rainbows, love and world peace. Again I don't think we should apologize for that in the slightest. The starting point for serious practice of the Dharma is wanting to do something about suffering. If you think there's no (conventional) suffering, why even practice?

I agree with Ayu's comment earlier that a discussion of the view vs. conduct question is helpful. Using statements about a very high view to dismiss the importance of conduct It is a very common misunderstanding, and should be challenged.

You seem very angry about all of this

Do you have any actual arguments beyond bemoaning our apparent lack of civility?

master of puppets said:

Don't know what it means of "full of shit"

Don't be silly.

Do not insult people
abuse, offence, affront, outrage, contempt, slur or
invective

I don't need to discuss your holocaust.

nor even need to answer your questions.

stop acting like a virus.

Malcolm wrote:

I guess you do not actually believe “whatever happens, it is good.”

The insults, abuse, outrage, contempt, affronts, offenses, abuse, slurs, and invectives are being hurled by “Happybuddha.” Why he or she hasn’t been disciplined yet for their appalling tirades is beyond me, but I am sure it is being discussed. So please keep it up, and get yourselves banned. So far, neither of you have offered anything of substance, much less Dharma.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

The community should become more open and invite teachers from other traditions also

Aryjna said:

That seems to me to be the best idea. There is already infrastructure and buildings all over the world. It should be easy to organize retreats with other teachers all the time, and there are many good teachers that can be invited. Also, it seems this used to happen anyway even when ChNNR was alive, though not that often, so there shouldn't be any problem.

Malcolm wrote:

It didn't happen often because people would get confused.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 9:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

That's the real priority. All the hand-wringing about yeshi, the DC leadership, etc is frankly a distraction.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

I do think it would be a big shame however if the transmission itself dies out.

Malcolm wrote:

It won't, the organization may not survive.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 7:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

It looks like a real identity crisis.

Malcolm wrote:

Indeed. It can't continue this way.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 7:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

i suspect people want a ChNN_v2.0 for running the idc, but that won't happen and is

sign that in general we are still in grief.

Malcolm wrote:

Yes, there will be no ChNN 2.0.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 5:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

simply start and get DI at a later date.

Malcolm wrote:

That does not work in Vajrayāna, of which Dzogchen is a part.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 5:05 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

i don't think initiations work like a vendor machine. transmission ain't a money purse.

treehuggingoctopus said:

No one has suggested anything of the sort.

The thing is, we have experienced, learned, qualified and properly trained practitioners (Malcolm being one of them). Either they take the helm (or helms), or the whole thing becomes a museum trip. A long one, if the IDG allows inviting other teachers. A short one, if it does not.

javier.espinoza.t said:

the lineage can't get broken because someone appointed "says" that is not going to uphold it, eventually someone else will, be it now, in a year, in ten, whatever, so that is no problem.

now the problem is organizational, it is financial to be precise, and so the "new" people means fresh money.

if practitioners are good soil, the seed of transmission will ripen.

Malcolm wrote:

Lineage seem to be one thing, organization is another thing. These two things are not separate in Dzogchen Community, If for some reason the DC decides that it does not

care to live on as an organization, I can accept that. But it has really serious consequences.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 4:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Yeshe was going to give DI in Merigar in April...

Malcolm wrote:

Supposedly he walked this back too, saying this idea was a misunderstanding.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 4:11 AM

Title: Re: Words

Content:

HappyBuddha21 said:

The only mindless comments are yours.

Malcolm wrote:

Just couldn't help yourself, could you?

HappyBuddha21 said:

Last post on this thread by me.

Malcolm wrote:

Sure.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 3:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

The DC has no effective centralized method of communication, and has like 30 messages about a given subject going on at any time from a range of sources. I'm not saying it should be different, there are some distinct built in advantages to the decentralized way the DC does things. However, clear communication is never going to be one of those advantages, unless the model changes. Gossip and factions go along with organizations period, even moreso with organizations that do not a centralized

form of messaging and communication with their members.

Malcolm wrote:

its too late. Unless the DC senior teachers decide to suck it up and start giving empowerments so that new people may join the Dzogchen Community, its just a retirement community now.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 1:23 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

kunle said:

Oṃ piśaci parnaśavari sarva jvara praśamanaye svāhā.

The syllable YE, indicating the dative case, was missing in the previous post

Malcolm wrote:

Thanks, and in case anyone is curious, Palden Lhamo is Parnaśavari's wrathful form.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 1:21 AM

Title: Re: 600, 900 kalpas

Content:

Queequeg said:

Did not realize that this was an issue in Tibet, and throughout the Buddhist world. I thought this was a uniquely East Asian concern.

Malcolm wrote:

Sure, also in India, for example, the Chakrasamvara tantra proclaims that in the degenerate age of the last 500 years, it is only through the practice of Heruka that one can attain awakening.YMMV.

Author: Malcolm

Date: Friday, October 16th, 2020 at 11:25 PM

Title: Re: 600, 900 kalpas

Content:

Malcolm wrote:

We are in the Bhadrakalpa over all, and there are still 998 buddhas to come before it ends

Caoimhghín said:

That is a good candidate for the ~900 number in my head certainly. I thought it had to do

with lifespan though. What is the maximum lifespan of a supreme nirmanakaya? I know that there is a debate as to if a Buddha can extend their lifespan indefinitely, but I don't know what the maximum lifespans postulated are.

Malcolm wrote:

There are different lifespans, depending on what epoch a Buddha is born into. We are in the Kaliyuga, locally speaking, and so Śākyamuni only had an 80 year lifespan. Maitreya will be born in a golden age, and will have a lifespan of 80,000 years. All supreme nirmāṇakāyas have life spans that are in line with the lifespan of humans in the age into which they are born, just as they are born into either brahmin, kṣatriya, or vaisya families depending on which are more respected at the time.

Author: Malcolm

Date: Friday, October 16th, 2020 at 11:08 PM

Title: Re: 600, 900 kalpas

Content:

Caoimhghín said:

So I recently made a faux pas and voiced an erroneous belief that in Tibetan Buddhism a dharmakaya has a discreet finite lifespan. Now I am in the process of trying to figure out what I was misremembering. I have a suspicion what it is I might have misunderstood, and it has to-do with an expiry limit on when a supreme nirmanakaya is the supreme nirmanakaya of that world, to-do with Dharma-decline and the ending of their particular dispensation of said Dharma. Anyone have any ideas what this poor frazzled mind is remembering? I distinctly remember the number 900 or 600 kalpas related to this length of time.

Malcolm wrote:

<https://encyclopediaofbuddhism.org/wiki/Kalpa>

We are in the Bhadrakalpa over all, and there are still 998 buddhas to come before it ends. The next Buddha is Buddha Maitreya, as we commonly know who whose advent will be either 5.6 billion or million years hence.

One tradition, seemingly based on the Maitreya Sūtra, maintains that Śākyamuni's dispensation last for 5000 years, which was halved by the admission of bhikṣunis into the Sangha, and is broken into five distinct periods—this being the last five hundred years of the Dharma. So depending on when one considers Buddha's parinirvana to have occurred, we are already beyond the date when Buddha's teaching begins to completely degenerate. However, in some Tibetan Buddhist circles it is maintained that this only applies to sūtra teachings, that Vajrayāna teachings and Dzogchen teachings in particular have a longer "shelflife."

This article summarizes various positions:

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/decline-dharma>

The calculation of the length of the doctrine is a major concern, and in Tibet, almost every major scholar as tackled it.

Author: Malcolm

Date: Friday, October 16th, 2020 at 10:11 PM

Title: Re: POTUS poll #4 (revised)

Content:

Minobu said:

without both playing their role....rot occurs.

Malcolm wrote:

The GOP lost that privilege. They have no legitimacy anymore. The sane republicans will join the dems, and eventually the Social Dems like me will form our own party as everything shifts left.

Minobu said:

Well i hope for this...it is about time ...

but we too have ultra conservative and socialist governments...one makes the other stronger over time it seems...we learn from conservatives how not to live and they double down.

Malcolm wrote:

You have parliamentary system, it has its advantages, but it really isn't the same.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:48 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

Take up the Banner of The Bodhisattva in modern times...

Malcolm wrote:

I am, by pointing out these kinds of polemics may be entertaining, but they are never convincing to anyway who is firmly grounded in another tradition.

All these arguments boil down to "it's true because my teacher said it or interpreted a scripture this way rather than that way."

Minobu said:

you did not read my post about actual proof in one's daily life.

lack of any result from years of practice brought you to this .

you might be right in other sections of Buddhism but not this one..

this one gives actual proof in ones daily life.

We don't wait for some promised land after you die..

Malcolm wrote:

The only result that matters to me is that one has less desire, hatred, and ignorance, and that one is more compassionate.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:42 PM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

Yeah, I don't see how Trump can win, but he did surprise most of us in 2016.

Georgia going blue is a real possibility (Abrams barely lost the governor race), as is Florida and North Carolina. Once Texas goes blue, then it's over for the GOP. I don't see any way Republicans could win the White House anymore once Texas becomes a blue state. That could happen this year or perhaps in 2024 or 2028 at the latest.

Texas is currently 38 electoral votes and that might go up once the 2020 census is completed.

Malcolm wrote:

In my ideal world, we have one party rule for next 50 years.

Minobu said:

without both playing their role....rot occurs.

Malcolm wrote:

The GOP lost that privilege. They have no legitimacy anymore. The sane republicans will join the dems, and eventually the Social Dems like me will form our own party as everything shifts left.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:41 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

it's because you are waiting to die for results from your practice.

Malcolm wrote:

Now, now, Minobu, no need to get personal, not to mention your assertion is false.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:39 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

Take up the Banner of The Bodhisattva in modern times...

Malcolm wrote:

I am, by pointing out these kinds of polemics may be entertaining, but they are never convincing to anyone who is firmly grounded in another tradition.

All these arguments boil down to "it's true because my teacher said it or interpreted a scripture this way rather than that way."

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:34 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

I think you might be projecting yourself unto Buddhism and your understanding of Lotus Buddhism Malcolm

Malcolm wrote:

Nope, simply commenting on the limits of sectarian polemics. They always Amount to preaching to the choir.

Minobu said:

So how did you overcome this?

Malcolm wrote:

By arguing a lot with other Buddhists outside my school.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:06 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Ayu said:

Moderation decided to remove nothing. But everybody should be aware: you are not discussing Tibetan buddhist view in this section.

Malcolm wrote:

Correct. I am not discussing Tibetan Buddhism.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:03 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aloke said:

But people do keep saying things that don't make any sense, and don't correspond to the truth...why keep saying things like this?

Malcolm wrote:

People are confused by mixed signals they have been receiving from the DC since the boss passed on.

Author: Malcolm

Date: Friday, October 16th, 2020 at 7:58 PM

Title: Re: Words

Content:

Malcolm wrote:

Well, it is definitely a mindless comment spoken thoughtlessly, I'll give you that.

master of puppets said:

There is one thing that I couldn't be able to explain.

I'll try to repeat.

That "Whatever happens it is good" statement
have being said with no-mind by nonthinking thought.
or whatever.

Trying to explain it with mind, mental, logic or first brain (which I call) is useless.

Otherwise it becomes like apples and pears trying to explain the other as in.

This is true for many zen statements

HappyBuddha21 said:
There was no evil in m.o.p.'s posts.

Malcolm wrote:
Nope, but it is an absurd position that the Buddha would certainly not support, since the Buddha spent a lot of time trying to convince people that karmic ripening could be pretty horrible, and that they ought to do their best to avoid being born in lower realms and so on. So I think that we can conclude that there is no pervasion in MOP's statement:

"Whatever happens, it is good"

To break this down:

All events are good;
The holocaust is an event:
Therefore, the holocaust is good.

You can try this at home:

All events are good;
The _____ is an event:
Therefore, the ____ is good.

For example:

All events are good;
The war is an event:
Therefore, the war is good.

As opposed to say:

All events are good;
The birthday party is an event:
Therefore, the birthday is good.

The above shows that the pervasion or concomitance does not apply in the minor premise; this means the major premise, "all events are good" is flawed and refuted. I merely showed through a consequence that the premise was flawed. It is not my fault his proposition is untenable as written.

Author: Malcolm
Date: Friday, October 16th, 2020 at 7:55 PM
Title: Re: Why is everything which is a product - impermanent ?
Content:
PadmaVonSamba said:

Every “moment” of a stream (of water, of smoke, of consciousness) does cease.

samr said:

First, let's agree on a common definition of what it means "to cease". Is "come to an end" acceptable?

PadmaVonSamba said:

Before even that, let's first come to an agreement about exactly what is arising, occurring, ceasing, or “coming to an end”.

Also, please note that there is no disputing that conventionally we can say that a stream (of something) has a beginning, a period of duration, and an end. Conventionally, we can say that a stream exists. We can even name streams of things, such as rivers. But moment to moment, as the saying goes, “you can't stand in the same river twice.” The stream that existed a moment ago no longer exists. The movement may be continuous, but what is moving has already come and gone. “Gone” is what is meant by “ceased” or “come to an end”.

But when we are talking about the nature of composite phenomena, we are going beyond conventional appearances. Conventionally, you can look at a newly built house and it appears solid and unchanging. But over the course of time, that house will begin to shift and settle, the roof will sag, the walls will crack, and eventually it will collapse. While it is standing, one can literally “take refuge” in it. One can rely on it as a source of shelter. But eventually, this will not be the case, because the house is made of components which are gradually, themselves, becoming unreliable.

What The Buddha is saying is that beings are always looking for something that will be a constant source of satisfaction (“happiness”) and so we pursue this object or that object. That thing, or that person or whatever.

But because those objects are composites, the conditions upon which they arise are always subject to change and cessation.

Not everything in one's lifetime is temporary. The Sun, for example, although it will burn out some day, for us it is permanent. So, there is of course a relative aspect to this.

Malcolm wrote:

You can't stand in the same river even once.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:31 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

PadmaVonSamba said:

Every “moment” of a stream (of water, of smoke, of consciousness) does cease.

samr said:

First, let's agree on a common definition of what it means "to cease". Is "come to an end" acceptable?

Malcolm wrote:

No, "to cease" means there is an absence of a cause. That's it.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:28 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

I think you might be projecting yourself unto Buddhism and your understanding of Lotus Buddhism Malcolm

Malcolm wrote:

Nope, simply commenting on the limits of sectarian polemics. They always Amount to preaching to the choir.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:25 AM

Title: Re: Words

Content:

Schrödinger's Yidam said:

From a Dzogchen view, what is imperfect?

Malcolm wrote:

Being in a state of ignorance.

Schrödinger's Yidam said:

And what does perfect and imperfect mean?

Malcolm wrote:

Knowledge vs. ignorance.

Author: Malcolm

Date: Friday, October 16th, 2020 at 6:48 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Fivethirtyeight shows Biden winning 87 percent of the time.

<https://projects.fivethirtyeight.com/2020-election-forecast/>

Georgia may tip over into blue...

"So there are certainly no sure things for Democrats in Georgia. But the fact that a formerly red state has become perhaps the most competitive battleground in the

country is a bad sign for Republicans."

<https://fivethirtyeight.com/features/will-georgia-turn-blue/>

DNS said:

Yeah, I don't see how Trump can win, but he did surprise most of us in 2016.

Georgia going blue is a real possibility (Abrams barely lost the governor race), as is Florida and North Carolina. Once Texas goes blue, then it's over for the GOP. I don't see any way Republicans could win the White House anymore once Texas becomes a blue state. That could happen this year or perhaps in 2024 or 2028 at the latest.

Texas is currently 38 electoral votes and that might go up once the 2020 census is completed.

Malcolm wrote:

In my ideal world, we have one party rule for next 50 years.

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:50 AM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

Rallies really mean nothing in this election. First, there's the pandemic. Second, both campaigns are all about turnout in their own base, and trying to lower turnout in the other's base - Biden by highlighting Trump's unfitness for office, and Trump by voter suppression. Of these, the single most important factor is turnout in the democrat base. That's why HRC lost in 2016, and really she lost by a tiny margin, Trump's margin of victory was fewer than 100k votes in three counties: and even before that, post-Comey's attack on her, Nate Silver was giving Trump a 1/3 chance of winning. With those odds, Trump winning was not an upset at all.

DNS said:

I think Biden is using the pandemic excuse for not holding rallies. He's afraid not many will show up. Or he'll get some crowds, but in lesser numbers than Trump. Biden doesn't have a fervent base of supporters who literally love him, the way Trump does. At Trump rallies they are literally chanting "we love Trump." However, you're probably right, it probably doesn't matter this time around. I think Biden will win, but not because people are voting for him; but rather voting for "anybody but Trump." And let's face it, even here at DW, most of us who live in the U.S. are probably voting for Biden for the same reason: "anybody but Trump" (lesser of two evils).

The current predictions at 270towin show Biden with 290 electoral votes and 163 for Trump. If those polls are correct, even if Trump wins every toss-up state still in play, he still loses since only 270 is needed to win.

<https://www.270towin.com/>

Malcolm wrote:

Fivethirtyeight shows Biden winning 87 percent of the time.

<https://projects.fivethirtyeight.com/2020-election-forecast/>

Georgia may tip over into blue...

DNS said:

"So there are certainly no sure things for Democrats in Georgia. But the fact that a formerly red state has become perhaps the most competitive battleground in the country is a bad sign for Republicans."

Malcolm wrote:

<https://fivethirtyeight.com/features/will-georgia-turn-blue/>

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

I dont even know why we keep talking about yeshi.

Malcolm wrote:

Indeed, that ship has sailed.

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:45 AM

Title: Re: Words

Content:

HappyBuddha21 said:

You think bullying and cursing others out is Buddhist? Your actions led to that.

Malcolm wrote:

I am not responsible for what others do.

HappyBuddha21 said:

You have nothing to add by trying to hurt others.

Malcolm wrote:

I didn't hurt anyone. But, according to your friend (double nick maybe?), "whatever happens, it is good."

HappyBuddha21 said:

Last post on this thread by me.

Malcolm wrote:
Sure.

Author: Malcolm
Date: Friday, October 16th, 2020 at 2:50 AM
Title: Re: Who or what is the Eternal Buddha?
Content:

illaraza said:
I believe that I can prove my assertions through the Lotus Sutra and writings of Nichiren.
Either way, this is a good topic for discussion, I believe.

Malcolm wrote:
One can always prove one's own assertions by relying on the accepted texts of one's own tradition. Your effort just amounts to an exercise in self-confirming tenets, but do not have the force to actually convince anyone outside your own school of anything. Such is the nature of religious polemics.

Minobu said:
But in our schools of Lotus Buddhism every sentient in the universe is being taught by Lord Sakyamuni Buddha.
According to their capacity.

Malcolm wrote:
As I said, self-confirming tenets...

Author: Malcolm
Date: Friday, October 16th, 2020 at 2:34 AM
Title: Re: Words
Content:
HappyBuddha21 said:
Everything has been extremely chaotic since the Holocaust was brought in...

Malcolm wrote:
I guess that proves you do not agree with your friend's proposition after all, otherwise, you would think it was good, since it happened.

Author: Malcolm
Date: Friday, October 16th, 2020 at 2:28 AM
Title: Re: Words
Content:

HappyBuddha21 said:

There was no evil in m.o.p.'s posts.

Malcolm wrote:

Nope, but it is an absurd position that the Buddha would certainly not support, since the Buddha spent a lot of time trying to convince people that karmic ripening could be pretty horrible, and that they ought to do their best to avoid being born in lower realms and so on. So I think that we can conclude that there is no pervasion in MOP's statement:

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Therefore, the birthday is good.

The above shows that the pervasion or concomitance does not apply in the minor premise; this means the major premise, "all events are good" is flawed and refuted. I merely showed through a consequence that the premise was flawed. It is not my fault his proposition is untenable as written.

Author: Malcolm

Date: Friday, October 16th, 2020 at 2:14 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Every gar got the information because every gar and ling participated in the meeting

Malcolm wrote:

There are a lot of people who are in total denial about what real situation is in the DC.

Aloke said:

Totally agree! Sad situation!

Now, a russian friend just told me that there was no article with that kind of information in the Russian Mirror, but confirmed that one girl from Saint Petersburg shared the info in the Community's russian mail list. She asked to please don't mention Russian or English Mirror as doing any post about the meeting with Yeshe Silvano Namkhai, "russian propaganda" she said.

Malcolm wrote:

I was told by a Russian friend it was on the Russian Mirror website—, however, the ultimate source was the notes of the secretary from the Russian gar. These notes are totally legitimate and are a fair record of the present situation.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:37 AM

Title: Re: Who or what is the Eternal Buddha?

Content:

Caoimhghín said:

This reminds me of when Tibetans say things like "a Dharmakaya has a lifespan of X aeons." The Dharmakaya obviously has no lifespan as far as I can see.

Malcolm wrote:

The Tibetans never say things like "the dharmakāya has a lifespan of x years." Where did you pick up this notion? There is only one dharmakāya, no matter what name one chooses to call it; it is the realization of the true nature of things that all samyaksambuddhas possess, nothing else.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:36 AM

Title: Re: Who or what is the Eternal Buddha?

Content:

illaraza said:

I believe that I can prove my assertions through the Lotus Sutra and writings of Nichiren. Either way, this is a good topic for discussion, I believe.

Malcolm wrote:

One can always prove one's own assertions by relying on the accepted texts of one's own tradition. Your effort just amounts to an exercise in self-confirming tenets, but do not have the force to actually convince anyone outside your own school of anything. Such is the nature of religious polemics.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:23 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

I hope Biden packs the court.

Author: Malcolm

Date: Thursday, October 15th, 2020 at 6:58 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

i guess we have to wait another year, to complete the 3 years settled as the mourning period.

Aloke said:

I'm sorry but, are you serious? C'mon, what the purpose of these meetings then? And why some Gars, like the Russian are getting some information and others don't? It doesn't make any sense, and I think it has nothing to do with mourning anymore.

Tata1 said:

Every gar got the information because every gar and ling participated in the meeting

Malcolm wrote:

There are a lot of people who are in total denial about what real situation is in the DC.

Author: Malcolm

Date: Thursday, October 15th, 2020 at 2:19 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

I'm usually pretty good at predicting POTUS outcomes, but this one's got me stumped. Biden is leading in most polls, but Trump is the one getting 20,000 + at rallies, so not sure.

On most of the past elections, my predictions were correct within about 10 electoral votes, almost getting the exact number of electoral votes per candidate. That all came to an end in 2016 where like most people, I was way off (I predicted a HRC landslide).

Johnny Dangerous said:

Most of the pollsters have adjusted since 2016. Right now the polls are pretty heavily in Biden's favor, more so than 2016. It's not about Biden's popularity IMO, as much as it is Trump's unpopularity.

Malcolm wrote:

Trump, hands down, is doing an awesome job of defeating himself in this election.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:22 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

QQ, I don't know about shunning people. I don't have a platform to give someone or not to give, but I have my time. I've given it to murderers and sex offenders, when I served as a chaplain and I give it to just about anyone who genuinely seeks contact. Even if their views (or even deeds) are absolutely reprehensible.

Malcolm wrote:

Hey Dan, guess what, bulletin—this just isn't about you. Sheesh.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:21 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Johnny Dangerous said:

While there is a lot of uncertainty about the exact effect of masks,

Malcolm wrote:

No, there isn't. Masks + plus social distancing + staying home unless one needs to go out for food, work, etc. = reducing mortality rate exponentially the longer we do so until we can get to a place where we can do proper contact tracing, quarantining, and treatment where needed.

There is nothing to argue about here. The math of virus infection rates is inexorable and consistent. The fact that so many governments in the world resorted to criminal levels of negligence does not change the science on this.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:16 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

Yes, if you're the government. Are you?

Malcolm wrote:

I'm a taxpayer and I vote, so yes.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 3:01 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

This culture of jumping to conclusions, the reflexive black-and-white thinking, rather than pausing and mulling things over a little, inquiring, with an open curious mind and a generous heart... all this makes for a very unpleasant discussion at times, even with very intelligent and well-meaning people.

Malcolm wrote:

When your house is burning down, or when there are thousands of people dying from a preventable illness everyday, you don't "pause and mull things over a bit." You take swift and decisive action to limit the spread of the disease. If you don't, you are simply being irresponsible.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 2:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Perhaps with this we can discuss what really happened and what the situation actually is.

On Friday, August 14, an online meeting of the Gakyil and instructors of the International Dzogchen Community took place with Yeshe Namkhai, the son of Chögyal Namkhai Norbu. This was the second meeting, the first took place on August 9,

attended by international gakyil and SMS instructors, and after that additional clarifications were required for a wider audience.

At the meeting, Yeshe Namkhai answered questions about the Dzogchen Community, transmission, etc. Here is a short summary of what we heard (all mistakes are on the narrator's conscience):

- 1) He helped the community for many years at the request of his father - until 2014, when he left the community. He no longer intends to have anything to do with it, other than tracking the correct use of the name Chögyal Namkhai Norbu.
- 2) He does not consider himself obligated to support the transmission of Chögyal Namkhai Norbu in line with the traditions of the community. Doesn't want to teach within the framework and context of the community.
- 3) He does not believe that he is the holder of the Longsal cycle and has the right to give Direct Introduction and lungs to community practices. He believes that no one is authorized to give Direct Introduction in the Chögyal Namkhai Norbu lineage.
- 4) In April 2020, he was going to give an explanation of the principles of Dzogchen (not Direct Introduction) in Merigar West to specially selected novices who wanted to study Rinpoche's teachings so that they could read literature for the community. But the event was canceled due to the epidemic, and Yeshe also found that the participants had little idea that they were going to study who Chögyal Namkhai Norbu was, etc.
- 5) He is not religious, not traditional, does not believe in reincarnation. Buddhist traditional lineages and methods of explanation do not interest him and he does not intend to support them. This is not his life, he is a Western man.
- 6) Regarding the history of the Dzogchen Community, The Blue Book was written personally by Chögyal Namkhai Norbu and he [Yeshe] considered it very important. While much of it is outdated, it is still the starting point for community issues.
- 7) He does not intend to make any official announcements for the community, since he does not consider himself bound by any obligations to it.

Yeshe Namkhai insisted that the meeting should not be recorded in any way, therefore, unfortunately, we cannot provide you with a recording, but can only summarize what we heard.

/magnus

Aloke said:

Could you please tell us the source for this? A friend of mine was very concerned about the situation and I sent her this, she asked me the source and I said it probably was sent in Norbunet. As I have unsubscribed from Norbunet (after receiving those cryptic confusing e-mails) I can't check this by my own. Thank you very much!

Malcolm wrote:

The source for this is the Russian Mirror. It is accurate, as I have checked it with senior members of the community who were present.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 7:36 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

It's actually just math. Viruses don't care about demographics.

Johnny Dangerous said:

Responses and public policy sure do.

Dan74 said:

NZ is tucked away in the furthest corner of the world, two islands with low arrivals who can be easily controlled and very low population densities, especially compared to NYC. It bears no comparison.

Seoul could be compared. Nearly 10 million people, high pop density.

Masks are no panacea, the studies are not very clear except to say there is some benefit. People still sometimes get infected when everyone wears masks. Just less. How much less we are not sure yet. But yes, wear masks. For sure. It's just not going to be enough in areas where people congregate a lot.

Malcolm wrote:

97 percent less likely, actually, if everyone wears masks.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 9:32 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

Short term pain = long term gain. New Zealand proved this.

Johnny Dangerous said:

I think the entire population of New Zealand is smaller than NYC...it's hard to use as an example for larger countries with far different demographics, though sure some general things can be learned.

Malcolm wrote:

It's actually just math. Viruses don't care about demographics.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 7:12 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

Short term pain = long term gain. New Zealand proved this.

Johnny Dangerous said:

Which, if this theory is right means that masks are kind of the -the- way to prevent further lockdowns, and to live with as much "normalcy" as possible as we go through this.. because they greatly decrease hospitalization and case severity in infected people, along with the other obvious benefits.

Malcolm wrote:

Yes, but with the QAnon people and Trumpistas in general, another serious lockdown is the only way we are going to be able to bring infection rates down to a manageable level rapidly, so we can institute testing, quarantine, and treatment of infections. In the mean time, anyone with any sense is staying home as much as possible and wearing masks wherever they go in public.

Johnny Dangerous said:

I am nearly sure there will not be another full lockdown in most places, maybe some localized ones, but that's it. As far as what's sensible, there are levels. Just the improvement in treatment protocols and plummeting death rate I think makes it less likely that officials will go straight to severe restrictions.

I mask any time I'm near other people, and I have my "bubble" of people I have contact with. Personally, I am not just hanging out at home all the time, living my life entirely by Zoom, and don't ever plan on doing that. Why? Because you can leave your house and do stuff with reasonable safety levels. Like anything, it's a calculated risk. When I had possible Covid I more than followed the quarantine recommendations to keep others safe. The testing here is such a joke, you kind of have to.

Generally, I think people being judgemental and "Covid shaming" others is unscientific lifestyle politics, and not an evidence-based practice. When individuals do it, it's one thing, but public health officials should not be engaging in it. Basically, if someone is masking when they should, distancing when they should, the rest is nobody's business. The worst is when people blame others for catching Covid, assuming that they must have been negligent, or aren't following protocols.

This is different from criticizing the people who out and out refuse masks etc., criticizing Trump (he's idiotic) they are behaving stupidly and I'm fine with pointing that out. Beyond that though, I have noticed a very white, upper-middle class tendency to shame anyone who doesn't wanna (or can't) sit around their house and live through Zoom all

day, and that is nonsense, and that is a class-based expectation, frankly. It's gross and people should stop doing it. It's especially shameful to see a bunch of supposed "liberals" getting mad at poor people who have to work. I have actually seen this kind of thing in my community.

As this guy says, the people who are saying "no big deal" to lockdowns tend to be 1) people with no kids 2) people with money who can basically live their lives from their home. 3) People who -can- social distance.. That isn't everyone by any stretch, and behaving as if it is is ignorant to what a large portion of the population has to go through with severe restrictions. Perhaps another lockdown means little to those people, but to some people it is quite a dire prospect. this is especially true in the US, just watch what will happen if there is another round of "non essential" business closure(again, thankfully I think it's unlikely) and things like eviction moratoriums end, more business close, etc. The social shitstorm of another round of severe restrictions can't be overstated, that needs to be balanced with safety from Covid, period.

Anyway, a lot of interesting stuff related to Covid and these questions comes up in the interview, it's worth watching. The guest Monica Ghandi also makes a very good point about how fear of Covid is changing social dynamics. I've found this to be very true in my own social life, so wherever people fall on this question, again, it's an interesting interview.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 4:15 AM

Title: Re: Words

Content:

master of puppets said:

Whatever happens it is good.

Malcolm wrote:

Such as the holocaust?

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 4:11 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Johnny Dangerous said:

Which, if this theory is right means that masks are kind of the -the- way to prevent further lockdowns, and to live with as much "normalcy" as possible as we go through this.. because they greatly decrease hospitalization and case severity in infected people, along with the other obvious benefits.

Malcolm wrote:

Yes, but with the QAnon people and Trumpistas in general, another serious lockdown is the only way we are going to be able to bring infection rates down to a manageable level

rapidly, so we can institute testing, quarantine, and treatment of infections. In the mean time, anyone with any sense is staying home as much as possible and wearing masks wherever they go in public.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 1:10 AM

Title: Re: Coming to terms with Homosexuality

Content:

BlackCircle said:

Honestly the biggest thing that scares me about Buddhism is becoming some robot. I know that's not how it works but it just feels like that to me and I have a habit of warping the teachings into something that no longer resembles them. I'm also scared of not being gay anymore even though I don't think Buddhism will do that to me.

Malcolm wrote:

Buddhism is not going to affect your sexual preferences at all, since they are biologically driven.

The only thing Buddhism will do is release you from desire, hatred, and ignorance.

On that point, you might want to listen to Lama Rod Owens, a black, gay Buddhist Lama.

Author: Malcolm

Date: Monday, October 12th, 2020 at 10:22 PM

Title: Re: Question Regarding Samaya Pollution

Content:

Cinnabar said:

I mean, let's be real. We're all samaya corruptors. Just one instant of not holding phenomena as primordially pure and one has broken one's samaya.

Malcolm wrote:

There is a difference between being unable to maintain pure vision, which is an issue of capacity, and deliberately ignoring and transgressing samaya.

Author: Malcolm

Date: Monday, October 12th, 2020 at 10:01 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

Italy, France and Germany have been very good at wearing masks and they are in the thick of the Second Wave now.

Malcolm wrote:

Italy, France, and Germany all have very stupid people who defy mask-wearing. They all

have growing Fascist movements as well. Hmmm....

Author: Malcolm

Date: Monday, October 12th, 2020 at 9:59 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Queequeg said:

Whatever this guy says, lockdowns become necessary when the spread gets out of control - I've read that 5% infection rate is the tipping point at which masks, social distancing and contact tracing become futile. Up to that point, people need to be conscientious and cooperative, wearing masks, social distancing, contact tracing. Murcans can't do this. Other countries - particularly in East Asia - are able to do this.

DNS said:

Taiwan appears to have pretty much knocked it out or at least flattened it, fairly early due to mass cooperation with wearing masks, limited travel, and no lockdown.

Malcolm wrote:

Yes, because they got nailed by SARS. They learned their lesson.

<https://jamanetwork.com/journals/jama/fullarticle/2762689>

S. Korea instituted rigorous testing and contact tracing immediately.

New Zealand shut down and engaged in contact tracing. etc.

Since the US refuses to support contact tracing and massive testing, lockdown is the sane alternative, the other being the "herd mentality" demonstrated by Trumpistas, which caused a 50 percent spike in cases in the US as of today, as well as turning the White House into a major hotspot. In other news, the Handmaiden is being interviewed today by the Senate.

Author: Malcolm

Date: Monday, October 12th, 2020 at 6:44 AM

Title: Re: Subtle body

Content:

tobes said:

I'll have a good think about this Malcolm, but in the meantime let me say: an excellent response. I think it shows why this question is worth pursuing. It might seem trivial or prapanca, but it is actually very profound and necessary to contemplate.

Malcolm wrote:

It's not trivial at all. In the West, we have this idea of logos, The Word, so we are not inclined to question the deeply embedded realism which colors our ideas of language,

even going back to the Septaguent:

By the word (logos) of the Lord were the heavens established, and all the host of them
by the spirit (pneuma) of his mouth

— Psalm 33:6

Author: Malcolm

Date: Monday, October 12th, 2020 at 6:26 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

Fact: the only countries that have managed this pandemic correctly have totally locked down. Lockdowns are not working here because our gvt. gives money to the Fortune 500 rather than people.

Author: Malcolm

Date: Monday, October 12th, 2020 at 4:22 AM

Title: Re: Subtle body

Content:

tobes said:

I'll offer an argument:

I walk outside and see a tree. The tree is physical, and I apprehend it (partly) through my physical senses.

Then at night time I go to sleep. I dream of the same tree. Being (now) only an appearance in my mind, it does not depend on my physical senses or the physical tree.

Malcolm wrote:

It is a trace impressed upon your mind because of a physical apprehension of an earlier tree. Without that tree, no dream tree for you.

tobes said:

Language can be thought of the same way. I grant that each nominal word was originally an empirical sound. However just because the first time someone said 'apple' it was a physical sound that depended upon that person's physical throat, voice, breath etc, does not mean that 200 years later, the word apple is similarly physical. It has over time become something which does not depend purely on rupa, just as the dreamt tree doesn't.

Malcolm wrote:

The word "apple" is only a vocalization, which depends upon the rūpa of two people agreeing, whether in print or in conversation, that the word "apple" refers to fruit of *Malus domestica*, and not a potato, the tuber known as *Solanum tuberosum*—though both in French are called "pomme." Hence, pomme frites refers to what we called

French Fries, but literally, means "fried apple."

You are confusing concept and language, because subjectively, we have a hard time distinguishing the two. But the point that you are missing, consistently here, is that it is because of the physical structure of the nāḍīs in the body that we have a body at all, and those nāḍīs contain shapes, called akṣara, syllables, which are responsible for giving rise to speech as well as our experience of the six realms.

What you are referring to as language is termed, in the sutras and so on, as "verbal conceptuality," this means that among the trio of body, voice, and mind, speech belongs to voice, it remains physical. Verbal conceptuality on the other hand, derives from learning which sounds correspond to which objects.

To return to the Buddhist perspective, the Buddha states in the Lankāvatara Sūtra that words and concepts can be neither the same nor different. The Buddha points out that if mental conceptuality and words are the same, then concepts cannot be the cause of words, because concepts are the cause of words and words are the result of concepts (though conventional agreement, of course), and it is a standard principle that causes and their effects cannot be identical. If concepts and words are different, than the same fault applies, because there is no way a word will arise from a concept in this case. But here the Buddha never varies from his presentation that composition of words are physical, based on syllables, which emerge from eight locations: chest, throat, head, the tongue, teeth, nose, lips, and palate, and so on. And this ties right in with the distinction between karma, volition, and verbal and bodily actions, which are both physical.

The entire discussion on verbal conceptuality in this sūtra is extremely interesting, because it is also taken up the Caryāmelapakaprādīpa by Āryadeva II, but these texts never present a substantially different view from Abhidharma, which regards speech and language as fundamentally physical phenomena. And of course the whole point of the discussion is to show how the personally known gnosis (pratyatmyavedana-jñāna) is completely beyond expression and not within the range of words and concepts. The discussion begins with how the notion of nonbuddhist permanence is a mere verbal conception, pointing out that like the horns of a rabbit, their permanent and inconceivable entity can have no cause and no characteristic, being a mere imputation. However, when contrasted with the personal knowledge of āryas, since it has a cause, and is free from the extremes of existence and nonexistence, our permanence and inconceivability is validly established, and therefore, it is not a mere verbal conception; its is a product of noble realization.

Which gets us to the real point of why the nāḍīs are physical structures in the body. The Buddha states in the Lanka, "For as long as there is engagement with verbal conceptuality, there will be permanence and annihilation. By exhausting thoughts of verbal conceptuality, the childish views of permanence and annihilation are averted, and due to the mind being free of them, it is no more."

The purpose of elucidating the formation of the body is to elucidate the formation of the

nadis, etc. Vajrayāna theory in general holds that by eliminating the eighty course conceptual thoughts—specifically in the practice related to purifying the nāḍī syllables, which are the root of all verbal conceptuality in the Vajrayāna scheme of things—this makes it more possible for us to identify personally known gnosis and have that knowledge. This is why it is important to understand why verbal conceptuality and language are not the same thing. In addition the fact, to, as I pointed out before, that language barriers are as physical as walls.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 9:09 AM

Title: Re: Tenzin Palmo

Content:

pemachophel said:

They are from a Chinese Bodhisatva ordination ceremony where cones of incense are burned on the skin of the head, thus leaving life-time scars. It has to do with taking on the suffering of all sentient beings.

Malcolm wrote:

Actually, it's from her bhikshuni ordination in the dharmaguptaka tradition. The incense scars descend from an imperial Chinese decree mandating that legitimately ordained sangha bear these marks as witness to their officially sanctioned ordination, as such, it's a Chinese tradition found nowhere else.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 7:13 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

From a buddhist perspective, they alter the brain, which is the organ which processes sensory input. Not so different than western medicine.

jake said:

Plants are considered part of the container world (bhājanaloka), correct? (In case container world is an unusual translation, Princeton dictionary lists the Tibetan for Container world as snod ky i 'jig rten).

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 2:50 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

How does entheogens influence on consciousness factor in? I don't think one needs to experience this interaction to understand the reality of it. The cause and effect of opiates abuse comes to mind.

Malcolm wrote:

From a buddhist perspective, they alter the brain, which is the organ which processes sensory input. Not so different than western medicine.

Author: Malcolm

Date: Saturday, October 10th, 2020 at 9:25 PM

Title: Re: Plants Acquiring Sentience

Content:

Jingtoo2 said:

Surely what distinguishes our actions from the action of plants is intention? A plant has no intention of turning towards the light. It is a mechanical/ chemical process. It is intention that creates karma. So a plant cannot create karma. Therefore it's energy cannot fuel the birth of a being driven by karma?

Malcolm wrote:

Physicalists such as Dennet argue our "mind" is just a mechanical/chemical process.

Author: Malcolm

Date: Saturday, October 10th, 2020 at 6:46 PM

Title: Re: Subtle body

Content:

tobes said:

I'm just saying: if we explore the nature of those linguistic cultural conventions, we find an interdependence between the mental and physical, and therefore, language and speech contains elements of both.

Malcolm wrote:

Not from a classical Buddhist point of view, and certainly not from the point of view of the formation of the body, which is what this thread is concerned with.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:38 AM

Title: Re: Poll: Is consciousness/mind/related terms (vinnana/citta/manas/nama/etc.)...

Content:

Dgj said:

They are discrete terms because if all is mind and mind exists, it is not temporary and not likely to be dependent either. If all is mind and mind does not exist then it is some unique state beyond normal logic and reason as stating "all is mind, mind does not

exist" is technically stating "all is non existent" since the mind becomes synonymous with "non existence". If nothing exists whatsoever, including mind, then it cannot be said to be dependent, nor temporary, as these words have no meaning in reference to something that does not exist at all. This is why I made the different poll options. Option 1 cannot be the same as options 5, nor 6.

Malcolm wrote:

Yogacāra asserts the mind is impermanent, momentary, and dependent.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:28 AM

Title: Re: Subtle body

Content:

Malcolm wrote:

Speech is physical.

PadmaVonSamba said:

The causes of events which produce vibrations on the ear drum is physical. It doesn't matter whether it's by a person talking or a tree falling in the forest.

And the neurological process of converting vibrations of the ear drum into electrical impulses traveling through the brain is physical.

But the experience, or interpretation of the neural activity as speech, identifiable sounds, as concepts is an activity of mind, of awareness.

A tree falling in the woods makes no sound if nobody hears it. It only produces vibrations of air molecules. Those vibrations can even be recorded by digital or analog means. But does any sound exist within the recorder or the CD or whatever means by which the information is stored? No. It only becomes "sound" when those signals are intercepted by the awareness of mind.

"Speech" itself is itself an abstract concept simply referring to the conveyance of information. Sign language is speech, using the hands instead of the mouth, and eyes instead of ears.

Speech is only physical when physical means are used to convey information (which is probably always) but speech itself is not physical. Otherwise, by your logic, the mouth would always be conveying information even when it is not moving and no sound is coming from it.

Malcolm wrote:

You really ought to read what classical buddhist authors say on the subject.

Author: Malcolm
Date: Thursday, October 8th, 2020 at 3:23 AM
Title: Re: Right speech, right mind...right politics
Content:

FiveSkandhas said:

I guess I just want people to take a deep breath and a step back and ask themselves if their relationship with politics is healthy. If your answer is an honest "yes," than no problem

Malcolm wrote:

Is your relationship with politics healthy? That's a question for yourself, not others.

We are in the grip of an incipient fascism in the US. The next 27 days will determine whether there is a complete collapse of American democracy as a result of four more years of Trump, or a period of restoration. As far as I am concerned, the GOP has lost all legitimacy, and I hope to never see another GOP presidency in this lifetime or any other.

Author: Malcolm
Date: Thursday, October 8th, 2020 at 3:18 AM
Title: Re: Right speech, right mind...right politics
Content:

FiveSkandhas said:

It has been said that no-one can avoid politics; that non-action is a form of acquiescence to the current order. This is a powerful argument. Nevertheless, I think it leads to both individual and social sickness to "politicize everything," or to insist that all individuals must be politically active. It gives rise to a feverishness that is characteristic of the totalitarian mind (either on the right or on the left). In actual practice there should be space for both disengaged and engaged Buddhism, and a detachment to the political as samsaric and conditioned reality should be respected.

Malcolm wrote:

If anyone was seeking an excuse spiritual bypassing, they've found it.

FiveSkandhas said:

Please elaborate. I am not sure what you mean by "spiritual bypassing," and whether you think it is positive or negative.

Malcolm wrote:

It's quite negative. It means using one's spirituality as an excuse to ignore the problems of the world in which one lives. There is no such thing as a disengaged bodhisattva, not even when they are in retreat.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:16 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

shankara said:

And in what respect do other religions reject dependent origination?

Malcolm wrote:

By positing first causes.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:27 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

i.e. Who/what am I? The material parts + the linguistic imputation 'tobes'.

You're saying all that you are is material...?

tobes said:

No - I'm saying there are material and mental parts, and language is connected more with the mental. i.e. it is my name imputed on my form.

Malcolm wrote:

If you wish to understand the classical position on this point, according to the Sautrantika school, refer to the discussion on Nāmakāya in chapter 2 of the Abhidharmakosha, verse 47ab. They say, "A nāman (word) is a sound upon which persons have come to agreement that it signifies certain things."

Your argument is realist, i.e. that there is something underlying speech called "language." But the Buddhist position is nominalist—language comes from agreement that certain sounds are agreed to represent certain things. For example, if language was in the mind, then all creatures with minds should have language, and the same language as well. But this is not the case, since formless realm beings have no language and engage in no communication at all, even though they have concepts, such as "limitless emptiness" and so on. Your name is imputed onto your body a posteriori, not a priori. There is an appearance—the nonconceptual engagement of a sense object—and then that appearance is conventionally designated; not the other way round.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:14 PM

Title: Re: On Christian Fascism—Chris Hedges

Content:

shankara said:

Anyway, I found this quote by the Dalai Lama which really helped me, actually brought me back to practicing Buddhism after some time following Hindu teachings. It pretty much encapsulates both the essential difference and essential unity with the eternalist traditions. Italics are my own.

Malcolm wrote:

HHDL is not saying that Buddha taught anyone there is a creator. He is saying that different people believe different things. Eternalism is a wrong view in Buddhadharma. Buddhadharma and Santanadharma are philosophically irreconcilable.

shankara said:

Yeah sure I'm not saying that Buddha taught Eternalism. But concepts are provisional, whatever concept a person is following is a representation of reality, or some aspects of it. Buddhism simply rejects that any particular concept encapsulates or captures Reality exactly as it is in its totality, including the concepts of Buddhism itself.

Malcolm wrote:

No, this is mistaken. There are two kind of right view: mundane and transcendent. They both hinge on dependent origination as being the correct understanding of things. The Buddha has said, "whoever sees dependent origination sees the dharma; whoever sees the dharma sees me." So your thesis that all concepts are merely provisional expedients with no more or less value than any other concept is actually rejected by the Buddha himself, as well as Nāgārjuna, etc.

shankara said:

I'm also not entirely convinced that the Sanatana position is entirely irreconcilable with the Buddhist one. For example in the Dvaita (Krishna Consciousness) thing there is the idea that liberation consists not in some peace of extinction but in becoming a "servant of Krishna". I'd say that's a kind of theistic way of saying "Bodhisattva".

Malcolm wrote:

Hardly.

shankara said:

In this video HHDL says that Buddhism and Hinduism are like "brother and sister"... <https://www.youtube.com/watch?v=8iLJ8ueOTQ8>. While one might be more philosophically developed than the other, the spirit is not so different I'd say.

Malcolm wrote:

Hinduism, in its entirety, is part of the vehicle of devas and humans, that is, it only leads to birth in higher samsaric realms. The same goes with the other theistic religions. But of course, birth as "a servant of Krishna" in Krishna's abode, Vaikuntha, is samsaric and

when one's merit runs out there, one falls into lower realms.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:09 PM

Title: Re: Right speech, right mind...right politics

Content:

FiveSkandhas said:

It has been said that no-one can avoid politics; that non-action is a form of acquiescence to the current order. This is a powerful argument. Nevertheless, I think it leads to both individual and social sickness to "politicize everything," or to insist that all individuals must be politically active. It gives rise to a feverishness that is characteristic of the totalitarian mind (either on the right or on the left). In actual practice there should be space for both disengaged and engaged Buddhism, and a detachment to the political as samsaric and conditioned reality should be respected.

Malcolm wrote:

If anyone was seeking an excuse spiritual bypassing, they've found it.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:07 PM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

PeterC said:

Update on the trump superspreader list. 30 so far.

Donald Trump - President

Melania Trump - First Lady

Hope Hicks - Trump Senior Council, former Trump WH communications director

Ronna McDaniel - RNC chair

Mike Lee (R, UT)

Rev. John Jenkins - president of the University of Notre Dame (attended SCOTUS nomination at Rose Garden)

Two unnamed journalists and one unnamed WH staffer

Michael D. Shear - WH correspondent for NYT, and his wife

Thom Tillis (R, NC) - At WH on Sat

Kellyanne Conway - Former White House counselor, attended Rose Garden event

Kellyanne Conway's Daughter

Bill Stepien - Trump Campaign Manager

Ron Johnson (R, WI)

Chris Christie - Former Republican NJ Gov. Helped prepare Trump for debate.

Nick Luna - Trump Aide

Kayleigh McEnany - WH Press Secretary

Chad Gilmartin - Deputy to Press Secretary
Karoline Leavitt - Deputy to Press Secretary
Greg Laurie - Pastor at Harvest Christian Fellowship, attended Rose Garden event
Jayna McCarron - Trump's military aid for Coast Guard
Unnamed - Active duty military valet to the president
Salud Carbajal (D-CA) - After exposed to COVID-positive senator Mike Lee (R-UT)
Al Drago - Photojournalist at Rose Garden event
Charles W. Ray - U.S. Coast Guard admiral
Harrison W. Fields - Assistant Press Secretary
Jalen Drummond - Assistant Press Secretary
Stephen Miller - WH senior adviser

Malcolm wrote:
George Conway was also infected by Kellyanne...

Author: Malcolm
Date: Wednesday, October 7th, 2020 at 10:06 PM
Title: Re: 5:25 PM—Trump to be taken to Walter Reed.
Content:
PeterC said:
Kellyanne Conway's Daughter

Malcolm wrote:
This is a must see:

Author: Malcolm
Date: Wednesday, October 7th, 2020 at 8:36 PM
Title: Re: On Christian Fascism—Chris Hedges
Content:

shankara said:
Anyway, I found this quote by the Dalai Lama which really helped me, actually brought me back to practicing Buddhism after some time following Hindu teachings. It pretty much encapsulates both the essential difference and essential unity with the eternalist traditions. Italics are my own.

Malcolm wrote:
HHDL is not saying that Buddha taught anyone there is a creator. He is saying that different people believe different things. Eternalism is a wrong view in Buddhadharma. Buddhadharma and Santanadharma are philosophically irreconcilable.

Author: Malcolm
Date: Wednesday, October 7th, 2020 at 11:01 AM

Title: Re: Subtle body

Content:

avatamsaka3 said:

*if we consider the very basic division of the skandhas into namah and rupa, this clearly situates language and speech with the namah side of the equation.

I suppose if we're looking at speech as sound waves coming out of my mouth and going into your ears, then it's clearly physical. If we're talking about the cognitive processes that initiate that process, they're not in the rupa category.

Malcolm wrote:

Yes, this was all covered above in the statement about the nature of karma.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 4:39 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Brunelleschi said:

Hmm, have to agree here. From a West European perspective - I don't know that many practicing Christians. I do however, know a few practicing Muslims and I have to say we definitely have more in common with (devout) Muslims than secular atheists.

Malcolm wrote:

No. they are theists. We are atheists. We do not believe a creator deity, etc. We believe in dependent origination.

Brunelleschi said:

I believe that's what Malcolm is referring to?

Malcolm wrote:

I was referring to all theists.

But not pagans. We are definitely in the pagan sphere, from the point of view of accepting a broad range of types of beings.

But even here, we don't believe in any kind of divine cosmogony. We believe in karma.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 4:05 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

I am unaware of anybody having reasoned their way to realization.

Malcolm wrote:

The Buddha did. In fact, when he was accused of this, he turned it into a compliment.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 12:28 AM

Title: Re: Source of presentation of the path as view, meditation, conduct

Content:

Könchok Thrinley said:

Hi,

I am looking for a source of the presentation of the path as view, meditation and conduct. Is it mostly a dzogchen thing? I mostly heard it from ChNN and other dzogchen teachers. Also Garchen Rinpoche uses it. It seems to be mostly tibetan thing. Is there some textual resource for it, or idea when and where it appeared first? Can anyone tell me some details concerning this form of presenting the path?

Malcolm wrote:

It is a common framework coming from Vajrayāna in general.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 7:38 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

Firstly, Sramana is a different word from Sramanera (novice monk). For the meaning of Sramana see <https://en.wikipedia.org/wiki/%C5%9Arama%E1%B9%87a>.

Secondly, I would like to add that all the schools (in India), that were able to teach people a method to attain the four Dhyanas, were advanced schools and possessed spiritual knowledge or spiritual knowhow. This is not denied in Tripitaka, (that there is practice and attainment of dhyana outside of the Buddhist Sangha.)

When Siddhartha was fasting, he was not only fasting, he was also meditating or practicing dhyana.

Malcolm wrote:

Your point is still trivial.

Aemilius said:

I think it is profound, at least it is unknown to many people.

Malcolm wrote:

To those who are not educated in the history of the Dharma, perhaps.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 7:35 PM

Title: Re: Subtle body

Content:

tobes said:

Thanks, typically cogent.

Nonetheless, this only explains 'vocal actions' - the actual sounds of speech. Do you regard language itself as purely physical?

If so, then there is no inconsistency. But if not, we're left with a physical account of something that contains non-physical content.

i.e. what moves between people is not merely sounds, but also conceptual and symbolic content.

Malcolm wrote:

Meaning is not transmitted directly, mind to mind, but through the physical media of sound, physically created images, and gestures. In other words, pada, words, are the medium for artha, meaning.

Vak—voice, speech, and language, are purely physical. The word “language,” has, as its etymon, lingua: tongue/speech/language.

Likewise Vak is a direct cognate of vox, which is the nominative of vocem, “voice, sound, utterance, cry, call, speech, sentence, language, word.”

Speech likewise comes from proto Germanic *sprek, etc, utterance, etc.

For example, if I only know Tibetan, and you only know English, it is impossible for the meaning of Dharma to be conveyed, because of a physical language barrier. And language barriers are as physical as a wall.

To put it another way, meaning (dharmakaya) is conveyed physically (rupakaya), by means of symbols (sambhogakaya) and words (nirmanakaya).

tobes said:

I still find this a bit unconvincing, mainly because it induces us to conceive of concepts themselves as merely physical.

So, there is a physical apple, which is represented by the concept and word 'apple' or

'khu-shu'. To say both the physical, fleshy sweet thing and the representation of it in a symbolic-conceptual order are equally physical misses something important about the symbolic-conceptual order, doesn't it?

What does it miss? Namely that that entire order can be abstracted from physical reality; one can have discursive thoughts containing the word 'apple' which are purely mental, and which can induce us into obtaining and biting into one. Or into a conversation about where to find and obtain one.

So it seems to me that speech mediates between namah and rupa, depending on whether one is merely involved in conceptual proliferation or whether this spills out into verbal action.

Malcolm wrote:

You are overthinking this. I've given you the classical Buddhist answer. Not much more I can do, I am afraid. If you want to continue to speculate, well, I can't help you. Speech is physical.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:51 AM

Title: Re: Question Regarding Samaya Pollution

Content:

Malcolm wrote:

I shun samaya breakers, you should too. A samaya breaker is someone who hates their guru, hates their vajra siblings, lacks bodhicitta, etc. We also have a samaya to avoid such people.

Danny said:

With all that said, it sounds harsh, but actually not really. You simply would have no connection to such an individual. However, there is nothing to say that such an individual would not be an expression of Buddha activity. Compassion for their actions, not a revenge or motivated by negativity towards the person. That would be something very bad no?

Hitting a bad dog, doesn't make the dog good, just makes it badder.

Malcolm wrote:

Shunning such people is compassionate.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:04 AM

Title: Re: What is one to do with the deep and abiding pain of unrequited love?

Content:

bcol01 said:

If a person is unable to love us, (such as a family member), how do we resist the natural tendency to internalize it?

Malcolm wrote:

All afflicted phenomena are suffering.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:00 AM

Title: Re: Sanskrit Names of Buddhas in Mipham's Tashi Prayer

Content:

Seeker12 said:

Does anyone know the Sanskrit names for the Buddhas listed in the Tashi Prayer?

Tibetan and English found here - <https://www.lotsawahouse.org/tibetan-masters/mipham/verses-eight-noble-auspicious-ones>

Thank you.

Charlie123 said:

http://lamakathy.net/resources/pdf/tashi_prayer.pdf

Malcolm wrote:

These are reconstructions and are not certain.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:44 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

My understanding is that the writer meant "cause and effect" to mean scientific materialism and,

To mean things like karma and reincarnation.

Malcolm wrote:

Karma and rebirth are part of cause and effect, not magic.

Schrödinger's Yidam said:

Seems like you've drunk the Kool-Aid too.

Try telling that to an atheist.

Malcolm wrote:

I am an atheist. Just not a materialist one.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:24 AM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Genjo Conan said:

I have qualms about aspects of deep ecology--or, probably more accurately, with some of the beliefs of some of its adherents. I recognize and appreciate that Naess advocated for a gradual depopulation rather than, y'know, genocide. But at least some professed followers of deep ecology--your Earth Firsters, etc.--seem a little less discerning on that front, and at least some of the modern ecofascists seem to be co-opting some of the language of deep ecology.

Malcolm wrote:

One cannot be an ecofascist and a practitioner of deep ecology—the two are mutually exclusive. Ecofascists are people, like Abbey, the ultimate NIMBY, who martial ecological arguments as a proxy for their racism, etc. Ecofascists do not understand Naess or Ecosophy, the basis of Deep Ecology.

Genjo Conan said:

But yes, I believe strongly that, if I believe in interdependence (and I do), then my politics ought to reflect and enact that. The modern politics of expropriation, extraction, and exploitation reflect the delusion that human beings are separate from the world.

Malcolm wrote:

Strongly agree. You might find Regarding Nature of significant interest:

<https://www.sunypress.edu/p-1570-regarding-nature.aspx>

Bristollad said:

Just checked it out on Amazon: one review, 5 stars by.... Malcom Smith

Malcolm wrote:

It's a rather obscure book.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:21 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Johnny Dangerous said:

You also have to keep in mind context here. I fully believe in post mortem rebirth and Karma, but I don't want to live in a society where we craft policy on them, and then force everyone to follow said policy.

Malcolm wrote:

Correct. Me either. We have more in common with scientific materialists than we do

Christians, etc.

I am in full favor of a secular order based on ecological, democratic, and social welfare principles.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:13 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Johnny Dangerous said:

I doubt it. Chris Hedges is not a Buddhist or anything...

Malcolm wrote:

Hedges is a former seminarian, a devout Christian in fact, perhaps not by the standards of the handmaiden crew.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:11 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

My understanding is that the writer meant "cause and effect" to mean scientific materialism and, replace it with a world of magic.

To mean things like karma and reincarnation.

Malcolm wrote:

Karma and rebirth are part of cause and effect, not magic.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 2:27 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

Too late. I drank the Kool-Aid.

Malcolm wrote:

If one abandons cause and effect, one abandons dependent origination and karma, and then effectively, one abandons Dharma.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 2:25 AM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Genjo Conan said:

I have qualms about aspects of deep ecology--or, probably more accurately, with some of the beliefs of some of its adherents. I recognize and appreciate that Naess advocated for a gradual depopulation rather than, y'know, genocide. But at least some professed followers of deep ecology--your Earth Firsters, etc.--seem a little less discerning on that front, and at least some of the modern ecofascists seem to be co-opting some of the language of deep ecology.

Malcolm wrote:

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Genjo Conan said:

But yes, I believe strongly that, if I believe in interdependence (and I do), then my politics ought to reflect and enact that. The modern politics of expropriation, extraction, and exploitation reflect the delusion that human beings are separate from the world.

Malcolm wrote:

Strongly agree. You might find Regarding Nature of significant interest:
<https://www.sunypress.edu/p-1570-regarding-nature.aspx>

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 12:39 AM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Deep ecology.

Queequeg said:

This resonates with me. But the last time I seriously considered the idea, I was at that stage in life where I could seriously consider spiking trees and sitting in tree houses.

How does one live this?

Malcolm wrote:

Edward Abbey was not a deep ecologist. He was a racist who today would probably vote for Trump.

We live this by practicing Buddhism. Buddhism is already deep ecological. It is not human-centered, and never has been. Christianity, etc., even Taoism, are all human-centered religions. Only in Buddhism does there exist the notion that our liberation and the liberation of all sentient beings are intimately connected.

Practically speaking, we start voting for ecological candidates, and promote democratic

socialism.

M

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 12:29 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Queequeg said:

But in all fairness, "I got mine" is the real creed of the United States, Republican or Democrat. Democrats just believe in using lube. It really ought to replace the farcical, "In God we Trust" on our currency.

Genjo Conan said:

Oh, for sure. I'm a socialist; I think the kindest thing one can say about the vast majority of Democratic politicians is that they mean well, but are too indebted to the status quo of money and empire to really help, and are too unimaginative and feckless to break free. And that's me being kind.

Malcolm wrote:

Deep ecology.

Author: Malcolm

Date: Monday, October 5th, 2020 at 11:25 PM

Title: On Christian Fascism—Chris Hedges

Content:

Unknown said:

The Christian fascists, like all fascist movements, creates its own truth. It discredits verifiable fact, science, law and rationality. It promises a new, glorious world of moral renewal and prosperity. It promises a creator who will carry out miracles for believers and for America. It calls on followers to abandon the world of cause and effect and replace it with a world of magic. The reality-based world, as in all totalitarian movements, is snuffed out.

Malcolm wrote:

<https://scheerpost.com/2020/10/05/trumps-barrett-nomination-another-step-toward-christian-facism/>

Author: Malcolm

Date: Monday, October 5th, 2020 at 10:46 PM

Title: Re: Eastern Enlightenment Vs. Western Psychopathology

Content:

DiabloRojo said:
What makes no-self not like depersonalization?

Malcolm wrote:
Loving kindness.

DiabloRojo said:
What makes emptiness not like derealization?

Malcolm wrote:
Compassion.

DiabloRojo said:
What makes detachment not like dissociation?

Malcolm wrote:
Bodhicitta.

Author: Malcolm
Date: Monday, October 5th, 2020 at 9:03 PM
Title: Re: 5:25 PM——Trump to be taken to Walter Reed.
Content:

PeterC said:
But on Nemo, and others. With the exception of a few people, I tend to believe that people on here are generally on the side of the good guys. Occasionally the way they talk may seem annoying, but I'm pretty sure I annoy people from time to time too. One of the reasons that groups like the Republicans manage to maintain power in the pursuit of what is essentially evil, is that they stick together. Right now that's what we need to do, too.

Malcolm wrote:
Nemo's ok. A bit extreme sometimes, but so am I.

Author: Malcolm
Date: Monday, October 5th, 2020 at 8:42 PM
Title: Re: Subtle body
Content:
tobes said:
I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa, matter, corresponds to the two rūpakāyas, speech and body.

Nāḍis, bindus, and vāyus are all exclusively physical structures in the human body, as anyone who has studied the process of gestation described in Kālacakra, the Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

tobes said:

Thanks, typically cogent.

Nonetheless, this only explains 'vocal actions' - the actual sounds of speech. Do you regard language itself as purely physical?

If so, then there is no inconsistency. But if not, we're left with a physical account of something that contains non-physical content.

i.e. what moves between people is not merely sounds, but also conceptual and symbolic content.

Malcolm wrote:

Meaning is not transmitted directly, mind to mind, but through the physical media of sound, physically created images, and gestures. In other words, pada, words, are the medium for artha, meaning.

Vak—voice, speech, and language, are purely physical. The word “language,” has, as its etymon, lingua: tongue/speech/language.

Likewise Vak is a direct cognate of vox, which is the nominative of vocem, “voice, sound, utterance, cry, call, speech, sentence, language, word.”

Speech likewise comes from proto Germanic *sprek, etc, utterance, etc.

For example, if I only know Tibetan, and you only know English, it is impossible for the meaning of Dharma to be conveyed, because of a physical language barrier. And language barriers are as physical as a wall.

To put it another way, meaning (dharmakaya) is conveyed physically (rupakaya), by means of symbols (sambhogkaya) and words (nirmanakaya).

Author: Malcolm

Date: Monday, October 5th, 2020 at 7:57 PM

Title: Re: Question Regarding Samaya Pollution

Content:

Tenma said:

So, I've been noticing people here being concerned about not using things used by samaya breakers and some texts explicitly stating to not drink the same water from them. I wanted to ask, if someone is a samaya breaker, does that mean that they will pollute whatever environments and objects they encounter? With people who aren't even Buddhists or those who aren't aware that such a person is a samaya breaker, what affect does this "pollution" have, if any? How is it that whatever a person such as a samaya breaker does must be avoided as though it's harmful? Why avoid them? Aren't they sentient beings? This entire idea of not associating with "breakers"/"deserters" sounds awfully like a cult, especially the Jehovah's Witnesses.

Malcolm wrote:

I shun samaya breakers, you should too. A samaya breaker is someone who hates their guru, hates their vajra siblings, lacks bodhicitta, etc. We also have a samaya to avoid such people.

Author: Malcolm

Date: Monday, October 5th, 2020 at 7:25 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

The point is that there are many things that he had learned and accepted from the tradition of sramanas, teachings and principles that his movement had in common with the sramanas and brahmanas of other denominations. Like meditation and logical thinking and epistemological views, as an example. The language and theory of a spiritual practice existed before Shakyamuni, and it existed in other schools of thought of his time and era.

Malcolm wrote:

This is trivial.

Aemilius said:

Firstly, Sramana is a different word from Sramanera (novice monk). For the meaning of Sramana see <https://en.wikipedia.org/wiki/%C5%9Arama%E1%B9%87a>.

Secondly, I would like to add that all the schools (in India), that were able to teach people a method to attain the four Dhyanas, were advanced schools and possessed

spiritual knowledge or spiritual knowhow. This is not denied in Tripitaka, (that there is practice and attainment of dhyana outside of the Buddhist Sangha.)

When Siddhartha was fasting, he was not only fasting, he was also meditating or practicing dhyana.

Malcolm wrote:
Your point is still trivial.

Author: Malcolm

Date: Monday, October 5th, 2020 at 1:14 AM

Title: Re: Rules are rules. Vinaya and Norms. Split from "Work is Necessary! No it's not!"

Content:

Schrödinger's Yidam said:

It's a DW sacred cow that Buddha Dharma have absolutely nothing in common with any other spiritual tradition.

Malcolm wrote:
This is not a correct assessment.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 7:59 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

There is also the knowhow of the life of an ascetic. You are just trying to play it down, that Gautama and other ascetics had learned the ascetic life from the tradition of asceticism that existed in India at the time. This is being true to the facts. Prince Siddhartha had not known that there are Sramanas in the world, before he saw one and was explained by his charioteer what a sramana is.

Malcolm wrote:

Yes, but the Buddha rejected the extremes of ascetism advocated by other śrāmaneras, since he had personal experience that they did not lead to the expected results. He offered a middle way in what was, by all accounts, a movement dominated by śrāmaneras of different sects who all advocated different kinds of self-mortification as a means to escape samsara.

Aemilius said:

The point is that there are many things that he had learned and accepted from the tradition of sramanas, teachings and principles that his movement had in common with the sramanas and brahmanas of other denominations. Like meditation and logical thinking and epistemological views, as an example. The language and theory of a

spiritual practice existed before Shakyamuni, and it existed in other schools of thought of his time and era.

Malcolm wrote:

This is trivial.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 6:22 AM

Title: Re: Subtle body

Content:

tobes said:

I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa, matter, corresponds to the two rūpakāyas, speech and body.

Nāḍīs, bindus, and vāyus are all exclusively physical structures in the human body, as anyone who has studied the process of gestation described in Kālacakra, the Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

Charlie123 said:

Is it correct to say that speech is nothing more than the gyengyu lung?

Malcolm wrote:

Yes, udanavayu is speech, along with tongue, lips, teeth, nasal cavity, and throat.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 6:15 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Natural life, absolutely. My commentary is most definitely describing the realm of

mankind from cities to internet.

In my formative youth I struggled with the modulation from a natural world to this man made world since I felt the natural world was perfect and frankly still do.

Malcolm wrote:

even with respect to technology, it has made our lives less complex, actually, not more. Just think of all the things we, especially urban dwellers, do not do. They don't fetch water, shit in outhouses, bath in woodtubs that have to have water heated manually, we don't have to use kerosine or oil for lamps, tryp on typewriters, or worse, write with pen and ink, the list really does go on and on. Our interconnected world is certainly more fragile and complicated in terms of its dependencies, but more complicated to live in? No, not at all.

Dan74 said:

I think the point got lost. Bundokji's point was that the modern voter has to parse very subtle issues that require a lot more than common sense, an imposition that premodern people were not put under. I am not so sure, but democracy certainly makes a lot of assumptions...

Malcolm wrote:

No, I don't agree with your idea.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 3:26 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Earlier times where exponentially more laborious but the sphere of influence smaller. The nature of things less complex.

In the information age returning to lifestyles that mimic earlier times are trending because the simplicity. This does not imply ease but rather a lack of complexity effected by a greater matrix of societal interdependence/interactions.

Malcolm wrote:

With species reductions and habitat destruction, I would say life was richer and more complex even 100 years ago compared with the present.

tkp67 said:

Natural life, absolutely. My commentary is most definitely describing the realm of mankind from cities to internet.

In my formative youth I struggled with the modulation from a natural world to this man made world since I felt the natural world was perfect and frankly still do.

Malcolm wrote:

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Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:50 AM

Title: Re: Breaking News!

Content:

Schrödinger's Yidam said:

With species reductions and habitat destruction, I would say life was richer and more complex even 100 years ago compared with the present.

1920s were party time.

1930s desperation time.

1940s war time

1950s good time

1960s well....it seemed like a good idea at the time.

Malcolm wrote:

I wasn't really using an androcentric view here....

Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:33 AM

Title: Re: Breaking News!

Content:

Dan74 said:

I think it can be argued that the challenges modern society presents are over and above what people 500, 300 or even 100 years ago had to concern themselves with. Or so it seems to me.

Malcolm wrote:

Nah, every thing was harder to do and more complicated.

tkp67 said:

Earlier times where exponentially more laborious but the sphere of influence smaller. The nature of things less complex.

In the information age returning to lifestyles that mimic earlier times are trending

because the simplicity. This does not imply ease but rather a lack of complexity effected by a greater matrix of societal interdependence/interactions.

Malcolm wrote:

With species reductions and habitat destruction, I would say life was richer and more complex even 100 years ago compared with the present.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:18 AM

Title: Re: Breaking News!

Content:

Dan74 said:

I think it can be argued that the challenges modern society presents are over and above what people 500, 300 or even 100 years ago had to concern themselves with. Or so it seems to me.

Malcolm wrote:

Nah, every thing was harder to do and more complicated.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 12:21 AM

Title: Re: Breaking News!

Content:

PeterC said:

Running list of who has tested positive in the current outbreak;

Hope Hicks - Trump Senior Council, former Trump WH communications director

Donald Trump - President

Melania Trump - First Lady

Ronna McDaniel - RNC chair

Mike Lee - Republican Senator, UT

Rev. John Jenkins - president of the University of Notre Dame (attended SCOTUS nomination at Rose Garden)

Three unnamed journalists and one unnamed WH staffer

Thom Tillis - Republican Senator, North Carolina was at WH on Sat

Kellyanne Conway - Former White House counselor, attended Rose Garden event

Bill Stepien - Trump Campaign Manager

Ron Johnson - Republican Senator, Wisconsin

Chris Christie - Former Republican NJ Gov. Helped prepare Trump for debate

Trying to compile a similar list for the Biden campaign but can't find any names. Must be a deep state coverup.

Malcolm wrote:

Waiting for Bill Barr to show up on that list.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:22 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

There is also the knowhow of the life of an ascetic. You are just trying to play it down, that Gautama and other ascetics had learned the ascetic life from the tradition of asceticism that existed in India at the time. This is being true to the facts. Prince Siddhartha had not known that there are Sramanas in the world, before he saw one and was explained by his charioteer what a sramana is.

Malcolm wrote:

Yes, but the Buddha rejected the extremes of ascetism advocated by other śrāmaneras, since he had personal experience that they did not lead to the expected results. He offered a middle way in what was, by all accounts, a movement dominated by śrāmaneras of different sects who all advocated different kinds of self-mortification as a means to escape samsara.

Hence, Buddha's vinaya, contextual and not assembled all at once time, bears little relationship to the speculative asceticism current in the Buddha's day. For example, note his five ascetic companions were initially shocked and dismayed that the Buddha had put on weight and was eating food again.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:06 PM

Title: Re: Subtle body

Content:

tobes said:

I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa, matter, corresponds to the two rūpakāyas, speech and body.

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Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:13 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Yeah? So what. He killed 200k people and counting through his incompetence. Not impressed. May he recover and face the jail time he so richly deserves.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:46 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Karma is a bitch.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:44 AM

Title: Re: Subtle body

Content:

tobes said:

Maybe we need to distinguish between speech as a physical-verbal articulation of sound, and the wider sense of the term in the Buddhist tradition, which is clearly more subtle.

Body body and mind.

OM OM HUM.....

Something is clearly missing right?

Johnny Dangerous said:

Interesting question, I can think of a couple of sadhana text that refer to the "two bodies" instead of three for just this reason - that Nirmanakaya and Sambogakaya are both Rupakaya. I mean, it seems like this is almost Theravadin...but there must be some other explanation.

Malcolm wrote:

There isn't, but i will explain this tomorrow.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:36 AM

Title: Re: Subtle body

Content:

tobes said:

Maybe we need to distinguish between speech as a physical-verbal articulation of sound, and the wider sense of the term in the Buddhist tradition, which is clearly more subtle.

Body body and mind.

OM OM HUM.....

Something is clearly missing right?

Malcolm wrote:

No, actually. More later.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:27 AM

Title: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

as it says

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:22 AM

Title: Re: Breaking News!

Content:

Bundokji said:

I think Biden did the right thing by wishing the president and his wife speedy recovery. When i checked my FB earlier today, i encountered posts wishing him to die, mockery that finally something positive came out of him, and that he deserves it because he denied how deadly the virus is.

Malcolm wrote:

"Karma, sometimes it ripens sooner rather than later."

-- Namdrol

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:19 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Danny said:

Ok sir, within context, politics is local, grass roots not National or global, if you can't fix what's outside the front door, why bother yourself with what happens elsewhere?

Genjo Conan said:

Because what happens elsewhere affects what's outside the front door. I work for a state government; I can assure you that national politics trickles down.

Danny said:

Nah sorry, states begging for federal bailouts for poor run states is a states problem, broken local politics. Own it.

Malcolm wrote:

Yes, this is why prosperous blue states support the ne'er-do-well red states. Look it up if you don't believe me. If votes were distributed by the amounts of money paid in taxes, the Republicans would never win again, ever. And to the bargain, their shitty political fantasies would vanish.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 4:26 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Sure, I understand. My point is that Biden is a pretty despicable person (in my opinion). However, he's not a complete narcissist authoritarian a**hole like the current POTUS.

Malcolm wrote:

We are not voting for a person, we are voting for a platform.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 4:24 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Anyway, if the choice is between lessening the damage Trump has done or punish the Democrats, I can understand why one would choose to vote for Biden.

Malcolm wrote:

The choice is between sanity and a political death cult.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 2:09 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

tkp67 said:

Bullying is something I am quite adept at compassionately challenging wherever it exists, relentlessly and without regard for consequences.

Malcolm wrote:

there, fixed it for you.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 2:07 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Trump purposely took office to disrupt the government (drain the swamp).

This was intentional bait and switch. Selling the notion of lean government when he was targeting laws and resources that throttled corporate freedom to profiteer without accountability.

Malcolm wrote:

Actually, he had no intention of winning, he was just looking for PR. Then he was elected, and decided he would drain the swamp, meaning all the money sloshing around DC looking for a crook to swindle it:

<https://www.vanityfair.com/news/2020/10/can-trump-pay-off-his-billion-in-debt>

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 1:12 AM

Title: Re: Breaking News!

Content:

Minobu said:

I don't know how America will take to someone telling the President of the United States to shut up.. And then to call him a clown in public...

Malcolm wrote:

I thought it was perfectly appropriate. If Trump were a dog, someone would have put him down a long time ago. Just saying...

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 12:05 AM

Title: Re: Breaking News!

Content:

DNS said:

I imagine he'll definitely have to miss round 2 of the debates, but might be well for the final round 3.

Malcolm wrote:

Where's the MMS when you need it?

Author: Malcolm

Date: Friday, October 2nd, 2020 at 8:24 PM

Title: Re: Breaking News!

Content:

Bristollad said:

If it's a cynical ploy, he's probably hoping for the increased sympathy vote. Even Boris Johnson was perceived as being a more reasonable person after his brush with the virus. It didn't last of course as he went back to his old ways pretty quickly.

PeterC said:

I agree. If this is fake then he avoids the debates, looks more sympathetic, then when he "recovers" he looks strong and healthy, and can tell everyone that it's no big deal. It's a win all round for him. He loses out by not holding more rallies and doing TV etc but frankly he's not going to achieve much with that right now. Anything more dramatic his government can do while he's incapacitated.

Malcolm wrote:

I don't think this is fake news. He was on Hannity last night and he sounded unusually excited. Trump met Wednesday with Mnuchin, who met with Pelosi, putting the House leadership in question, so, this is just chaos as usual in the Trump era.

As for him looking strong and healthy, he hasn't looked strong and healthy for years.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:38 PM

Title: Re: Banning political discussions on DharmaWheel

Content:

Genjo Conan said:

I mean, I guess it depends on how you define

<https://dharmawheel.org/viewtopic.php?f=11&t=5442>

<https://dharmawheel.org/viewtopic.php?f=11&t=5080>

<https://dharmawheel.org/memberlist.php?mode=viewprofile&u=51>.

Johnny Dangerous said:

Exactly.

I respectfully disagree on not that bad David. It feels more like someone's Facebook wall than a forum.

At any rate, I think that I can speak here for the other members of the mod team and say that DW:E is an example at this point of exactly the kind of acrimonious circular political "conversations" that we are trying to limit on DW:M.

To be clear, I respect the experiment, I'm just not into by the results personally. Everyone's take on it will vary and people should look and decide for themselves. I did.

Ayu said:

JD, okay, we agree DWE is too exhausting and senseless to engage with for us as individuals.

But if we are honest, as moderators we cannot say DWE shouldn't exist. As someone mentioned before, it is good right now that DWE exists at all. It's an incredible job DNS is doing there. Because it makes our job here much easier. We can tell any person who is not interested in mahayana dharma discussions to vent their political opinion over at DWE.

If we think DWE was 'that bad' we shouldn't recommend it.

(I'm not talking about abusive, mysanthropic or conspiracy trolls here. They shouldn't have any place anywhere, I think.)

Malcolm wrote:

Sure, as a kind of Lord of the Flies Island where Piggy gets killed over and over again, it's great. Better there than here.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:36 PM

Title: Re: Subtle body

Content:

tobes said:

But if channels, pranas etc are purely rupa, then why the association with sambhogakaya (eg in the speech empowerment)?

Malcolm wrote:

Speech is part of rupa skandha; likewise the sambhogakaya is part of the rupakaya.

tobes said:

Surely speech entails samjnaskandha and samskaraskandha too. It has both rupa and namah components.

Malcolm wrote:

No, it's a purely physical action. See the Kosha.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 10:25 AM

Title: Re: Subtle body

Content:

tobes said:

But if channels, pranas etc are purely rupa, then why the association with sambhogakaya (eg in the speech empowerment)?

Malcolm wrote:

Speech is part of rupa skandha; likewise the sambhogakaya is part of the rupakaya.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 9:53 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Malcolm wrote:

Hardly, it's retro's MAGA tailgate party. Which is odd, since he's Australian.

DNS said:

It may not be much of a "party" in 32 days. We'll see.

Here's what's could happen:

Neither party concedes and each declares the other of cheating, mail fraud, etc.

The Dems come to their senses and put Tulsi Gabbard as Speaker of the House.

No result by inauguration date, so Tulsi becomes president.

I know, I'm dreaming.

*edit, actually she's ineligible since she's not running for re-election in her district in Hawaii, so she won't be in the new Congress.

Malcolm wrote:

She's not running because she is very unpopular in HI.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:50 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Caoimhghín said:

American Democrats were "sure" Trump was going to lose back when he won as well. Actually, something often forgotten by Trumpistas is that Trump himself quite obviously didn't think he was going to win. He called the election "rigged" literally the night before the votes were counted. Arguably, he doesn't think he'll win again, hence his comments already about this one allegedly being rigged too.

Rigged as much as the last one, one wonders?

Sadly, Trumpistas do not seem to notice these things. "I won! I won!"

"No, Donald. We need to recount. It's rigged, remember?"

(Definitely a conversation that actually happened.)

Malcolm wrote:

It's different this time:

<https://fivethirtyeight.com/features/trumps-chances-are-dwindling-that-could-make-him-dangerous/>

His only option is refusing to step down, once he loses.

Burisma is not Benghazi.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:36 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Dan74 said:

the US is now faced with a prospect of the second Trump presidency...

Malcolm wrote:

Only if he stages a military coup, at this point.

Biden leads by enough to withstand a polling misfire.

<https://www.nytimes.com/live/2020/presidential-polls-trump-biden/biden-leads-by-enough-to-withstand-a-polling-misfire?referringSource=articleShare>

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:13 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

DNS said:

DWE is not an engaged buddhist forum in the practice of TNH. It is 'engaged' in the sense of applying the Dharma to everyday life; from the tagline at the top:

Engaged Buddhism forum, a nonsectarian community discussing the application of the Dharma to social, environmental, news and political issues.

Malcolm wrote:

Hardly, it's retro's MAGA tailgate party. Which is odd, since he's Australian.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:12 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Johnny Dangerous said:

, I've got no time for those folks, the level of political "discourse" on DW:E is ghastly from my point of view and I am happy to keep it away from here...even if that makes us biased, or whatever.

Malcolm wrote:

Should be called MAGAwheel.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:20 AM

Title: Re: Subtle body

Content:

Johnny Dangerous said:

It seems universal in the Buddhist schemes that physical processes (even subtle ones) are a result of the mind, and not the other way around. If you know a bit about the channels in the Tibetan scheme for instance, this is inescapable.

Malcolm wrote:

Vajrayāna does not accept substance dualism. Mind and body are inseparable, divorced from each other for convenience, but not an actual duality.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:18 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Certain things should definitely be removed. You can debate different economic policies, but debating things like "qanon"/associated MAGA/authoritarian stuff is pointless.

Malcolm wrote:

Yes, because these are political death cults, not rational positions. But they are valid topics for discussion, like Jim Jones or Charles Manson.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:15 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Caoimhghín said:

I mean, I'm not spinning doom and gloom for here. We have a long way to go until we are another DharmaWheel/DWE, but if this forum becomes "officially" left-leaning, that is going to cause a lot more problems than it solves IMO.

Malcolm wrote:

Dharmawheel is left-leaning because Mahāyānis in the west tend to be compassionate people interested in improving the lives of all sentient beings, rather than seeking oblivion in nirvana.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:22 PM

Title: Re: Banning political discussions on DharmaWheel

Content:

mikenz66 said:

That's what I said, David. The new leadership's attitude towards social issues, including a virulent antagonism to any kind of "Engaged Buddhism" lead to the acrimony, which, thankfully, was exported elsewhere where it can be ignored.

DNS said:

Okay, but there was a 2 year gap between the two events. I guess you could say it was "brewing" in that time.

Malcolm wrote:

It's the dumbest forum ever. it's embarrassing that it is called Dharmawheel Engaged. Instead, it should be called Dharmawheel MAGA.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:10 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

I think this hits the nail on the head. Our self sense includes the mind borne sensations associated with the skandhas. The subtle body is our detection of the more refined aspects of the workings of the skhandas. This does not make them any more “real” in an ontological sense.

This is an interesting perspective to consider. If that's true, this would mean that anything that has an effect on the skandhas could be subtle body work... Normal shamatha, exercising, etc.

Daniel Kenny said:

Except that the “subtle body” is a construct after the event. Maybe useful as a conceptual tool, but ultimately simply a by product..like a phantom limb. It is an attempt to make sense of what in the end is a series of ephemera.

The skandhas arise in emptiness constantly and dissolve constantly.

Malcolm wrote:

In fact, the explanation of vayus, bindus, and nadis exists to explain the gestation of the human body in the womb, and is not some quasi physical system in parallel with physical body.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:08 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

As for China...

PeterC said:

Just read this, I'd recommend it strongly, I agree with almost all of it. It's the most succinct and accurate statement of the broader US-China situation that I've read from an American.

<https://chasfreeman.net/the-struggle-with-china-is-not-a-replay-of-the-cold-war/>

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:02 PM

Title: Re: QAnon - more than you ever wanted to know

Content:

Malcolm wrote:

Thus is old news.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 3:52 AM

Title: Re: Subtle body

Content:

Johnny Dangerous said:

My take:

Does the nervous system exist conventionally? What about the cardiovascular system? There are both abstractions taken from viewing the body from outside, they exist in a conventional sense only as categories of phenomena. Even if you take a basic AP&P class you will see they don't really exist, they are just delimiters placed on larger systems to make sense of things. The difference is the Western anatomy comes at it purely from an external viewpoint, whereas subtle body concepts (which Astus mentions are not remotely unique to Buddhism) comes in part from "inner" experience of what we would term the body.

Malcolm wrote:

The notion of chakras, nadis, vayus, etc., comes from Ayurveda, actually, so also a medical view of the body. The term "subtle body" does not have a true correlate in Sanskrit or Tibetan. The new age idea comes from 1) the Upanishadic idea of the five koshas 2) the theosophical interpretation of the cakras. That idea is not applicable to Buddhist notions of human anatomy.

Johnny Dangerous said:

I don't see how this relates to theosophy or the Upanishads, I was just talking about contextualizing the notion of a 'subtle body' -or- the physical body according to Western anatomy as a discrete entity. My point was that even in Western anatomy, there is no discrete body.

Malcolm wrote:

Yes, and I was pointing out that the term is flawed, from a buddhist perspective.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 11:13 PM

Title: Re: Dudjom Tersar Ngondro

Content:

Malcolm wrote:

they have those sample basic structure, the verses for recitation in the KT and throma are four line, but not two line. But one really ought not be negotiating the number of syllables. One should just do whatever practice ones teacher asks one to do.

sicklicchavi said:

Got it, thanks! Agreed on number of syllables, was just curious as to the differences between the practices. I will defer to the teacher as to which is most appropriate.

Malcolm wrote:

Also, for the Khandro Thugthig and Throma Ngondros, one will have to receive the empowerment. The short Dudjom Ngondro is often give to beginners with any empowerment.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 9:40 PM

Title: Re: Dudjom Tersar Ngondro

Content:

Malcolm wrote:

Pema Osel Ling is Dudjom Yangsi Pema Shepa Dorje's NA seat. Many people begin with Khandro thugtik or Throma Ngondro directly.

sicklicchavi said:

Thanks for the response! Am I correct in understanding that all three ngondros have the same underlying practices, but that those two are more extensive in the number of repetitions required and the length of the recitations themselves?

Malcolm wrote:

they have those sample basic structure, the verses for recitation in the KT and throma are four line, but not two line. But one really ought not be negotiating the number of syllables. One should just do whatever practice ones teacher asks one to do.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 7:21 PM

Title: Re: Dudjom Tersar Ngondro

Content:

sicklicchavi said:

Hi, I hope that you are all doing well. I am interested to hear about any experiences that anyone here has had with the Dudjom Tersar Ngondro and/or with Pema Osel Ling/Vajrayana Foundation. I've listened to some of the teachings from Lama Sonam Rinpoche and others, and I find the concise nature of the Dudjom Tersar Ngondro extremely attractive as a jumping off point to deepen my practice.

For those that have done this ngondro or developed a relationship with the teachers at POL/Vajrayana Foundation, what were your experiences like? Did you go on to do either of the more extensive ngondro's through this lineage (Khandro Tuktik or Troma Nakmo)?

Malcolm wrote:

Pema Osel Ling is Dudjom Yangsi Pema Shepa Dorje's NA seat. Many people begin with Khandro thugtik or Throma Ngondro directly.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 7:12 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

1. Does the subtle body exist conventionally? Or is it just a way to work with with our anatomy and physiology?

Johnny Dangerous said:

My take:

Does the nervous system exist conventionally? What about the cardiovascular system? There are both abstractions taken from viewing the body from outside, they exist in a conventional sense only as categories of phenomena. Even if you take a basic AP&P class you will see they don't really exist, they are just delimiters placed on larger systems to make sense of things. The difference is the Western anatomy comes at it purely from an external viewpoint, whereas subtle body concepts (which Astus mentions are not remotely unique to Buddhism) comes in part from "inner" experience of what we would term the body.

Malcolm wrote:

The notion of chakras, nadis, vayus, etc., comes from Ayurveda, actually, so also a medical view of the body. The term "subtle body" does not have a true correlate in Sanskrit or Tibetan. The new age idea comes from 1) the Upanishadic idea of the five koshas 2) the theosophical interpretation of the cakras. That idea is not applicable to Buddhist notions of human anatomy.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 4:08 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

A pseudo-Warsaw Pact buffer of vassals around the empire? Given the opportunity to push this agenda, they will.

Malcolm wrote:

With GOP encouragement. The GOP has been Russia positive in the US for a long, long, time.

Dan74 said:

As for China, well, it has been waging an active campaign both infiltrating major Australian institutions, grooming politicians, hacking, building Centres with a definite agenda. A massive overt and covert PR campaign. Buying up assets, leasing ports, a major Belt and Roads initiative with Victoria. It is in many ways a boon for Australia, well, as long as it is prepared to cede some sovereignty in exchange for wealth. It is a trade many people are not yet ready to make.

Malcolm wrote:

It is called "capitalism." It is what powers with imperial ambition do. Nothing surprising there.

Author: Malcolm

Date: Tuesday, September 29th, 2020 at 8:42 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

Extremely meaningful comparisons of humanity's worst butchers notwithstanding, I don't think this proves anything for the question of whether the US failing would be a good thing. As JD said some pages ago, the US failing may lead to unprecedented turmoil, as failing empires death throes may bring us all under in the world that is already rather unstable.

Geez, we just like to chinwag over anything... and in the meantime, the roof's still on fire..

Malcolm wrote:

Trumps taxes show he is likely to do serious jail time after he loses.

Author: Malcolm

Date: Monday, September 28th, 2020 at 9:35 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

6 million Jews + 11 gentiles = 17 million, in less than a decade.

Body counts are difficult for Stalin. Estimates are nothing more than educated guesses. But the low estimate I've see is 20 million. High estimates run several times that.

Malcolm wrote:

From the Wiki page above:

"Australian historian Stephen G. Wheatcroft asserts that prior to the opening of the archives for historical research,"our understanding of the scale and the nature of Soviet repression has been extremely poor" and that some specialists who wish to maintain

earlier high estimates of the Stalinist death toll are "finding it difficult to adapt to the new circumstances when the archives are open and when there are plenty of irrefutable data" and instead "hang on to their old Sovietological methods with round-about calculations based on odd statements from emigres and other informants who are supposed to have superior knowledge"

So, I think your figures are highly exaggerated, and not based on good data. I prefer evidence-based history, again:

"The Stalinist regime was consequently responsible for about a million purposive killings, and through its criminal neglect and irresponsibility it was probably responsible for the premature deaths of about another two million more victims amongst the repressed population, i.e. in the camps, colonies, prisons, exile, in transit and in the POW camps for Germans. These are clearly much lower figures than those for whom Hitler's regime was responsible. "

http://sovietinfo.tripod.com/WCR-German_Soviet.pdf

Author: Malcolm

Date: Monday, September 28th, 2020 at 8:03 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Killing ones own people is not "interfering in foreign governments." Stalin died in 1953. Believing that the greatest mass murderer of the 20th Century...

Malcolm wrote:

That really depends on which historian of the period you happen to believe:

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

Also, it borders on holocaust denial to assert that Stalin's crimes outweigh the crimes of Hitler:

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

6 million Jews + 11 gentiles = 17 million, in less than a decade.

Author: Malcolm

Date: Monday, September 28th, 2020 at 7:39 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Think we have now gone completely off topic...

Author: Malcolm

Date: Monday, September 28th, 2020 at 6:37 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Actually, Peter is quite right. Stalin advocated "Socialism in one country," contra Trotskyism. The USSR was too busy recovering from WWII to engage in much of any expansionist activities before Stalin's death in 1953.

The Iron Curtain, including the Berlin Wall. The White Terror. Tens of millions of his own people killed, putting Hitler's body count to shame. And you don't think Stalin was the antagonist?

I'm not sure I can think of any examples of when a democratically elected government flirted with US-style capitalism and the Soviet Union sponsored a coup.

Hungary '56, Czechoslovakia '68. Admittedly they were invasions, not coups.

Malcolm wrote:

Killing ones own people is not "interfering in foreign governments." Stalin died in 1953.

Author: Malcolm

Date: Monday, September 28th, 2020 at 11:16 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Just going by the basic facts, the aggressor in the Cold War was the US.

I suggest you read up on Stalin at some point.

Malcolm wrote:

Actually, Peter is quite right. Stalin advocated "Socialism in one country," contra Trotskyism. The USSR was too busy recovering from WWII to engage in much of any expansionist activities before Stalin's death in 1953. Soviet expansionism beyond Eastern Europe and Central Asia was largely the program of Krushchev, but it was largely defensive, not aggressive. Even the Cuban Missile Crisis fomented by the USSR was largely a response to CIA plots to assassinate Castro and the failed Bay of Pigs fiasco.

Author: Malcolm

Date: Monday, September 28th, 2020 at 8:04 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

There were a lot of "good Germans". You need to think about the early 30's - fascists were in a big struggle with social democrats, Marxists etc.

Why did they prevail? Why did so many 'good' Germans ultimately get converted to that cause?

Answer: friend-enemy politics. The key political philosopher of the Nazi's, Carl Schmitt, coined this term. It's also a bit Stars Wars: "Only a Sith deals in absolutes." If you're not X, you must be Y.

Humans are inherently more messy and inconsistent than this, but they can be pushed into that friend-enemy politics all too easily. What usually follows are genocides, civil wars and all the rest.

So it follows, and I think Buddhists really get this point: if that is the cause, we must resist it. i.e. we must resist that conception of politics.

Malcolm wrote:

Neville Chamberlin proved that appeasement of fascists does not work.

tobes said:

There is a very big difference between how one nation-state responds to another fascist nation-state committed to world domination, and, the struggle within that fascist nation-state a decade or so earlier. i.e. before it actually became fascist.

The practical point is simply: the best thing for Trump at the moment is more division, not less. He's been sowing that from day one, and the more it flowers, the more he succeeds. He can win if there is a sense of chaos, disorder etc. He can't if there isn't.

Nonetheless, it is easy to make these kinds of statements from the relative distance of Australia.....maybe you're already past the point of no return?

Malcolm wrote:

He either loses the election and is frog-marched out of the Whitehouse by the Secret Service, or what passes for democracy is finished in the US and there will eventually be a civil war.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:35 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

I'm a liberal, but I'm old. So my idea is that nobody has a guaranteed monopoly on what is right. Therefore suppressing speech you don't agree with is, over time, itself a guaranteed mistake.

In other words, all movements succumb to the Animal Farm trap if there's no dissent and pushback. The Founding Fathrrs knew that. The modern left has rejected the idea.

That's not good.

Malcolm wrote:

Your memory of the post-revolutionary war period is a little flimsy. The sedition act is still on the books. Barr is threatening to sue the mayor Seattle under this act.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:04 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

I don't claim to have the finger on the pulse of the US polity...

Malcolm wrote:

Yeah, you really don't.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:01 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

The problem with your approach is that it assumes that all people caught up in the webs of misinformation, conspiracy theories etc are ontological white nationalists/fascists etc. Whereas I think that for every such person (who is ontologically committed to fascist politics), there are at least a dozen who are simply overwhelmed with confusion and tiredness, drenched in targeted social media politics, being drawn into tribalism with every click of the mouse/touch of the screen.

If this is the case, then it follows that the answer to the aforementioned question is a widening of the sphere of information. A widening of the internet bubble. A widening into a more pluralistic frame.

Malcolm wrote:

I see, so you think there are a lot of "good Germans."

If you support racists, you are a racist. If you support fascists, you are a fascist, case closed.

tobes said:

There were a lot of "good Germans". You need to think about the early 30's - fascists were in a big struggle with social democrats, Marxists etc.

Why did they prevail? Why did so many 'good' Germans ultimately get converted to that

cause?

Answer: friend-enemy politics. The key political philosopher of the Nazi's, Carl Schmitt, coined this term. It's also a bit Stars Wars: "Only a Sith deals in absolutes." If you're not X, you must be Y.

Humans are inherently more messy and inconsistent than this, but they can be pushed into that friend-enemy politics all too easily. What usually follows are genocides, civil wars and all the rest.

So it follows, and I think Buddhists really get this point: if that is the cause, we must resist it. i.e. we must resist that conception of politics.

Malcolm wrote:

Neville Chamberlin proved that appeasement of fascists does not work.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:52 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

That's why I came up with the term "contra-constitutional", against the spirit of the Constitution, as opposed to "unconstitutional", against the letter of the law. Maybe I should have been more clear on that. Sloppy posting on my part.

Malcolm wrote:

False, for example, free speech laws do not apply in businesses, etc., and never have.

Schrödinger's Yidam said:

But Malcolm, you just said, Free speech applies only to public speech, such as newspapers, books, magazines., etc.

This thread is becoming comedic for the inept level of posting by people that should know better—starting with my unclear post.

Malcolm wrote:

The press is included in the constitution. Businesses are not. The constitution guarantees the right of free speech for _the press_, which includes publishers. It does not guarantee that right within the precincts of Microsoft, Apple, Harvard, Stanford, etc., or the Pentagon, or for Federal employees, etc

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:11 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Genjo Conan said:

Re: colleges-- depends on if it's a public or private college. Public colleges/universities are government actors that generally may not discriminate on the basis of content.

They may refuse to host speakers on public safety grounds (eg to refuse to host speakers who will incite violence), but not based on their message per se.

Malcolm wrote:

Indeed. But Harvard, Yale, etc., are all private schools. UC Berkeley, public,

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:08 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Correct. So limits in excess of those set in court cases are unconstitutional, or maybe contra-constitutional, by definition. Such as not allowing conservatives to speak on college campuses because they would say things that were not politically correct.

Malcolm wrote:

Free speech applies only to public speech, such as newspapers, books, magazines., etc. Colleges are private forums. Free speech laws are not applicable in these cases.

Schrödinger's Yidam said:

That's why I came up with the term "contra-constitutional", against the spirit of the Constitution, as opposed to "unconstitutional", against the letter of the law. Maybe I should have been more clear on that. Sloppy posting on my part.

Malcolm wrote:

False, for example, free speech laws do not apply in businesses, etc., and never have.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 7:19 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

The problem is, if those limits become "anything I disagree with" then by definition it is no longer free speech.

The limits to free speech are clearly outlined by various court cases.

Correct. So limits in excess of those set in court cases are unconstitutional, or maybe contra-constitutional, by definition. Such as not allowing conservatives to speak on

college campuses because they would say things that were not politically correct.

Malcolm wrote:

Free speech applies only to public speech, such as newspapers, books, magazines., etc. Colleges are private forums. Free speech laws are not applicable in these cases.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 11:13 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Free speech has clear limits.

The problem is, if those limits become "anything I disagree with" then by definition it is no longer free speech.

Malcolm wrote:

The limits to free speech are clearly outlined by various court cases.

Schrödinger's Yidam said:

I believe that over the summer a gay liberal NYT reporter was let go because he did not accept some new element of political correctness. I can't remember his name.

Malcolm wrote:

What does Bari Weiss (a woman) have to do with it? And, for the record, she resigned voluntarily, she was not "let go." And she was a LINO, Liberal in Name Only.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 8:02 PM

Title: Re: Receiving pointing out without knowing

Content:

florin said:

I am of the opinion that pointing out occasions should always be clearly indicated. If they are not, then we might have situations like these where there is doubt as to whether something happened or not.

Johnny Dangerous said:

The opposite should also be true though, that someone believes they have recognized etc. when they did not, simply due to the fact that the importance of the occasion was pointed out.

Malcolm wrote:

You should revisit song of the vajra book. This is all clearly explained by ChNN there.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 8:00 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

The problem with your approach is that it assumes that all people caught up in the webs of misinformation, conspiracy theories etc are ontological white nationalists/fascists etc. Whereas I think that for every such person (who is ontologically committed to fascist politics), there are at least a dozen who are simply overwhelmed with confusion and tiredness, drenched in targeted social media politics, being drawn into tribalism with every click of the mouse/touch of the screen.

If this is the case, then it follows that the answer to the aforementioned question is a widening of the sphere of information. A widening of the internet bubble. A widening into a more pluralistic frame.

Malcolm wrote:

I see, so you think there are a lot of “good germans.”

If you support racists, you are a racist. If you support fascists, you are a fascist, case closed.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 7:57 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Young adults tend to be self-righteous. On the other hand, if they are intolerant of racism and sexism, good for them

There are intolerant of free speech. They believe anybody that doesn't agree with them should be silenced.

Apparently they also believe that the US Constitution is so racist (well, can't argue too much with the 1787 version) and privilege protecting, (again..) that they need not respect what it says. Their 'enlightened' views supersede the Constitution.

Malcolm wrote:

Free speech has clear limits.

As for your other claims, I can't speak to them as they are purely anecdotal.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 10:32 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

The myth of the "intolerant" left is a lie

I don't have kids, but my friends do. What I'm hearing about their kids in their 20s-30s is that they are very self righteous and intolerant of anything less than the politically correct view.

Malcolm wrote:

Young adults tend to be self-righteous. On the other hand, if they are intolerant of racism and sexism, good for them

Author: Malcolm

Date: Saturday, September 26th, 2020 at 9:56 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

"Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant."

Karl Popper, The Open Society and Its Enemies

"Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men's advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason

believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case.”

John Rawls, A Theory of Justice

We have arrived at this point in both Europe and the United States.

tobes said:

I don't this is true of Europe, but it clearly is for the US.

The issue is: those very same quotations/arguments can and are being used by the right. The implication of both sides thinking in this way can only be force, violence, and hard power to obtain the necessary victory. Civil war is certainly conceivable from here.

I think there is still a possibility to avoid this, and this hinges entirely on finding a way to discourse which loosens the deep desire to vanquish the other side; to find some way of listening - which does not entail agreeing.

Maybe Habermas is the relevant thinker here. With Kant standing behind all three.

Malcolm wrote:

The difference, Tobes, is that the politics of white grievance that are driving right politics in Europe and the US have always driven fascism. The myth of the “intolerant” left is a lie. So, I must reject your assertion that these arguments are being used by the right and left alike. They are not being used alike.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 5:43 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

DNS said:

He said he...now supports Trump in 2020.

Malcolm wrote:

I take it back, he is a goddamned fascist.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 5:41 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

“Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.”

Karl Popper, *The Open Society and Its Enemies*

“Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men’s advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case.”

John Rawls, *A Theory of Justice*

We have arrived at this point in both Europe and the United States.

Dan74 said:

Have we? And you speak confidently not just for the USA but for the whole of Europe? On what basis?

If one goes along with Popper, who was writing in the shadow of Nazism, wasn't he, he qualifies his statement heavily. If someone is prepared to discuss and debate, as long as they don't denounce all argument and just harangue, by Popper's standard, this isn't the time to suppress.

I have little experience and mixed feeling about Rogan. The last show I saw with him was when he had that conservative congressman with an eye-patch on. The guy blathered lies about Biden denouncing Trump for the ban on Chinese arrivals and arguing how much worse Biden would've been at handling the pandemic. Rogan did not challenge him. I thought that was appalling.. But I get it that he has good moments and is a lot less partisan and predictable than many other left-leaning hosts.

Malcolm wrote:

I didn't say Rogan was a fascist. I said I was not interested in watching the fascists he hosts to drive clicks to his show, or anyone else for that matter. He is just someone who largely blabbers on the internet to make money.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 4:51 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Tolerance of fascists leads to fascist takeovers.

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

"Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant."

Karl Popper, The Open Society and Its Enemies

"Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men's advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case."

John Rawls, A Theory of Justice

We have arrived at this point in both Europe and the United States.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 4:20 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Buddha Nature and Dzogchen

Malcolm wrote:

There are some unforced errors in this presentation.

Author: Malcolm

Date: Friday, September 25th, 2020 at 10:41 PM

Title: Re: Receiving pointing out without knowing

Content:

florin said:

I am of the opinion that pointing out occasions should always be clearly indicated. If they are not, then we might have situations like these where there is doubt as to whether something happened or not.

Malcolm wrote:

Ditto.

Author: Malcolm

Date: Friday, September 25th, 2020 at 10:40 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Abstract by Alex Gardner:

Tibetans received the teaching first in the eighth century with the translations of the sūtras, but it only began to have an impact in the eleventh century with the translation of the Ratnagotravibhāga. Conforming to neither Madhyamaka nor Yogācāra, buddha-nature has been incorporated somewhat uneasily into both, although as a positivistic theory of reality it has been more easily accepted by Yogācārin traditions.

https://buddhanature.tsadra.org/index.php/Articles/A_History_of_Buddha-Nature_Theory:_The_Literature_and_Traditions

...and... Although over the centuries Chinese and Tibetan scholiasts have categorized the concept of buddha-nature as either Yogācāra or Madhyamaka, there is sufficient reason to believe that the tathāgatagarbha theory developed independently:

Malcolm wrote:

Ummm....I have been pointing this out for decades.

Author: Malcolm

Date: Friday, September 25th, 2020 at 9:11 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

I've only seen a bit of Rogan, but given where the US and many other places are right now, I think that this style of political discourse is tremendously important.

Listening across the spectrum. A pluralistic attitude. Getting people out of their algorithm bubbles, engaging with ideas they may not assent to. It's maybe the only way back.

Malcolm wrote:

Tolerance of fascists leads to fascist takeovers.

Author: Malcolm

Date: Friday, September 25th, 2020 at 8:45 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

I've only seen a bit of Rogan, but given where the US and many other places are right now, I think that this style of political discourse is tremendously important.

Listening across the spectrum. A pluralistic attitude. Getting people out of their algorithm bubbles, engaging with ideas they may not assent to. It's maybe the only way back.

Malcolm wrote:

It's just more blah blah blah. Read newspapers of record. And, I have no interest in listening to fascists like Gavin McInnes. Life is too short. And yes, he interviews Bernie. But smart people already listen to Bernie, so no value add there.

Author: Malcolm

Date: Friday, September 25th, 2020 at 7:18 PM

Title: Re: Receiving pointing out without knowing

Content:

Daniel Kenny said:

"Real nature"?

Malcolm wrote:

One's dharmata.

Author: Malcolm

Date: Friday, September 25th, 2020 at 6:59 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Joe Rogan doesn't matter at all. He's just a dude making money off bored people on commuter trains. He wouldn't exist with the iPhone.

Author: Malcolm

Date: Friday, September 25th, 2020 at 9:23 AM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Malcolm wrote:

3E67B557-0F4E-4014-8B78-732BC1F23D1F.png (541.68 KiB) Viewed 121 times

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 8:33 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Therefore, it is said to be an object of faith for people like us, but not something we can ascertain directly. We can only infer it through reasoning.

I thought our good intentions and good sense were indicators of Buddha Nature's presence in us. However it is on a greatly diminished scale and contaminated by defilements. It's like a giant redwood can be traced back to a seedling.

That, and our not wanting to suffer.

Anyway i heard that somewhere.

Malcolm wrote:

That's not how it is presented in the uttaratantra.YMMV.

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 7:55 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Fa Dao said:

As to illegals...theyre illegals..they shouldnt be here anyways

Malcolm wrote:

Whose gonna pick your fruit and vegetables?

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 9:09 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

. Since Buddha Nature cannot be an object of consciousness, it is not subject to the same deconstructions as other objects.

Malcolm wrote:

Buddha nature is in fact an “object“ of a Buddha’s omniscience. It’s the dharmakaya “encased” in afflictions. This is why only Buddhas can perceive it, according to sutrayana. It cannot be perceived even by tenth stage bodhisattvas, since they retain a diaphanous knowledge obscuration. Therefore, it is said to be an object of faith for people like us, but not something we can ascertain directly. We can only infer it through reasoning. Nevertheless, if that reasoning leads one to assert there is something permanent etc., this is automatically a wrong view since it is based on a concept, rather than gnosis.

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 4:12 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

yeshegyaltsen said:

This link will bring you to the home page

https://buddhanature.tsadra.org/index.php/Main_Page

Enjoy!

Schrödinger's Yidam said:

Thanks.

Everybody that visits the website should relax their dependence on Nagarjuna’s philosophy a bit. Trying to squeeze many interpretations of Buddha Nature into Madhyamaka is like trying to put a square peg in a round hole.

Malcolm wrote:

Longchenpa had no problem reconciling Prasanga Madhyamaka, which he maintains is the definitive view, with tathāgatagarbha sūtras, which he maintains are the definitive sūtras. Likewise Gorampa asserts that properly understood the tathāgatagarbha doctrine is definitive and does not contradict Madhyamaka, but wrongly understood leads to a wrong view. Thus, these are not examples of squeezing tathāgatagarbha into Madhyamaka, if anyone is doing any squeezing, it is the gzhan stong pas who try to

squeeze Madhyamaka, Yogacāra and tathātagatagarbha all into the same box, without much success, frankly.

Author: Malcolm

Date: Monday, September 21st, 2020 at 12:46 AM

Title: Re: I was a Trump supporter but am increasingly becoming progressive

Content:

Artziebetter1 said:

I disagree with abortion but that's about it. I also think that viewing pornography should be banned. But I feel that progressive values are the only political values in common with a compassionate will towards sentient beings. feminism, veganism, animal rights, reparations for blacks, promoting organic food and a host of other leftist social issues are most in line with Buddhist teachings.

Malcolm wrote:

Congratulations. Just a couple of comments.

Artziebetter1 said:

We also need to ban guns as I think the crime rate is out of control in the USA.

Malcolm wrote:

While in principle we should severely restrict guns, but actually, the rate of crimes committed in the US has steadily been dropping for decades, some facts are in order:

<https://www.pewresearch.org/fact-tank/2019/10/17/facts-about-crime-in-the-u-s/>

Crime is not nearly as bad as Faux News would have one believe.

Artziebetter1 said:

I also think that work can and should be abolished. I follow the anti work subreddit and am convinced this is possible.

Malcolm wrote:

Everyone would like to get rid of work, but I would settle for universal healthcare, education, and public transportation.

Artziebetter1 said:

I basically am undergoing a conversion and I think that we shouldn't have borders between nations like we have now where we don't allow refugees to come as they like.

Malcolm wrote:

Correct.

Artziebetter1 said:

I'm also very worried about the climate. I follow guy McPherson and though he is often

dismissed as an alarmist he has good points.

Malcolm wrote:

Alarmist have their place.

Author: Malcolm

Date: Sunday, September 20th, 2020 at 3:04 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

In short, Brunnhölzl's presentation of Buddha Nature as it existed in India was more or less compatible to Malcolm's position.

Malcolm wrote:

Well, Karl is a good scholar, so that is not surprising.

Author: Malcolm

Date: Friday, September 18th, 2020 at 4:27 AM

Title: Re: Qualifications for Wrathful Activity

Content:

Malcolm wrote:

zhing bcu - ten defects or the ten objects are: 1) The enemy of the Three Jewels, 2) the enemy of the master, 3) The samaya violator, 4) the perverted one, 6. the hostile one, 7. The samaya enemy with a wicked character, 8. The one arriving to the congregation, 9. the harmer of everyone, 10. the three lower realms. The enemies and obstructers are one's own and other's ignorance. In the liberation offering the ignorance is liberated into awareness [ry]

Cinnabar said:

This is what I don't get. I am a samaya violator.

Malcolm wrote:

No, this means someone who turns their back on the Dharma.

Author: Malcolm

Date: Friday, September 18th, 2020 at 4:25 AM

Title: Re: Looking for suggested reading on privilege

Content:

Johnny Dangerous said:

A bunch of basically well-off white people lecturing on another on how to be better anti-racists is an abject waste of time,

Malcolm wrote:

Indeed, the only way one can be antiracist is, well, be antiracist.

Author: Malcolm

Date: Wednesday, September 16th, 2020 at 11:27 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

Aemilius said:

The context is that the fact that composite things are impermanent is not a sufficient cause for their parts to be impermanent. I am not saying that the parts are permanent, I am saying that their possible impermanence does not follow from the fact that they are parts in a larger whole (which is impermanent).

"

Malcolm wrote:

Permanent parts cannot compose impermanent entity.

Aemilius said:

Why not ?

Malcolm wrote:

There is no way permanent entities can interact with impermanent entities, due to a simple difference in kind. Permanent entities do not arise from causes and conditions. Impermanent entities arise from causes and conditions.

Author: Malcolm

Date: Wednesday, September 16th, 2020 at 9:23 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

I think a lot of DW proclamations of "no forM of Buddhism believes X" type of statements will be disproven.

Malcolm wrote:

Buddhist beliefs are N+1. The question is whether or not such beliefs are Buddhist in Name Only [BINO], for example, the Pudgalavādin position.

Author: Malcolm

Date: Tuesday, September 15th, 2020 at 10:38 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

Aemilius said:

The context is that the fact that composite things are impermanent is not a sufficient cause for their parts to be impermanent. I am not saying that the parts are permanent, I am saying that their possible impermanence does not follow from the fact that they are parts in a larger whole (which is impermanent).

"

Malcolm wrote:

Permanent parts cannot compose impermanent entity. It follows then that any part of an impermanent entity must itself be impermanent because a permanent entity cannot have parts or be a part of any entity but itself.

Author: Malcolm

Date: Tuesday, September 15th, 2020 at 9:54 PM

Title: Re: Qualifications for Wrathful Activity

Content:

Mantrik said:

Did people misread the post, or am I ?

Seeker12 said:

Either you misread it or I wrote it poorly, probably more the latter than the former.

My question was basically this - in order to use wrathful means to 'forcefully liberate' a being, I believe there are certain criteria in place that the being-to-be-liberated needs to meet. That is, you wouldn't 'forcefully liberate' a being just because you don't like the look of their face, or they smell funny, or even because they get angry at you in an unreasonable way. It's only in particularly severe cases that this would be done, and there are clarifying qualifications or.. like there is a list of criteria that would need to be met, more or less.

Malcolm wrote:

zhing bcu - ten defects or the ten objects are: 1) The enemy of the Three Jewels, 2) the enemy of the master, 3) The samaya violator, 4) the perverted one, 6. the hostile one, 7. The samaya enemy with a wicked character, 8. The one arriving to the congregation, 9. the harmer of everyone, 10. the three lower realms. The enemies and obstructers are one's own and other's ignorance. In the liberation offering the ignorance is liberated into awareness [ry]

Author: Malcolm

Date: Saturday, September 12th, 2020 at 8:53 PM

Title: Re: "heart of enlightenment"

Content:

Nicholas Weeks said:

Twice in Khunu Lama's Praise of Bodhicitta - verses 29 & 271 - these words appear.

What do they refer to - buddhahood or great compassion or ???

Malcolm wrote:

It is a mistranslation of BodhimaNDa (byang chub snying po) which actually refers to the seat (maNDa) of awakening.

Nicholas Weeks said:

Thank you Malcolm

So bodhimanda means a place in awareness very close to buddhahood, for high bodhisattvas, 8-10 stages are seated there too, in addition to Buddhas?

Malcolm wrote:

It means may I never lose bodhicitta until I am seated on the seat of buddhahood. Only a buddha can sit on the bodhimanda.

Author: Malcolm

Date: Saturday, September 12th, 2020 at 9:28 AM

Title: Re: "heart of enlightenment"

Content:

Nicholas Weeks said:

Twice in Khunu Lama's Praise of Bodhicitta - verses 29 & 271 - these words appear.

What do they refer to - buddhahood or great compassion or ???

Malcolm wrote:

It is a mistranslation of BodhimaNDa (byang chub snying po) which actually refers to the seat (maNDa) of awakening.

Author: Malcolm

Date: Saturday, September 12th, 2020 at 7:36 AM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

pemachophel said:

The fact that tshog chang is amrit and no longer chang/alcohol is the reason why layperson's holding the five vows can drink the tshog chang without breaking their vow. I was taught this by a Khenchen, Konchog Gyamtsho.

Malcolm wrote:

Yes, this one interpretation. There are others, for example. ChNN.

Author: Malcolm

Date: Friday, September 11th, 2020 at 11:13 PM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:
pemachophel said:
Just as the tshog chang in a ganachakra is not alcohol.

Malcolm wrote:
That depends on whether you are Catholic Tibetan Buddhist, in which case you believe in actual transubstantiation, or a Protestant Tibetan Buddhist, in which case you believe they are merely symbols.

Author: Malcolm
Date: Friday, September 11th, 2020 at 10:42 PM
Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra
Content:
Varis said:
That's true, but to kill is to kill.

Malcolm wrote:
Well, sometimes "killing" is "liberating."

Author: Malcolm
Date: Friday, September 11th, 2020 at 9:03 PM
Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra
Content:
Brahma said:
There's no way that someone like Padmasambhava would kill someone just to attain the path of Enlightenment, unless that person he were to "kill" in wrath was a mara or demon who needed to be slain, yet transcendently not slain simultaneously, given a new life or sent to a place of punishment by Transcendental powers. With that being said. Padmasambhava or any Buddha would never kill an innocent person or even a very sinful person as a so-called provisory act, because that would become incredibly selfish and go against the precept, and set Him back, being impossible, as He has reached the state of no regression as a Buddha. A Buddha cannot commit any falsehood, no matter what.

Varis said:
Those motivated by bodhicitta sometimes kill, Ra Lotsawa killed a ton of people because they defamed Vajrabhairava.

Malcolm wrote:
He claimed to have done so through sorcery. There is no evidence he ever killed anyone by his own hand.

Author: Malcolm
Date: Friday, September 11th, 2020 at 8:25 PM

Title: Re: What exactly is systemic racism anyway?

Content:

Kim O'Hara said:

Here's a fresh starting point -

Malcolm wrote:

I don't think there is much disagreement here about this point. And people who disagree that there is systemic racism under settler colonialism are just blind.

Author: Malcolm

Date: Friday, September 11th, 2020 at 8:13 PM

Title: Re: What exactly is systemic racism anyway?

Content:

Kim O'Hara said:

From the OP -

PeterC said:

... (The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Kim O'Hara said:

So why is everyone wasting time on it here and now instead of talking about the thread topic, which is far more important???

Kim

Malcolm wrote:

Squirrel!

Author: Malcolm

Date: Friday, September 11th, 2020 at 8:12 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

If we're talking about collective plurals - the masculine gender is used in romance languages to refer to mixed gender or unspecified gender groups.

Malcolm wrote:

Correct, and therefore judged sexist and nonrepresentative.

PeterC said:

I'm just wondering at what point native English speakers decided it was up to them to correct aspects of other languages that they didn't like. That seems like a particularly futile exercise

Malcolm wrote:

The word seems to have emerged among Mexican American LGBTQ folks.

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:46 PM

Title: Re: Practice advice please

Content:

Rangdrol01 said:

The Pali Canon is still the foundation of Buddhism

Malcolm wrote:

No. It is not.

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:35 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

he one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in "Latin America".

PeterC said:

. So in social justice terms, it's essentially a white american imposition on non-white language and culture. Outside the distorted world of US social media and universities I seriously doubt that a measurable proportion of the half a billion or so spanish speakers will ever use the term.

Malcolm wrote:

How is Spanish a nonwhite language? Anyway, here is an article about the term, it's

possible origins, etc.

https://www.researchgate.net/publication/338551331_The_Complexity_of_the_x_in_Latinx_How_Latinx_Students_Relate_to_Identify_With_and_Understand_the_Term_Latinx

For the TLDR crew, the author sums it up:

It is essential to recognize that the term Latinx is not commonly used among people of Latin American origin and diaspora, and that the term Latinx is caught between gender, sexual identity, ethnicity, and Spanish and English languages. Therefore, the term Latinx has now become ambiguous and convoluted in academic and activist spaces, subsuming various forms of social identities.

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:24 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

(The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in "Latin America".

PeterC said:

If we're talking about collective plurals - the masculine gender is used in romance languages to refer to mixed gender or unspecified gender groups.

Malcolm wrote:

Correct, and therefore judged sexist and nonrepresentative.

Author: Malcolm

Date: Friday, September 11th, 2020 at 10:41 AM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

(The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in “Latin America”.

Author: Malcolm

Date: Thursday, September 10th, 2020 at 1:29 AM

Title: Re: Fire Destroys Most of Europe’s Largest Refugee Camp, on Greek Island of Lesbos

Content:

Queequeg said:

Tragic.

Malcolm wrote:

It's where Grigoris works.

Author: Malcolm

Date: Tuesday, September 8th, 2020 at 12:29 AM

Title: Re: Dharma Gems

Content:

Nicholas Weeks said:

Therefore, Ānanda, do not be judgmental regarding people. Do not pass judgment on people. Those who pass judgment on people harm themselves. I alone, or one like me, may pass judgment on people.

AN 6:44

Malcolm wrote:

Great advice, you should follow it.

Author: Malcolm

Date: Monday, September 7th, 2020 at 1:59 AM

Title: Re: The Great Abortion Debate

Content:

Brahma said:

it is possible to suffer greatly in the womb while being a fully Enlightened Buddha from a past life because of demons that desire to do evil to such a Buddha.

Malcolm wrote:

No. This is absolutely and completely incorrect.

Author: Malcolm

Date: Sunday, September 6th, 2020 at 2:48 AM

Title: Re: NMHRK is a mantra or not

Content:

Minobu said:

it's way more than praise...Gakki used to say it meant devotion...which is not the same as taking refuge in something.

Malcolm wrote:

More or less, devotion and refuge are the same thing.

Minobu said:

actually there is a subtle difference...devotion can be blind where as taking refuge is an act.

Malcolm wrote:

Refuge can also be blind, for example, taking sacred groves as a refuge and so on. So, there really is no difference.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 11:40 PM

Title: Re: NMHRK is a mantra or not

Content:

Minobu said:

it's way more than praise...Gakki used to say it meant devotion...which is not the same as taking refuge in something.

Malcolm wrote:

More or less, devotion and refuge are the same thing.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 11:39 PM

Title: Re: NMHRK is a mantra or not

Content:

PadmaVonSamba said:

Here, I would disagree with you, based on the position that something becomes mantra by way of function, rather than by way of containing some essential quality of "mantra ness".

Malcolm wrote:

There two kinds of mantras, vidya mantras, I.e. knowledge mantras, and guhya mantras, or secret mantras. The former are used for developing prajna, the latter are for method.

Other than these two, in Buddhism there are no other kinds of mantras. These mantras are taught in the tantras, and some sutras, where they are clearly defined as mantras, like “om gate gate...” etc. the latter mantra from the heart sutra is a vidya mantra. They all begin with om, and end with either svaha or hum, and sometimes phat. Nembutsu and Daimoku do not qualify as mantras. This has nothing to do with whether they are valid practices. These two practices are Buddha anusmrti, like “Namo Buddha” recitation in Theravada.

Minobu said:

Well my first mantra i received from TM was just , for me anyway, a two syllable word. no Om...

Malcolm wrote:

I specified Buddhism.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 10:29 PM

Title: Re: NMHRK is a mantra or not

Content:

mansurhirbi87 said:

I know it was posedt here long ago, but it's not clear to me yet

/

Malcolm wrote:

It is not a mantra. There is a dharani in the Lotus Sutra, but chanting an homage to the Japanese title of a text does not qualify that homage as a mantra.

Mantras are something very precise and specific, defined in tantras.

PadmaVonSamba said:

Here, I would disagree with you, based on the position that something becomes mantra by way of function, rather than by way of containing some essential quality of “mantra ness”.

Malcolm wrote:

There two kinds of mantras, vidya mantras, i.e. knowledge mantras, and guhya mantras, or secret mantras. The former are used for developing prajna, the latter are for method. Other than these two, in Buddhism there are no other kinds of mantras. These mantras are taught in the tantras, and some sutras, where they are clearly defined as mantras, like “om gate gate...” etc. the latter mantra from the heart sutra is a vidya mantra. They all begin with om, and end with either svaha or hum, and sometimes phat. Nembutsu and Daimoku do not qualify as mantras. This has nothing to do with whether they are valid practices. These two practices are Buddha anusmrti, like “Namo Buddha” recitation in Theravada.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 8:32 PM

Title: Re: NMHRK is a mantra or not

Content:

mansurhirbi87 said:

I know it was posedt here long ago, but it's not clear to me yet

/

Malcolm wrote:

It is not a mantra. There is a dharani in the Lotus Sutra, but chanting an homage to the Japanese title of a text does not qualify that homage as a mantra.

Mantras are something very precise and specific, defined in tantras.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 1:25 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Everybody is becoming asura realm.

Malcolm wrote:

The fact is that the colonization of the Americas took place on a foundation of European white supremacist ideology. In our country, genocide and slavery were the cause of all of the wealth we enjoy today. We've been the asuras all along. It does not take much imagination to understand this.

PadmaVonSamba said:

Well Duuuuuuuuuuhhhh!!!

Malcolm wrote:

Then don't be surprised when people burn shit down and act indignant about it.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 1:02 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Everybody is becoming asura realm.

Malcolm wrote:

The fact is that the colonization of the Americas took place on a foundation of European white supremacist ideology. In our country, genocide and slavery were the cause of all of the wealth we enjoy today. We've been the asuras all along. It does not take much imagination to understand this.

Author: Malcolm

Date: Friday, September 4th, 2020 at 10:50 PM

Title: Re: are Dang, rTsal, and Rol pa different "densities" of the same reality?

Content:

RiceCake said:

Hey all,

I've been getting more into dzogchen, and now I'm coming across terms about the three kayas, as well as dang, tsal & rol pa.

I'm trying figure out the relationship between these things because.

Malcolm wrote:

Its not something one can figure out, it is something one must realize.

Author: Malcolm

Date: Friday, September 4th, 2020 at 10:49 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

samr said:

The reason I take issue with such an interpretation is because it seems to me to contradict reality (and other Buddhist ideas).

The mindstream is a product; it is created from causes and conditions. As far as I understand, the substantial cause for the mind is the previous moment of mind; the conditions are the external phenomena (such as the things we see) and the body (such as the brain).

However, according to Mahayana Buddhism (and to reason), the mind is eternal. It is not subject to gross impermanence. It changes moment by moment, but remains eternally.

Malcolm wrote:

There is a difference between "eternal" and "permanent." Nirvana, for example, is permanent, but it is not eternal. Mind streams are permanent in the sense only that they are a ceaseless continuum of moments. Space is eternal, since it was never created. All eternal phenomena are permanent as well, but not all permanent phenomena are

eternal.

Author: Malcolm

Date: Friday, September 4th, 2020 at 2:45 AM

Title: Re: 6 Reasons so Many Spiritual People Have Been Fooled by Qanon

Content:

TsultimNamdak said:

Interesting article on the intersecting worlds of spirituality and right wing conspiracy theories.

<https://www.filmsforaction.org/articles/6-reasons-so-many-spiritual-people-have-been-fooled-by-qanon/>

Malcolm wrote:

"Spiritual" does not mean anything. It's a pity if Buddhists believe any of this bullshit though.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:33 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Unknown said:

The civil rights movement was not purely non-violent. Some of its bravest, most inspiring activists worked within the framework of disciplined non-violence. Many of its bravest, most inspiring activists did not. It took months of largely non-violent campaigning in Birmingham, Alabama to force JFK to give his speech calling for a civil rights act. But in the month before he did so, the campaign in Birmingham had become decidedly not-non-violent:

protesters had started fighting back against the police and Eugene "Bull" Conner, throwing rocks, and breaking windows. Robert Kennedy, afraid that the increasingly riotous atmosphere in Birmingham would spread across Alabama and the South, convinced John to deliver the famous speech and begin moving towards civil rights legislation.

This would have been impossible without the previous months of courageous and tireless non-violent activism. But it is also the emergent threat of rioting that forced JFK's hand. Both Malcolm X and MLK had armed bodyguards. Throughout the civil rights era, massive non-violent civil disobedience campaigns were matched with massive riots. The most famous of these was the Watts rebellion of 1965 but they occurred in dozens of cities across the country. To argue that the movement achieved what it did in spite of rather than as a result of the mixture of not-non-violent and non-violent action is spurious at best. And, lest we forget, Martin Luther King Jr., the man who embodied the respectable non-violent voice that the white power structure claims they would listen to today, was murdered by that same white power structure anyway.

Though the Civil Rights movement won many battles, it lost the war. Mass incarceration, the fact that black wealth and black-white inequality are at the same place they were at the start of the civil rights movement, that many US cities are more segregated now than they were in the sixties: no matter what “colorblind” liberals would say, racial justice has not been won, white supremacy has not been overturned, racism is not over. In fact, anti-black racism remains the foundational organizing principle of this country. That is because this country is built on the right to property, and there is no property, no wealth in the USA without the exploitation, appropriation, murder, and enslavement of black people.

Malcolm wrote:

<https://thenewinquiry.com/in-defense-of-looting/>

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:29 AM

Title: Re: Trump.

Content:

Minobu said:

they hand you a Ballot slip with lil black circles and the names of who is running and with a pencil you place your X in the circle ..fold it once... hand it to the guy at the poll who then folds it again hands it back to you and you put it in the ballot box..

Bristollad said:

Why would you hand it to the guy at the poll?! In the UK, they hand you your ballot paper, you go to a booth and cast your vote. You then fold and put it in the ballot box. The point is no-one knows how you've cast your vote unless you choose to tell them. No-one inside the polling station is even allowed to ask who you might vote for.

Malcolm wrote:

In my town, you go to the polling place, our town hall. You check in, ask for your ballot, you go to a booth. You mark it, you check out, and feed your ballot into our 100+ year old ballot marking machine, which accepts your ballot by the poll worker pulling a handle on it, and when your ballot is pulled into the machine, the machine rings. Then you leave.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:21 AM

Title: Re: Why is everything which is a product - impermanent ?

Content:

samr said:

Hi,

It is often asserted that "sound is impermanent because it is a product".

The implication is that whatever is a product is impermanent.

Why is it true?

Logical reasonings, and references are both welcome.

P.S. I believe that the meaning here is subtle impermanence - change moment by moment.

Malcolm wrote:

Simply put, because all products are compounded phenomena.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:10 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

The person I mentioned is not imaginary, and is a victim of domestic violence, and that is her point of view. Within the context of violence against women, which of course is related to systematic sexism in society, is the context from which she takes that position.

Malcolm wrote:

Sure, and she could take matters into her own hands, and kill her abuser. But she would still be arrested, taken to trial, and a jury of her peers, ideally, would decide whether she was justified in killing her abuser. But the police ought not have the power to extrajudicially murder anyone. Of course, these days, the police always use the excuse of personal safety for unloading seven rounds into the back of anyone they deem a threat. And most cops who murder people are exonerated; and this means we are allowing a consistent percentage of sociopaths in uniforms to police our streets, often poorly trained, and often not very educated.

Author: Malcolm

Date: Friday, September 4th, 2020 at 12:12 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If you are a woman who has been a victim of domestic violence, then if a person killed by police has a history of committing domestic violence, then you very well might applaud with the police action for reasons, emotional, rational, whatever, have nothing to do with the issue of race.

Malcolm wrote:

This is still extrajudicial violence, and deprives that man the right to defend himself in court. It really doesn't matter how the alleged victim feels.

Our system of justice depends on due process. Our system of democracy depends

upon people's rights being protected from police violence, just as much it depends on people's rights to be protected from mob violence, such as the Tulsa and Rosewood massacres, and more recently, the public lynchings of Floyd and so many other black and brown people who are victims of racist violence, whether they are criminals or not, or the recent murder of the Trump supporter in downtown Portland, who clearly provoked his own death by spraying people with mace.

However, at the moment, law and order has been deliberately undermined by the "Law and Order" president, who himself has broken more laws than anyone can count. It is therefore not at all surprising that disenfranchised people are going to burn shit down since they have been targets of racial violence, economic violence, and state-mandated brutality in this country since 1619, and 1492, if we include native people.

Happy people do not destroy their own neighborhoods without cause or reason.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:27 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Will that person have any samaya to uphold when not in the natural state ?

Malcolm wrote:

Yes, the 22 common root and branch samayas as well as the twenty-seven samayas specific to the great perfection.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:23 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Right.

Then in the future, whenever you feel the need to interject, dont forget to remind us not to pay too much attention to your opinion.

Malcolm wrote:

This is unnecessarily antagonistic. I understand that you believe the kun byed rgyal po to be the be-all and end-all of Dzogchen, and that's fine; but my opinions are not derived from some theory of my own making. I base myself on my gurus and the authoritative texts of our tradition. Vimalamitra states in Buddhahood in This Life (pg. 128):

If it is asked from which tantra those empowerments with their samaya originate, the Self-Originated Perfection Tantra, Mind Mirror of Vajrasattva Tantra, Powerful Lion Tantra, and Self-Arisen Vidyā Tantra state [the empowerments with samayas] exist to be conferred. [52b] The Inlaid Jewels Tantra and so on state both positions: the empowerments with samayas exist and do not exist to be conferred. Though it is claimed that the Realms and Transformations of Sound Tantra, String of Pearls Tantra, and Heap of Jewels Tantra show that the empowerments with samayas do not exist to be conferred, all four are shown in the Realms and Transformations of Sound Tantra. Nevertheless, the very unelaborate empowerment that illustrates the symbol of the mind is therefore primarily explained. 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. It is not enough to leave grain such as barley and so on in their ripened state; they must be harvested. Like grain being suitable to eat after it has been harvested, the crop milled, and so on, having ripened that result of the mind, it is also necessary for the guru to correctly teach the instructions. If it is asked what the purpose is of ripening and liberation, just as ripened grain will be of no benefit if it is not harvested, even if one's continuum is completely ripened through purification, it is wasted if one does not practice the liberating intimate instructions of the guru. That demonstrates the four empowerments that ripen the practitioner, the special support along with samaya. Longchenpa points out in the Lama Yangthig: "Now then, although there is nothing to damage or transgress, the natural great perfection being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments."

florin said:

The samayas of dzogchen are implicit in the natural state and can never be broken.

Malcolm wrote:

Those four samayas can never be broken because they relate to the basis (aka natural state), and not the path.

florin said:

And in my view when Longchenpa says to abide by commitments, given that he is addressing dzogchenpas, he appears to mean to rest in the state. Because by doing so everything is fulfilled.

Malcolm wrote:

No, that is not what he is saying at all. He is following what the seventeen tantras says about samayas, not what florin says about samayas, because we are not always resting in the state of the basis. When we are not, which is most of the time, then we have something to observe and protect while we are on the path. This text by Longchenpa does not even discuss the four great samayas, it discusses only the 27 samayas of body, voice, and mind, to which all Dzogchen practitioners are subject. He says in the same text:

As such, protect these twenty seven commitments well, and moreover, the appropriate

secrets, entrusted, and the accepted secrets must necessarily be guarded like one's eyes.

Thus to boast that Dzogchen practitioners have no samayas to protect is very damaging both to the person making the claim, and the others that follow their mistaken guidance.

florin said:

And if you think he means tantric commitments and as a side note, do you think he followed the commitments when he disparaged yantra yoga practitioners and yogis who practice with channels and winds while attempting to introduce the winds into the central channel?

Malcolm wrote:

Longchenpa never disparaged yantra, etc., he made fun of people who were obsessed with karmamudra practice, and stated it was for people with excess lust, who needed to get it out of their system before they were ready for serious practice.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:13 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Malcolm wrote:

Your question presupposes that it is ok for the state to destroy property, but not civilians.

PadmaVonSamba said:

No, that's a quality that you are imputing.

Would I protest Oil drilling by creating an oil spill?

No. But that doesn't automatically mean I am okay with the construction of a pipeline by an oil company, simply because I wouldn't cause an oil spill myself.

I already answered that neither is acceptable, but that it happens. In the case of the former, it is considered allowable and understandable, but in the case of the latter it is met with pearl-clutching indignant cries about lawlessness and anarchy. Hence, you keep asking the wrong question.

Wrong question or not, I thank you very much for answering it, even if in a roundabout way, that you would regard it allowable and understandable for angry people to destroy your home (if their anger was over a just cause, I assume).

You are indeed both generous and noble, and with much less attachment than myself.

...

Malcolm wrote:

If one's home is destroyed, what can one do? Are you going to stand out in front of a crowd of protestors pointing weapons at them? Are you going to get into a pitched gun battle with the state, ala Ruby Ridge? In both cases the result will be the same. This is why your question is the wrong question. If my home were to be destroyed by either the state or a mob, whether I am "ok" with it or not is irrelevant, my home is destroyed in either instance. My being upset about it isn't going to change the outcome one way or another. It's like asking whether or not someone is ok with the fact that they lost

their house in Napa. Their house is gone, no matter how they feel about it.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 11:19 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

I'm not disagreeing with MLK in context.

But I still want to know if destroying property also happened include your house, if you'd be okay with that.

Otherwise, it's all hypothetical bullshit.

Malcolm wrote:

You are asking me the wrong question, as I keep telling you.

PadmaVonSamba said:

Sorry, I didn't realize you were homeless.

Malcolm wrote:

Your question presupposes that it is ok for the state to destroy property, but not civilians. I already answered that neither is acceptable, but that it happens. In the case of the former, it is considered allowable and understandable, but in the case of the latter it is met with pearl-clutching indignant cries about lawlessness and anarchy. Hence, you keep asking the wrong question.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 10:21 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

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Otherwise, it's all hypothetical bullshit.

Malcolm wrote:

You are asking me the wrong question, as I keep telling you.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 9:51 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

I was under the impression that the 17 tantras are a much later development than originally thought according to some more recent scholarship.

If i recall correctly even you yourself at one point expressed doubts with regards to their supposed origins.

Malcolm wrote:

Our teacher considered the sgra thal gyur to be the most important of these tantras. I don't pay much heed to opinions of western scholars, they warp people's views of our tradition, and the Jaxes of the world follow them, misleading themselves and taking others with them.

florin said:

Right.

Then in the future, whenever you feel the need to interject, dont forget to remind us not to pay too much attention to your opinion.

Malcolm wrote:

This is unnecessarily antagonistic. I understand that you believe the kun byed rgyal po to be the be-all and end-all of Dzogchen, and that's fine; but my opinions are not derived from some theory of my own making. I base myself on my gurus and the authoritative texts of our tradition. Vimalamitra states in Buddhahood in This Life (pg. 128):

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practice the liberating intimate instructions of the guru. That demonstrates the four empowerments that ripen the practitioner, the special support along with samaya. Longchenpa points out in the Lama Yangthig: "Now then, although there is nothing to damage or transgress, the natural great perfection being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments."

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 8:52 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Actually dzogchen transcends the 10 natures of tantra.

Malcolm wrote:

The nature of the mind does, but not the mind. It's important to make a distinction between these two. When we see the ten principles of tantra being rejected in dzogcheb texts, they being rejected from the point of view of the basis, but not necessarily the path, which is why the Rigpa rangshar, the sgra thal gyur, and other tantras teach the necessity of empowerment, samaya, mandalas, and so on. The root tantra of dzogchen is not the kun byed rgyal po, but rather, the sgra thal gyur.

florin said:

I was under the impression that the 17 tantras are a much later development than originally thought according to some more recent scholarship.

If i recall correctly even you yourself at one point expressed doubts with regards to their supposed origins.

Malcolm wrote:

Our teacher considered the sgra thal gyur to be the most important of these tantras. I don't pay much heed to opinions of western scholars, they warp people's views of our tradition, and the Jaxes of the world follow them, misleading themselves and taking others with them.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 4:30 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Most of the protesters are peaceful. But there's no responsible organizational

leadership that can claim to represent that, that can denounce non-peaceful demo crashes as agent provocateurs, testosterone-driven Che Guevara wannabes, and RCP-type adventurists who think the American public is on the brink of Proletarian revolution.

Malcolm wrote:

You means in the same way MLK did NOT denounce rioters?

PadmaVonSamba said:

I think America must see that riots do not develop out of thin air. Certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over the last few years. It has failed to hear that the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality, and humanity. And so in a real sense our nation's summers of riots are caused by our nation's winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention.

Malcolm wrote:

Seems MLK was spot on then, and he is spot on now. #BLM

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 4:27 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

So, you agree then, if I destroy Malcolm's house, say, to protest offshore drilling for oil, or police brutality, or perhaps factor farming, or U.S. military actions, that makes complete sense, and you are okay with that.

Malcolm wrote:

You missed the point. We regularly excuse the actions of our government officials when they involve damaging property and life, but clutch our pearls when civilians get angry and start burning shit. I didn't indicate that either was acceptable. Merely that one is tolerated, the other is not.

PadmaVonSamba said:

No, I totally get that. I'm not that dense. And I've been involved fighting against both overt racism and systematic racism for nearly 50 years. I get the argument.

My question is whether it's also okay to destroy your house as part of the protesting Process.

A simple yes or no will suffice.

Malcolm wrote:

The question is irrelevant to the discussion.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 2:18 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If someone is justifiably angry at "the system"

and as an expression of protest, they burn down your house and destroy everything you have, you're okay with that, as long as nobody got hurt.

Johnny Dangerous said:

This isn't what's happening though. Relatively small groups of people are committing acts like these against the backdrop of a large protest movement, most of the participants in said movement aren't destroying property. So, it may be wrong, but constantly talking about that - instead of what's being protested- is a problem.

It's a problem precisely because the people who don't want the circumstances being protested to change would very much like for you to focus on property destruction, rather than the elephant in the room.

Malcolm wrote:

Yes, represented above by MLK as the personification of #BLM.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 2:17 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Malcolm wrote:

But generally, if you want mundane siddhis, then you need to practice some creation stage practice, like Tara, Kilaya, Amitayus, etc. depending on one's needs.

yagmort said:

no, not really, i'm not after mundane siddhis honestly. all i aspire is to see the true nature of things, but that's common. i was just curious if there is any particular dzogchen cycle were you referring to, as all major cycles i know about - longchen nyingtig, chetsün nyingthig, chokling tersar, dudjom tersar, yangti nagpo, rigdzin sögdrup.. - all have deity sadhanas as part of their paths. so when you say "dzogchen community" am i correct assuming you talk about Namkhai Norbu's approach to dzogchen rather than any specific cycle?

Malcolm wrote:

Sadhanas can be a part of the path, as a secondary practice. Same is true in the DC. But it is not the main point.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:55 PM

Title: Re: Dudjom Drollo

Content:

merilingpa said:

Hi!

I am kind of confused over Drollo in the Dudjom tradition.

There is the "Dudjom Traktung Pema Sokdrub" and also "Düddul Wangdrak Dorje Drolö".

As I understand it, they were both revealed by Dudjom Rinpoche.

Are there 2 cycles or are there only different sadhanas ?

Are there 2 different empowerments ?

Any more information on this would be most appreciated.

Thank you !

Malcolm wrote:

Outer and inner practices, same cycle.

treehuggingoctopus said:

Malcolm, isn't Pema Sokdrub the inner one?

Does their belonging to the same cycle mean that receiving one Dudjom Tersar Drollo wang lets one practice either (provided one has the lung)?

Malcolm wrote:

Yes, Pema Srodrub is the inner one, more anuyoga. Düddul Wangdrak is more mahayoga.

There are two separate empowerments, but they are frequently combined into one. I have received this that way twice now. They both come from the same cycle. Then there is the pure vision profound Hūṃ practice...

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:53 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If someone is justifiably angry at "the system"

and as an expression of protest, they burn down your house and destroy everything you have, you're okay with that, as long as nobody got hurt.

Malcolm wrote:

In military jargon, it's called "collateral damage," and guess what, when the police

destroy your property, you have to be ok with it, even if someone gets hurt, just like you have to be ok with it when a LOE “chokes” and kills someone. After all, under Trump, policing is kinda like golf, only with guns.

PadmaVonSamba said:

So, you agree then, if I destroy Malcolm’s house, say, to protest offshore drilling for oil, or police brutality, or perhaps factor farming, or U.S. military actions, that makes complete sense, and you are okay with that.

Malcolm wrote:

You missed the point. We regularly excuse the actions of our government officials when they involve damaging property and life, but clutch our pearls when civilians get angry and start burning shit. I didn't indicate that either was acceptable. Merely that one is tolerated, the other is not.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:51 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

thanks

Malcolm wrote:

But generally, if you want mundane siddhis, then you need to practice some creation stage practice, like Tara, Kilaya, Amitayus, etc. depending on one needs.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:29 PM

Title: Re: Vajrakilaya Empowerment

Content:

namtose said:

Jigme Lingpa was born in 1730. His phurba practice is part of the Longchen Nyingthig terma.

Malcolm wrote:

Jigling rgyud lugs phurba is part of Kama.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:26 PM

Title: Re: Why Damaging Property Isn’t The Same As “Violence”

Content:

PadmaVonSamba said:

If someone is justifiably angry at “the system”

and as an expression of protest, they burn down your house and destroy everything you

have, you're okay with that, as long as nobody got hurt.

Malcolm wrote:

In military jargon, it's called "collateral damage," and guess what, when the police destroy your property, you have to be ok with it, even if someone gets hurt, just like you have to be ok with it when a LOE "chokes" and kills someone. After all, under Trump, policing is kinda like golf, only with guns.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:21 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

these are 2 quotes by Malcolm Smith taken from 2 topics, both locked.

Malcolm wrote:

...It may be the case that in modern Tibetan Buddhism Dzogchen has become mixed with anuyoga teachings, especially at the level of empowerments. For example, the Longchen Nyinthig is mostly deity practices. The Dzogchen section of it is very short, only a few very short texts (Yeshe Lama is not part of the Longchen Nyinthig, though it is included in the supporting text material)...

...

...We are talking about Dzogchen as it is presented within the Dzogchen tantras themselves and their related instructions such as the Vima Nyinthig, which have zero deity yoga practices as part of the path...

yagmort said:

taken from <https://dharmawheel.net/viewtopic.php?t=21990&start=160>

Malcolm wrote:

...Finally, just because some sadhana has really pretty Dzogchen words like "ka dag," "lhun grub," etc., does not mean that sadhana actually belongs to Dzogchen teachings. A case in point is the Chetsun Nyingthig. The Chetsun Nyingthig's actual Dzogchen instructions are included only in a very short section at the very end of the root text. The rest of it is devoted to discussing the empowerment, the ngondro practice, the sadhana of Chetsun, and so on. It is a wonderful practice, excellent in every way. But when you are practicing some sadhana reciting mantras, you are practicing the two stages, not Dzogchen. This does not mean the Chetsun Nyinthig sucks, does not have blessings (whatever that means) and so on. It means that in that system, when you have finished the two stages connected with the practice of Chetsun, then you move on to actual Dzogchen preliminaries and the main practice of Dzogchen. The main emphasis of the Chetsun Nyingthig is the Guru Yoga of Vimalamitra. It is very profound. But the main practice of Dzogchen is more profound, as Vimalamitra would agree...

...

...Some people like to follow the modern Nyingma system. I prefer to follow Garab Dorje. We are all free to do as we like...

yagmort said:

taken from

<https://dharmawheel.net/viewtopic.php?start=180&t=25216&sid=fde6e99aa84851af8af8312313f85fdd>

what i am curious about is are there any Dzogchen lineages/cycles which reflect Malcolm's POV? honestly i thought there are no cycles nowadays which has little to no deity yoga. i mean even if one would like to follow such an approach it's not possible to practice say Vima Nyingthig?

Malcolm wrote:

Dzogchen Community.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 8:02 PM

Title: Re: Dudjom Drollo

Content:

merilingpa said:

Hi!

I am kind of confused over Drollo in the Dudjom tradition.

There is the "Dudjom Traktung Pema Sokdrub" and also "Düddul Wangdrak Dorje Drolö".

As I understand it, they were both revealed by Dudjom Rinpoche.

Are there 2 cycles or are there only different sadhanas ?

Are there 2 different empowerments ?

Any more information on this would be most appreciated.

Thank you !

Malcolm wrote:

Outer and inner practices, same cycle.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 8:24 AM

Title: CDC update Is fake news

Content:

Malcolm wrote:

CDC has not reduced the death count related to COVID-19

Some widely shared social media posts suggest the U.S. Centers for Disease Control and Prevention “backpedaled” on the number of deaths caused by COVID-19, but an AP Fact Check finds that’s not true

Read in ABC News: <https://apple.news/AwIZXaFzyR0q28M4A9ggMpQ>

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 1:44 AM

Title: Re: CDC update

Content:

Dan74 said:

When those shocking numbers were coming out of Italy, we did see that the vast majority were elderly with preexisting conditions. The early 3%-5% mortality estimates were way too high too. Looks like it's under 0.5%. Still high and very contagious but not the disaster we initially feared.

Malcolm wrote:

It depends where one is. In Mexico, for example the covid case mortality rate is 10+%. In the US it is 2.1%. In the UK, 12.4 percent. In Italy, 13.2%.

Figures taken from here. The CDC is not a reliable source of information. It has been compromised by radical Christians.

Author: Malcolm

Date: Monday, August 31st, 2020 at 8:18 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

Danny said:

You don't need tantric vows to practice dzogchen. What you need is direct introduction from a teacher that meets all the qualifications, i.e. a teacher that teaches in perfect harmony with Garab Dorje's three statements.

Then later if you're interested, you can discover the differences between initiation, empowerment, blessings, vows, samayas etc of the tantric system.

heart said:

Actually there are samayas in Dzogchen.

<https://www.rigpawiki.org/index.php?title=Samaya>

/magnus

florin said:

Actually dzogchen transcends the 10 natures of tantra.

Malcolm wrote:

The nature of the mind does, but not the mind. It's important to make a distinction

between these two. When we see the ten principles of tantra being rejected in dzogchen texts, they being rejected from the point of view of the basis, but not necessarily the path, which is why the Rigpa rangshar, the sgra thal gyur, and other tantras teach the necessity of empowerment, samaya, mandalas, and so on. The root tantra of dzogchen is not the kun byed rgyal po, but rather, the sgra thal gyur.

Author: Malcolm

Date: Monday, August 31st, 2020 at 7:32 AM

Title: Re: The Woke Supremacy

Content:

Matt J said:

Now the right wingers are regularly shooting BLM protestors. So much for the antifa conspiracy.

<https://www.nytimes.com/2020/08/30/us/portland-trump-rally-shooting.html>

Malcolm wrote:

This was Trump supporter that was shot. But not at a protest.

Author: Malcolm

Date: Monday, August 31st, 2020 at 2:10 AM

Title: Re: The Dharmadatu Palace of Omin

Content:

JimO said:

Hello,

I wonder if anyone can help me. I have a small question about the Guru Yoga portion of the Ngondro text "The Chariot that takes the Path of the Realised".

On page 22b of my (Samye Ling) translation, it says:

From the dharmadatu palace of Omin, the one who is the very essence of the buddhas of the three times shows me clearly that my mind is the dharmakaya...

Can anyone tell me which buddha / diety this refers to? I have done some Google searches but nothing enlightening comes up!

Jim.

Malcolm wrote:

Buddha Vajradhara, Omin is phonetic rendering of "og min, which is a translation of Akaniṣṭha, which means "nothing higher" and refers to the buddhafiield of the Sambhogakāya. Sometimes, Akaniṣṭha is treated as the dharmakāya buddhafiield.

Author: Malcolm

Date: Monday, August 31st, 2020 at 12:41 AM

Title: Re: Greetings and Request for Guidance

Content:

cd347 said:

Are you suggesting that it's impossible to recognise the primordial state without assistance?

Malcolm wrote:

Yes. In fact, the reason we are in samsara now is that we did not recognize the primordial state, the ye gzhi, aka the primordial basis, to begin with. If we have not recognized it on our own yet, how are we going to recognize it now? Dzogchen tantras are univocal in asserting that one must rely in a guru, and without one, we cannot recognize our own basis independently. There is no such thing as a self-arising Dzogchen teacher, other than Garab Dorje, and he was an emanation of the Buddha.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 5:07 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

Danny said:

You don't need tantric vows to practice dzogchen. What you need is direct introduction from a teacher that meets all the qualifications, i.e. a teacher that teaches in perfect harmony with Garab Dorjes three statements.

Then later if your interested, you can discover the differences between initiation, empowerment, blessings, vows, samayas etc of the tantric system.

heart said:

Actually there are samayas in Dzogchen.

<https://www.rigpawiki.org/index.php?title=Samaya>

/magnus

Malcolm wrote:

Sort of, yes. But they all basically boil down to: don't be a dick.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 5:05 AM

Title: Re: Pegyal Lingpa's Seven-line Prayer Sadhana

Content:

pemachophel said:

I am looking for a digital version of Pegyal Lingpa's Seven-line Prayer sadhana. I received the lung from Gochen Tulku Sang-ngak Rinpoche. My regular email address <mailto:13pemachophel@gmail.com> if you'd be willing to share it with me.

Thanks

Malcolm wrote:
sent

Sherab Rigdrol said:
Malcolm, could you please send me a copy as well? Thank you!

Malcolm wrote:
<http://tbrc.org/link?RID=W20869>

[http://tbrc.org/link?RID=O2DB72891%7CO2DB728912DB73350\\$W20869](http://tbrc.org/link?RID=O2DB72891%7CO2DB728912DB73350$W20869)

Author: Malcolm
Date: Sunday, August 30th, 2020 at 4:21 AM
Title: Re: Capitalism vs. Socialism: A Soho Forum Debate
Content:
Matt J said:

I think this is the point everyone misses. In theory, this should be the key that unites not only the left, but the left and right (since most people, period, are not oligarchs). But the oligarchs will never let that happen, will they? If anything, the rich just keep getting richer.

Queequeg said:
Right now, power lies in the oligarchs. That needs to shift. That will require a broad agenda that must be implemented democratically.

Malcolm wrote:
Libertarianism is ideology of the oligarchs. That's why the Kochs, people like Theil and Musk, etc., are all fans of it. This is why the right has sold libertarianism to the American working class—it keeps them reach and the working class in blinkers.

Author: Malcolm
Date: Sunday, August 30th, 2020 at 4:18 AM
Title: Re: The Great Abortion Debate
Content:
Nicholas Weeks said:

The effect of killing a future human stops their chances to improve merit or good karma. Who knows how many sages or virtuous people are not here because of the butchery. If bad folk are trying to be born, then their chance for lessening their bad karma is also stopped.

Malcolm wrote:
Being aborted, like being murdered, can be a result of karma one committed in a past life. For example, your karmavipaka sucks so bad you were conceived in the womb of a

women who does not want to be pregnant with you. There are no "innocents" in the web of samsara. The idea that fetuses are "innocent" is an entirely Christian idea, based on creationist ideology.

Also, since all sentient beings are predicted to full buddhahood, being aborted now and again is hardly going impeded the force of the Buddha's prediction in this respect. After all, since there is no beginning to samsara, we've all been aborted countless times, and our mind streams still keep coming back for more. Of course, if one is a Christian, its a one shot deal, so more serious for then, because somehow their pitiless god does not automatically conduct aborted souls to heaven.

Nicholas Weeks said:

So is human intervention required to fulfill bad karma? I think not. My mother lost a child from a natural (or karmic if you wish) miscarriage.

Malcolm wrote:

Sometimes one's negative karma results in one being reborn in a place where one's life will be taken in an untimely way: there are three causes of death: lack of merit, exhaustion of life force, and karmavipaka, such as being murdered.

One can reasonably assume that aborted human fetuses either lack the merit to take birth in a suitable womb or that their karmavipaka causes them to meet death before they have been born at the hands of abortionist.

After all, karma is unerring, and killing human beings is killing human beings. But it does not stop the police from killing suspects, criminals from killing the police, nor soldiers from shooting each other, etc., all causes and results of karma.

You know what they say: Karma's a bitch.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 4:12 AM

Title: Re: Pegyal Lingpa's Seven-line Prayer Sadhana

Content:

pemachophel said:

I am looking for a digital version of Pegyal Lingpa's Seven-line Prayer sadhana. I received the lung from Gochen Tulku Sang-ngak Rinpoche. My regular email address <mailto:13pemachophel@gmail.com> if you'd be willing to share it with me.

Thanks

Malcolm wrote:

sent

Author: Malcolm

Date: Sunday, August 30th, 2020 at 3:55 AM

Title: Re: Capitalism vs. Socialism: A Soho Forum Debate

Content:

Fa Dao said:

So the one dude was actually a libertarian? Hmm...interesting...I kinda liked the way he presented things

Malcolm wrote:

Libertarianism has its roots in the philosophy of a guy named John C. Calhoun.

Fa Dao said:

Hang around libertarians long enough and eventually one of them will start talking about "public choice theory" (I last heard it raised by a prominent libertarian scholar to justify corporations imposing adhesion contracts on their customers to force them to buy expensive consumables and service). It's a kind of catch-all theory that can handwave away any negative outcome from unregulated capitalism, the "freedom" of which is key to a kind of libertarian thought, above freedoms like "the freedom not to starve to death".

The theory has its origin in John C. Calhoun, a proponent of slavery, and James M. Buchanan, an opponent of the civil rights movement. Both used the language of oppression and freedom to defend elitism, characterizing any kind of redistributive movement as a form of oppressive control exercised by the majority (poor people, which, in America, overwhelmingly means racialized people) against a downtrodden, endangered minority (the one percent, again, overwhelmingly white people).

The connection between the libertarian right and white supremacy is forcefully made in *Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America*, Nancy MacLean's 2017 book, which attracted such a vitriolic response from the genteel face of oligarch-apologism that it bears scrutiny for that fact alone — anything that pricks those consciences so thoroughly must be pretty interesting!

Malcolm wrote:

<https://boingboing.net/2017/12/10/freedom-is-slavery.html>

And:

In marking Calhoun's political philosophy as the crucial antecedent of public choice theory, Tabarrok and Cowen unwittingly confirmed what critics have long maintained: libertarianism is a political philosophy shot through with white supremacy. Public choice theory, a technical language nominally about human behavior and incentives, helps ensure that blacks remain shackled.

<https://thebaffler.com/salvos/master-class-on-the-make-hartman>

And because inevitably someone will accuse Nancy MacLean of being a bad historian:

<https://medium.com/@jpj1961/was-james-buchanan-a-racist-libertarians-and->

historical-research-60997da93834

Fa Dao said:

Today's libertarians face a similar problem that Morley faced half a decade ago. Morley obviously adored Calhoun's anti-democratic political philosophy, but obviously could not defend slavery; thus slavery simply disappears as a topic in his treatment of Calhoun's thought. Today's libertarians admire Calhoun and Buchanan, but they cannot possibly admit that those figures were involved in racial segregation; thus segregation disappears as a topic. We saw the same thing with Constitutional originalists: That the theory was used for decades to defend racial segregation is simply ignored. MacLean has shown how Buchanan did work in an alliance with segregationists. Public choice theorists must face up to this fact as a flaw in their system of thought or admit that they have no answer to her case. They have not yet done so.

Malcolm wrote:

And:

When making your case, libertarians, please spare us the Freidmanesque "It would have worked if they hadn't given up!" None of that counterfactual stuff. We want a good, positive, libertarian-approved history of massive resistance that places the libertarians on the side of racial justice. Good luck.

<https://altrightorigins.com/2017/08/11/arguing-with-libertarians/>

And:

Rand's essay typifies two problems we have encountered before in this space. First, that the thing that united (and unites) right wing thinking is its commitment to inegalitarianism: right wing thought simply rejects equality as an important value or embraces inequality as a positive good. Second, that the libertarian reduction of all rights to property rights makes them unable to adequately respond to white supremacy. Both of these aspects of Rand's thinking are evident in her essay and in some of her subsequent writings.

<https://altrightorigins.com/2018/01/03/ayn-rand-on-racism/#more-8740>

Author: Malcolm

Date: Sunday, August 30th, 2020 at 3:33 AM

Title: Re: The Great Abortion Debate

Content:

Nicholas Weeks said:

The effect of killing a future human stops their chances to improve merit or good karma. Who knows how many sages or virtuous people are not here because of the butchery. If bad folk are trying to be born, then their chance for lessening their bad karma is also stopped.

Malcolm wrote:

Being aborted, like being murdered, can be a result of karma one committed in a past life. For example, your karmavipaka sucks so bad you were conceived in the womb of a woman who does not want to be pregnant with you. There are no "innocents" in the web

of samsara. The idea that fetuses are "innocent" is an entirely Christian idea, based on creationist ideology.

Also, since all sentient beings are predicted to full buddhahood, being aborted now and again is hardly going impeded the force of the Buddha's prediction in this respect. After all, since there is no beginning to samsara, we've all been aborted countless times, and our mind streams still keep coming back for more. Of course, if one is a Christian, its a one shot deal, so more serious for then, because somehow their pitiless god does not automatically conduct aborted souls to heaven.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:52 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

A bhikṣu etc., only commits parajika, a complete defeat, if he causes an abortion after the 19th week. Prior to that, causing an abortion is not considered killing a human being.

Presto Kensho said:

Please cite where that can be found in the Vinaya.

Malcolm wrote:

I spoke in error. I conflated the issue with the fact that it is held in Tibetan and Ayurveda, medicine that fetuses suffer no pain prior to 19 weeks since their sense organs are not formed. In the Sarvāstivādin Vinaya, the nineteenth week is when a fetus is not longer called a "human embryo" and now termed a "human." Bhikṣus, etc., who encourage abortions do suffer monastic defeats. Unlike some people around here, when I make a mistake, I admit it.

All of the arguments against abortion hinge on religious beliefs.

According to medical and biological science, when does life begin?

Here is a summary of various views. In short, there is no consensus:

<https://science.jburroughs.org/mbahe/BioEthics/Articles/Whendoeshumanlifebegin.pdf>

Therefore, they violate the establishment clause of the first amendment.

If the government should stay out of abortion, why should there be public funding of abortion?

In the United States, abortion is a legal medical procedure, and women who seek it should not be be penalized by being refused financial relief if they are unable to afford the procedure.

Ideally, people should try to avoid having abortions. Realistically, unwanted pregnancies will happen. It is far better for abortions to be safe and legal, than for them to be illegal, forcing women to resort to unsafe measures to end pregnancies. I personally do not favor abortion; however, I am totally against legislating religious

principles into law.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 8:31 PM

Title: Re: POTUS poll #3

Content:

Fortyeightvows said:

21% of the people who did the poll prefer Trump...

That's a pretty sizable minority

Malcolm wrote:

I wonder how many of the people who voted here for Trump actually live under the shitshow called the "Trump Administration." Not many, I'd wager.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 8:20 PM

Title: Re: Why am I a socialist

Content:

Danny said:

Power is a means not an end.

Malcolm wrote:

Sadly, for most it is an end, not a means.

Danny said:

True,

Power only respects power.

Malcolm wrote:

The problem is that, as Aryadeva points, kings are fools because they believe themselves to be the source of their power.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 7:54 PM

Title: Re: Why am I a socialist

Content:

Kim O'Hara said:

The only other alternative I can think of is a benevolent dictatorship - whether of a person, a committee, or a computer - and then you have the well-known difficulty of making sure it remains benevolent.

Kim

PeterC said:

There's nothing magical about democracy, dictatorship, monarchy or any other political system. They're simply tools. They can be used and designed well, badly, skilfully or incompetently. Though bad design and incompetent use seem to be the norm these days.

Danny said:

Power is a means not an end.

Malcolm wrote:

Sadly, for most it is an end, not a means.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:57 AM

Title: Re: Why am I a socialist

Content:

PeterC said:

...evidence-based government.

Malcolm wrote:

Something we are sorely in need of.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:56 AM

Title: Re: Thoughts from a social philosopher

Content:

shaunc said:

I'm a union member and have been since I started working at 15 years old. At one job I had I was the union delegate about 20 years ago. There is a problem with young people not wanting to be members mainly because they think why should I pay \$20/week to the union when the guys not paying get exactly the same wages and benefits. Completely oblivious to the fact that it was the union that forced the hand of the employer to pay those wages and benefits originally.

Even in my own family I had to have this argument with my oldest son a few years ago. He said if I ever get a problem I'll join then. I told him that they may or may not take him on then, after all, you can't insure your car after you've had an accident.

Malcolm wrote:

Isn't socialism great!

shaunc said:

I'd hardly call myself a socialist. I see absolutely nothing wrong with the employer profiting off their employees, after all they're the ones who took the gamble on starting the business, most likely borrowed money from the bank and had to put their home on the line to get it.

Not all business ventures are successful. My wife runs a small business and believe me it's not all roses

Malcolm wrote:

The fact that you are in a Union is one of the great successes of socialism, along with weekends, health care, etc.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 6:48 AM

Title: Re: Thoughts from a social philosopher

Content:

shaunc said:

I'm a union member and have been since I started working at 15 years old. At one job I had I was the union delegate about 20 years ago. There is a problem with young people not wanting to be members mainly because they think why should I pay \$20/week to the union when the guys not paying get exactly the same wages and benefits. Completely oblivious to the fact that it was the union that forced the hand of the employer to pay those wages and benefits originally.

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Malcolm wrote:

Isn't socialism great!

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:50 AM

Title: Re: Trump.

Content:

Malcolm wrote:

<https://www.thenation.com/article/society/blueleaks-law-enforcement-blm/>

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:09 AM

Title: Re: Trump.

Content:

gendun said:

The gaps is narrowing.

He's going to win again isn't he?

Malcolm wrote:

Only if people do not get out and vote.

Minobu said:

but the numbers of the populist movement are insane...the Dems have to appeal to these people somehow , even a little would help.

you cannot rely on the intelligent crowd of America ...there are only so many people that were in the peace corp ...

anyway..its a nightmare scenario being played out...

the dems remind me of the Liberals in Canada..i've talked to some of them that run for election federally...provincial liberals are asswipe..

they would rather lose an election than lower their standards..they stay true to their standards

Malcolm wrote:

You know that Biden is leading by 9 points, right?

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:08 AM

Title: Re: Why am I a socialist

Content:

Grigoris said:

"...mixed market democratic-socialist systems are the fairest and most functional societies (politically, economically and socially) that currently exist.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 1:08 AM

Title: Re: Trump.

Content:

gendun said:

The gaps is narrowing.

He's going to win again isn't he?

Malcolm wrote:

Only if people do not get out and vote.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 1:07 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Fortyeightvows said:

People receive the consequences of what they do to others whether they are buddhist or not.

Malcolm wrote:

Indeed, which is something the police, and the main boosters of racist violence like Fox News, should pay attention to, since the police have killed vastly many more people in extrajudicial killings than have the rioters. But somehow, you seem to overlook this, and seem to believe that right wing state-sponsored violence is "protecting law and order" and is therefore karmically neutral, whereas destroying some property elicits from you pearl-clutching condemnations and warnings about birth in lower realms.

Fortyeightvows said:

The thread is about damaging property only. Not about killings

Malcolm wrote:

Do you have any idea the amount of property which has been damaged and stolen by the police from people suspected, but proven innocent of crimes under the civil forfeiture program?

<https://www.washingtonpost.com/news/wonk/wp/2015/10/01/most-americans-dont-realize-its-this-easy-for-police-to-take-your-cash/>

Then there is the wanton property damage caused by the police.

<https://www.forbes.com/sites/instituteforjustice/2019/12/03/innocent-property-owners-deserve-compensation-when-the-police-cause-destruction/#1821c2195030>

<https://www.kshb.com/news/local-news/the-price-of-pursuit-police-chases-can-lead-to-lawsuits-property-damage>

Your arguments are hollow, and smack of support for authoritarianism.

Author: Malcolm

Date: Friday, August 28th, 2020 at 11:34 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Malcolm wrote:

I hate to point out the obvious, but the rioters are not buddhists, thus they have no precepts to break.

Fortyeightvows said:

People receive the consequences of what they do to others whether they are buddhist or not.

Malcolm wrote:

Indeed, which is something the police, and the main boosters of racist violence like Fox News, should pay attention to, since the police have killed vastly many more people in extrajudicial killings than have the rioters. But somehow, you seem to overlook this, and seem to believe that right wing state-sponsored violence is "protecting law and order" and is therefore karmically neutral, whereas destroying some property elicits from you pearl-clutching condemnations and warnings about birth in lower realms.

Author: Malcolm

Date: Friday, August 28th, 2020 at 7:57 PM

Title: Re: Ability to Control the Weather

Content:

fckw said:

If anyone is willing to look into practices used by Sakta-sects, there is a fascinating read on this topic by Alexis Sanderson:

https://www.tantrictraditions.com/s/garudika_materials_in_jy-e4ey.pdf. Of course, reading comes at your own risk. After all, as a devout Buddhist practitioner you might end up in hell for peeping into Hindu tantric traditions if you are not careful.

Malcolm wrote:

No, Buddhists can make use of Hindu rites.

Author: Malcolm

Date: Friday, August 28th, 2020 at 7:54 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Grigoris said:

Yes, I mean the Buddha spelled it out very clearly in the "Private Ownership is Sacrosanct" Sutra that breaking shit leads to rebirth in the Hell realms...

Fortyeightvows said:

No stealing is one of the five precepts, usually that is called 'not other people's things against their will'. By burning, smashing, stealing, ect, a person is breaking that precept.

Malcolm wrote:

I hate to point out the obvious, but the rioters are not buddhists, thus they have no precepts to break.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:26 AM

Title: Re: Thoughts from a social philosopher

Content:

Grigoris said:

I wonder, if he [Hoffer] was alive now, what he would have to say about fanatical capitalists?

Malcolm wrote:

<https://www.jacobinmag.com/2014/09/the-rights-working-class-philosopher>

Grigoris said:

The man lived a rich life of the mind — reading on the job during breaks, taking half-day walks to ponder particular intellectual conundrums, journaling fastidiously, and writing for publications. However, he never changed his views that politicians like Nixon and, especially, Reagan (first as governor, later as president) were noble and his union leaders dupes, “true believers” of false idols who demonstrated their own lack of self-confidence by joining a mass movement. Based on the limited record, Hoffer never spoke at meetings, never ran for any union office, and never volunteered in the union to help his fellow workers.

Ironically, the best-known working-class American of the Cold War era was a conservative who was lucky enough to find a job represented by the most powerful leftist union in postwar America. As such, his life represents the cognitive dissonance of many working Americans today: profiting from — albeit less so than in the past — the great gains of the labor movement yet unwilling to become union advocates.

As for Hoffer’s legacy, history can be cruel even to those who appreciate its fickleness. Today, few people know of Hoffer and fewer read him (though the term “true believer” still carries some rhetorical weight). The “longshoremen philosopher” was a powerful thinker, and the fact that he was a literary celebrity during the Cold War and consistently identified as “working class” is noteworthy.

While historians commonly associate the conservative ascendancy with Nixon and Reagan, they rarely note that the influential writings of the slightly older Hoffer predicted and praised the rise of the New Right. Scholars of Hoffer (generally conservatives themselves) inevitably note his working-class bonafides, but they don’t mention or analyze the irony of his membership in the leftist ILWU. In that way, they’re similar to all those, Hoffer included, who forgot that the labor movement brought us the weekend and much more.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

amanitamusc said:

Four Awarenesses for Those who Doubt Reincarnation

" Because any narrative always belongs to the domain of mind while the knowledge of

Dzogchen is beyond mind."

The teachings and study of Dzogchen without DI is not of very much use.

Malcolm wrote:

Actually, none at all. Complete waste of time better spent practicing a sadhana, etc.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:20 AM

Title: Re: Clarification on terms

Content:

Yeshe Dorje said:

Thank you Malcolm, very helpful indeed. In my Gelug studies bodhicitta is referred to as 'the mind of enlightenment'. Is there any readings you would recommend in order to begin to understand the differences between the gelug presentation of bodhicitta and the dzogchen presentation that you are referring to?

Malcolm wrote:

The term "bodhicitta" is used differently in Mahāyāna and Vajrayāna, and within Vajrayāna, it is used differently in mahāyoga and anuyoga (so called highest yoga tantra) and Atiyoga, where the term is sort of equivalent to the state of mahāmudra—with the caveat being that mahāmudra describes the result, whereas bodhicitta describes the basis, when arranged on the trio of basis, path, and result.

Author: Malcolm

Date: Friday, August 28th, 2020 at 4:16 AM

Title: Re: Guide to Communism

Content:

Grigoris said:

Now I understand why the Republicans are not really making an effort to win the next election.

Malcolm wrote:

No, they actually want to win. They believe that by inciting violence, people will vote for "law and order." It's the Nixon '68 gambit.

Grigoris said:

And we all know how that worked out. No, I think they are more cunning than you give them credit for.

Malcolm wrote:

Yes, Nixon won. They don't need to be cunning. It is basically going to boil down to whether a) people choose something resembling democracy or b) go all in for American Fascism.

Author: Malcolm

Date: Friday, August 28th, 2020 at 4:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LhakpaT said:

And the logical reasoning provided by traditional Buddhist teachers is hardly persuasive for modern educated people well familiar with logic and critical thinking.

Malcolm wrote:

Yes, because we are so much smarter than the Buddha.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:47 PM

Title: Re: Clarification on terms

Content:

Yeshe Dorje said:

I am wondering if anyone, in this context, could guess at what the Tibetan terms could be that are being translated as 'pure' and 'perfect' and if so, are there connotations that come with the English terms that don't really equate to the Tibetan words?

Malcolm wrote:

Byang is what is being rendered as "pure," "chub" is what is being rendered as "perfect." What they are squabbling about is what is termed "the basis," which in one class of Dzogchen teachings is called "byang chub sems," or "bodhicitta." They are taking this terminology from Adriano Clemente.

Byang means "purified," as is the past tense of 'byang ba, to purify or pacify. Chub pa means "culmination, realization, or understanding," hence in Adriano's lexicon, he translates it as "perfect." "Sems" usually means mind, but not here, he is translating it as "presence."

There is a very useful explanation of this term in the long Vajra Bridge commentary: Now the, "pure from the beginning" (gdod nas dag pa) means that without the reality of the mind essence there is not an iota of a concept established within one's continuum. Since neither faults nor taints are established nor exist in that which has never been made nor fabricated by anyone from the beginning, it is pure from the beginning.

Pure (byang ba) means that reality of the mind essence is not adulterated by any positive or negative traces. Since transient concepts of subject and object are exhausted without remainder, it is pure.

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.

The five pristine consciousnesses: since that mind essence is recognized as the dhātu that has always been inseparable in the three times, it is the pristine consciousness of the dharmadhātu that is known as one's mind essence. Since clarity is known as the mind essence, it is the mirror-like pristine consciousness. Since one knows the meaning of samsara and nirvana having always been uniformly permeated by the sugatagarbha, it is the pristine consciousness of uniformity. That reality exists in the continuum of all sentient beings. This being so, all phenomena of appearance and sound are distinct and bright. Since they can be discriminated as distinct and separate in one's continuum without the need to search elsewhere, it is the individually discriminating pristine consciousness. As such, as soon as one realizes, just as it is, the meaning of how that has always been, since one understands that all objects, however they exist, have always been established in one's continuum, this is the pristine consciousness of successful activities.

That is the five pristine consciousnesses. Furthermore, the Secret Pristine Consciousness explains:

Pristine consciousness is the consciousness of the meaning of intrinsic clarity that has never been fabricated.

[7/a] Therefore, this is the meaning of a comprehension endowed five pristine consciousnesses.

Next, because so-called "mind" (sems) is not the mind, it is the mind essence (sems nyid). The temporary concepts of mental processes arise from conditions and perish because of conditions. Being conditioned and relative, since [the mind] cannot endure and is transformed by conditions, [mind] is not ultimate.

The mind essence has always been unconditioned. The meaning of not being destroyed by conditions and never changing in the three times is that reality which is clear and nonconceptual.

A slightly better translation of bodhicitta, byang chub sems, would be, "The mind essence comprehended as pure."

The group that claims that we should maintain a conceptual view that everything is pure are fools, very far away from the meaning of Dzogchen. They do not understand that this term, bodhicitta, is a description of the realization of the pure nature of the mind, the basis, as being pure. Of course, if one is completely integrated with the knowledge of bodhicitta, then for you there is no karma and you will act spontaneously to benefit beings. But as long as one is distracted, one is subject to affliction and action and its results, as is explained in the definition provided by the author of that text, Kunzang Dorje.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:26 PM

Title: Re: Guide to Communism

Content:

Grigoris said:

Now I understand why the Republicans are not really making an effort to win the next election.

Malcolm wrote:

No, they actually want to win. They believe that by inciting violence, people will vote for "law and order." It's the Nixon '68 gambit.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:24 PM

Title: Re: Guide to Communism

Content:

Fa Dao said:

I really do want to try and understand all of this a little better as I will be trying to retire on social security in a couple of years

Malcolm wrote:

Well, you should understand that you should get your head out of the sand and vote for Biden. You didn't vote for Hillary last time, and look where that landed you.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 6:57 AM

Title: Re: The Woke Supremacy

Content:

Grigoris said:

https://www.huffpost.com/entry/black-lives-matter-protester-shot-pennsylvania_n_5f45441dc5b60c7ec416ce79?utm_source=main_fb§ion=politics&utm_medium=facebook&ncid=fcbklnkushpmsg00000063&utm_campaign=hp_fb_page_s&fbclid=IwAR0z4i4NZwfsRH3qOpblveeWBW13BTgtEGx-kzXadQqBO8rhgSqv18LcRvM
Black Lives Matter Protester Shot While Marching Through Pennsylvania

A witness stated that a white man shot at the marchers, who are on a weekslong hike from Milwaukee to Washington, D.C. Police are investigating.

Anybody still not understand where the problem lies?

Malcolm wrote:

This is old news. The new news is:

<https://www.cbsnews.com/news/kyle-rittenhouse-kenosha-shooting-suspect-arrested-illinois/>

Author: Malcolm

Date: Thursday, August 27th, 2020 at 6:54 AM

Title: Re: The Woke Supremacy

Content:

Sādhaka said:

There are instances of instigation of violence from both sides; so that's where the problem lies.

People on this forum like to deride 'conspiracy theorists', yet many 'conspiracy theorists' at least seem to make an effort to see past the false left vs right paradigm presented to us by mainstream media (cnn, fox, msnbc, etc.).

Malcolm wrote:

So, let me get this straight—you are saying there are good people on both sides?

Author: Malcolm

Date: Thursday, August 27th, 2020 at 3:34 AM

Title: Re: Latest 84K Sutra

Content:

mutsuk said:

Vikranta is the past participle of vikrama [vi-kram] whose first meaning is that of step, march, stride, as well as pace (not sure of this last one but it seems the meaning is also that in chinese). In this dharani, the infinite stride is to be counted as among the auspicious signs, qualities, or capacities of the Buddha. For instance, his stride (in French one would say: "son allure", "son pas", "son enjambée") is like the sauntering stride of an elephant, causing the earth to tremble ("Asceticism and the Glorification of the Buddha's Body", p. 14). Or it can be the strides of a lion (op.cit., p. 16; "Indian Buddhism through a Chinese Lens", p. 98-99):
gajapatigatigāmī siṃhavikrāntagāmī Sauntering with the gait of the lord of elephants, with the strides* of a lion

* vikrānta विक्रान्त.

Nicholas Weeks said:

Thanks, but with the qualifier boundless or infinite, step or stride make no sense. I prefer to think of each & every movement (in thought or beyond) of Amita Buddha as bold, courageous & providential.

Malcolm wrote:

I think Mutsuk is correct here.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:35 PM

Title: Re: Agar 35

Content:

mutasuk said:

Siddhi Energetics is directed by Joe Wagner. He is a Nyingma practitioner and a very nice individual (also quite knowledgeable in the field of tibetan medical products, etc.). His Siddhi Energetics and his sister site "Futre Alchemy" are totally trustworthy.

Ignorant_Fool said:

Thanks, mutasuk. Think I'll try to get in touch and talk to him about my situation. I've got so many things that are out of whack.

Malcolm wrote:

Joe, a personal friend, is not qualified to give such advice. You would need to contact Dr. Phuntsog Wangmo, Or some other Tibetan physician for guidance. As fir myself, I have discontinued seeing patients.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Gedun said:

Rinpoche literally pleaded with us constantly to treat each other well, to have pure vision and give the benefit of the doubt. I certainly don't see this when people are quick to indict Yeshi based on a few things they've heard second hand. This will have absolutely no effect on him or the situation on the ground, but it can certainly have an effect on us and our realization.

Malcolm wrote:

No one indicted Yeshi of anything. All that has been pointed out is that Yeshi totally severed his ties with a community his father spent 42 years building. He is free, as we all are. But it has caused a leadership crisis in the community.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:19 AM

Title: Re: POTUS poll #3

Content:

DNS said:

Apparently, he also got the 2016 election wrong.

Malcolm wrote:

No, he got it right.

DNS said:

Half right, at best, because Trump did not win the popular vote like he predicted; the outcome, yes, with Electoral Vote.

Malcolm wrote:

It still does not sway the results in favor of your primary watcher dude.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 8:10 AM

Title: Re: POTUS poll #3

Content:

Malcolm wrote:

Alan Lichtman has also got every election right, apart from the Gore-Bush election, he predicts a Biden win:

<https://www.nytimes.com/2020/08/05/opinion/2020-election-prediction-allan-lichtman.html>

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

DNS said:

Apparently, he also got the 2016 election wrong.

Lichtman's model has successfully predicted the winner of the popular vote in every presidential election from 1984 to present, with the exception of 2016. In the contested election of 2000, the system predicted the popular vote winner, although not actual winners. As a result in 2000, he predicted using his system that Gore would be the next president; Gore won the popular vote but lost the electoral college.[3] In September 2016, the Keys forecast that Donald Trump would win the popular vote in the 2016 election, whereas he lost the popular vote, but won the electoral college.

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

Malcolm wrote:

No, he got it right.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 6:42 AM

Title: Re: POTUS poll #3

Content:

DNS said:

Professor predicts Trump will win in a landslide.

<https://news.stonybrook.edu/facultystaff/maverick-modeller-helmut-norpoth-predicts-another-win-for-trump/>

Norpoth, a professor in Stony Brook's Department of Political Science, has enjoyed notable success forecasting elections based on his Primary Model, a statistical representation of U.S. presidential races based on data going back more than a century.

The Primary Model has correctly predicted five of the past six presidential elections, and when applied to previous elections, correctly predicts an impressive 25 of the last 27, missing only the 2000 election in which George W. Bush defeated Al Gore and the 1960 election in which John F. Kennedy defeated Richard Nixon — two extremely close and contested votes marred by allegations of voting inaccuracies.

The model appears to have good success, but how can he put Trump so likely to win based on his primary wins? He was basically running unopposed for the GOP nomination, as an incumbent. Tradition has it that no one runs against the incumbent from the same Party (with only a few exceptions; Ted Kennedy in 1980 and maybe a couple of others).

One thing I do like about this model:

Unlike many other projections, Norpoth's equation ignores approval ratings.

Surveys on approval ratings are very subjective and change too quickly.

Malcolm wrote:

Alan Lichtman has also got every election right, apart from the Gore-Bush election, he predicts a Biden win:

<https://www.nytimes.com/2020/08/05/opinion/2020-election-prediction-allan-lichtman.html>

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

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 3:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

schubertian said:

gossiping, backbiting, complaining, plotting and scheming and intestine feuding i

I think - I hope - you mean internecine feuding?

treehuggingoctopus said:

Damn you autocorrect! (On second thoughts, thank you, autocorrect, for lightening up the mood. I rest in the safety of knowing you will do it again. And again. And again.)

Malcolm wrote:

intestinal feuding definitely happens when fed a diet of bullshit.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:57 AM

Title: Re: Latest 84K Sutra

Content:

Nicholas Weeks said:

Here is a translation of the dharani from the above tiny sutra:

I pay homage to the Three Jewels. I pay homage to the thus-gone, worthy, perfect buddha—the blessed Amitābha with the following: Om infinite one who arises from the infinite, whose nature is infinite, whose stride is infinite, whose range is infinite, who grants renown vast as the sky, who brings an end to all the afflictions, svāhā.
I am unclear as to what 'stride' means, it sounds so similar to 'range' ?

Malcolm wrote:

Means "step," but probably means more like courage, etc.

1 vikrAnta mfn. stepped beyond , taking wide strides &c. ; courageous , bold , strong , mighty , victorious (with %dhanuSi} , skilled in archery) MBh. ; m. a warrior L. ; a lion L. ; ` " passed over ""N. of a kind of Sam2dhi which leaves Visarga unchanged RPra1t. ; N. of a Praja1-pati VP. ; of a son of Kuvalaya7s3va and Mada7lasa1 Ma1rkP. ; (%{A}) f. N. of various plants (Cocculus Cordifolius , Clitoria Ternatea , Cissus Pedata &c.) L. ; n. a step , stride VS. TBr. ; manner of walking , gait MBh. R. ; bold advance , courage , might ib. ; a sham diamond L. ; a kind of intoxicating drink L. ; %{-gati} m. a man with a portly gait MW. ; %{-bhlma}N. of a drama ; %{-yodhin} m. an excellent warrior MBh. ; %{-zUdraka}N. of a drama Sarasv.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

Rinpoche should have died at 56.

Malcolm wrote:

According to a prediction he received from his teacher, yes.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

DechenDave said:

Did Rinpoche say that's why he had cancer? If not, who did? Is this a commonly agreed upon thing in the DC?

Malcolm wrote:

All compounded things are impermanent, including the physical bodies of famous teachers, including the body of Śākyamuni Buddha. Some people have the idea that if people break their samaya, it will shorten the life of a teacher, or cause health problems

for the teacher. But in ChNN's case, he lived a full 80 years, the same age as the Buddha. If breaking samaya was really a cause for a teacher's early demise, I think the life span of teachers would be shorter than the battlefield life of a tank, about one week.

Tata1 said:

He did stated, several times, that when he was sick it was better to do purification practice than long life tho.

Malcolm wrote:

To understand this we have to understand two things: 1) the cause of longevity: merit, and life force (this is why most longevity mantras contain "ayuhpunya"; and 2) the object of purification: the obscurations of affliction and knowledge, to which sometimes also karma is added as an obscuration. So now you can understand the real reason teachers recommend purification practices to their students when they become ill. It certainly isn't for their own benefit in order to live longer.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:29 AM

Title: Re: How has being a Buddhist changed you?

Content:

SilenceMonkey said:

You are saying that nobody is really practicing Dharma until they realize emptiness?

Malcolm wrote:

Dharma sets out to solve one existential problem and one only: rebirth in samsara due to afflictions. If you are practicing ethics, meditation, etc. with any view in mind other than ceasing to take rebirth in samsara, you may be engaged in this or that practice, but you are not practicing Dharma. As Mañjuśrī said, "If one has clinging to this life, one is not a Dharma person."

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:57 PM

Title: Re: Guide to Communism

Content:

Grigoris said:

When it comes to capitalism, it is always the poorest that pay.

Malcolm wrote:

That's point, right?

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:56 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I rewatched the movie yesterday, as I was reminded of it by the latest posts, it's nice. It does not really bring up people creating problems though, as far as I could tell, It focuses on Yeshi's relationship with his father and his struggle with being a tulku.

javier.espinoza.t said:

ChNN's cancer was directly related to people creating problems. and afaik he had it a 2nd time in his last years, causing his death.

or well, maybe is just my karmic vision, and he died due to natural causes...

DechenDave said:

Did Rinpoche say that's why he had cancer? If not, who did? Is this a commonly agreed upon thing in the DC?

Malcolm wrote:

All compounded things are impermanent, including the physical bodies of famous teachers, including the body of Śākyamuni Buddha. Some people have the idea that if people break their samaya, it will shorten the life of a teacher, or cause health problems for the teacher. But in ChNN's case, he lived a full 80 years, the same age as the Buddha. If breaking samaya was really a cause for a teacher's early demise, I think the life span of teachers would be shorter than the battlefield life of a tank, about one week.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:04 PM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

No, actually they don't. Most people have no idea what they are invested in because most people's money is not in Individual stocks.

Bundokji said:

If you mean pension and superannuation, then those are usually managed by other corporates that hire financial advisors and analysts who invest on behalf of people. The logic of supply and demand persists in the sense that if those funds incur losses on behalf of pensioners, they would lose their customers, so its in their best interest to act with due diligence.

It goes without saying that i am parroting how the system is usually explained. I do not pretend to know exactly how it works.

Malcolm wrote:

Once the gvt. Introduced pension instability by allowing pension funds to invest in securities as well as bonds, the writing was on the wall for many people. But again, this is not a free market, thus is a rigged market. Rigged market are not free.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:58 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

What has changed recently though is the notion that the share market (which is the market value of corporate America) is a measure of the general health of the economy.

Malcolm wrote:

No one who understands anything believes the present gvt. funded bubble represents the economy.

Bundokji said:

Investors who bought the shares expecting future returns obviously believe that the current price reflects the future value of the corporations they invested in, unless the majority are short-selling, which would be difficult to imagine.

Malcolm wrote:

No, actually they don't. Most people have no idea what they are invested in because most people's money is not in Individual stocks.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:55 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

In the context i was presenting, a free market is more regulated by market forces (supply and demand) than by government regulations.

Malcolm wrote:

Such markets don't actually exist.

Bundokji said:

Maybe, but it speaks to human logic and appears to be predictable. It can be easily habituated and understood hence its appeal.

Malcolm wrote:
Appearances are deceiving.

Author: Malcolm
Date: Tuesday, August 25th, 2020 at 8:54 PM
Title: Re: How has being a Buddhist changed you?
Content:

SilenceMonkey said:
I agree... It sounds like Malcolm is denying anything less than the view of nonduality is Dharma.

Malcolm wrote:
Nondual views also are not the Dharma.

Author: Malcolm
Date: Tuesday, August 25th, 2020 at 8:52 PM
Title: Re: How has being a Buddhist changed you?
Content:

PadmaVonSamba said:
The purpose of dharma is the cessation of suffering
And suffering manifests as experience of feeling.

Malcolm wrote:
This is only one of the three kinds of suffering.

Author: Malcolm
Date: Tuesday, August 25th, 2020 at 8:48 PM
Title: Re: Guide to Communism
Content:
PadmaVonSamba said:
“Under socialism the state owns the means of production“
...and under socialism the state functions for what economic class?

Grigoris said:
The proletariat.

entrepreneur
/ˌɒntrəprəˈnɜː/
noun
a person who sets up a business or businesses, taking on financial risks in the hope of

profit.

This is not what happens under communism.

PadmaVonSamba said:

I'm quite familiar. I studied it quite a lot when I was young.

All I'm saying is that under socialism, in effect, since

1. The proletariat controls the state
2. State owns and invests in production, assumes risks, losses, profits,
3. Therefore the proletariat collectively Via the state, owns, and invests in production, assumes risks, losses, profits.

Therefore, it is for all intents and purposes
collective entrepreneurship.

Under capitalism, the bank And the state becomes the tool by which the capitalist owns
the means of production.

Malcolm wrote:

What you are describing is State Capitalism.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:48 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

What has changed recently though is the notion that the share market (which is the
market value of corporate America) is a measure of the general health of the economy.

Malcolm wrote:

No one who understands anything believes the present gvt. funded bubble represents
the economy.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:43 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Taxing assets rather than annual income is a slippery slope as it puts a cap on the
concentration of capital, profits and future tax revenue to the federal budget. The
dynamic nature of a free market economy is what allows the likes of Eisenhower to
impose higher taxes, for a while, then change.

Malcolm wrote:

Capital should not be allowed to concentrate in private hands beyond a certain level. There is no such thing as a “free market.” All markets are protected and regulated.

Bundokji said:

In the context i was presenting, a free market is more regulated by market forces (supply and demand) than by government regulations.

Malcolm wrote:

Such markets don't actually exist.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:03 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

so, the lineage of ChNN will continue, regardless of whether Yeshe is in or out.

Harimoo said:

For me, the lineage is not the problem. The problem is the organization. People immigrated to work for a Gar, other bought house nearby for their old days, some have jobs related to DC etc.

If the party is over...

Malcolm wrote:

That party is over...

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:54 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Taxing assets rather than annual income is a slippery slope as it puts a cap on the concentration of capital, profits and future tax revenue to the federal budget. The dynamic nature of a free market economy is what allows the likes of Eisenhower to impose higher taxes, for a while, then change.

Malcolm wrote:

Capital should not be allowed to concentrate in private hands beyond a certain level. There is no such thing as a “free market.” All markets are protected and regulated.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:49 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I rewatched the movie yesterday, as I was reminded of it by the latest posts, it's nice. It does not really bring up people creating problems though, as far as I could tell, It focuses on Yeshe's relationship with his father and his struggle with being a tulku.

javier.espinoza.t said:

ChNN's cancer was directly related to people creating problems. and afaik he had it a 2nd time in his last years, causing his death.

or well, maybe is just my karmic vision, and he died due to natural causes...

Malcolm wrote:

This is just superstition, I am afraid. ChNN lived to the same age as the Buddha.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:46 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

I like Adriano very much but, for me, this message, specifically, is problematic :

1st part: we've got to be responsible for ourselves, each of us following his own path

2nd part : the Community must remain together

Dzogchen teaching means that each of us can be Rinpoche's successor if we apply and realize his teaching, like sowing many seeds in a field as Rinpoche did for thousands of people in this world. Then it depends how the secondary causes are, the weather, the water and these kinds of things

Malcolm wrote:

so, the lineage of ChNN will continue, regardless of whether Yeshe is in or out.

Author: Malcolm

Date: Monday, August 24th, 2020 at 10:57 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

ChNNr wanted all his students to read this book. After reading it I could understand why. The fact that his son was recognized by HH41ST as the reincarnation of the subject of the book makes the whole situation quite sad.

Tata1 said:

Im not sure i understand what you mean

PeterC said:

Which part - why he wanted us to read it, or why it's sad when viewed in context?

Malcolm wrote:

Khyentse Chokyi Wangchuk was a casualty of Derge Tulku politics, and still is, as one can see from Orgyen Thobgyal's less than kind remarks about him and the manner in which the retainers of Jamyang Khyentse Chokyi Lodo actively obstructed Norbu Rinpoche's access to the latter in Sikkim. Norbu Rinpoche wanted people to understand these circumstances because they explain a lot about the way Norbu Rinpoche's own career and teaching progressed, as well as the legacy that Yeshe was to inherit.

There are many instructive lessons here concerning the vicissitudes of the the tulku system, especially when incarnations are recognized outside of the Tibetan cultural sphere. It is well know that my personal opinion is that the practice of recognizing incarnations does not port particularly well in non-Tibetan cultural spheres.

Author: Malcolm

Date: Monday, August 24th, 2020 at 4:12 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Matt J said:

I have been surprised that people have been thinking Yeshe would take over. Am I the only one who watched My Reincarnation?

Malcolm wrote:

No, but many people missed the statement where Rinpoche stated the DC would splinter.

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Only a new head could speak for the DC.

Malcolm wrote:

Yeshe has abdicated this role completely. So, the DC is headless. Even then, not everyone would have followed Yeshe.

Mantrik said:

Yes, at risk of a Hydra-headed existence rather than a tree with branches bearing fruit.

Malcolm wrote:

Oh, it won't be like that. It will be just the same as any other Dzogchen lineage, not a tree, but more rhizomatic, all connected to the original rhizome. Hierarchy has no place in this scheme, other than to administer property and collect dues. But Garab Dorje never said, "start and organization and collect dues; set up copy right infringement protocols; trademark names;..."

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:30 AM

Title: Re: POTUS poll #3

Content:

Fa Dao said:

yeah..all warm and fuzzy with no real content...

So disappointed with the DNC that Joe Biden was the best they could come up with all because they didnt want to give Bernie a shot.

Trump is so going to tear him a new one during the debates..it will be quite saddening for him to go out like that

Malcolm wrote:

You might as well declare yourself a trump supporter right here.

Fa Dao said:

no..Im still a democrat..and like a lot of us we were all very disappointed in the DNC's choice in 2016 as well as 2020

Malcolm wrote:

Bernie has gotten major things onto the DNC platform: free college, medicare for all, etc.

<https://www.forbes.com/sites/wesleywhistle/2020/07/08/biden-sanders-unity-task-force-free-college-student-debt-forgiveness-and-crack-down-on-for-profit-colleges/#5f0305d4111a>

<https://joebiden.com/healthcare/> #

Bernie won by losing. 2016 showed the Dems that if they ignore the Progressives, they lose the election.

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Only a new head could speak for the DC.

Malcolm wrote:

Yeshi has abdicated this role completely. So, the DC is headless. Even then, not everyone would have followed Yeshi.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:26 PM

Title: Re: POTUS poll #3

Content:

Fa Dao said:

yeah..all warm and fuzzy with no real content...

So disappointed with the DNC that Joe Biden was the best they could come up with all because they didnt want to give Bernie a shot.

Trump is so going to tear him a new one during the debates..it will be quite saddening for him to go out like that

Malcolm wrote:

You might as well declare yourself a trump supporter right here.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:24 PM

Title: Re: Biden's VP Choice

Content:

Minobu said:

So i don't get the big hub bub about postal voting...now that it is obvious that it is a mess , why not just go to a poll and vote...

Malcolm wrote:

Because of covid.

Minobu said:

all i can say it's scary...i recall when bush won i and others could not believe the American people...then those people voted in Trump...so like they never fail to completely surprise us.

Malcolm wrote:

Bush did not win in Florida, he did what Republicans always do these days, he cheated.

As for Trump, he lost the popular vote by 4 million, and won on the slimmest of margins, on a technicality of 77,000 votes, 0.055797101449275%, of the 138 million votes cast in

the 2016 election.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

the gakyil sent an email, there will be an official letter (not just one individual's perception) and a bigger meeting. patience so this arrives at the right time.

Malcolm wrote:

As far as I am concerned, since Rinpoche left no instructions, no one can speak for Rinpoche.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:14 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

In the article which i quoted, he reflects on the drawbacks of the state taking over many of the functions previously performed by charities and the overemphasis on notions such as rights and justice (which often come about with a sense of entitlement). It was meant to be a continuation on arguments i made on previous paragraphs about how to motivate the rich to contribute more to society while minimizing the role of government. I personally give no weight to what he does in his personal life.

Malcolm wrote:

We should not minimize the role of government. That is ridiculous. The job of the government, according to Nozick's Anarchy, State, and Utopia, is primarily to provide security and protect markets. However, when business itself is the main threat to healthy markets, business needs to be regulated, and governments enlarged to make sure these regulations are properly enforced.

The best way to motivate rich people do beneficial things with their money is to tax them on all assets in excess of say 15 million. If one cannot lead a decent life with 15 million, one is just a selfish prick. But let's say you have 100 million of personal assets, and you are faced with a choice of either give 85 to the feds, reinvesting it in a business, or setting up a charitable foundation (but not like say, Build the Wall), etc., then of course, make as much as you want, but anything above a certain number really isn't yours. You know, like during the Eisenhower years.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 8:06 PM

Title: Re: Annals of Communism

Content:

Nicholas Weeks said:

Another gem from Yale giving evidence that communism infiltrated the USA.

<https://yalebooks.yale.edu/book/9780300068559/secret-world-american-communism>

A second volume provides more evidence:

<https://yalebooks.yale.edu/book/9780300071504/soviet-world-american-communism>

PeterC said:

So it's communism that's f*cking up the US, and not the Republican Party? How do you figure that?

Malcolm wrote:

We don't realize it, Peter, but the deep state is the CPUSA, and Nicholas is Q.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 4:03 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

If you really think that buddhadharma can only be destroyed from within,

Malcolm wrote:

I think the Buddha stated this quite clearly. Buddha statues are not Buddhadharma. Shantideva dismisses the destruction of buddha images as being any real concern. It's annoying, wasteful, and rude, certainly, but in reality Buddha statues do not suffer any more than statues of Jesus.

Nicholas Weeks said:

I was thinking more of temples razed, monastics murdered & tortured etc. (but you knew that)

Malcolm wrote:

apparently you don't give a rats ass about Muslims though...just saying...where's the outrage about the Uighers?

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 4:01 AM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

If you believe in God, a creator being, etc., you are a Buddhist in name only, but not in view.

Grigoris said:

I don't understand this hard-on that Nicholas has for fundamentalist Christians either. Seems he believes that eternalism is preferable to nihilism.

That Christians are somehow natural allies with Buddhists, against materialists.

He seems to overlook the damage that Christians have inflicted on Buddhism during European colonial expansion into Asia.

Malcolm wrote:

It's the US prolife thing.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 12:02 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

Here is the first of snips from Kengor's Guide - this one on religion in general:

The Communist Manifesto said that, "Communism abolishes eternal truths, it abolishes all religion, and all morality." Marx and Engels envisioned a new morality without God, one based on "the most radical rupture with traditional ideas." The things that communism promises are entirely unnatural, completely contrary to what human beings had believed before, and even to their very humanity itself. It was intended to transform human nature.

Malcolm wrote:

If you believe in God, a creator being, etc., you are a Buddhist in name only, but not in view.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 12:00 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

If you really think that buddhadharma can only be destroyed from within,

Malcolm wrote:

I think the Buddha stated this quite clearly. Buddha statues are not Buddhadharma. Shantideva dismisses the destruction of buddha images of being any real concern. It's annoying, wasteful, and rude, certainly, but in reality Buddha statues do not suffer any more than statues of Jesus.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:13 PM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

Marx is just an inversion of Plato's Republic.

Bundokji said:

Do you mean the aristocracy of those who believe in his interpretations?

Malcolm wrote:

Marx does not go beyond Judeo-Christian eschatology, as you already observed. He just inverts the kingdom heaven on earth.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:10 PM

Title: Re: Guide to Communism

Content:

TsultimNamdak said:

This is utterly baffling. This site is called "Dharma Wheel - A Buddhist discussion forum on Mahayana and Vajrayana Buddhism" so I would have supposed that even in a politics subforum there ought to be a Buddhist angle or at least a non-religious one, being about politics. Nicholas, you keep posting articles and book reviews from an extreme rightwing Christian viewpoint - Why do you do that here? Is it just trolling? Does it give you a warm, cuddly sense of "that will really show those leftwing, Satanic, Marxist, Commie types"?

It is utterly pathetic and it serves no other purpose than feeding your own sense of righteousness.

Nicholas Weeks said:

Are you devoid an historical sense? Does the obliteration of the Dharma in Asia by communists move you? If not, why not?

Ignoring communism's destructive effects is just speeding up this Dharma-ending age.

Malcolm wrote:

Nicholas, you have apparently neglected to read the Buddha's assertion that Dharma can not be destroyed from without, only from within. The PRC's recent actions are wholesale, aimed at erecting the cult of Xi, replacing all religion in the PRC with it. It's not really about religion. They don't care about religion beyond the fact that religious groups tend to be more resistant to mundane authorities. The PRC is acting no differently than any other entity seeking to control a market. Your focus on ideology misses the point entirely. Ideology is not the cause here, it's the excuse.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:59 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Could you please elaborate on the difference between a humanist/secular utopia and the older religious notions of heaven and hell?

Or to put it differently, why communism is not a religion where faith in the state or progress replaces faith in the God of the Abrahamic religions?

Here, Marx's views on religion might be relevant:.

PeterC said:

I would hesitate to get into analysis of that work of Marx's because the meaning is not obvious. The work he's discussing - Hegel's elements of the philosophy of right - is really, really difficult. Not many people really understand it. And that essay that Marx wrote, he never published, we don't know if it's because he wasn't sure about it or because he didn't get around to it. That part you're quoting is heavily debated, and there are multiple different interpretations of it.

If you want to understand the ideas of Marx on religion that aren't contested, you need to go back to Capital. It's clear that he wasn't very interested in metaphysical questions - the truth of the *claims* of religion weren't very important to him, what he was interested in was the *function* of religion. He saw it as both part of the ideological control mechanism that the ruling class created, and also as a means for the proletariat to express their unhappiness in a way that didn't threaten the relations of production. It was part of the dominant ideology in his theory. That functional view of religion was actually a pretty fair representation of its role in society for centuries, and you could argue it still explains quite well the role of religion in society today.

He was primarily concerned with the role of the dominant religion. He didn't have much to say about conflicts of beliefs, minority religions or pluralistic societies.

The thing to understand with Marx is, as Malcolm said, that for him the communist society was the end-point. He actually said very little about what it looked like. He spent most of the time analyzing where we are now, how we got here, what makes the current society persist, and what will eventually change it. (The answer to that last question is: development of technology.) He was an extraordinarily insightful writer, and said a lot that was very relevant to understanding the failures of society today.

Bundokji said:

Hegel's work itself is known to be notoriously difficult to read, hence Marx's reflections on aspects of his philosophy would be equally difficult to understand.

More than 20 years ago, i bought "Capital" which was divided into five parts. The copy i bought was in Arabic, and i am not sure if it was bad translation or that the work itself is difficult. I remember after reading some 30 pages, i began to encounter mathematical formulas, so i gave up! This is why, i have sympathy with people who do not refer to primary sources.

I agree that his description on the role of religion in society is largely accurate, but i also see the drawbacks of linking it to the ruling class. My main issue with this approach is that it somehow excludes the ruling class from being equally deluded by the weaknesses of the human condition (greed, fear and ignorance), or that if the proliferates came to rule they will be radically different.

Malcolm wrote:

Marx is just an inversion of Plato's Republic.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:33 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Or to put it differently, why communism is not a religion where faith in the state or progress replaces faith in the God of the Abrahamic religions?

Malcolm wrote:

Communism is clearly a religious movement, in just the same way as Trumpian "Conservatism."

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

They would need to be able to read Tibetan and give the lung in that language.

PeterC said:

If after all these years the DC can't pull together a group of students who can read Tibetan, then the writing really is on the wall

Malcolm wrote:

The question is not can they, the question is, will they?

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 8:19 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

As people here know Rinpoche gave a transmission for Vajra Bridge of Longde which he said is the essentials of it. From my research there are 2 volumes in the Nyingma Kama that are devoted to the Vajra Bridge teachings/practices, and commentaries. Volumes 18 and 19 in one version and 32 and 33 in another.

So what I was thinking is 2 pronged...maybe a group of us could find a Nyingma Lama willing to give us the transmission for these 2 volumes..perhaps over skype or zoom (or something like that) and do it over time..for example: 1 hour a week or so until it is completed. And then we could try and find a translator that would be willing to translate it all into English..I would be willing to chip in whatever I could for a project like this to donate to a Lama and pay a translator...just want to see if there would be any interest from any of Rinpoches students for this....

Thoughts?

PeterC said:

Fa Dao - I think if you wanted to practice Longde in ChNNr's lineage then you'd want the lung of the first volume of the Longsal terma cycle, which contains ChNNr's upadesha on the vajra bridge. (Correct me if I'm wrong about the content of that.)

Could I suggest a slight variation on your plan. We track down members of the DC who have received the lungs of each of the Longsal teachings - and since they were given at different times in different places, that means a group of people, it's highly unlikely one person will have received them all - and we organize a mass lung of the whole lot.

People can seek out explanations afterwards, but we ensure that the reading transmissions have been given. The only requirement to give a lung of a text is that you've received it from someone who has received it. So we don't get into the contentious question of DI, but we do what we can to ensure the termas are propagated.

I would also be willing to contribute to the costs of this.

Malcolm wrote:

They would need to be able to read Tibetan and give the lung in that language.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 8:14 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

It is a natural progression. Marx was a Hegelian so it was always: thesis / antithesis ---> synthesis.

Grigoris said:

Which coincided with a more fluid interpretation of man, time, history and the nature of reality during that era, and preceded by a gradual shift towards a more scientific and objective mindset. The faith in human progress seems to be justified by rapid scientific and technological advancements associated with deconstructing the old and limiting belief system.

I remember reading that communism necessitates feudalism and capitalism as historical conditions for its applicability.

That is the historical materialist paradigm which was part of Marx's theory. The neo-Marxists believed that communism could be reached without going through this process, by relying on peasant class (in less industrialised societies) instead of the industrial working class as the motor for change.

Bundokji said:

It is unclear though how the state does not simply replace the old capitalists class from the neo-Marxists point of view.

Malcolm wrote:

Communism is the end point, the socialist state, the transitional phase. All quite utopian.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 7:34 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

Malcolm, when you say following the klong sal, do you mean working through rushens semdzins trekchod etc according to his terms, or was he talking about some more specific sequence of practising his terms?

Malcolm wrote:

He meant the klong gsal teachings in general.

climb-up said:

But unfortunately most of those teachings are closed to many of us. For someone as bad of a practitioner as myself it probably doesn't make a difference, I think the previous vase and ancillary could keep me busy for a lifetime, but do you see a path forward to the Longsal teachings who didn't receive them while ChNN was alive?

I'm certainly not trying to call you out but as a Lama who gives wang and DI yourself, wouldn't you (or someone with similar training and experience to you) be qualified to pass on Longsal practices? (Apologies if my heads sonfar up my ass about authority that I've missed the Dzogchen point!)

Malcolm wrote:

My job is the 17 tantras.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 11:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Adamantine said:

Have you?

Malcolm wrote:

Myself and many others.

Adamantine said:

Yes though not many others are actively teaching and offering lungs...

Malcolm wrote:

That will change. Klong sde is important, but by no means indispensable.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 11:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

There are two parts to this: Kongtrul's gdams sngag mdzod klong sde instructions, Rinpoche's own visionary teachings. It's not hard to find people who received both from the boss.

Adamantine said:
Have you?

Malcolm wrote:
Myself and many others.

Author: Malcolm
Date: Saturday, August 22nd, 2020 at 10:41 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

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So what I was thinking is 2 pronged...maybe a group of us could find a Nyingma Lama willing to give us the transmission for these 2 volumes..perhaps over skype or zoom (or something like that) and do it over time..for example: 1 hour a week or so until it is completed. And then we could try and find a translator that would be willing to translate it all into English..I would be willing to chip in whatever I could for a project like this to donate to a Lama and pay a translator...just want to see if there would be any interest from any of Rinpoche's students for this....

Thoughts?

PeterC said:

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Malcolm wrote:

There are two parts to this: Kongtrul's gdams sngag mdzod klong sde instructions, Rinpoche's own visionary teachings. It's not hard to find people who received both from

the boss.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

It was always to create teachers, take a level, teach a level was original idea, but about 6 years in the boss was dissatisfied. His original idea was that people who passed level four would be equipped to give introduction. He also stated in one SMS training that people following klong goal were making better progress than SMS people. For years I have watched people extolling sms teachers, but it really has not been as people have led themselves to believe.

PeterC said:

Malcolm, when you say following the klong sal, do you mean working through rushens semdzins trekchod etc according to his termas, or was he talking about some more specific sequence of practising his termas?

Malcolm wrote:

He meant the klong gsal teachings in general.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Just a general comment: Frankly, some people have their heads so stuck up the ass of "authority" and "authorization" they have forgotten the real meaning of dzogchen teachings.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

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Thoughts?

Malcolm wrote:

Your better off moving on to man ngag sde. Rinpoche advised people at 2015 yang ti retreat not to remain stuck in klong sde.

I've already translated a goodly portion of the long vajra bridge. It's not what people imagine. The first volume is three histories, written by Kunzang Dorje, called vajra bridge. Second volume is various practices no one practices anymore, though there is a lot of interesting material there.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:42 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

people really don't understand history of SMS, and why rinpoche originally created it.

climb-up said:

Oh, fair enough.

I use it base outline to help develop my ...well, base, for my practice and it's so wonderful; by I was under the impression that it was for teachers and continuing the tradition.

Is that wrong?

What is the history and original intent?

Malcolm wrote:

It was always to create teachers, take a level, teach a level was original idea, but about 6 years in the boss was dissatisfied. His original idea was that people who passed level four would be equipped to give introduction. He also stated in one SMS training that people following klong goal were making better progress than SMS people. For years I have watched people extolling sms teachers, but it really has not been as people have led themselves to believe.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

[/quote]

Several people are on level four. Of course this is also arbitrary, since this level of klong sde does not imply third vision.

Malcolm wrote:

Oh wow, that still kind seems like a big deal if the original intent was for people at level four to give DI.

It means that there was at least a plan for this particular lineage to continue (it's just seemed odd to me that ChNN didn't seem to have one, or at least didn't spell it out for us) and ...maaaaybeeee these good people are the ones who could do it!

Right?

...maybe?

climb-up said:

people really don't understand history of SMS, and why rinpoche created it.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

people really don't understand history of SMS, and why rinpoche originally created it. It didn't work out as he originally planned.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:27 AM

Title: Re: Guide to Communism

Content:

Norwegian said:

Have you ever been engaged in any primary study of Marx? As in, have you read his own works, like Grundrisse? Capital? Communist Manifesto?

tingdzin said:

By their fruits you shall know them.

Fortyeightvows said:

so true. and very buddhist

Malcolm wrote:

Ummm, actually Jesus.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

Malcolm wrote:

Several people are on level four. Of course this is also arbitrary, since this level of klong sde does not imply third vision.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Pang Mipham Gonpo was an 85 year old monk when he received the Longde teachings from Vairocana. He and 7 of his successors achieved Rainbow body. Whose to say that someone in the DC wont get to the third level of visions and then be willing to step up? In other words...it aint over till its over!

Malcolm wrote:

Third vision is an iideal, it is not really a requirement. Good thing too, cause if it were, ChNN would have waited too long to begin. ChNNs original plan had people giving introduction after level 4.

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

Malcolm wrote:

Several people are on level four. Of course this is also arbitrary, since this level Of klong sde does not imply third vision.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 7:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Pang Mipham Gonpo was an 85 year old monk when he received the Longde teachings from Vairocana. He and 7 of his successors achieved Rainbow body. Whose to say that someone in the DC wont get to the third level of visions and then be willing to step up? In other words..it aint over till its over!

Malcolm wrote:

Third vision is an iideal, it is not really a requirement. Good thing too, cause if it were, ChNN would have waited too long to begin. ChNNs original plan had people giving introduction after level 4.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 5:27 AM

Title: Re: Annals of Communism

Content:

Nicholas Weeks said:

Thanks to many years of scholarship Yale University Press had given us many seminal works on communism. The latest one is Stalin's Master Narrative, a critical edition of the standard manual giving the Party line for communists.

<https://yalebooks.yale.edu/series/annals-of-communism-series>

Malcolm wrote:

Now your cooking with gas. If you continued to present this kind of scholarship rather some of the ridiculous authors you previously have presented...

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 1:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

The ball is entirely in the court of the Dzogchen Community as an official body. They have to make clear and must make clear what their vision is, what the way forward is. No more waiting. No more keeping things within the four walls of tired bureaucracy.

treehuggingoctopus said:

Well, yes, if there are any directives. If there are none -- as seems to be the case -- then we need to decide the direction together. To do so, we need absolute clarity and transparency, plus as much respectful and well-informed discussing and debating as possible. And I do not mean gossiping or conspiring in the shadows. We need to do it the proper way.

Malcolm wrote:

We will evolve past the present situation. No one knows what that will look like.

Author: Malcolm

Date: Friday, August 21st, 2020 at 6:37 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

tingdzin said:

Well, if "Buddhists" are able to justify, even rejoice in, shining lasers in peoples' eyes, trying to burn cops alive, beating up complete strangers, etc. then there's no hope for the Dharma in the West. I know this will invite a lot of vituperation and slander, so I have nothing more to say right now. These are rough times in America, but we should all be able to stand back, take a deep breath, and look at our own assumptions.

Malcolm wrote:

You justified denying medical care to refugees...People in glass houses as the saying goes.

Author: Malcolm

Date: Friday, August 21st, 2020 at 2:42 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But rather than engage in the complexity of it, or even provide some actual content, it is easier to shout down a disembodied guy from Switzerland (not).

Malcolm wrote:

Disembodied white guys from Switzerland have time, in their alpine retreats, to contemplate such issues with the dispassion of a 19th century biologist dissecting a bug they've just snuffed with ether.

But you don't understand identity politics, you don't even seem to know where the term comes from. You think everything is quantified in some data set. It isn't.

Dan74 said:

You are a truly lovable guy, Malcolm! Made my day with this mental picture.

I hope one day to have the honour of buying you a beer or whatever is your beverage of choice in your favourite establishment. I bet a lot of disagreements will silently dissolve with no effort whatsoever.

Malcolm wrote:

Glad you see my real face.

Author: Malcolm

Date: Friday, August 21st, 2020 at 1:12 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But rather than engage in the complexity of it, or even provide some actual content, it is easier to shout down a disembodied guy from Switzerland (not).

Malcolm wrote:

Disembodied white guys from Switzerland have time, in their alpine retreats, to contemplate such issues with the dispassion of a 19th century biologist dissecting a bug they've just snuffed with ether.

But you don't understand identity politics, you don't even seem to know where the term comes from. You think everything is quantified in some data set. It isn't.

Author: Malcolm

Date: Friday, August 21st, 2020 at 1:04 AM

Title: Re: quote origin the world is made of karma

Content:

Toenail said:

Hey, I am looking for the origin of above sentence. I remember some scholar/famous past yogi said that, but I cant find the exact quote. I want to rip it off for my thesis

Malcolm wrote:

Abhidharmakosha, chapter 4, in the beginning. "The variety of the world arises from karma."

Tenma said:

Where does karma originate from? Or is it an endless cycle without beginning nor end?

Malcolm wrote:

Actions arise from afflictions, resulting in suffering. There is no beginning.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 9:30 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Crazywisdom said:

It is also not for a more powerful group member to say, race is nothing. If one is actively benefitting from higher caste privileges then to say there is no caste is ridiculous.

Malcolm wrote:

CW:

Precisely. And this is what Dan's whole narrative supposes, "The problem isn't racism, per se., the problem is poverty, etc."

Tell that to my Haitian son in law. France and the US screwed Haiti because the Haitians rose up and kicked out the slavers.

Tell that the Navaho, etc., who still cannot get a fair shake from America; the indigenous people of Central America who are fleeing repressive regimes in Central America who have American-trained death squads and American-prison educated gangs. I maintain close contacts with many such people. I know their stories, their fears, and their pain.

Seeing some disembodied white guy from Switzerland cluelessly pontificate to us, who were raised in the US, about what is "really going on" in the US is well, words.

Dan:

America is a deeply racist country, Dan. Take it from me, I descend from OG Invader stock, Mayflower and all that. I know this much better than you.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 9:21 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Kim O'Hara said:

That's unnecessarily unkind and quite unhelpful, Malcolm.

Malcolm wrote:

It is very kind and very helpful. Dan has been around for years, and he continues to act as if he just woke up from a long nap.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:46 PM

Title: Re: quote origin the world is made of karma

Content:

Toenail said:

Hey, I am looking for the origin of above sentence. I remember some scholar/famous past yogi said that, but I cant find the exact quote. I want to rip it off for my thesis

Malcolm wrote:

Abhidharmakosha, chapter 4, in the beginning. "The variety of the world arises from karma."

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:44 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

What interests me in the current conversation is whether the claims of wide-spread racial discrimination are true and whether they add up to be a significant impact on the welfare of the Black and other minority communities, or whether it is largely entrenched poverty and disadvantage, as I've said. Because, if it's the latter, then the conversation about race should not hog all the oxygen, and rather people should talk about removing the obstacles kids in disadvantaged communities face, rather than rambling on about racist white people. It's not the same thing and it doesn't lead to the same results, I think.

Malcolm wrote:

Dumb and dumber.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:42 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

I don't put much stock in identity grievance issues and other individualist laments, like identity issues.

Malcolm wrote:

That's because you don't know the origin of the term "identity politics." You are unaware of how it came to be, why it is important.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 8:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

500 people participated in the second meeting. Contact gakyils, gars, lings, sms instructors, dance instructors, yantra instructors, etc. they were all there. Demand an explanation.

Johnny Dangerous said:

Maybe that's an ok thing that things go in a smaller direction.

Russell said:

Yes, the organisation is there to support the teachers and the students, not the other way around, so if it needs to shrink a little we adapt to that.

I think this is the point, it takes time for the DC as a whole to recognise and give up their

expectations, and when one does that one can see there really wasn't much fault in how things were handled. I'm not telling you to shut up or relax, just what worked for me.

Johnny Dangerous said:

It's not about fault, but about where to go from here, and not pretending things are something they aren't. Presenting an honest assessment of the situation to the membership at large. Basically it looks like it's going to be a bunch of smaller groups with nothing left to unite them -if indeed there is no heir and no further transmission. Why would it go otherwise?

Speaking for myself, why would I be interested in that if I don't live near a gar or ling and have connection there? Other than the lightning bolt spiritual experience that was regular DI and participation through webcast with Rinpoche, I know the DC members on this site more than I know anyone else in the DC, by far. There is no real mechanism for that to change. I imagine I am not the only DC member at large in this sort of situation. If things go this way, what is even the purpose of a general membership model, without a central transmission or teaching?

Without transmission being the thing that holds people together, nothing will look the same, and people like me will have little reason to remain members, without some major attempt at new ways of doing things. Yet, the communication tends to always emphasize the transmission we share, even emphasizing paying dues as a part of the responsibility of sharing that transmission! You can't on the one hand celebrate us all being unified through the transmission we were fortunate enough to receive from Rinpoche while also saying it's done with, and everyone is going to do their own thing, but that we should still support it the same as before. That's just crazy. That's the Head In The Sand approach I was talking about.

Some of this is just logistical. For instance, if long time SMS teachers offer a class on Rushens or something, if it happens in a centralized location, accessible to DC members generally, this is a different than the more conditional offerings which seem to have gone on so far. The Webcast page has offered some interesting stuff, but simply trying to sort it is a task. If they want to go to a membership mode where transmission is no longer central, reorganization like this should be central to it. There are some real strengths too. I've personally had SMS teachers answer my questions through email over the years, and their help was vital to me - that sort of thing is serious juju. So I don't mean to sound purely discouraging, just realistic.

I don't want to blame anyone, I'm sure everyone is trying their best and no one means anything but their best intentions, but someone needs to seriously fix their messaging. It may be bitter medicine to hear that, but sorry, it's how I see it. I feel these are valid and somewhat obvious points that get shot down out of "being respectful" "being calm" "not assigning blame" etc. But this is kind of where the rubber meets the road, isn't it?

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:48 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Sorry, he actually said it? Doesn't make sense... Aren't there sentencing guidelines?

Malcolm wrote:

Regularly ignored for white defendants...

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:47 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But they will be gone soon. Then what?

Malcolm wrote:

We have to deal with their children, in whom they instill the same beliefs.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:11 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Do you mean to say that the very harsh mandatory sentencing for crack cocaine was intended to put a lot of Black Americans behind bars, basically an act of white supremacy...

Malcolm wrote:

White kids get probation for a rock of crack. Black kids get ten years for the same rock. You figure it out.

In the sixties, white kids got probation for a joint. Black kids got ten years for the same joint. You figure it out.

White man waves a gun around in public, he gets a citation for disturbing the peace. Black man waves a gun around in public, he gets shot dead. You figure it out.

You just don't know what you are talking about.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 12:47 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Reading a little about prominent Black Americans, it seems to me that what they had to battle mostly against was not actual overt racism, but generational poverty which leads to internalised racism or destructive anger.

Malcolm wrote:

The policies which created generational poverty among African Americans and Native People were, are, and continue to be overtly racist.

This is one of dumbest things I have ever seen you say.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 12:41 AM

Title: Re: The Devil and Karl Marx

Content:

Nicholas Weeks said:

The first two sections of this 400+ page book are biographical, while the rest is more about the Devil & communism. Paul Kengor has penned another fine survey of the demonic forces abounding nowadays.

<https://www.tanbooks.com/the-devil-and-karl-marx.html>

Malcolm wrote:

Seems catholic conservatives are really freaked out about a dead ideology.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:59 PM

Title: Re: Biden's VP Choice

Content:

PeterC said:

In a two-party system you can't not care about what the other side of the aisle does. You can vote for them or vote for the republicans. You don't have to like the choice. And who are "they", and what specifically is the "crazy shit" they are proposing that you think will lose the election?

Malcolm wrote:

He means AOC wing.

PeterC said:

The segment of the party that couldn't be more different to Hillary Clinton and that actually appeals to younger voters?

That makes sense if you think this election will be decided by some phantom swing vote of disaffected republicans. I don't believe that.

Malcolm wrote:

Neither do I.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:49 PM

Title: Re: The Woke Supremacy

Content:

Grigoris said:

When I read the original post I also thought that the book was light comic relief and then Danny came along and proved that some people actually take this shit seriously.

Imagine how delusional you have to be to believe that Obama was a socialist...

But really, this is just a clear example of just how far towards the Right the political pendulum has swung in the U\$.

It highlights how deeply the "Red under the bed" hysteria has infiltrated into the Amerikan psyche.

Malcolm wrote:

Danny is not American. A brit, I think. And only among older white Americans who watch Carlson and Hannity. Everyone else laughs at the attempt to drum up a new red scare.

The pendulum among young people is rapidly swinging left, actually.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:49 PM

Title: Re: The Woke Supremacy

Content:

Nicholas Weeks said:

but every socialist from Marx to Hitler to Lennon...

Malcolm wrote:

First, Hitler was not a socialist by any stretch of the imagination, despite the use of the term "socialist" as a marketing ploy when the name of the Right-wing German Worker's Party (DAP) was changed to NSDAP.

Secondly, you mean this Lennon?

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 7:36 PM

Title: Re: Biden's VP Choice

Content:

PeterC said:

Are...we...comparing relative honesty in debate performances? Because that's not going to look good for the other side of the aisle...

Fa Dao said:

Im...a....democrat...and dont give a crap about what the "other side of the aisle" does. We used to be the "good guys"..now were becoming the party of lunatics. Still am undecided if it was worse that the DNC chose Hillary in 2016 or Biden/Harris in 2020 to represent us..not particularly thrilled with the DNC platform either..doesn't represent the majority of Dems out there..if they dont tone down all the crazy shit they are proposing they will virtually hand the election to Trump in a landslide

PeterC said:

In a two-party system you can't not care about what the other side of the aisle does. You can vote for them or vote for the republicans. You don't have to like the choice. And who are "they", and what specifically is the "crazy shit" they are proposing that you think will lose the election?

Malcolm wrote:

He means AOC wing.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 9:09 PM

Title: Re: Major Floods & Landslides Occur Throughout China - Jul. 7 / Jul. 14, 2020

Content:

Malcolm wrote:

Yes, and the Chinese Gvt. is asking people to reduce their intake of food. Good times had by all.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 7:59 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Brunelleschi said:

The point that I'm trying to convey is that, in my opinion, a generous free speech is a safeguard against authoritarianism. Stifling speech is a method of authoritarianism - we all know about Trumps disdain for and attacks on journalists. The problem is *who* exactly is going to regulate speech. You want laws with punching power? Great, but don't be surprised when it's used by people you don't like.

Malcolm wrote:

The US has the most generous free speech provisions in the world. The freedom of the press is written into the constitution.

However, free speech does not include the right to violate civil rights: for example, if one uses slurs against black and jewish people in one context, it is permitted, for example, among your friends, an internet forum, etc..

If one uses the same slur to verbally assault a black or a jewish person, this is a felony punishable by jail time, even on an internet forum, etc.

If you are generally raving about Rothschilds and ZOG, well, you are an idiot, but in the US, it is not a crime to be an idiot. If someone comes on your forum and you attack them with slurs, you could be facing jail time if they can afford a lawyer, etc., etc.

In fact all speech is regulated; most of it is self-regulated, by custom and convention. Some speech is criminal, demonstrably harmful and misleading speech, like false advertising, crying fire in a theater, etc. There is lots of speech others consider harmful, like forums devoted to ethnostates, but the argument here that some are making is that such speech deserves to be included amongst harmful speech. This is a legal question, since it has not been brought up in court as far as I know. But I think it would very hard to pass laws against this in the US.

However, in private forums, holding that speech which advocates for such things ought to be banned is perfectly fine. Free speech only extends to public speech, not private speech.

Now, I understand you are not advocating for ethnostates personally, but you are making a nonargument. If the gods of this forum decree there shall be no discussion of ethnostates, then there will be no discussion of ethnostates, etc. And such a decree violates no one's free speech rights because we are all here voluntarily.

Suppressing Milo talks is perfectly fine. Milo is an asshole. No one has ever made it illegal to shout down your opponent. This is essentially what is happening with these alt-right douches, they are being shouted down, and rightly so. Some glass might get broken, but that is what insurance is for.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 6:23 PM

Title: Re: Heart-sons

Content:

yagmort said:

about Dilgo Khyentse Rinpoche principal lineage holders i have not got a clue. Dzongsar Khyentse Rinpoche? would be glad for any help here

Malcolm wrote:

Sechen rabjam

Author: Malcolm

Date: Sunday, August 16th, 2020 at 6:22 PM

Title: Re: 108 great tertöns

Content:

yagmort said:

probably has to do with 7 transmissions.

so it seems getting all seven is what constitutes a "major tertön".

Malcolm wrote:

No, this was a unique quality of JKW.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 5:07 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Brunelleschi said:

So, save it for someone else - you don't know squat about me. How could one possibly be a Buddhist and support an ethnostate.

Malcolm wrote:

So why are you supporting this idea?

Brunelleschi said:

Obviously if one incites violence that would be illegal under current laws in most Western countries. There could be situations where it would be legal. For example the NOI made the proposition of creating a black state - I think they proposed Georgia. That should be legal in my opinion. Not the best example but, eh.

Malcolm wrote:

They tried to make Oregon a white ethnostate. It didn't work. It's unconstitutional.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 7:42 PM

Title: Re: 108 great tertöns

Content:

yagmort said:

imho unlikely, as both Chokgyur Lingpa and Jamyang Kheyntse Wangpo are there.

i don't quite get it if this list belongs to terma prophecies or Jamgön Kongtrul own creativity? if it's the latter case then perhaps he didn't include Düdjom Lingpa since he refused his termas be included in Rinchen Terdzö.. but that's just my uneducated assumption.

Malcolm wrote:

There are many great Tetons not included in that list.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 7:38 PM

Title: Re: Tsa Lung and Guru Yoga in the Bön tradition vs Tibetan Buddhism

Content:

Malcolm wrote:

What it boils down to is that Bonpos has their narrative myths and legends and Buddhists have theirs.

There really isn't much reason to privilege one over the other, other than that we were introduced to one school first rather than the other.

Bonpo literature is intrinsically valuable and shows another facet of Tibetan civilization, one more rooted in Tibet's indigenous culture.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 5:24 AM

Title: Re: Tsa Lung and Guru Yoga in the Bön tradition vs Tibetan Buddhism

Content:

Charlie123 said:

Thanks for the info. I have had a very positive impression of Alejandro Chaoul. FWIW, ChNN encouraged him to study with Bonpo gurus. This is actually how he ended up a student of Lopon Tenzin Namdak.

Malcolm wrote:

Alejandro is one of the nicest people I've ever met.

Author: Malcolm

Date: Friday, August 14th, 2020 at 7:52 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Fa Dao said:

You have missed the point...of course no one is FOR fascism...but when taken to an extreme like antifa has done to shut down any and all dissent by labeling anything they disagree with as fascist they themselves, ironically, become fascists

Malcolm wrote:

"The really dangerous American fascist... is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power... They claim to be super-patriots, but they would destroy every liberty guaranteed by the Constitution. They demand free enterprise, but are the spokesmen for monopoly and vested interest. Their final objective, toward which all their deceit is directed, is to capture political power so that, using the power of the state and the power of the market simultaneously, they may keep the common man in eternal subjection."

Henry A. Wallace

https://www.cbsd.org/cms/lib/PA01916442/Centricity/Domain/1864/Henry%20Wallace_The%20Danger%20of%20American%20Fascism.pdf

In other words, FD, our present administration. Fascism is real, fascism is here, and thankfully, we have an Antifascist movement in this country, despite its occasional, and regrettable excesses. They pale in comparison however to locking up in children for years in concentration camps, etc.

Author: Malcolm

Date: Friday, August 14th, 2020 at 10:08 AM

Title: Re: Dagpo Kagyu empowerments

Content:

Pero said:

Sorry, I know this is off topic, but if he had such a big library how come he had a limited exposure to Dzogchen? Or at least so it seems to me if he concluded that is only the result IIRC.

Malcolm wrote:

He asserted it was a ye shes. And when I asked ChNN about this in 1992, he said that Sapan was correct. Sapan mentions that he received Dzogchen teachings, but he does not specify which. But certainly he received sems sde in the Khon family lineage.

Crazywisdom said:

So why read something we know is wrong? In Dzogchen wisdom is not necessarily brought on by four initiations. The first 3 are worldly. Actual so called gnosis is not dependent on worldly anything. Let alone stages. So what are we learning from Sapan?

Malcolm wrote:

Sapan isn't wrong, on this point. But his position is predicated on certain assumptions

Author: Malcolm

Date: Thursday, August 13th, 2020 at 12:19 AM

Title: Re: Ngakpas everywhere!

Content:

PeterC said:

Maybe the mods should create a new thread - "the great ngakpa/robes debate" - and use it like the thread for vegetarianism?

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 11:49 PM

Title: Re: TL;DR: We are screwed.

Content:

PeterC said:

Those songs are probably better. All the class war stuff seems so dated these days, though. I guess - to paraphrase another song - the war is ended and the good guys lost

Malcolm wrote:

FDR ended the class war by instituting the New Deal, etc. he is the single reason there was no socialist revolution in the US. But that was when the US, after decades of selective, racist, immigration policies, was predominantly white. Now, in the US, race is class, and unless we get our shit together and offer brown and black people more than empty words and token parity, we will have another class war on our hands as a result of the systematic dismantling of not only Johnson's Great Society, but also FDR's New Deal. Then there is the environment...and pernicious effects of unregulated capitalism.

PeterC said:

Race is class today, but class is also just class - however the lower-class white population have been so effectively co-opted into acting against their interests that they fight part of the class war on behalf of their masters against the people with who they should have common cause.

Malcolm wrote:

That's been going on in the America since the late 17th century.

PeterC said:

I think the class war is a reality today, not a future possibility. Why else spend so much money arming the police to fight it?

Malcolm wrote:

I don't think we have even seen the the half of it, if things continue with Trump for another four years.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 6:45 PM

Title: Re: TL;DR: We are screwed.

Content:

Danny said:

Paul weller was ok, I got the lyric reference. Prefer "in the city" or classic class warfare of "Eton rifles".

Don't know if the public wanted the style council, but we certainly got it tho!

PeterC said:

Those songs are probably better. All the class war stuff seems so dated these days, though. I guess - to paraphrase another song - the war is ended and the good guys lost

Malcolm wrote:

FDR ended the class war by instituting the New Deal, etc. he is the single reason there was no socialist revolution in the US. But that was when the US, after decades of selective, racist, immigration policies, was predominantly white. Now, in the US, race is class, and unless we get our shit together and offer brown and black people more than empty words and token parity, we will have another class war on our hands as a result of the systematic dismantling of not only Johnson's Great Society, but also FDR's New Deal. Then there is the environment...and pernicious effects of unregulated capitalism.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 6:25 PM

Title: Re: Biden's VP Choice

Content:

Crazywisdom said:

You will see fancy talk but the actual action will be the kinds of things Reagan democrats like Biden's people would want. Biden-Harris is totally going to trounce Trump in the election. Trump is frak.

Malcolm wrote:

I would be happy just to see a competent US Gvt. again. I am quite certain that Biden will install a competent administration. I a, equally sure that if the Democrats take both the Hiuse and Senate, he won't squander the opportunity by being overly compromising with the party formerly known as the GOP.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 9:27 AM

Title: Re: Ngakpas everywhere!

Content:

javier.espinoza.t said:

i care because dharma, it aint about this or that guy/girl. if one doesn't care for it, it disappears, don't you agree?

Malcolm wrote:

It's going to disappear anyway.

javier.espinoza.t said:

not the best excuse to be passive, i think, Acharya.

Malcolm wrote:

It has nothing to do with being passive. It was predicted by the Buddha.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 9:02 AM

Title: Re: Ngakpas everywhere!

Content:

Tata1 said:

Why are yall so worried about how other people like to do their dharma practice

javier.espinoza.t said:

i care because dharma, it aint about this or that guy/girl. if one doesn't care for it, it disappears, don't you agree?

Malcolm wrote:

It's going to disappear anyway.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 3:19 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Wow, still arguing about thus? Come on...

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:41 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

Malcolm wrote:

I don't think I have ever done that. So your rhetoric cannot possibly be aimed at me.

I do think however we in the US need to tighten up our act, and switch to a coordinated market economy, and let go of the liberal market economy we now have, which is fiscally expensive and socially irresponsible.

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:39 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

...

Malcolm wrote:

There is no such thing as a "leftist fascist." I think the word you are looking for "totalitarian leftist." That would be more accurate. It certainly wouldn't describe me.

Not all people on the left rock the hammer and sickle or wear tee shirts with pictures of Che, who as you aptly observe, was extremely homophobic, but then, even homosexuals were homophobic in those days, and many who are closeted now remain so. But also the communism you are railing against is not the communism you were raised under, aka Marxist-Leninism. What we have now is "market communism."

This is all a tempest in a teapot, I am afraid.

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:01 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

Malcolm wrote:

Anti-fascism /= communism, though in the 1930's it very well may have. Of course, we know that you were raised under communism, and I think we all agree that any totalitarianism, whether it is right-wing totalitarianism, i.e., fascism; or left-wing totalitarianism, i.e., communism, or religious totalitarianism, i.e., Wahabism, Fundamentalist Christianity, etc., are fundamentally evil death cults.

On the other hand, we do have to keep in mind that the Buddha himself proclaimed the demise of the Dharma within 5000 years. So there is that.

Author: Malcolm

Date: Monday, August 10th, 2020 at 10:54 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Matt J said:

The problem is the criteria of intolerance.

Malcolm wrote:

Fascism was well defined by Umberto Eco:

The cult of tradition. "One has only to look at the syllabus of every fascist movement to find the major traditionalist thinkers. The Nazi gnosis was nourished by traditionalist, syncretistic, occult elements."

The rejection of modernism. "The Enlightenment, the Age of Reason, is seen as the beginning of modern depravity. In this sense Ur-Fascism can be defined as irrationalism."

The cult of action for action's sake. "Action being beautiful in itself, it must be taken before, or without, any previous reflection. Thinking is a form of emasculation."

Disagreement is treason. "The critical spirit makes distinctions, and to distinguish is a sign of modernism. In modern culture the scientific community praises disagreement as a way to improve knowledge."

Fear of difference. "The first appeal of a fascist or prematurely fascist movement is an appeal against the intruders. Thus Ur-Fascism is racist by definition."

Appeal to social frustration. "One of the most typical features of the historical fascism was the appeal to a frustrated middle class, a class suffering from an economic crisis or feelings of political humiliation, and frightened by the pressure of lower social groups."

The obsession with a plot. "The followers must feel besieged. The easiest way to solve the plot is the appeal to xenophobia."

The enemy is both strong and weak. "By a continuous shifting of rhetorical focus, the enemies are at the same time too strong and too weak."

Pacifism is trafficking with the enemy. "For Ur-Fascism there is no struggle for life but, rather, life is lived for struggle."

Contempt for the weak. "Elitism is a typical aspect of any reactionary ideology."

Everybody is educated to become a hero. "In Ur-Fascist ideology, heroism is the norm. This cult of heroism is strictly linked with the cult of death."

Machismo and weaponry. "Machismo implies both disdain for women and intolerance and condemnation of nonstandard sexual habits, from chastity to homosexuality."

Selective populism. "There is in our future a TV or Internet populism, in which the emotional response of a selected group of citizens can be presented and accepted as the Voice of the People."

Ur-Fascism speaks Newspeak. "All the Nazi or Fascist schoolbooks made use of an impoverished vocabulary, and an elementary syntax, in order to limit the instruments for complex and critical reasoning."

<http://www.openculture.com/2016/11/umberto-eco-makes-a-list-of-the-14-common-features-of-fascism.html>

Please use this as a checklist for determining whether someone or some nation is fascistic or not. I don't think Dharmawheel makes the cut, not matter how you slice it.

Author: Malcolm

Date: Monday, August 10th, 2020 at 7:25 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Fortyeightvows said:

Political propaganda on dharmawheel

mutasuk said:

edited

Malcolm wrote:

"In order to maintain a tolerant society, the society must be intolerant of intolerance...I do not imply for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would be most unwise. But we should claim the right to suppress them if necessary even by force..."

—The Open Society and Its Enemies, Karl Popper.

Author: Malcolm

Date: Monday, August 10th, 2020 at 7:21 PM

Title: Re: Biden's VP Choice

Content:

Grigoris said:

What is Biden's position on the concentration camps on the southern border?

Any plans for the seperated children?

LhakpaT said:

He didn't have a problem with him when he was vice president

Malcolm wrote:

Unlike the present policy, the Obama policy of separating children from parents was employed only when the parent was charged with a felony, or if the adult was suspected of not being the child or children's parent. Otherwise, children were not, as a rule, separated from their parents, when families crossed the border.

So, completely different.

Author: Malcolm

Date: Monday, August 10th, 2020 at 9:33 AM

Title: Re: a confession

Content:

pemachophel said:

Pero,

The five sins of immediate retribution that you list are the sins that take you immediately to hell when you die without passing through the bardo or taking another life in-between. There are plenty of demeritorious actions beyond these five that can take you to hell. However, it is only these five that take you immediately to hell. But, not to worry, there are a number of different mantra that, when recited with the Four Powers (of confession and purification) can eliminate even the karma of the five sins of immediate retribution.

Malcolm wrote:

Also practicing dzogchen bypasses these.

Author: Malcolm

Date: Monday, August 10th, 2020 at 4:46 AM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

Possibly because he has accomplished Jambhala or another Ratna family practice?

Malcolm wrote:

Of maybe he just likes gold brocade. It is very popular among Tibetans.

heart said:

Seems reasonable to me. He seems too like to dress up these days.

He was pretty young when I met him. He lived with a yogi, his root lama, when he was very young. Then he went to Dzogchen monastery and became a Khenpo very fast. When he left Tibet he went to south India and debated with the Gelug. He told me; "they don't like me there".

/magnus

Malcolm wrote:

He also tried to debate CHNN. He lost.

Author: Malcolm

Date: Monday, August 10th, 2020 at 4:10 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Shotenzenjin said:

Critics say shutting down political adversaries is anti-democratic; antifa adherents argue that the horrors of fascism must never be allowed the slightest chance to triumph again.

Malcolm wrote:

Strongly agree.

Author: Malcolm

Date: Monday, August 10th, 2020 at 2:19 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Malcolm wrote:

BTW, "Sources substantiating claims about "Hindus" not achieving liberation" is a misstated question.

Think about it. What do Buddhists claim liberation is? It is very simple, and all Buddhist schools, including Dzogchen, agree that liberation is freedom from affliction that causes rebirth in samsara. There are schools in Hinduism that agree with this proposition also.

But where do they disagree with Buddhadharma?

Hindu schools do not agree with how Buddha defined rebirth, or with how Buddha presented karma, or Buddha's presentation of dependent origination, and they reject the Buddha's assertion of two-fold emptiness. Thus, how could they possibly be discussing the same liberation as the Buddha? It is quite impossible actually.

So it is very simple to examine what various Hindu Darshan's claim about liberation and the procedures for realizing it. When you find a Hindu school that is not Buddhism that presents essentially the same message as Buddhism on rebirth, karma, dependent origination, two-fold emptiness, and so on, please share your research with us. As far as I know, that only nonbuddhist school which agrees with Buddhadharma on all of these points is Bon.

Until then, this conversation is fruitless.

Author: Malcolm

Date: Monday, August 10th, 2020 at 2:04 AM

Title: Re: Ngakpas everywhere!

Content:

Adamantine said:

Yeah that accords with my experience of various ngakpas I've known. For example, Khenpo Choga seems to really like wearing golden outfits:

Grigoris said:

Possibly because he has accomplished Jambhala or another Ratna family practice?

Malcolm wrote:

Of maybe he just likes gold brocade. It is very popular among Tibetans.

Author: Malcolm

Date: Monday, August 10th, 2020 at 1:53 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

fckw said:

Which is most likely true for Advaita Vedanta, but which may not necessarily be true for especially the tantric Hindu tradition. If you take, for instance, the Spanda school of thought, at the core of their belief system seems to be the idea of "pulsating awareness", not the question of identity of Self and Brahman.

Malcolm wrote:

Spanda is just part of Trika, and as such, it is both substantialist and eternalist. Any reading of the Spandakarika's will show this. Further, since Spanda is just based on Samkhya, it is also a realist school.

Author: Malcolm

Date: Monday, August 10th, 2020 at 1:42 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Matt J said:

One problem is that Hinduism as it exists and is practiced today did not exist at the time

of the Buddha-- there was Samkhya and Brahmanic rituals. Arguably, Vedanta derived a lot of its teaching from Tantrism and also Buddhism.

Malcolm wrote:

There was also nondualist Vedanta prior to the Buddha. However, a quick examination of the Brahmajala sutta will swiftly show that despite Indian philosophies many developments, its plethora of schools are either eternalist or annihilationist.

Author: Malcolm

Date: Sunday, August 9th, 2020 at 8:59 PM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Malcolm wrote:

The Buddha statements to this effect maybe found in the Mahaparinibbana sutta, as well as the Majjhima Nikaya. In these texts it is recorded that he said that outside of his Dharma and Vinaya, there were no stream entrants, once-returners, never-returners, or arhats. This means that there are no awakened people outside of those who follow Buddhadharma. Some people may object, "what about pratyekabuddhas?" A pratyekabuddha is a kind of an arhat who previously generated to the bodhicitta aspiration to achieve awakening in a future rebirth, even though a samyaksambuddha had not taken birth in the world. More info here: <https://www.what-buddha-said.net/files/library/wheels/wh305.pdf>

Author: Malcolm

Date: Saturday, August 8th, 2020 at 10:42 AM

Title: Re: Dagpo Kagyu empowerments

Content:

PeterC said:

I found it very difficult to disagree with his arguments in Three Vows, even the ones I didn't agree with.

Malcolm wrote:

Indeed, Sapan, without question, was the greatest scholar in Tibet in the 13th century. And why not? He spoke and wrote Sanskrit fluently, had received nearly every teaching extant in Tibet during his day, had studied with 30 Indian tutors, and so on. His personal library boasted 3000 texts in Tibetan and Sanskrit, etc., etc. Actually, Tibet has never seen such a scholar since his time. That does not mean I personally agree with every one of his claims or critiques. But his scholarship was an exemplary model of an originalist approach to Buddhadharma, basing himself closely on what the texts of sūtra and tantra say, as opposed to the opinions of this or that guru.

Pero said:

Sorry, I know this is off topic, but if he had such a big library how come he had a limited exposure to Dzogchen? Or at least so it seems to me if he concluded that is only the result IIRC.

Malcolm wrote:

He asserted it was a ye shes. And when I asked ChNN about this in 1992, he said that Sapan was correct. Sapan mentions that he received Dzogchen teachings, but he does not specify which. But certainly he received sems sde in the Khon family lineage.

Author: Malcolm

Date: Saturday, August 8th, 2020 at 10:08 AM

Title: Re: is Consciousness a material element?

Content:

Artziebetter1 said:

is consciousness a material element in Tibetan Buddhism(among 4 other elements)?in wich way is it an element if it is not material?and in wich way is it material?how can matter give rise to subjective awareness?how can it interact with matter if it is not material?

Malcolm wrote:

Consciousness, like space, is a dhātu (khams), but not a bhūta ('byung ba). Hence, it is counted among the six "elements," but is not one of four material "elements."

In the Buddhist scheme of things in general, consciousness gives rise to matter. All matter derives from consciousness. Though it seems there is Catersian Dualism in Buddhism, this is actually not correct. There is no absolute mind/matter dualism in Buddhadharma. Mind (nama) conditions matter (rūpa), matter conditions mind.

Artziebetter1 said:

Thanks malcolm.are you saying thus that buddhism holds the same view as idealism,where matter is a result of the mind's conscious projection?I thought only cittamatra held to idealism.what is the difference then between say dzogchen and cittamatra on consciousness creating matter?

Blessings!

Malcolm wrote:

It depends on the school, actually. It is also a complicated explanation.

Author: Malcolm

Date: Saturday, August 8th, 2020 at 3:45 AM

Title: Re: Dagpo Kagyu empowerments

Content:

Malcolm wrote:

Everyone should read Sapan's three vows and his Clarifying the Muni's Intent, even if it pisses them off. He raises excellent questions, and was an amazing scholar and practitioner. He was also the product of a particular era in Tibetan history, and it shows.

PeterC said:

I found it very difficult to disagree with his arguments in Three Vows, even the ones I didn't agree with.

Malcolm wrote:

Indeed, Sapan, without question, was the greatest scholar in Tibet in the 13th century. And why not? He spoke and wrote Sanskrit fluently, had received nearly every teaching extant in Tibet during his day, had studied with 30 Indian tutors, and so on. His personal library boasted 3000 texts in Tibetan and Sanskrit, etc., etc. Actually, Tibet has never seen such a scholar since his time. That does not mean I personally agree with every one of his claims or critiques. But his scholarship was an exemplary model of an originalist approach to Buddhadharma, basing himself closely on what the texts of sūtra and tantra say, as opposed to the opinions of this or that guru.

Author: Malcolm

Date: Saturday, August 8th, 2020 at 3:33 AM

Title: Re: Dagpo Kagyu empowerments

Content:

PeterC said:

I think at the time they were writing, a lot was at stake. Fake lineages and fake termas did exist, and though the polemic literature may be a little...unnecessary at times, arguably it performed a needed quality control function. Though of course that wasn't the only, perhaps wasn't even the main reason for the existence of that literature.

Do we, centuries later, need to worry about it? Well, nobody is going to discover something in a text that suddenly makes people stop practicing a major teaching. But just as we're encouraged to study the guru for years (which nobody does anymore), it can't hurt to read some of this material. And if it does raise doubts in our minds, perhaps that indicates our confidence in the guru is not what it should be, or that we haven't worked hard enough on the practice to see its benefits.

Malcolm wrote:

Everyone should read Sapan's three vows and his Clarifying the Muni's Intent, even if it pisses them off. He raises excellent questions, and was an amazing scholar and practitioner. He was also the product of a particular era in Tibetan history, and it shows.

spinoza said:

Sakya Chokden's commentary on his text defends Kagyu Mahamudra against many of

the disputes raised by him.

Malcolm wrote:

Such is the nature of polemics.

Author: Malcolm

Date: Friday, August 7th, 2020 at 11:12 PM

Title: Re: How to know which image is restricted? (Split from "Do you know this diety?")

Content:

yagmort said:

[Mod note:] Topic split from here

<https://dharmawheel.net/viewtopic.php?p=546960#p546960>

i'm confused how do we expect a vajrayana amateur to go about lots and lots of images over the web if none of them are said to be restricted, unlike texts? in case of images how do we recognise a restricted image before we look at it? seems impossible. has this issue been addressed by any lama/Rinpoche? should we purify our negative karma in case we stumbled upon a picture we shouldn't suppose to see?

Malcolm wrote:

It is not your negative karma if you see; it is your negative karma if you share, since it is a violation of branch samayas. If you do not have such samayas, then it is just art.

Author: Malcolm

Date: Friday, August 7th, 2020 at 11:09 PM

Title: Re: is Consciousness a material element?

Content:

Artziebetter1 said:

is consciousness a material element in Tibetan Buddhism(among 4 other elements)?in wich way is it an element if it is not material?and in wich way is it material?how can matter give rise to subjective awareness?how can it interact with matter if it is not material?

Malcolm wrote:

Consciousness, like space, is a dhātu (khams), but not a bhūta ('byung ba). Hence, it is counted among the six "elements," but is not one of four material "elements."

In the Buddhist scheme of things in general, consciousness gives rise to matter. All matter derives from consciousness. Though it seems there is Catersian Dualism in Buddhism, this is actually not correct. There is no absolute mind/matter dualism in Buddhadharma. Mind (nama) conditions matter (rūpa), matter conditions mind.

Author: Malcolm

Date: Friday, August 7th, 2020 at 7:19 PM

Title: Re: Dagpo Kagyu empowerments

Content:

tobes said:

I think Sarah Harding's WTF paper is really good for showing just how deep this labyrinth goes. In the end, I think the real question is: what is actually at stake in all of this?

Beyond sectarianism, politics etc, I think the answer is: very little.

PeterC said:

I think at the time they were writing, a lot was at stake. Fake lineages and fake terms did exist, and though the polemic literature may be a little...unnecessary at times, arguably it performed a needed quality control function. Though of course that wasn't the only, perhaps wasn't even the main reason for the existence of that literature.

Do we, centuries later, need to worry about it? Well, nobody is going to discover something in a text that suddenly makes people stop practicing a major teaching. But just as we're encouraged to study the guru for years (which nobody does anymore), it can't hurt to read some of this material. And if it does raise doubts in our minds, perhaps that indicates our confidence in the guru is not what it should be, or that we haven't worked hard enough on the practice to see its benefits.

Malcolm wrote:

Everyone should read Sapan's three vows and his Clarifying the Muni's Intent, even if it pisses them off. He raises excellent questions, and was an amazing scholar and practitioner. He was also the product of a particular era in Tibetan history, and it shows.

Author: Malcolm

Date: Friday, August 7th, 2020 at 10:44 AM

Title: Re: Do you know who this deity is?

Content:

yagmort said:

how much of a negative karma that constitutes ?

Malcolm wrote:

It seems unavoidable. Like selling Dharma books, etc.

Author: Malcolm

Date: Friday, August 7th, 2020 at 9:28 AM

Title: Can a Lazy Person Awaken? Split from Zen forum

Content:

clyde said:

According to Bankei, Generally speaking, Zen teachers nowadays instruct people by setting up rules or using devices. Believing that without devices they can't manage, behaving as if without them it's impossible to instruct anyone, they're unable to teach by simply pointing things out directly. To teach people [this way], unable to manage

without devices, is 'devices Zen.'

"Others tell students pursuing this teaching that it's no good unless they rouse a great ball of doubt and succeed in breaking through it. 'No matter what,' they tell them, 'you've got to rouse a ball of doubt!' They don't teach, 'Abide in the Unborn Buddha Mind!' [but instead] cause people without any ball of doubt to saddle themselves with one, making them exchange the Buddha Mind for a ball of doubt. A mistaken business, isn't it!

Malcolm wrote:

"Decide that doubt is liberation."

—Garab Dorje

Author: Malcolm

Date: Friday, August 7th, 2020 at 6:32 AM

Title: Re: Ngakpas everywhere!

Content:

javier.espinoza.t said:

will you say that there is no such thing as taking advantage of such things indifferently in east or west?

treehuggingoctopus said:

What exacty is so advantageous about putting on zendras et al?

Malcolm wrote:

Nothing, as far as I can tell. Some people like stripped Zens. Some people like Hawaiian Shirts. Personally, I can't be bothered with mandated uniforms. After all, it is not like Guru Rinpoche cares. His compassion is not limited.

Like I told Sangye Khandro once (whom I deeply respect), the only religious gear I wear is a DC melong, since it is a takdrol, and since it was given to me by ChNN. Well, you can count my hair too, since that is a KDL thing. Otherwise, I just wear whatever I like, wherever I like. No one has yet ever said to me, "you can't be a ngakpa if you don't wear a white lower robe, a blue shirt, and a striped Zen." I have met so many different lamas from the Dudjom Tersar tradition, and they all wear different cloths, some rock the ngakpa gear, some don't, some do occasionally, some never do, one guy I know wheres in Indian dhoti for his white lower robe. There is nothing certain at all. It's all just a play of delusion.

Author: Malcolm

Date: Friday, August 7th, 2020 at 5:58 AM

Title: Re: Do you know who this deity is?

Content:

yagmort said:

apologies for my ignorance, but why is it inappropriate showing this image publicly? i mean there are plenty of vajrayana pictures both online and printed, is it something about Ekajati specifically? restricted sadhanas and other texts come with a warning normally, i don't remember seeing a restriction warning for a deity picture.

Malcolm wrote:

Images of deities of the inner tantras are samaya images. Just because every one shows them these days does not make it right.

Author: Malcolm

Date: Friday, August 7th, 2020 at 5:30 AM

Title: Re: Hiroshima 75th anniversary

Content:

Archie2009 said:

Thank you for bringing this to our attention.

Malcolm wrote:

Pretty amazing that on a Buddhist site, after nearly eight hours, this gets no attention or mention.

Astonished.

Archie2009 said:

The thread title makes no mention of a statement by His Holiness. Furthermore it's been a busy, hot day.

Malcolm wrote:

I was surprised that no one seemed to notice or even bother to look. I should thought have the topic itself was sufficient.

Author: Malcolm

Date: Friday, August 7th, 2020 at 3:12 AM

Title: Re: Hiroshima 75th anniversary

Content:

Malcolm wrote:

Pretty amazing that on a Buddhist site, after nearly eight hours, this gets no attention or mention.

Astonished.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 7:41 PM

Title: Re: Guide to the Gaṇḍavyūha Sūtra

Content:

avatamsaka3 said:
Excellent, thanks.

Zhen Li said:
If you are interested in the Avataṃsaka, there is also a guide for the Daśabhūmika.

As a quick update, I now also have uploaded the guides for the Laṅkāvatāra and Lalitavistara. Now I just have to revise the Samādhirāja.

There's nothing I can do for the Tathāgataguhyaka at the moment as the translation has not been published—I hear 84,000 has one in the works and Péter-Dániel Szántó is producing a translation, but no idea when they will come out. In the meantime, it is possible to do as the Newars do which is substitute the Guhyasamaja, but that would somewhat interfere with the theme of these being exoteric texts. I also am not qualified to discuss something like that, but with some study it might be possible.

Malcolm wrote:
Yes, if you received the empowerment, practiced the sadhana for some years, and studied the commentaries of Nagarjuna, Aryadeva, and Candrakirti, etc. otherwise, no, you would in no way be qualified to discuss something like that. And then, you could discuss this others who've had the same training.

Otherwise, bravo for you efforts above.

Author: Malcolm
Date: Thursday, August 6th, 2020 at 7:34 PM
Title: Hiroshima 75th anniversary
Content:
Malcolm wrote:
Statement of His Holiness, The Dalai Lama: 8AF41A04-DDE9-4BEB-9398-8B24A2F14BC7.jpeg (128.73 KiB) Viewed 6929 times

Author: Malcolm
Date: Thursday, August 6th, 2020 at 7:29 PM
Title: Re: Do you know who this deity is?
Content:
johnwongnew said:
Hi,

Can someone tell me the name of this deity?
Is this deity Ekajati?
I am not sure because Ekajati is normally blue color or red color.
Is she an emanation of Vajrapani?
Do you have the mantra of this deity?
Thank you.

Link removed.

Malcolm wrote:

Yes, this is ekajati. No one should be giving out her mantra in a public forum.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 9:59 AM

Title: Re: TL;DR: We are screwed.

Content:

PeterC said:

I'm increasingly convinced that we need world population back down to where it was a century ago - so about two billion or so - which will buy us a few more centuries to figure this out. Otherwise civilization ends up in a state from which it never recovers.

Of course all the means of returning to that level are...problematic.

Malcolm wrote:

Try 1804. One billion, and keep it there.

PeterC said:

That would be better. But then we need a 7/8 reduction rather than a 3/4 reduction in population. Either way only a combination of war, famine, disease etc. on a global scale achieve that.

Malcolm wrote:

It's going to happen anyway, but not before we wreck the world.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 9:39 AM

Title: Re: TL;DR: We are screwed.

Content:

Queequeg said:

<https://www.nature.com/articles/s41598-020-63657-6?fbclid=IwAR2PVm0A-SgtFl4XLq-wfBsC3MVylNi1qlxzdK2naVQD5kK3zl5ibXCMbFA>

"Modern societies are in fact driven by Economy, and, without giving here a well detailed definition of "economical society", we may agree that such a kind of society privileges the interest of its components with less or no concern for the whole ecosystem that hosts them... Giving a very broad meaning to the concept of cultural civilisation as a civilisation not strongly ruled by economy, we suggest for avoiding collapse that only civilisations capable of such a switch from an economical society to a sort of "cultural" society in a timely manner, may survive."

Yeah, man. The paradigm needs to change.

How do we get there from here?

PeterC said:

I'm increasingly convinced that we need world population back down to where it was a century ago - so about two billion or so - which will buy us a few more centuries to figure this out. Otherwise civilization ends up in a state from which it never recovers.

Of course all the means of returning to that level are...problematic.

Malcolm wrote:

Try 1804. One billion, and keep it there.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 9:38 PM

Title: Re: AKB, Ch. 1, V. 20: significance of the threefold skandhas/ayatana/dhatu system

Content:

PeterC said:

...but provides no further discussion of ayatana. So that seems straightforward. So on to dhatu, the definition of which above isn't immediately obvious:

Dhatu signifies gotra, race, lineage. In the same way that the place, the mountain, where there are many 'families' of gems – iron, copper, silver, gold – is said 'to have numerous dhatus', in this same way in the human complex or series, there are eighteen types of 'families' which are called the eighteen dhatus.

Gotra is thus a mine. ...

The dhatus are the mine of their own species: the eye, being a 'cause similar to its effect' of the later moments of the existence of the eye, is the mine, the dhatu of the eye.

I find this analogy distinctly unhelpful. It then says that the unconditioned things are dhatu in the sense that they are "the mine of the mind and mental states". This seems inconsistent – wouldn't that associate them with the mental consciousness?

Malcolm wrote:

This is actually a really important point, and shows why English translations of the term dhātu as "basic space" and so on are entirely inadequate. So, for example, the six elements are called the sadadhātu—earth, water, fire, air, space, and consciousness—grouped together because these elements are of the same genre, or family. Likewise, there are the genre of the mind, mental consciousness, and mental factors, etc.

Uncompounded dharmas are in the dharmadhātu, because they are strictly objects of the mind and mental consciousness. In this way, the three uncompounded dharmas are the of the same genre as 49 of the 51 mental (excluding sensation and perception, which are treated separately because they are also indriyas). In Tibetan, the term

dharmdhātu in this context is translated as chos kyi khams, literally "dharma element," whereas in a Mahāyāna context, it is translated "chos kyi dbying," "source of phenomena" (all Tibetans gloss dbyings as a 'byung gnas, a place of production, which resembles the definition of a mine.)

PeterC said:

(Brief pause while we appreciate the elegance of this grouping and, at the same time, we all justify why we're in group #1.)

Malcolm wrote:

Well, we all are subject to the Dunning-Kruger effect, right? The main purpose of Abhidharma is to prove that.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 7:28 PM

Title: Re: Tantra and level of concentration

Content:

n8pee said:

I was trained that mastery of the generation stage is being able to visualize the mandala without distraction for two hours. I was also told that when you can not only remove the apple from the tree, but place it back on the tree (via your meditation), you're ready for completion stage.

Lingpupa said:

Well that pretty much counts out me and everyone I ever met. Are you sure it isn't eight hours?

PeterC said:

In one of his introductory books HHDL mentions, I think, three or four hours stability as a sign of the development stage being well-developed

Instructions vary considerably

Malcolm wrote:

Yes, this not a Sakya POV, which places emphasis on the completion stage right away.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 6:33 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

PeterC said:

Anyone? Bueller?

Malcolm wrote:

Yes, continue please.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 5:19 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Toenail said:

There are even Sutras exclusively dedicated to defining what a Buddha is. Why do you say all these wrong things? You post all the time but 90% is just bla bla. Do you want to harm people?

Malcolm wrote:

You go first, then we'll see how well your definitions stack up.

Toenail said:

Im not playing your games, jit.

Malcolm wrote:

Chicken.

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 8:49 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Toenail said:

There are even Sutras exclusively dedicated to defining what a Buddha is. Why do you say all these wrong things? You post all the time but 90% is just bla bla. Do you want to harm people?

Malcolm wrote:

You go first, then we'll see how well your definitions stack up.

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 7:33 AM

Title: Re: Feeling Emotions

Content:

BlackCircle said:

I have a question about feelings. I wanted to know what Buddhism says about it. I heard it said that we don't genuinely feel anything during meditation. Does this mean that how we feel about events and things that happen to us is not real? Another person told me that we don't genuinely feel things in meditation because nothing is happening to cause such feelings but that out in the world we do because there is something happening. Is this true? What does it have to say in regards to our feelings, which some (including me) think are important to navigating the world and helping us decide.

Malcolm wrote:

Well, ones ass, knees, and hips will hurt in the beginning for sure.

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 7:20 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Author: Malcolm

Date: Monday, August 3rd, 2020 at 11:05 PM

Title: Re: Historical Buddha

Content:

Malcolm wrote:

The best proof of the Buddha's historical existence is the plethora of polemics attacking his school.

SuryaMitra said:

Do we have any historical proof that Shakyamuni Buddha existed ?

Malcolm wrote:

Is there any proof you exist? For all we know you could be a bot.

SuryaMitra said:

There`s no proof I exist whatsoever

For me and for my practice it doesn't really matter, whether or not Sakyamuni was a historical person or not, but my friend who is on the beginning of the Dharma journey asked me if there`s a proof for Sakyamuni`s existence as a historical person, and it seems to matter for her, as she`s a beginner and doesn't have sufficient confidence in the Dharma and practice yet. I realised that in spite of 24 years of me practising I have never actually checked that out as it never mattered to me. But I am trying to be of help for someone who has doubts and is at the beginning of her Dharma journey.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 6:56 PM

Title: Re: AKB, Ch. 1, V. 17c -19d: Skandhas, ayatanas, dhatus

Content:

PeterC said:

So the commentary clarifies this inclusion point a little. The organ of sight is included within the rupaskandha because it is form, within the sight ayatana and the vision dhatu, within the truth of suffering and arising, but not within the other skandhas, ayatanas, etc.

Malcolm wrote:

It is good to reorient yourself from thinking of rupa as “form” unless rupa is referring to the object of the eye.

Rupaskandha is the material aggregate, not the form aggregate. So, the organ of sight is included in the material aggregate because it is matter, etc.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 9:54 AM

Title: Re: Kyabje Dzogchen Pema Kalsang Rinpoche

Content:

PeterC said:

Has anyone received teachings from him?

May be worth moving this thread to the Dzogchen subforum

Malcolm wrote:

According to Tulku Dakpa, this master is the preeminent Dzogcheb master in Tibet at the present moment.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:58 AM

Title: Re: Historical Buddha

Content:

SuryaMitra said:

Thnx. But that`s not a proof. Asoka lived almost 200 years after Sakyamuni supposedly was born. Just like the Christian Evangelias were written after Jesus supposedly lived. And there`s no historical proof of Jesus's existence whatsoever.

Minobu said:

two things that are similar.

Emperor Constantine became a devout follower of Jesus 300 years after Jesus died. The emperor had access to Roman History and if it was some fable he would have known.

Same with King Ashoka , he would have known it was all myth .
my take on it anyway.

Malcolm wrote:

Ashoka must have been a reptilian.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:56 AM

Title: Re: Ngakpas everywhere!

Content:

Cinnabar said:

I'm back to my original question: Why is this always such a hot topic?

The reality of some people with vows wearing robes while some people with vows not wearing robes hardly seems challenging.

Not controversial enough for it to be a perennial subject of debate.

There has to be a deeper thing going on here...?

Norwegian said:

I don't really know the answer to be honest. But ngakpas for some reason has become a sort of special mythologized class here in the West. For example, why isn't the ideal of the hidden yogi viewed with the same amount of interest and excitement?

heart said:

It is, but no one notice it.

/magnus

Malcolm wrote:

Heh.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:56 AM

Title: Re: Ngakpas everywhere!

Content:

Fa Dao said:

yeaaahh..heres the thing man..I live in New Mexico and know LOTS of Natives..have been invited to dances etc...most that watch football..yep you guessed it, the Redskins are their TEAM!! I have not found one Native yet that has been in ANY way offended, outraged what have you by the WA Redskins...

Malcolm wrote:

You have not looked very hard then:

<https://www.theonefeather.com/2020/07/indian-country-reacts-to-retiring-of-redskins-name-and-logo/>

Fa Dao said:

Indian Country reacts to retiring of Redskins name and logo

The Washington NFL organization announced on the morning of Monday, July 13 that it was retiring its Redskins name and logo. Following are comments and statements from leaders and organizations throughout Indian Country on this decision:

United South and Eastern Tribes (USET) President Kirk Francis

“USET SPF is encouraged and heartened that, at long last, this disparaging and racist word will no longer be used in professional sports. We extend our deep gratitude to all the advocates and allies who never wavered in their efforts to achieve today’s win. While it should have been relegated to America’s racist past long ago, we welcome this change as an opportunity for education, growth, and reconciliation, as the nation acknowledges its historic and ongoing shameful acts against tribal nations and Native people. It is our hope that the team’s new name and logo will truly reflect our evolution as a society. Bottom line, our people and cultures are not mascots and the time is long past due for us to be properly respected, not only within sports teams, but in all aspects.”

National Congress of American Indians

“Today is a day for all Native people to celebrate. We thank the generations of tribal nations, leaders, and activists who worked for decades to make this day possible. We commend the Washington NFL team for eliminating a brand that disrespected, demeaned, and stereotyped all Native people, and we call on all other sports teams and corporate brands to retire all caricatures of Native people that they use as their mascots. We are not mascots – we are Native people, citizens of more than 500 tribal nations who have stood strong for millennia and overcome countless challenges to reach this pivotal moment in time when we can help transform America into the just, equitable, and compassionate country our children deserve.”

Navajo Nation President Jonathan Nez and Navajo Nation Vice President Myron Lizer

“For generations, this team name and logo has misrepresented the true history and events that define the term ‘redskins’. History tells us that the term ‘redskins’ derived from bounty hunters, which identified Indigenous peoples by the color of their skin. Bounties were offered for the murder of Native Americans. Bounty hunters killed Native Americans, referenced as ‘redskins’, and brought to the market the stained, bloodied scalps in exchange for payment. This is the tragic and disgusting history that the world is not often told.”

Navajo Nation Council Speaker Seth Damon

“The changing of a national football franchise’s name is no small accomplishment. Today, we commend the work of Suzan Shown Harjo, Amanda Blackhorse, and others that have continued to push for this moment since 1992. The term had become so normalized to American society that it forgot, or thought it could dismiss, the violent and bloody history behind the very word. Throughout the years, we’ve continued to hope that a retired Washington ‘Redskins’ team name and logo could become a symbol

of greater understanding of the misrepresentation that many Native nations continue to face today. No amount of symbolic ‘honoring’ can undo decades of cultural appropriation that have followed on the coat tails of centuries of extermination and exploitation.”

Ho-Chunk Nation President Marlon White Eagle

“We thank FedEx, Nike, corporate sponsors and all of those involved in this historic change. As Indigenous people inherent to this land called the United States of America, we have for a long time been portrayed and characterized in a negative stereotype. We are not mascots. The name change is long overdue.”

Billy Mills, Olympic Gold Medalist and National Spokesperson for Running Strong for American Indian Youth

“It’s never too late to do the right thing. Now, I urge the Washington football team to truly turn the page and pick a new name and logo with no exploitation of Native people. They are on the verge of righting a historic wrong. What they do next will define this team’s legacy.”

Ponca Tribe of Nebraska

“The Ponca Tribe of Nebraska is encouraged that this long-overdue moment has arrived, with one professional sports franchise abandoning a mascot that perpetuated a racial slur and another examining how Native American mascots are offensive and have no place in our society. Using Native Americans as sport mascots and our deeply meaningful symbols, including headdresses, are inappropriate. Advancing troubling stereotype in popular culture and society, via sports, diminishes our personhood. The Ponca Tribe of Nebraska is hopeful that other sports franchises will make the right decision by ceasing their use of derogatory and offensive mascots, and thereby examining their own use of mascots, chants, symbols, and themes that disparage our people.”

Crystal Echohawk, IllumiNative executive director

“This is 30 years in the making, and we honor the leaders of this movement, Suzan Harjo and Amanda Blackhorse, and important contributors such as Dr. Stephanie Fryberg, First Peoples Worldwide, and thousands of other Native organizations, people, and tribal leaders who have fought for this. Tomorrow, our fight continues. We will not rest until the offensive use of Native imagery, logos, and names are eradicated from professional, collegiate, and K-12 sports. The time is now to stand in solidarity and declare that racism will not be tolerated. ”

Malcolm wrote:

There are so many more, and the WSJ reports that 67 percent of people who identify as native find the name offensive, so...maybe you know the other 33 percent...

Author: Malcolm

Date: Monday, August 3rd, 2020 at 12:49 AM

Title: Re: Historical Buddha

Content:

SuryaMitra said:

Do we have any historical proof that Shakyamuni Buddha existed ?

Malcolm wrote:

Is there any proof you exist? For all we know you could be a bot.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:39 PM

Title: Re: AKB, Ch. 1, V. 13d - 17b: Designation as Rupaskandha, vijñānaskandha and manas

Content:

Malcolm wrote:

The three classifications are defined by intelligence—skandhas, āyatanas, dhātus; or depth of vipāśyāna—dhātus, āyatanas, dhātus. Both in descending order from best to worst.

PeterC said:

Malcolm - could you say a bit more about that? Or will it be covered later in the text?

Malcolm wrote:

It will be covered, but in brief, very intelligent people can infer the other two from the skandhas. Very good meditators can meditate the dhatus more in depth, since the dharmadhatu contains all the compounded and uncompounded dharmas, other than the matter, sensation and perception aggregate, and it breaks out the six sense consciousnesses from the mano ayatana.

Recall, the whole purpose this to undermine the notion of self of the person. So, put another way, if one's material aggregate includes all sense objects, it isn't really "one's" material aggregate.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:44 PM

Title: Re: AKB, Ch. 1, V. 13d - 17b: Designation as Rupaskandha, vijñānaskandha and manas

Content:

PeterC said:

14a-b. These same organs and objects are regarded as ten āyatanas, ten dhatus. Ok, I'm a bit lost here. Why ten and not twelve? Are manas-ayatana (mind) and dharma-ayatana (thought) excluded? The list in the text mentions sprastavyayatana and sprastavyadhatu at the end of the list, so...presumably that makes ten? I guess this is because we haven't yet discussed citta, and because although we've discussed avijñapti we haven't yet discussed how this becomes dharma?

Malcolm wrote:
[/quote]

We are only talking here about the material skandha, that which is made of the four elements: the five sense organs and five sense objects. And let that sink in. If the five sense objects are part of our material skandha...

Then there's a long digression in the commentary of which it's probably worth noting: Also the Blessed One said, "The upadanaskandha called samskara is so called because it conditions conditioned things," that is to say, because it creates and determines the five skandhas of future existence.

So we continue with the definitions:

15b-d. These three skandhas, with avijnapti and unconditioned things, are the dharmayatana, the dharmadhatu.

(Commentary) Vedanaskandha, samjnaskandha, samskaraskandha, plus avijnapti and the three unconditioned things (extinction through analysis, extinction not through analysis, and space), are seven things which are called dharmadhatu.

So now we have almost the full set, and go on to define the aggregate of consciousness.

PeterC said:

16a. Consciousness is the impression relative to each object.

(Commentary) Vijnanaskandha is the impression relative to each object, the "raw grasping" of each object...(the) six classes of consciousness.

(footnote) ...it grasps the blue, etc. but does not say that it is blue, etc.

The text then explains that considered as an ayatana it is the mental organ; considered as a dhatu, it is the dhatus of the five sense aggregates plus manovijnanadhatu plus manodhatu. I found this a little confusing. There is a three-part system – object/faculty/consciousness. Isn't it duplicative if this skandha contains both manovijnanadhatu and manodhatu?

Malcolm wrote:

The three classifications are defined by intelligence—skandhas, āyatanas, dhātus; or depth of vipāśyāna—dhātus, āyatanas, dhātus. Both in descending order from best to worst.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:39 PM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Well, there is such a thing as cultural appropriation and it can be quite racist. For example:

Danny said:

They should teach bury my heart at wounded knee in schools.

jake said:

It was required reading for me in 10th grade, public school.

Let's get back to topic folks.

Malcolm wrote:

It's part of the topic.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:01 PM

Title: Re: Ngakpas everywhere!

Content:

Fa Dao said:

This will probably raise some hackles around here but the whole idea of "cultural appropriation" is simply one of the most ridiculous things I've heard in a very long time...And that now some go so far as calling it "racist" is beyond mind boggling...

Malcolm wrote:

Well, there is such a thing as cultural appropriation and it can be quite racist. For example:

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 6:58 PM

Title: Re: Ngakpas everywhere!

Content:

yagmort said:

where is the statue of Dudjom Lingpa in blue skirt.

aside from Lama Dawa Chödrak Rinpoche as mentioned by Pema Chopel i got it blue shirt is not that common among ngakpa practitioners ?

Malcolm wrote:

Every ngakpa has their own style.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 10:33 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

I prefer Tulsi, but unfortunately that ain't happening.

Malcolm wrote:

She's a republican.

DNS said:

Perhaps (ideologically, not officially), but a good one. She's anti-war. She supported Bernie in 2016.

Malcolm wrote:

There are no good republicans. Personally, I think she is an idiot. And they hate her in HI.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:15 AM

Title: Re: Off setting smoke pollution in the environment

Content:

tobes said:

I live in the mountains, and my property has many tall trees. My neighbor burns off incessantly (he actually has OCD) during the spring and autumn months, often with wet materials that cause a lot of smoke in the environment. I really feel that this disturbs many of the local spirits etc and I wonder if anyone can recommend a practice or two that can bring those beings definite benefit/ restore harmony in the environment.

I already do a daily tea offering/golden libation, plus tormas etc.

I don't know much about sur or sang etc.

Malcolm wrote:

Sang is your ticket.

tobes said:

Yes, I suspect it is. Any suggestions for how I might dispel my considerable ignorance about it?

Malcolm wrote:

I think the late lama tarchin has a video explaining rows sangcho.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:13 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

Biden was supposed to announce his VP choice next week, but now all of a sudden has

postponed it until the 2nd week in August. Previously it was rumored that Kamala Harris would be the pick based on his exposed notes. Some pundits have suggested that this didn't sit well with the left wing of the Party, so that is why he is extending the process and now believe Harris is out and Bass has moved up to the top of the list as potential VP.

<https://www.cnn.com/2020/07/31/politics/joe-biden-running-mate/index.html>

Malcolm wrote:

Bass is fine. Still prefer Rice.

DNS said:

I prefer Tulsi, but unfortunately that ain't happening.

Malcolm wrote:

She's a republican.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:12 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Dharma teachers should not be concerned with what clothes their students wear, in my opinion, unless the students are indecently dressed or wear too much damn patchouli (I.e any). Ymmv.

Cinnabar said:

Nor should students be concerned with what clothes their dharma siblings wear.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:58 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

Biden was supposed to announce his VP choice next week, but now all of a sudden has postponed it until the 2nd week in August. Previously it was rumored that Kamala Harris would be the pick based on his exposed notes. Some pundits have suggested that this didn't sit well with the left wing of the Party, so that is why he is extending the process and now believe Harris is out and Bass has moved up to the top of the list as potential VP.

<https://www.cnn.com/2020/07/31/politics/joe-biden-running-mate/index.html>

Malcolm wrote:
Bass is fine. Still prefer Rice.

Author: Malcolm
Date: Sunday, August 2nd, 2020 at 7:57 AM
Title: Re: Ngakpas everywhere!
Content:
pemachophel said:
According to one of my Teachers in Kham, there is a Jigme Lingpa ngakpa ordination that one person can only give to 13 others in their entire lifetime.

That Teacher always wears the whole ngakpa kit. However, I know one of his Western students who asked for this ordination and then asked to be excused from some of its vows. Personally, that seems like a real contradiction.

Many Dharma Teachers will specify what clothing They want Their students to wear when. If the Teacher has given explicit teachings on this, then following those teaching becomes a samaya. For me, that's the end of discussion.

Because I have different Teachers with different points of view on this, I wear different clothes when I'm with different Teachers. No big deal.

Malcolm wrote:
Dharma teachers should not be concerned with what clothes their students wear, in my opinion, unless the students are indecently dressed or wear too much damn patchouli (I.e any). Ymmv.

Author: Malcolm
Date: Sunday, August 2nd, 2020 at 5:33 AM
Title: Re: Ngakpas everywhere!
Content:
Malcolm wrote:
The hair empowerment is an add on. It's not part of the main Troma empowerment.

Losal Samten said:
Any history on why it was added?

Malcolm wrote:
It's connected with Dzogchen teachings on freedom from fabrication.

Author: Malcolm
Date: Sunday, August 2nd, 2020 at 5:19 AM
Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

THE WEARING OF THE ACCOUTERMENTS IS PART OF THE PRACTICE'S SAMAYA.

Malcolm wrote:

This is a bit of an exaggeration. I've received this empowerment three times, from three different lamas, not one of them ever asserted we were now obligated to wear ngakpa regalia. Your lama May have done so, YMMV.

Sangye Khandro received this directly from the previous HH Dudjom Rinpoche, and I have never seen her rocking ngakpa regalia, not even once. But please don't tell this samaya does not apply to women, since that would make no sense.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 5:15 AM

Title: Re: Ngakpas everywhere!

Content:

Mantrik said:

I'm not much fussed about the ordination, just curious. The one due for the UK would not have had it either, apparently - hundreds attending in a sports centre, which I would not enjoy.

treehuggingoctopus said:

I guess so. I got the impression -- on the basis of his (translated, of course) comments -- that he does not consider the hair bit important at all. (He was really happy to see Western zendra-wearing ngakpas, though. Said so, at least.)

Mantrik said:

Well, if anyone can change the format, he can. He may have assumed most folk would have asked for exemption anyway. I wouldn't need to, being retired and having very little hair left! lol

Malcolm wrote:

The hair empowerment is an add on. It's not part of the main Troma empowerment.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:49 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

Caoimhghín said:

Could the wind that is seen refer to smoke, fog, or mist?

PeterC said:

Fog, smoke and mist would have been covered within the twenty-fold classification of visible matter in 10a - ie as visible forms. So I guess yes?

Malcolm wrote:

No, they are forms, which means they are essentially colored matter. as you may recall, Sarvastivadins try to distinguish visual shape and color; Sautrantikas reject this and assert visual shape is defined by color.

It is also useful to understand that these definitions of matter are being defined from the point of view of the sense organ they serve as objects for.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:48 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

Sometimes I think I shouldn't bother contributing to this discussion, even though I am the only person here who has actually received teachings on this text in its entirety.

Grigoris said:

I thoroughly appreciate your input. Please stick around for us dummies.

Truth is that you have already answered to this question in the sections I had commented on.

So you believe we should just power through these sections since they are explained more fully in other chapters?

Up to which section/chapter/verse?

Malcolm wrote:

I would recommend you not get too bogged down in the Talmudic details. They can always be revisited later, and should be, but not on the first go through.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:47 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

PeterC said:

This section is a little more complex. It starts off with a discussion of the avijnapti, which is a special form of rupa that contains (if I understand it correctly) non-manifest action. Then it goes into a discussion of the mahabhutas - the primary elements of earth, water, fire and wind. Avijnapti is formed by the elements. The discussion on the elements makes sense, but it's a little unclear why we need to have avijnapti in the theory at all.

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

PeterC said:

Thanks - that makes sense. So it's the formation of karma from intent?

Malcolm wrote:

The way the Sarvāstivādin's conceive it, taking vows causes a material change of state of the material aggregate. One cannot perceive it, hence it is called avijñāpti-rūpa, imperceptible matter. When the vow is broken or relinquished, this causes another change of the state of one's material aggregate.

Sautrantikas reject this idea in toto. They say, simply, vows are intents, until they are disrupted by another intent. This is actually the basis for the Tibetan Buddhist position that the five upāsaka vows cannot all be broken if one is broken, and one can keep one, two, three or all, depending on one's situation.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 11:07 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

Crazywisdom said:

Astus is uninitiated so we cannot quote tantra.

Malcolm wrote:

Astus received the fivefold mahamudra empowerment.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 10:00 PM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

PeterC said:

This section is a little more complex. It starts off with a discussion of the avijnapti, which is a special form of rupa that contains (if I understand it correctly) non-manifest action. Then it goes into a discussion of the mahabhutas - the primary elements of earth,

water, fire and wind. Avijnapti is formed by the elements. The discussion on the elements makes sense, but it's a little unclear why we need to have avijnapti in the theory at all.

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

Sometimes I think I shouldn't bother contributing to this discussion, even though I am the only person here who has actually received teachings on this text in its entirety.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 7:43 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

Minobu said:

what i just read from peter , whom i don't know from Adam, is either sarcastic comedy relief or blatant anger

Malcolm wrote:

Clearly the former.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:59 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

you just contradicted yourself. The Dalai Lama has mentioned several times it is not karma that causes a buddha to take birth in human form but aspiration prayers. Motivation honestly is not a cause. Having the right solution is a cause.

Malcolm wrote:

Aspirations are not driven by motivation? If not, then what?

And no, I did not contradict myself. If so, where?

Crazywisdom said:

you said royal is least courageous

that is where

i am aware of the aspirations and motivation situation

and here is a very sharp thorn

Malcolm wrote:

Yes, according to sutra. It is still the preferred bodhicitta motivation in vajrayana. Ymmv.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:57 PM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

Hell, the PratyekaBuddhas show us that you don't even need to be a Buddhist to achieve enlightenment.

Malcolm wrote:

You do need to have formed pratyekabuddha bodhicitta in a previous life while training under a Buddha. Hence pratyekabuddhas are Buddhists.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:54 PM

Title: Re: Ngakpas everywhere!

Content:

Danny said:

The above makes my point. It has become something negative in some people's minds already.

Varis said:

What might rub people off wrong is people who pretend to be a part of another culture.

The negativity towards zen is symptomatic of such a thing.

Doesn't really matter if you dress up in a zen, or in a kente.

You don't have to live your life as a medieval Tibetan to be a real dharma practitioner, for Christ's sake.

Dharma is cultureless, it has always been so and always will be.

Malcolm wrote:

Wearing a zen is not cultural appropriation. Neither is wearing Ngakpa gear, if one in fact possesses the correct empowerments and so forth.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 10:23 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

The funny thing is, the striped zen is strictly a Tibetan innovation. Ancient ngakpas during the Imperial period wore white, head to toe.

Losal Samten said:

Why not blue?

Malcolm wrote:

Well, India there was a custom of mantrins wearing blue shirts. Thus also spread to Tibet.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 9:51 AM

Title: Re: Ngakpas everywhere!

Content:

Cinnabar said:

I'm a bit curious why this subject generates such strong emotions.

I remember wearing my zen and getting called out. Who gave you the zen? In what context? Why are you wearing that? Do you know what that means? Then on a different occasion, not wearing my zen and getting called out. Why aren't you wearing your zen? Don't you take your vows seriously? Don't you know that this is a commitment, a vow?

I've found few things in Tibetan Buddhism that draws so many projections.

It seems I've been either having this conversation, or listening to it from afar, for decades now.

Malcolm wrote:

The funny thing is, the striped zen is strictly a Tibetan innovation. Ancient ngakpas during the Imperial period wore white, head to toe.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 9:11 AM

Title: Re: Ngakpas everywhere!

Content:

Toenail said:

If you can only wear ngakpa dresses when you are Dudjom Rinpoche, you can only wear monk robes if you are Atisha.

Malcolm wrote:

People are free, they can wear what they want. I was talking about what I comfortable wearing. It was not a recommendation for others.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 7:42 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

Even a tenth stage bodhisattva does not have the omniscience of a samyaksambuddha.

Losal Samten said:

They're still called omniscient though iirc? What's the difference between the omniscience of one and the other?

Malcolm wrote:

A sliver of knowledge obscuration.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 4:46 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

This is not correct. You are correct in identifying that superior is relative. Expeditiousness is also relative. Omniscience is also my criteria. But the question is the threshold. Assuming there is more merit in hurrying than being patient is not logical. Just because one wants something quickly does not mean that is what makes it happen. There is much merit in patience. That is Lord Jigten Sumgon point.

Malcolm wrote:

As I mentioned, this is a secret mantra criteria. From the point of view of sūtra, the royal motivation is the least courageous.

Crazywisdom said:

It is not in sutras where the explanation of Buddha taking birth in the human realm for the purpose of liberating beings is mentioned. This is mentioned by the gurus of vajrayana.

Malcolm wrote:

What is the antecedent of "it" and "this" here? I don't follow you.

Crazywisdom said:

The Dalai Lama for example has stated in various places that the reason a bodhisattva or a buddha takes birth is not due to negative karma but do to aspiration prayers. So

your comments about sutras are not persuasive.

Malcolm wrote:

Depends on the bodhisattva. For example, due to the negative karma of killing the thief, it is said that the sea captain briefly endured rebirth in hell. This is well known.

Of course Buddhas have no negative karma, their descent from Tuṣita up to parinirvana is just a play, a show, a display, as the Mahāyāna sūtras point out.

Crazywisdom said:

you just contradicted yourself. The Dalai Lama has mentioned several times it is not karma that causes a buddha to take birth in human form but aspiration prayers. Motivation honestly is not a cause. Having the right solution is a cause.

Malcolm wrote:

Aspirations are not driven by motivation? If not, then what?

And no, I did not contradict myself. If so, where?

Author: Malcolm

Date: Saturday, August 1st, 2020 at 3:00 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

yes I showed a sectarian stance by the opposing sectarian stance. We are discussing the relative view which is superior and nonbiased. Countering the relative with the ultimate is nonsequitur. Shakyamuni was born in Nepal to Mayadevi. The ultimate view is always a slight of hand argument to counter the relative. The question is which relative is superior.

Malcolm wrote:

"Superior" is also a relative judgement. It really depends on what criteria you are setting forth for "superior". Even a tenth stage bodhisattva does not have the omniscience of a samyaksambuddha. So the real question, if omniscience is one's criteria [it's mine], how will that omniscience can be achieved most expeditiously. If that is one's criteria, then most certainly the royal bodhicitta motivation is "superior."

As for the Buddha manifesting birth in Lumbini, this was not a real birth of a real person. Buddhas do not attain buddhahood in the desire realm. This is clearly stated in the Lankāvatāra and other sūtras. They attain buddhahood in Akaniṣṭha Ghanavyuha.

Śākyamuni Buddha's twelve deeds were like a puppet show, where mud and sticks are assembled to create an illusion of kings and queens, horses and elephants, and so on. A necessary illusion, but an illusion nevertheless.

Crazywisdom said:

This is not correct. You are correct in identifying that superior is relative. Expeditiousness is also relative. Omniscience is also my criteria. But the question is the threshold. Assuming there is more merit in hurrying than being patient is not logical. Just because one wants something quickly does not mean that is what makes it happen. There is much merit in patience. That is Lord Jigten Sumgon point.

Malcolm wrote:

As I mentioned, this is a secret mantra criteria. From the point of view of sūtra, the royal motivation is the least courageous.

Crazywisdom said:

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Malcolm wrote:

What is the antecedent of "it" and "this" here? I don't follow you.

Crazywisdom said:

The Dalai Lama for example has stated in various places that the reason a bodhisattva or a buddha takes birth is not due to negative karma but do to aspiration prayers. So your comments about sutras are not persuasive.

Malcolm wrote:

Depends on the bodhisattva. For example, due to the negative karma of killing the thief, it is said that the sea captain briefly endured rebirth in hell. This is well known.

Of course Buddhas have no negative karma, their descent from Tuṣita up to parinirvana is just a play, a show, a display, as the Mahāyāna sūtras point out.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 2:20 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

It is not a point of divergence, it is one's starting point.

Grigoris said:

How so? All Bodhisattva aim to perfect the Paramita.

Whether I choose to perfect them as a King, Captain or Shepherd...

Malcolm wrote:

It matter in terms of how quickly one manifests the result, from a causal and result vehicle perspective. Generally, it is explained in Nyingma and Sakya, it is a more suitable motivation for those who enter secret mantra.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 2:13 AM

Title: Re: Biden's VP Choice

Content:

Grigoris said:

What is Biden's position on the concentration camps on the southern border?

Any plans for the seperated children?

Malcolm wrote:

It's all here, first 100 days:

<https://joebiden.com/immigration/>

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:45 AM

Title: Rats flee the ship...

Content:

Unknown said:

I have voted Republican in every presidential election since 1980, including voting for Donald Trump in 2016. I wrote op-eds and a law review article protesting what I believe was an unconstitutional investigation by Robert Mueller. I also wrote an op-ed opposing President Trump's impeachment.

But I am frankly appalled by the president's recent tweet seeking to postpone the November election. Until recently, I had taken as political hyperbole the Democrats' assertion that President Trump is a fascist. But this latest tweet is fascistic and is itself grounds for the president's immediate impeachment again by the House of Representatives and his removal from office by the Senate.

Malcolm wrote:

<https://www.nytimes.com/2020/07/30/opinion/trump-delay-election-coronavirus.html>

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:43 AM

Title: Re: I don't want parinirvana,should I follow a different path?

Content:

Malcolm wrote:

If motivation does not count, then bodhicitta does not count. If bodhicitta does not count, then what are we doing here?

Grigoris said:

Personally I think it is highly unrealistic of me to be racking my brain about what sort of Bodhisattva path I am on. I think the point of divergence is a long way off for me to worry about which fork I will take.

I just practice, as the end goal is the same regardless.

Malcolm wrote:

It is not a point of divergence, it is one's starting point.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:42 AM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

That's the least of the problems they encounter in their dealings with monks/nuns.

Malcolm wrote:

Ngakpas are often very poorly behaved. There is quite good reason for the poor view the Monastic Sangha have of ngakpas. Drinking to excess, womanizing, and excusing it all as "dharma practice." Not every ngakpa was as noble as HH Dudjom Rinpoche, Jikdral Yeshe Dorje or HH Sakya Trichen, in fact, probably very few. I am definitely not. So, I don't pretend. This is yet another reason why I do not wear that sort of gear. I don't live up to it, and I am not about to pretend I do.

Grigoris said:

Sounds self-defeating to me.

Why don't you wear the gear and make the effort to live up to it?

Malcolm wrote:

Because it's a pretense, where I am concerned. And I know it is pretense. I have enough pretenses already: ācārya, scholar, three-year retreat, Tibetan doctor, etc. I just don't need to add one more: ngakpa. I mean, I tried it on for a while...but it just felt too pretentious. YMMV

Grigoris said:

I rarely wear the full gear, but when I do I am on my best behaviour.

Rinpoche wants us to wear it when we are doing formal practice and/or when we are representing the tradition.

Malcolm wrote:

Different strokes.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:35 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

It matters.

If motivation does not count, then bodhicitta does not count. If bodhicitta does not count, then what are we doing here?

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:34 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

yes I showed a sectarian stance by the opposing sectarian stance. We are discussing the relative view which is superior and nonbiased. Countering the relative with the ultimate is nonsequitur. Shakyamuni was born in Nepal to Mayadevi. The ultimate view is always a slight of hand argument to counter the relative. The question is which relative is superior.

Malcolm wrote:

"Superior" is also a relative judgement. It really depends on what criteria you are setting forth for "superior". Even a tenth stage bodhisattva does not have the omniscience of a samyaksambuddha. So the real question, if omniscience is one's criteria [it's mine], how will that omniscience can be achieved most expeditiously. If that is one's criteria, then most certainly the royal bodhicitta motivation is "superior."

As for the Buddha manifesting birth in Lumbini, this was not a real birth of a real person. Buddhas do not attain buddhahood in the desire realm. This is clearly stated in the Lankāvatāra and other sūtras. They attain buddhahood in Akaniṣṭha Ghanavyuha.

Śākyamuni Buddha's twelve deeds were like a puppet show, where mud and sticks are assembled to create an illusion of kings and queens, horses and elephants, and so on. A necessary illusion, but an illusion nevertheless.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:25 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

They have to sit behind the ordained sangha. Period. Why? They are not ordained. We

humble ngakpas accept this, and don't make a fuss about it.

Grigoris said:

That's the least of the problems they encounter in their dealings with monks/nuns.

Malcolm wrote:

Ngakpas are often very poorly behaved. There is quite good reason for the poor view the Monastic Sangha have of ngakpas. Drinking to excess, womanizing, and excusing it all as "dharma practice." Not every ngakpa was as noble as HH Dudjom Rinpoche, Jikdral Yeshe Dorje or HH Sakya Trichen, in fact, probably very few. I am definitely not. So, I don't pretend. This is yet another reason why I do not wear that sort of gear. I don't live up to it, and I am not about to pretend I do.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:01 AM

Title: Re: Ngakpas everywhere!

Content:

Varis said:

and the whole acting like a Tibetan Brahmin.

Grigoris said:

This shows a complete misunderstanding both of what it means to be a Brahmin and what it means to be a ngakpa. I mean I can think of a Gelug lama who is a layperson, doesn't wear zen, has short hair, etc.

Exception fallacy. Seems to me people want to LARP more than anything.

Seems you are being overly averse and judgmental for no reason at all.

Is dressing like a monk/nun LARP when a person has taken vows? Then why is dressing like a ngakpa/ngakma a LARP when somebody has taken ngakpa vows?

Do you know that Tibetan ngakpa/ngakma suffer the same sort of disrespect in the Tibetan ordained community? That they have had to fight with monks/nuns to be recognised as vow holders?

Malcolm wrote:

They have to sit behind the ordained sangha. Period. Why? They are not ordained. We humble ngakpas accept this, and don't make a fuss about it.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 12:20 AM

Title: Re: After the Protests: Defund the Police

Content:

Pero said:

<https://www.youtube.com/watch?v=iUhdc1GAddk>

Malcolm wrote:
Saw this. Dumb.

Pero said:
Why? Or which part? Their main point seemed to be that instead of defunding the police more training in various areas is required for them and not just once, higher standards for when you become a police officer, plus better screening of candidates. No doubt there are other issues too but this looks pretty sensible to me.

Malcolm wrote:
This video has been discussed. Police should not use choke holds. Period. We spend far too much on police considering how little crime they prevent, in fact. And crime rates have been dropping for years in this country. The recent spate of criminal violence is entirely related to COVID and unemployment in communities of color, not defunding or reallocating funds originally budgeted for police departments.

Author: Malcolm
Date: Friday, July 31st, 2020 at 11:07 PM
Title: Re: After the Protests: Defund the Police
Content:
Pero said:
<https://www.youtube.com/watch?v=iUhdc1GAddk>

Malcolm wrote:
Saw this. Dumb.

Author: Malcolm
Date: Friday, July 31st, 2020 at 11:06 PM
Title: Re: I don't want parinirvana, should I follow a different path?
Content:
Grigoris said:
It takes a special type of egoistic foolishness to worry about whether one will realise enlightenment before others, or if one really wants to achieve parinirvana.

We cannot even control or transmute the basest occurrence of the the Three Poisons and we are concerning ourselves with what sort of enlightenment we will accomplish?

Priorities people!

King Harold.jpg

Malcolm wrote:
It matters.

Author: Malcolm

Date: Friday, July 31st, 2020 at 11:05 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

Very wrong, guy.

Malcolm wrote:

I assume you referring to my comment. It is a misconception that bodhisattva vows include taking rebirth continually. For example, royal bodhicitta is the motivation to attain buddhahood as fast as possible in order to be able to help sentient ad infinitum, but Buddhas do not take rebirth. Rebirth is a samsaric process to which only bodhisattvas below the eighth bhumi are subject. Eight stage+ bodhisattvas have power over birth as well. There is of course the captain motivation, vowing to attain buddhahood simultaneously will all sentient beings, and the Shepard motivation, vowing to make sure all sentient beings attain buddhahood before oneself. In Vajrayana, we generally consider the first of these three to be the most skillful.

Crazywisdom said:

This is clearly a sectarian stance, because Lord Jigten Sumgon asserts the latter motivation to ensure others go first is the best motivation for vajrayana. This is in Gongchig which all Kagyu sects agree with.

Malcolm wrote:

Then this is also a sectarian stance.

Crazywisdom said:

think you are incorrect about Buddhas. They do take rebirth in the womb, but not based on samsaric attachment, but solely to fulfill the wishes of sentient beings.

Malcolm wrote:

This is not at all certain. A nirmalakaya displays the form of birth appropriate to where they are manifesting, but since the "Buddha" qua "Buddha" is the dharmakaya, no Buddha at any time ever took birth anywhere, and yet, sentient beings everywhere have never been abandoned.

Author: Malcolm

Date: Friday, July 31st, 2020 at 10:14 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

tingdzin said:

There are some people here with whom it is possible to have a good faith discussion. Others' replies are usually or always just repetition of (usually leftist) talking points, weak convoluted arguments, and rhetorical flourishes, and name calling.

however, I should not resort to easy shots to rile people just because they do the same, so I will try to desist.

tobes said:

.....or Shantideva himself advising how aspiring bodhisattvas might handle the issue. Or is he just some leftist??

In case you missed it:

"Should others talk badly of or even destroy
Holy images etc of the sacred Dharma
It is improper of me to resent it
For the Buddhas can never be injured"
Shantideva, chp 6, 64.

PeterC said:

My friend, by now you should know that Shantideva is just another pinko commie. For instance:

What need to mention the wish to relieve each and every limited being of fathomless miseries, and the wish to help each and every limited being to actualize fathomless good qualities (1.22)

But how's he going to pay for all of this relieving beings of miseries? He's just going to blow up the deficit. We need fiscal discipline.

Throughout my beginningless samsaric existence, in this and other lives, I've unwittingly committed negative acts or caused others to commit (them) , and further, Oppressed by the confusion of naivety, I've rejoiced (in them) – whatever I've done, I see them as mistakes and openly admit (them) to you, my Guardians, from the depths of my heart.(2.28-29)

This cancel culture has really got out of hand. Now we have to apologize for things that were done before we were even alive? I've always treated sentient beings well. Some of my best friends are sentient beings.

So long as wandering beings fall sick, may I serve as the medicine, the doctors and their nurse, until they've been cured of their illness. May I eliminate the pain of hunger and thirst with a shower of food and drink; and, in the times of the middle eons of famine, may I myself change into food and drink. (3.7-8)

After the failure of Obamacare we all know that socialized medicine doesn't work. I mean, look at Canada, people are dying in the street there! And this talk of providing food and drink for free - this is just going to create another generation of welfare queens. People who are disturbed by sickness are powerless over all their actions. Those whose minds are disturbed by bewilderment are likewise powerless over all their actions. (4.24) We cannot be letting people use insanity as a defence for crimes. We need to be tough on crime. Without law and order, we will have anarchy.

There've been many people with material wealth and there've been many with fame and reputation. But it's never been known that they've passed on to some place where their

amassed wealth and fame have come with.

Now he's putting down the job creators that fuel our economy. When did we stop looking up to successful people in this country?

As many women as there are in the world, may they attain the status of men; and may the lowly attain high position, and the arrogant become humble.

There are those in this country who still hold to the traditional order of things. They know, like VP Pence, that a woman's place is at home, looking after the children and supporting their man. And they know that while some people are destined for success and high office, there are some who just don't have the character, the breeding and the background for it. We upset this natural order at our peril.

Malcolm wrote:

Absolutely brilliant. This is the best Dharma-based response to right-wing, conservative bullshit I have ever seen. Bravo!

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:16 PM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

As for those dissin' on people trying to hold ngakpa/ngakma samaya: Check your personal samaya and let others be responsible for theirs.

Nobody is forcing you to do anything and it is best not judge others for trying, just because you may not have the karmic inclination.

Malcolm wrote:

When I received this ordination from the great tertön, Kunzang Dechen Lingpa, the only thing he stressed was never to cut my hair, ever. Never have.

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:13 PM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

For example:

Grigoris said:

I find it VERY hard to believe that ChNN had never received the ngakpa empowerments, or did not hold the root and secondary commitments. VERY hard to believe.

Malcolm wrote:

Well he kept his hair short, until he retired, and never wore monastic robes or striped zens, etc., apart from one occasion I can recall, which he himself mentions, when he

had to accept the position of Abbot of a small Drukpa Kagyu monastery in Tibet. Otherwise, he always wore track suits or jacket, shirt, and trousers, depending on what he was doing. And in later years, tracksuits were his invariable outfit for all occasions.

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:09 PM

Title: Re: Ngakpas everywhere!

Content:

Lingpupa said:

And finally, is it LARPing (is that a verb?) when a practitioner is told by their teacher that they not only **can** wear the red/white shawl, but that they **should**?

Malcolm wrote:

Should/shouldn't are quite relative. If one teacher prefers you to wear religious gear, and another teacher discourages it, should you wear it in the presence of the teacher who discourages it? I learned early we need to be flexible when I understood, for example, that Chogyal Namkhai Norbu strongly discouraged his students from offering prostrations to him, or wearing zens and so on.

Though I have all the requisites to be part of the white-robed, long-haired bunch, I prefer casual clothes and don't wear any religious gear at all. Other people feel they need to wear it, and that's fine with me. But I generally discourage it among my pupils. If I am cold, I prefer a non-religious shawl or blanket around the shoulders. So these things are quite relative. I've personally never met a teacher who insisted I wear some kind of gear. I doubt I would be that interested up in such a teacher. When I go to teachings I wear decent clothes, and do not dress like a hippy. The only difference between me and others is the length of my hair, which I have never cut in 16 years, though attrition through age means is it not as long as it was a decade ago.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:42 PM

Title: Re: AKB, Ch. 1, V. 10d: Rupayatana

Content:

PeterC said:

10d. The tangible is of eleven types

(Commentary) Eleven things are tangible things: the four primary elements, softness, hardness, weight, lightness, cold, hunger and thirst.

I thought it worth pausing on this briefly as at first glance, it's extremely counterintuitive. You have elements, properties, and physical sensations bundled together into the same category. Why?

Malcolm wrote:

They are things experienced by the tactile organ, the body, and which must be touched or experienced physically. For example, though one can see the earth element, etc., as form, in order sense it's weight, or other quality you must pick it up or feel it with your body organ. You cannot see the air element, but you can feel breezes, and so on. The sensations of the other three primary elements are self explanatory, fire feels hot, water feels wet.

As I said before, don't get lost in the weeds of the debates. It will not contribute to your understanding of the basic subject. Save that for when you have understood the root text and the basic commentary. Things that are absent here are taken up later. It is helpful to understand that the topics in the Kosha are recursive. For example, the most detailed discussion of avijnapti occurs in the beginning of chapter four, Karma. As I mentioned already, the formation skandha receives its major explication in chapter two, indriyas.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:29 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

DNS said:

Doesn't the bodhisattva vows include continual rebirth for helping other sentient beings?

Malcolm wrote:

This is misconception.

Crazywisdom said:

Very wrong, guy.

Malcolm wrote:

I assume you referring to my comment. It is a misconception that bodhisattva vows include taking rebirth continually. For example, royal bodhicitta is the motivation to attain buddhahood as fast as possible in order to be able to help sentient ad infinitum, but Buddhas do not take rebirth. Rebirth is a samsaric process to which only bodhisattvas below the eighth bhumi are subject. Eight stage+ bodhisattvas have power over birth as well. There is of course the captain motivation, vowing to attain buddhahood simultaneously will all sentient beings, and the Shepard motivation, vowing to make sure all sentient beings attain buddhahood before oneself. In Vajrayana, we generally consider the first of these three to be the most skillful.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:24 PM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I didn't, but looked it up now. Interesting:

<https://en.wiktionary.org/wiki/race>

What's your point?

In English the word xenophobic is not quite the same as racist.

Malcolm wrote:

Yes, not quite the same, but just as wicked.

Author: Malcolm

Date: Friday, July 31st, 2020 at 6:33 PM

Title: Re: Off setting smoke pollution in the environment

Content:

tobes said:

I live in the mountains, and my property has many tall trees. My neighbor burns off incessantly (he actually has OCD) during the spring and autumn months, often with wet materials that cause a lot of smoke in the environment. I really feel that this disturbs many of the local spirits etc and I wonder if anyone can recommend a practice or two that can bring those beings definite benefit/ restore harmony in the environment.

I already do a daily tea offering/golden libation, plus tormas etc.

I don't know much about sur or sang etc.

Malcolm wrote:

Sang is your ticket.

Author: Malcolm

Date: Friday, July 31st, 2020 at 6:15 PM

Title: Re: I don't want parinirvana,should I follow a different path?

Content:

Artziebetter1 said:

I never took refuge with a teacher but I took refuge many times by myself saying I seek refuge in buddha,dharma and sangha.so I did become buddhist.I don't have a teacher,there are no buddhist lamas in my city.

Malcolm wrote:

There are teachers you can find online. And, yes, you are a Buddhist if you take refuge. Period. Some people think you have to undergo a little ceremony, but it's not true.

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:08 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

tingdzin said:

There are some people here with whom it is possible to have a good faith discussion. Others' replies are usually or always just repetition of (usually leftist) talking points, weak convoluted arguments, and rhetorical flourishes, and name calling.

Malcolm wrote:

Use a mirror dude, you're just talking about yourself. Your substantive contributions here are about f***ing nil.

Author: Malcolm

Date: Friday, July 31st, 2020 at 10:51 AM

Title: Re: Trump eats his own...

Content:

PeterC said:

It's a long-established hollywood horror film cliché. The black guy always dies. (Unless of course the black guy is Samuel L. Jackson...)

Jetavan said:

Though, in this case, it was the

<https://www.motherjones.com/politics/2020/07/stephen-millers-grandmother-died-of-covid-19-her-son-blames-the-trump-administration/> who died first.

PeterC said:

Miller is still denying that she died of Covid

<https://www.jpost.com/diaspora/stephen-miller-rejects-claim-grandmother-died-of-covid-636188>

He is a truly repugnant person - or should I say, an excellent test of how strong one's compassion really is.

Malcolm wrote:

He is not a person. He is a piece of shit in human form.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:29 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Modus.Ponens said:

I would love to know what actually happened instead of the BS this guy is saying happened.

Malcolm wrote:

You are unbelievable. It is quite clear this man was assaulted without provocation by federal officers.

Modus.Ponens said:

It is 100% possible this man was ordered several times to disperse and, instead, decided to stand there. I don't believe antifa propaganda without proper evidence.

Malcolm wrote:

You don't live in the US. Your opinion means less than nothing. Mind your own damn business, troll.

Author: Malcolm

Date: Friday, July 31st, 2020 at 5:34 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Artziebetter1 said:

I don't want Nirvana. So have I ALREADY Abandoned the Dharma?

Malcolm wrote:

Samsara is one extreme; nirvana is another extreme. In Mahāyāna, we go beyond these two extremes.

Author: Malcolm

Date: Friday, July 31st, 2020 at 5:29 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

There is a riot, a police riot:

Modus.Ponens said:

I would love to know what actually happened instead of the BS this guy is saying happened.

Malcolm wrote:

You are unbelievable. It is quite clear this man was assaulted without provocation by federal officers.

Modus.Ponens said:

Many more have DIED as a result of police defunding and consequent crime surge.

Malcolm wrote:

Total nonsense:

"Police officers are not as successful as people think at solving violent crime. My Brookings colleagues Andre Perry, David Harshbarger, Carl Romer, and Kristian Thymianos argue that "the failure to prosecute murderous police typifies a bad overall track record with solving violent crimes: Approximately 38% of murders, 66% of rapes, 70% of robberies, and 47% of aggravated assaults go uncleared every year." Maybe in baseball or basketball these rates make a player an all-star, but the public expects police officers to be more successful at solving violent crime.

More importantly, police stops relative to charges and convictions are relatively low. To show how egregious this is, a study of the NYPD stop-and-frisk program found that well over 90% of people stopped by the police were not committing any crime and did not have any contraband or weapons on them. Overwhelmingly, the people stopped were Black and Latino, and physical force was used half the time. Interestingly, police were more successful at identifying criminality for whites versus Blacks. This is because officers use suspicious behavior when interacting with whites and use skin tone as the metric of suspicion when interacting with Black people. More police on the streets may be used to control the movement of Black bodies rather than solving crime. This is why the New York State Supreme Court ruled stop-and-frisk as unconstitutional. No-knock warrants and chokeholds should follow this pattern.

<https://www.brookings.edu/blog/fixgov/2020/06/19/what-does-defund-the-police-mean-and-does-it-have-merit/>

Modus.Ponens said:

But extremists never take responsibility for their awful mistakes.

Malcolm wrote:

The only extremist I see here is you.

Modus.Ponens said:

There have also been peaceful protests, but the article I linked above shows many stores across the country protecting themselves with plie wood and appeasing slogans. So the riots have been abundant and widespread.

Malcolm wrote:

Oh hardly.

Modus.Ponens said:

Most irritating of all is the LIE. I will repeat. The LIE that the agents are not identified.

Their ID is in the top of their arms. Talk about gaslighting!

Malcolm wrote:

Again, you are actually engaging in a falsehood. DHS's own website:

In Portland, officers are not wearing name tags because of doxing attacks against law enforcement officers, which threaten the safety of not only our officers but also of their families. In the absence of individual names, each officer wears a unique identifier.

<https://www.dhs.gov/news/2020/07/27/myth-vs-fact-50-nights-violence-chaos-and-anarchy-portland-oregon>

Modus.Ponens said:

Further, they are not obligated to read miranda rights depending on what they are arresting the person for. And unmarked cars are used by police all the time. This "gestapo" narrative is insane bullsh*t spread by antifa and their sympathisers.

Malcolm wrote:

The person spreading bullshit here is you. Troll.

Author: Malcolm

Date: Friday, July 31st, 2020 at 3:15 AM

Title: Re: Ngakpas everywhere!

Content:

pemachophel said:

IMO, the only ngakpa that matters is the one who actually has ngak. Even if one does have ngak, better to be a bay-pai naljor/hidden yogi in this day and age.

Könchok Thrinley said:

What is ngak?

Malcolm wrote:

mantra. Pema Chophel means that a mantrin is someone who actually activated the power of mantra in their voice. This is not necessarily a function of how many mantras one has recited however. It is more a function of quality.

Author: Malcolm

Date: Friday, July 31st, 2020 at 1:59 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Johnny Dangerous said:

This is why it is best to treat Buddhadharma as an experiential path, not some collection of theories that you buy into in order to be correct, to be religious or spiritual, or whatever.

Malcolm wrote:

"Waiter?"

"Yes? Would you like to order now, sir?"

"Yes, thanks. I'll have a bit of Vipassana as my starter. I'd also like some Zen with that too. For my beverage, I'll have some mind training. For my main course, I'll have some Mahāmudra. For desert I think I'll have some Pure Land."

"Will that be all? And, do you have any allergies sir?"

"Thanks for asking. Make sure the chef holds the nirvana, I am allergic to it."

"We don't use any nirvana in this establishment, sir. I'll be right back with your beverage."

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:11 AM

Title: Re: Trump eats his own...

Content:

PeterC said:

He just had to go and kill the token black guy, didn't he...

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:09 AM

Title: Re: Trump suggests delay election

Content:

Nemo said:

I hope it destroys the empires ability to wreck other countries.

Malcolm wrote:

No, not at all. Once we regain competent leadership, the US will be just as lethal as it ever was. Rome didn't fall in a day. Neither will the US.

Nemo said:

Your cultural capital is so low now good luck with maintaining it in a profitable fashion.

Malcolm wrote:

We are still the largest economy in the world. As long as that is the case, well, you know the rest. It is not that I particularly admire the US's conduct in the world. But we are a pirate nation, always have been, and the booty has been abundant. We'll have our day, but not soon.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:41 PM

Title: Re: Ngakpas everywhere!

Content:

Lingpupa said:

For my money it could be this: there is a vacuum between A) the "ordinary" (scare quotes because I'm trying not to be dismissive) lay Buddhist who makes a few offerings, tries to avoid the 5 bad things (killing, stealing etc.), recites refuge prayers regularly or even something longer from time to time, perhaps incorporating some formal practice along the mindfulness lines while generally trying generally try to be a decent person and B) fully ordained monastics.

Varis said:

Or you could just practice seriously as a layperson without wearing a zen or getting a hair empowerment, and the whole acting like a Tibetan Brahmin.

Malcolm wrote:

For example:

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:33 PM

Title: Re: Trump suggests delay election

Content:

Nemo said:

I hope it destroys the empires ability to wreck other countries.

Malcolm wrote:

No, not at all. Once we regain competent leadership, the US will be just as lethal as it ever was. Rome didn't fall in a day. Neither will the US.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:04 PM

Title: Trump eats his own...

Content:

Unknown said:

Herman Cain, the former Republican presidential candidate and business executive who was recently hospitalized with the coronavirus, has died. He was 74.

His death was announced on his website and social media accounts. Early this month, he said he had been hospitalized in the Atlanta area.

Mr. Cain, the former chief executive of Godfather's Pizza, tested positive for the virus

after he attended President Trump's indoor rally in Tulsa, Okla., on June 20.

Malcolm wrote:

<https://www.nytimes.com/2020/07/30/us/politics/herman-cain-dead.html?searchResultPosition=1>

Author: Malcolm

Date: Thursday, July 30th, 2020 at 10:41 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Help Me Find Trump's 'Anarchists' in Portland

<https://www.nytimes.com/2020/07/29/opinion/portland-protests-trump.html>:

If you want to call one side "rioters" or "anarchists" working to create tumult in Portland, it's the uninvited feds who qualify.

There is a riot, a police riot:

Author: Malcolm

Date: Thursday, July 30th, 2020 at 10:37 PM

Title: Re: Trump suggests delay election

Content:

PeterC said:

He has no authority to do that. Even congress doesn't.

He himself actually votes by mail, from Florida.

Malcolm wrote:

Illegally in fact, since his residence in Florida is illegal.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 7:58 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Help Me Find Trump's 'Anarchists' in Portland

<https://www.nytimes.com/2020/07/29/opinion/portland-protests-trump.html>:

If you want to call one side "rioters" or "anarchists" working to create tumult in Portland, it's the uninvited feds who qualify.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 7:08 PM

Title: Re: Biden's VP Choice

Content:

Fortyeightvows said:

And a lot of people are happy they will finally get that war with Iran they have been wanting for so long!

Malcolm wrote:

That is a rather unfounded statement. Similar to the bullshit claims re: Hillary and nuclear war.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:10 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

TharpaChodron said:

Susan Rice would be the best VP candidate. Being safe is okay right now, considering Biden himself is the loose canon to worry about. I'm not sure how much charisma she has, but she seems pleasant, something Harris sorely lacks.

I don't know how many people will cross party lines to vote for Biden, but with Harris as VP the number would be zero, with Rice there will be definitely be some republicans who vote for Biden and her (my 82 year old stepdad for one example)...

Malcolm wrote:

These days, merely being competent is all the charisma I want or need. I think given the covid debacle, there are going to be a lot of people who vote for Biden because they get the fact that their lives literally depend on it.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 9:21 AM

Title: Trump is toast...

Content:

Malcolm wrote:

In Michigan:

President Donald Trump's campaign is not currently running television or radio ads in Michigan and its allied super PAC has been dark in the state for most of July, a possible indication that the key Upper Midwestern battleground is beginning to fall out of reach.

Read more here: <https://www.mcclatchydc.com/news/politics-government/election/article244567752.html#storylink=cpy>

<https://www.newsandguts.com/link/mcclatchy-the-numbers-are-dismal-trump-campaign-super-pac-pause-ads-in-michigan/>

Author: Malcolm

Date: Thursday, July 30th, 2020 at 9:12 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

Queequeg said:

I like Rice, too. She would immediately be the most qualified for the job of president.

She seems "too safe", though. Might be the most competent to run the government as Steel suggests.

Malcolm wrote:

She is the person most qualified for the job. However, should Biden be short sighted enough to choose someone else, like Harris, Susan Rice would be my pick for Secretary of State.

I really hope he fills his cabinet with women.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:57 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

DNS said:

Doesn't the bodhisattva vows include continual rebirth for helping other sentient beings?

Malcolm wrote:

This is misconception.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:56 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:56 AM

Title: Fox Vs. Fox

Content:

Author: Malcolm

Date: Thursday, July 30th, 2020 at 3:31 AM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

Malcolm wrote:

It has already been pointed out to you that Jamgon Kongtrul states that sutra mahāmudra is for people who are not suited for Vajrayāna practice of any kind, people of lower capacity. Do you really need chapter and verse?

White Sakura said:

If it is in the book I started reading, Generation and Completion, then not. If it is in another book then: yes please and then I will try to believe what you say without citations.

Malcolm wrote:

Treasury of Knowledge, Esoteric Instructions, pg. 223-224. Here it is clearly stated that the sūtra mahāmudra tradition is taught in this degenerate age in order to introduce those who are not capable of practicing Vajrayāna in this moment as a practice to prepare them for it. It is also mentioned that in the present it is common to introduce everyone to sūtra mahāmudra because it is considered suitable for everyone.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:55 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

The insanity of our system is that he could possibly lose the popular vote by 10% and still get elected because of the electoral college.

Malcolm wrote:

No, the electoral math does not back that scenario up.

Queequeg said:

No? If say blue states went overwhelmingly blue, 99% blue with massive turnout, its not possible?

I haven't done the math so, I'll accept correction.

Malcolm wrote:

<https://fivethirtyeight.com/features/voters-are-starting-to-doubt-trumps-reelection-chances/>

Queequeg said:

For months now, President Trump has trailed Joe Biden in the polls. First, it was only a 5- or 6-percentage-point gap, but since the middle of June, that margin has widened to anywhere from 8 to 9 points, according to FiveThirtyEight's national polling average.

But until very recently, voters didn't seem all that convinced that Biden could win. In poll after poll, comparatively more voters said they thought Trump would win reelection in November. Now, though, that view may be shifting.

Over the past two and a half months, the share of voters who said they expect Trump to win has fallen from about 45 percent to around 40 percent in polling by The Economist/YouGov, as the chart below shows, while Biden's share has slowly ticked up to where Trump's numbers are. (Roughly a fifth of respondents still say they're "not sure.")

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:49 AM

Title: Re: Is the argument out of date?

Content:

Viach said:

Theravada concept of the atom

Astus said:

It's the Sarvastivadins that Yogacarins argued against.

<http://www.themindingcentre.org/dharmafarer/wp-content/uploads/2009/12/26.2-Buddhist-atomism-piya.pdf> is a much later development, and it's somewhat different.

Malcolm wrote:

Not that different.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:46 AM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

But somehow now because I believe sutra mahamudra is a path not lower to tantra and there are three paths of Mahamudra described, then Varjayana cannot be only tantra, since it encompasses sutra mahamudra as an equal practice. So I draw the conclusion logically, I mean what appears to be logical to me, and didn't dream I about I have to look it up.

Malcolm wrote:

It has already been pointed out to you that Jamgon Kongtrul states that sutra mahāmudra is for people who are not suited for Vajrayāna practice of any kind, people of lower capacity. Do you really need chapter and verse?

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:43 AM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

Did you mother do that to you? If not, then the objection is useless.

Mirror said:

I know a guy, who is physically handicapped, because his mother was drinking an alcohol while she was pregnant. In order to reduce his suffering, I want to teach him how to develop love.

Malcolm wrote:

Then tell him to focus on the person he things cared for him the most.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:33 PM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

Because mothers carry us in their bodies, feed us from their bodies, and will do anything to protect us.

Mirror said:

Some mothers abandon their children, drink an alcohol while pregnant (the result of such behaviour is a disability of a child) or even kill their children. So my opinion is that not every mother will do anything to protect her child. But I might be wrong and just misunderstand some things. Thank you

Malcolm wrote:

Did you mother do that to you? If not, then the objection is useless.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:32 PM

Title: Re: Is the argument out of date?

Content:

Viach said:

You can often hear the argument of the Mahayanists that the Theravada concept of the

atom is untenable:

Malcolm wrote:

It is not just a Mahāyāna argument, it is also the argument of the Sautrantika school in India.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:28 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

So if I made an absurd statement and nobody supported the same with very good arguments and citations, then I am quite convinced of the opposite of my absurd statement.

Sorry, I have a difficult mind and question everything.

Malcolm wrote:

Educate yourself. Then you won't make absurd statements, and cause other people to waste their time schooling you on basic definitions. Where do you think the term "tantra" comes from. It comes from Vajrayāna. Where do you think Vajrasattva, mandala offerings, and guru yoga come from? They come from tantras (specifically, the Guhyasamāja), which are the basic texts of Vajrayāna. Come on, man. The deleted comment was basically a comment to the effect that yes, you have listed many concepts, too many, and that you do not seem to understand even the very simplest basics of Vajrayāna sadhana practice. It is ok to lack knowledge, but your means of presenting your ignorance is incredibly arrogant and confrontational. This is my concept! Prove me wrong!

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:23 PM

Title: Re: Enlightened Society

Content:

Queequeg said:

If you take religion away from both of those movements, it loses the existential urgency, as well as the... I don't know what the word is in English... the rectitude? Dignity?

Malcolm wrote:

This argument is total nonsense. The Civil Rights movement did not succeed because of religious conviction, it succeeded despite it. You recall, that the segregationists and advocates of slavery before them, also took the Bible as their source for their [un]ethical arguments about miscegenation and earlier, owning people.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:18 PM

Title: Re: Enlightened Society

Content:

PeterC said:

But we all benefit by limiting discussion of public policy and law to the world of fact and logic.

Malcolm wrote:

Yup, "Keep your goddamn religion out of my government."

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:16 PM

Title: Re: Enlightened Society

Content:

Queequeg said:

Judeo-Christian and its derivatives.

The Establishment Clause reads,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

Its interpreted to mean that no church could be the official church of the US government. It doesn't mean people can't bring their religious or spiritual background to inform their participation in civil society. I don't think there was any consensus to remove religion from public life in America.

<https://youtu.be/8yOWjkAxrWE>

Malcolm wrote:

Yes, it does. It is the reason we cannot erect stupas on public land, for example.

Queequeg said:

land \neq life

Malcolm wrote:

Tell that to George Mason:

Section 1. That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with

the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

<https://www.archives.gov/founding-docs/virginia-declaration-of-rights>

Here life and liberty are specifically equated "with the means of acquiring and possessing property."

The most important founders were all atheists, aka "Deists," followers of Lucretius's Epicureanism as treated in *De Rerum Natura*. If you haven't read it, you should read *Nature's God: The Heretical Origins of the American Republic*.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:10 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Ayu said:

A German newspaper headlined this morning:

"Chaos first! America second."

They believe, Trump is trying to cause a great stirr, polarizing - in order to win his election. But in Germany we think and hope he will not make it. He seems to be 10% behind Biden.

Queequeg said:

The insanity of our system is that he could possibly lose the popular vote by 10% and still get elected because of the electoral college.

Malcolm wrote:

No, the electoral math does not back that scenario up.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:09 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

tingdzin said:

Bravo Queequeg. Glad someone has the time and the patience to persist in persisting with a reasonable view.

I would just add that, rightly or wrongly, most of the electorate is not going to pay attention to the larger issues involved when they see riots. Get ready for another four years of Trump.

Malcolm wrote:

You seriously think "riots" are going to take precedence in people's minds over this

administration's inept and fatal response to Covid-19?

Every person who dies (1000k a day right now) is on Trump. Our health care system will be dealing with the aftereffects of this disease for years. The economy is in the shithouse. And the GOP thinks \$600 a week is a disincentive for people to find work. I don't see how the GOP or Trump gets past this without engaging brazenly in criminal activity during the election.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 7:38 PM

Title: Re: Existence-Time

Content:

Lillian said:

Or with Malcom's seed and tree. The seed is a cause of the tree, and yet the tree is the cause of the seed being a seed, seed and tree arise together, the seed fully contains the tree and every other tree and seed everywhere, and there are no seeds or trees at all because all are empty. These are not contradictory propositions any more than saying that the top of a mountain fully contains the bottom and the whole mountain, that every grain of sand of the mountain (or "moment" of the mountain for Dogen's being-time) holds the whole mountains and every mountain within, and other like perspectives from an integrated Huayan perspective, and also that there is no mountain nor grain of sand top to bottom because there is only emptiness.

Malcolm wrote:

This perspective is pretty much the same as the nonbuddhist Samkhya school. You can't save if by calling it all "empty." That's just a cop out.

If you climb Everest, you are not climbing Meru. If you sail on the Indian Ocean, you are not on the pacific. If you are in America, you are not in Japan. You are not me, and I am not you.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 7:32 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

Tantra is not an equivalent to Vajrayana.

Malcolm wrote:

Of course it is.

Look, I have been doing this for 31 years. I have done three year retreat. I have five books published with Wisdom, one forthcoming from Shambhala, and two more forthcoming from Wisdom.

Tantra = Vajrayana. Please educate yourself before you make absurd statements.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:45 PM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

What wisdom tradition did John Rawls rely on? Hume?

Queequeg said:

Judeo-Christian and its derivatives.

We handicap ourselves if we draw too strict a line between Dharma and the secular world.

Come on man, the establishment clause. The whole thrust of the Scottish Enlightenment was to get religion out of ethics.

The Establishment Clause reads,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

Its interpreted to mean that no church could be the official church of the US government. It doesn't mean people can't bring their religious or spiritual background to inform their participation in civil society. I don't think there was any consensus to remove religion from public life in America.

<https://youtu.be/8yOWjkAxrWE>

Malcolm wrote:

Yes, it does. It is the reason we cannot erect stupas on public land, for example.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:39 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

I am just not convinced of tantra being a higher path.

Malcolm wrote:

This means you are not a suitable candidate for Vajrayana teachings, and you have

erred in taking many empowerment, because now you have many samayas. So you should just put Vajrayana aside without criticizing it.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:36 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

I am afraid of building concepts.

Malcolm wrote:

Deleted...

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 10:01 AM

Title: Re: Dzogchen Path

Content:

Malcolm wrote:

The essential practice of Dzogchen teachings is guruyoga.

yagmort said:

Malcolm, could you please clarify this seeming contradiction ?

heart said:

Now you got me confused, isn't Guru Yoga a main Dzogchen practice?

Malcolm wrote:

Of course not. The main Dzogchen practice is the direct perception of your own state. Even guru yoga is a practice that works with mind, rather than pristine consciousness -- even Ati guru yoga. Thus, guru yoga is a method related to the second phrase of Garab Dorje, "decide one thing/remain without doubt." One uses guru yoga, or rushan, etc., to introduce oneself to the mind essence over and over as many times as one needs until one has attained some stability in recognizing it and sustaining that recognition.

Once you have "decided on one thing/no longer remain in doubt", then you do not remain passive, you shift your focus to "continue in the confidence of liberation/continue in that state," relying principally on the primary methods of the Great Perfection found in so called "man ngag lde," trekchö and thögal.

yagmort said:

this is from the thread

<https://dharmawheel.net/viewtopic.php?f=48&start=200&t=25216&sid=64ca0636b697f1c58d188357b63c2a3b>

Malcolm wrote:

There is no conflict. Guru yoga is how we discover our own state.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:28 AM

Title: Re: Bernie 2020

Content:

Pero said:

It seems that doesn't have the same meaning in Massachusetts as it does elsewhere.

Malcolm wrote:

Get your mind out of the gutter, son.

In US colloquial, to finger someone means a) accuse someone of a crime b) stick a finger where it may or may not be wanted...depending on interest.

Pero said:

Sorry but I googled it before I posted, just in case, and missed your a) definition. It's not in the Urban dictionary.

I see now I actually even completely misunderstood because I didn't read the post well and thought it means he killed four people.

Malcolm wrote:

"Convicted California Murderer Fingered in 'Allentown 4' Deaths; Missing NH Woman Presumed Dead"

"Murdered veteran 'fingered' two JBLM soldiers now charged in his death for a 'drug incident' last year, affidavit says

Local man is fingered as mystery murderer, etc.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:26 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

So, you're saying conditions in Portland are comparable to apartheid S. Africa?

Malcolm wrote:

I am saying that the "riot" is confined to one city block in Portland. It is small potatoes. A fire was started, some graffiti was sprayed. Fox news had a cow. Trump, predictably, saw this as his Chicago Riot moment.

Queequeg said:

From what I understand, this sums up what happened in Portland in general.

Malcolm wrote:

I was referring to Federal goons.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:22 AM

Title: Re: Dzogchen Path

Content:

Malcolm wrote:

Do you mean is there a graded path of Dzogchen?

Yes and no.

Dvs said:

Yes that's I meant. What are the uncommon Dzogchen preliminaries?

Thanks for the reply!

Malcolm wrote:

They are called "separating samsara from nirvana."

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:22 AM

Title: Re: Enlightened Society

Content:

Danny said:

Off spin topic to discuss big ideas for an enlightened society. Let's use the Buddhist teachings as a framework.

Malcolm wrote:

Buddha never did. That wasn't his job. You cannot have an awakened society with people who are not awake. The best one can hope for is society based on reasonable secular ethics concerning the economy, governance, education, and so forth.

Queequeg said:

I think there is room for application of ideas and methods we find in Buddhist education to a secular context, though. Secular ethics do not exist in a vacuum. They rely on wisdom traditions to inform the values.

Malcolm wrote:

What wisdom tradition did John Rawls rely on? Hume?

Queequeg said:

We handicap ourselves if we draw too strict a line between Dharma and the secular world.

Malcolm wrote:

Come on man, the establishment clause. The whole thrust of the Scottish Enlightenment was to get religion out of ethics.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:53 PM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Hayer fingered four other men in the 1970's.

Pero said:

It seems that doesn't have the same meaning in Massachusetts as it does elsewhere.

Malcolm wrote:

Get your mind out of the gutter, son.

In US colloquial, to finger someone means a) accuse someone of a crime b) stick a finger where it may or may not be wanted...depending on interest.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:51 PM

Title: Re: Enlightened Society

Content:

confusedlayman said:

During buddhas time... monestry was enlightened socity

Malcolm wrote:

No, if this were true, there would have been no need for so many vinaya rules. Most of Buddha's disciples were ignorant schmucks just like us.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:46 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I wrote this somewhere on the board when we were discussing Antifa confronting Proudboys in Portland, it would be a powerful statement if the Proud Boys were left to march but met with thousands of silent counter-protesters lining the streets, not engaging, but making clear that their views and their presence is not welcome.

Malcolm wrote:

"Nonviolence is a good strategy when conditions permit."

—Mandela

Queequeg said:

It would similarly be a profound statement if these federal officers were met with silent crowds making it clear they are not welcome in Portland. If these officers then started shooting these protesters with rubber bullets and tear gas, the moral wrong would be crystal clear.

Malcolm wrote:

Umm, that is what happened.

<https://www.oregonlive.com/portland/2020/07/protests-mark-day-50-in-portland-thursday-amid-growing-attention-from-trump-administration.html>

Queequeg said:

The crowd downtown eventually started growing late Thursday, including outside a federal office building next to the jail. By 11:15 p.m., more than one dozen officers, wearing either blue or camouflage uniforms, were posted near the entrance of the building at Southwest Third Avenue and Madison Street. Two dozen more officers soon streamed out of the building to join them.

Several dozen protesters stood on the sidewalk and street near officers. Officers shot some type of less-than-lethal projectiles to break up the crowd around 11:25 p.m. It was not clear what precipitated officers' actions.

Officers then pressed toward the crowd, shooting impact munitions and setting off devices that emit gas and smoke to force people to keep walking north on Third Avenue past the jail and then past the courthouse. Other officers in camouflage assembled on nearby Madison Street. As they pressed the crowd away from the buildings, the officers in camouflage walked beyond federal property and onto city streets.

Officers eventually formed a line on Third Avenue at Salmon Street, near the north end of the courthouse. Crowds of people gathered nearby on the other side of Salmon. Protesters pressed toward officers, and officers again set off devices that made loud noises and released gas, smoke and flashes.

Malcolm wrote:

The protests were winding down before the goons showed up. The goons have just exacerbated the issue.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:04 PM

Title: Re: Bernie 2020

Content:

Sādhaka said:

Okay, Shotenzenjin.

But that in itself does not automatically indicate the NOI as the actual assassins (no pun intended (?) on the hashashin & templar tip).

Talmadge Hayer was shot in the leg by a bodyguard and apprehended by members of the crowd as he tried to escape before police arrived. The other two suspects...

Malcolm wrote:

<https://time.com/5778688/malcolm-x-assassination/>

There is no doubt that Hayer was one of the people who shot Malcolm X. There is no doubt because he was holding physical evidence of one of the weapons used. The other two men were convicted on the sparsest of circumstantial evidence, merely because they were enforcers for NOI. Hayer steadfastly maintained they were innocent.

Hayer fingered four other men in the 1970's.

Whatever the case may be, NOI killed Malcolm.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 9:25 PM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I fear you are adding to it, Peter, as folks keep looking for some underhanded thing the administration is doing. There is just no way the WH can do anything right or have support on any issue, is there?

Malcolm wrote:

Yup.

Dan74 said:

It almost feels like your entire political system and media need a massive overhaul.

Malcolm wrote:

We just need a new president who actually knows how to run a government. Despite all the bullshit about Biden, he is eminently capable of this. I am hoping he chooses Susan Rice as his VP, while there are many eminently qualified women under consideration, I think we need someone like her. Not because she is black, but because she is really, really smart. Basically, after Bush, we needed eight years of Obama to repair the damage the GOP did to our economy, etc., the last time around. This time around we will at least 24 years of Democratic administrations to repair the damage Donald Trump and his wrecking crew have inflicted on this nation. I sincerely hope that the GOP never wins another national election. If people are so stupid as to keep voting for the GOP, there is no help for them.

The "media" in this country has always had its partisan voices. The newspapers, barring opinion pages, only started to become a bit more objective in reporting since the early 20th century because they had to downplay partisanship in order to sell advertising.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 9:17 PM

Title: Re: Dzogchen Path

Content:

Dvs said:

What is the Dzogchen path from start to finish. I would like to understand the complete path from point A to Z and everything in between?

Is it different in each Nyingma school? Is there a completely linear path?

Sorry if this is somewhat confusing.

Malcolm wrote:

Do you mean is there a graded path of Dzogchen?

Yes and no.

Like all other Vajrayāna paths, one begins with receiving an empowerment or a so-called direct introduction. Then, depending on master and tradition, one either engages in common Vajrayāna preliminaries, or one moves directly to the uncommon Dzogchen preliminaries. One may or may not spend time practicing deity yoga.

The essential practice of Dzogchen teachings is guruyoga.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:28 PM

Title: Re: Ngakpas everywhere!

Content:

Fortyeightvows said:

Then there is the white skirted/long haired bunch. I would not term these people "lay people."

They aren't people who have left home

Malcolm wrote:

That doesn't matter. And anyway, these days, in Tibetan Buddhism, most monks behave like lay people.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 8:18 AM

Title: Re: Ngakpas everywhere!

Content:

Könchok Thrinley said:

Hey,

how is it with ngakpas? Are they a thing outside of Nyingma lineages? For example does a Drikung Kagyu have ngakpa practitioners?

Here by ngakpa I mean the sort of "lay" tantric practitioner who takes the ngakpa vows and has the white robe and all. Please correct my understanding of what ngakpa is and ideally broaden it.

Malcolm wrote:

Depends on what kind of "ngakpa" you mean. In general, anyone who has received and practices Vajrayāna is a mantrin/mantrika. Then there is the white skirted/long haired bunch. I would not term these people "lay people."

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 8:14 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I see your point now but am not sure about it. I partly agree but in school for example, I had many teachers who taught me many things which I never used and have forgotten (and some I never learnt lol). This does not make them not my teachers at some point. Also by what you're saying, if someone actually learns something from one teacher and then learns the same or similar thing from another, but would not be able to understand this if he had learned from the 2nd first, wouldn't the 2nd teacher still automatically become his teacher simply due to prior knowledge possessed by the student? And so on for the 3rd and 4th etc.

Malcolm wrote:

At best, you received a positive trace for meeting the teachings in a future life.

tobes said:

I wouldn't underestimate this though. Dharma seeds can ripen in very unexpected ways, and they do not necessarily depend on the disciple being diligent, committed etc at the time of them being given/planted.

I owe a lot to this fact!

Malcolm wrote:

We all do, nevertheless, we have no idea when such traces ripen, and in most case, probably not in this life.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 6:52 AM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

I wasn't talking about worldly achievements. I don't have any of those at all.

Steel said:

If you're referring to some high spiritual attainment then I tip off my hat to you.

Malcolm wrote:

Nope, but I have managed to translate and publish five important Dharna Books in the past five years, and I have three more coming out in the next two years.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 5:41 AM

Title: Re: Enlightened Society

Content:

Steel said:

Do you wish you achieved more in life?

Malcolm wrote:

Frankly, my achievements, quite minor though they may be, are completely beyond what I could have imagined 40, 30, 20, or even 10 years ago.

Steel said:

That's good to hear. I think at the end of the day all these worldly achievements don't mean anything even if you're the ceo of some fortune 500 company. Nothing is more

important than using this rare human life to engage in spiritual pursuits.

Malcolm wrote:

I wasn't talking about worldly achievements. I don't have any of those at all.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 5:05 AM

Title: Re: Enlightened Society

Content:

Steel said:

Do you wish you achieved more in life?

Malcolm wrote:

Frankly, my achievements, quite minor though they may be, are completely beyond what I could have imagined 40, 30, 20, or even 10 years ago.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:21 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I'm not defending DHS in any way. But come on - this is not about graffiti.

Malcolm wrote:

Of course, this is about incompetent law enforcement, state-sanctioned, extra-judicial murder, incompetent governance at the federal level, and so on. The violence we are seeing was entirely provoked by the police from the beginning. Reap what you sow.

Queequeg said:

In the big picture, correct. Within the immediate scope, we're talking about Portland and the escalating rounds of violence. So far, I'm not aware of any extra-judicial murders in Portland arising out of the protests, and I pray that there will not be.

In order to survive a Trump Presidency, the rise of white nationalism, and widening income inequality, there needs to be a strong resistance.

Our resistance envisions a future where communities are empowered to create new solutions to present day problems, using direct action, political advocacy, and community development to inspire new people to get involved in politics and to create a united platform for progressive causes. Portland has an opportunity to become a beacon of light, modeling to the world what a nonviolent resistance movement can truly look like.

Our movement will endure, gather, and thrive. Each act of oppression spurs us to recommit our hands and our hearts. We work, we grow, we change — we resist!

Malcolm wrote:

https://www.pdxresistance.org/about_us

You ought to read this to get a sense of what the local issues are for these folks, and why they keep going into the breach, day after day.

<https://www.wweek.com/news/state/2020/07/26/next-round-of-police-reform-bills-in-the-legislature-could-include-blanket-bans-on-chokeholds-and-tear-gas/>

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:09 AM

Title: Re: Enlightened Society

Content:

Pero said:

Why not?

Malcolm wrote:

Oppositional personality disorder.

Pero said:

I'm actually not sure if you're maybe joking but for some reason I can totally imagine it.

Malcolm wrote:

Frankly, school bored me to tears. I generally finished reading all my books by the third or fourth week of school (not math though, not a strong point, and I lacked patience for it). And just sat bored in class for the rest of the year.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:07 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Malcolm wrote:

Just think of all the people who waltz into an online empowerment, or tune into a Lama Lena Facebook teaching which is literally open to a billion people, check it out for a while, and then move onto say, Jax. So really, Lena is their guru? Their teacher? Or lets say someone checks out Buddhism for while, does Ngondro, and then, for whatever reason, they decide to become Christians, and hang up their mala for good. Did they ever have a guru in a real sense?

This idea that participating in a ritual or a teaching makes someone your guru is a somewhat strange idea if you have no idea of the meaning of the teachings and so, on, and no faith in the teachings, and no interest in following them as your path.

Of course, this idea is a traditional idea, one which functions well in homogenous Buddhist society where everyone is more or less on the same page. But in our culture it really does not apply, in my opinion.

Pero said:

I see your point now but am not sure about it. I partly agree but in school for example, I had many teachers who taught me many things which I never used and have forgotten (and some I never learnt lol). This does not make them not my teachers at some point. Also by what you're saying, if someone actually learns something from one teacher and then learns the same or similar thing from another, but would not be able to understand this if he had learned from the 2nd first, wouldn't the 2nd teacher still automatically become his teacher simply due to prior knowledge possessed by the student? And so on for the 3rd and 4th etc.

Malcolm wrote:

People really like to make shit complicated.

It's simple. For example, you listened to webcast. You received direct introduction. You did not understand, you do not experience anything. You never did any practice to discover your own state. In this case, Chogyal Namkhai Norbu is not your guru, not even your teacher. He is just some Tibetan dude you expressed some curiosity in. At best, you received a positive trace for meeting the teachings in a future life.

You met fifteen Dzogchen teachers. You really were devoted to them all. You didn't understand shit until you met ChNN for a conversation in a bar. But his few words opened up the meaning of Dzogchen for you. In this case, ChNN is your root guru. The others, gurus of empowerment and lineage only.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 1:01 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I mean, it seems to me that if this were true many wouldn't actually have "teachers"...

Malcolm wrote:

Correct. They have teachers in name only.

Just think of all the people who waltz into an online empowerment, or tune into a Lama Lena Facebook teaching which is literally open to a billion people, check it out for a while, and then move onto say, Jax. So really, Lena is their guru? Their teacher? Or lets say someone checks out Buddhism for while, does Ngondro, and then, for whatever

reason, they decide to become Christians, and hang up their mala for good. Did they ever have a guru in a real sense?

This idea that participating in a ritual or a teaching makes someone your guru is a somewhat strange idea if you have no idea of the meaning of the teachings and so, on, and no faith in the teachings, and no interest in following them as your path.

Of course, this idea is a traditional idea, one which functions well in homogenous Buddhist society where everyone is more or less on the same page. But in our culture it really does not apply, in my opinion.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 12:54 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Spray painting graffiti is not violence.

Queequeg said:

I'm not defending DHS in any way. But come on - this is not about graffiti.

Malcolm wrote:

Of course, this is about incompetent law enforcement, state-sanctioned, extra-judicial murder, incompetent governance at the federal level, and so on. The violence we are seeing was entirely provoked by the police from the beginning. Reap what you sow.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 12:30 AM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

I never graduated from a western school, not one, unless you count 6th grade.

Pero said:

Why not?

Malcolm wrote:

Oppositional personality disorder.

Author: Malcolm

Date: Monday, July 27th, 2020 at 11:06 PM

Title: Re: Enlightened Society

Content:

Danny said:

I don't know what that means, sorry

Malcolm wrote:

People with PhD's who cannot find jobs in their fields, and so must make lattes and cappuccinos and wait on tables.

Steel said:

Yes, It would truly suck to spend so much money and years in college and not get the job you are looking for.

Malcolm wrote:

Yes. And, to bring up Danny's point, since they never learned how to make anything useful, they can't even get a good "working class" job, with which to pay off their loans.

In reality, education should consist of both reading, etc., as well as learning the basics of useful things like farming, carpentry, plumbing etc. As for myself, I am told I am an excellent cook. I worked in food industry for many years when I was in my late teens and 20's. If I need to get a job flipping burgers, no problem. I am something of an expert on that subject alone. Never been afraid to work, and though I come from an upper middle class family, I never graduated from a western school, not one, unless you count 6th grade. So I worked a lot of "shit" jobs. Dishwashing, construction, prep cooking, etc., etc.

Author: Malcolm

Date: Monday, July 27th, 2020 at 10:52 PM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I mean, it seems to me that if this were true many wouldn't actually have "teachers"...

Malcolm wrote:

Correct. They have teachers in name only.

Author: Malcolm

Date: Monday, July 27th, 2020 at 10:31 PM

Title: Re: How does Buddhism explain individual experience?

Content:

PadmaVonSamba said:

And as the saying goes, "you cannot stand in the same river twice". It is always changing. Humans and other sentient beings are just like that.

Malcolm wrote:

As it is said, "You cannot stand in the same river even once."

Author: Malcolm

Date: Monday, July 27th, 2020 at 7:53 PM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

All sentient beings were mother at one time or another.

Mirror said:

I know, but why mother? Why not friends? Father? Other benefactors? Is this only a metaphor or mother is utterly pure unlike other beings in this lifetime?

Thank you all for your replies.

Malcolm wrote:

Because mothers carry us in their bodies, feed us from their bodies, and will do anything to protect us.

Author: Malcolm

Date: Monday, July 27th, 2020 at 7:08 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

We need more walls of moms.

<https://www.nytimes.com/2020/07/25/world/americas/protest-moms-power-police.html>

Queequeg said:

Yep. This is great.

But, I can't help but think of the irony... some dumb kids try to burn down the federal courthouse, antagonize the security guards, said poorly trained security guards make a mess of it, quite possibly violating the constitution. Mom comes to protect the wayward kids and clean up their mess.

Malcolm wrote:

Those people are not rentacops. They are heavily-armed fascist thugs, sent in order to start riots against nonviolent protestors. Spray painting graffiti is not violence. It's a legitimate tool of civil disobedience. This started in DC and has been spread to other cities with Democratic administrations.

Author: Malcolm

Date: Monday, July 27th, 2020 at 8:28 AM

Title: Re: Enlightened Society

Content:

Steel said:

Blue collars don't get any respect from society. Someone with a 4 year degree in gender studies and no job prospects will be treated better than the trades person who make more than six figures.

Malcolm wrote:

Really? Is that why there are so many PhD baristas and waitrons?

Danny said:

I don't know what that means, sorry

Malcolm wrote:

People with PhD's who cannot find jobs in their fields, and so must make lattes and cappuccinos and wait on tables.

Author: Malcolm

Date: Monday, July 27th, 2020 at 6:58 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

TharpaChodron said:

Frankly, I'm impressed with how most of US law on the books is quite well thought out, if carried out properly.

Malcolm wrote:

Lawyers are highly educated people who are trained to think systematically, most of them anyway. Therefore, they tend to write well, and coherently, even when they are wrong. Neil Katyal, for example, is someone I admire immensely. John Yoo, the torture memo guy, not so much, but the latter still writes well, even though he has the ethics of a Torquemada.

TharpaChodron said:

If people were to look at how the LA Riots destroyed years of progress and community development in the South Central LA areas, it set the black residential communities of LA years behind and they are still recovering. Family owned businesses destroyed, retail and business investments left, a general fear to invest or even live in the communities, even by black families themselves. But hey, if people think this is the way to change our system, then go for it and see how it works out.

Malcolm wrote:

This women articulates why this happens in communities of color quite eloquently, I think:

This is just a snippet, but the whole interview is worth finding and watching, if you have not yet seen it.

America has two sins it needs to deal with: genocide of native people and the importation of slave labor by and for capitalists.

BTW, Senator Tom Cotton (R) today expressed his opinion that "slavery was a necessary evil."

TharpaChodron said:

In the interview, Cotton said the role of slavery can't be overlooked.

"We have to study the history of slavery and its role and impact on the development of our country because otherwise we can't understand our country. As the Founding Fathers said, it was the necessary evil upon which the union was built, but the union was built in a way, as Lincoln said, to put slavery on the course to its ultimate extinction," he said.

Malcolm wrote:

<https://www.arkansasonline.com/news/2020/jul/26/bill-by-cotton-targets-curriculum-on-slavery/?news>

This is why people are on the streets in Portland and everywhere else—because we continue to elect racists like him. Ironical that his last name is cotton, that he is from Arkansas, and he is defending our legacy of slavery.

Author: Malcolm

Date: Monday, July 27th, 2020 at 6:52 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I know a former Weatherman.

Malcolm wrote:

There are quite a few still alive.

Queequeg said:

I expressed admiration for them.

Malcolm wrote:

I read *Prairie Fire* when it was sent to my house by someone who saw me born in 1962. When I was 12.

Queequeg said:

He told me how he was on his way to the safehouse that blew up and killed his friends. He insisted there are better ways. There was someone telling me the same thing.

Malcolm wrote:

The above person used to visit his SLA friends in jail. He was never arrested for anything, and worked on the Berkeley Free Clinic ambulance for decades. But such associations don't rub off. That is not my credential. I didn't do any of that. I did attend endless civil rights marches in the mid-60s with my mother, as well as pro-feminist marches.

Of my own volition, I went to the DC No Nukes Rally in 1979.

But I don't like crowds, never have. So I don't do protest marches. Monkey wrenching...well...But I deeply respect the people who march, when they are marching for causes in which I believe. Getting rid of Donald Trump is a cause in which I believe.

The only reason I mention any of the above is that you decided to front with it, in order to establish your street cred. But you and I are still privileged, upper-middle class dudes, who probably have more education than common sense.

Queequeg said:

Now, want to do some impact litigation? Organize political campaigns? Fight the hard ground game measured in inches? I'm your soldier.

Malcolm wrote:

Your arrogance towards and disdain for the people in Portland is a little strange, frankly.

Author: Malcolm

Date: Monday, July 27th, 2020 at 5:40 AM

Title: Re: Enlightened Society

Content:

Danny said:

What I'm asking really is the value we put onto skills, and not just monetary value, but also a social value. Class barriers must also not be included in our enlightened society. Must have a mutual respect across the board. The man or woman that builds the road, the bridge for others to cycle on to work has a equal value in society.

Steel said:

Blue collars don't get any respect from society. Someone with a 4 year degree in gender studies and no job prospects will be treated better than the trades person who make

more than six figures.

Malcolm wrote:

Really? Is that why there are so many PhD baristas and waitrons?

Author: Malcolm

Date: Monday, July 27th, 2020 at 3:19 AM

Title: Re: Enlightened Society

Content:

Danny said:

Free education with no barriers to all.

Norwegian said:

Welcome to Scandinavia and the Nordic countries.

Danny said:

I'm assuming realistically, IQ is not distributed equally, not everyone can, or should be a PhD, we would still need crafts and trades people to make things for everyone's benefit. How does that work out in your part of the world?

Malcolm wrote:

Some of the smartest people I know are craftspeople. Some of them however could have definitely benefitted from a more rounded education.

Author: Malcolm

Date: Monday, July 27th, 2020 at 2:10 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

Right. Proof that they don't understand what they're fighting against. Just acting out against a facade. Navigating cause and effect fails because they fundamentally do not understand the reality.

That's why there needs to be deescalation. People need to catch their breath, regroup, and come up with a better plan. Until then - demented ballet between protesters and a state that is also out of its mind.

Malcolm wrote:

There can be no de-escalation if the authorities are deliberately escalating violence. The protestors are not demented. They are correct.

Queequeg said:
What is demented is the whole dance.

Malcolm wrote:
The wall of moms is not demented. They are correct.

Queequeg said:
We have a big violence problem in this country. Continuing the demented ballet will not get us anywhere.

Malcolm wrote:
We need more walls of moms.

<https://www.nytimes.com/2020/07/25/world/americas/protest-moms-power-police.html>

Author: Malcolm
Date: Monday, July 27th, 2020 at 2:08 AM
Title: Re: Enlightened Society
Content:
Danny said:

Ok so we start with education, if we had to strip out all the indoctrination, what basic ethical education do we teach the youngsters? And does that education belong at home or in a school?
Could a reasonable ethical standard of education be reached by all? What would be the final aim of that education?

Malcolm wrote:
The aim of education is to produce people capable of educating themselves. For that, a high level of literacy is required. I would argue that reading-heavy, secular, evidence-based curriculum is a desiderata. Our present STEM-oriented education is producing students with no understanding of history, literature, and so on. In fact, for the most part, American students still read and write at an elementary school level by the time they get to college, which is why English courses are required for all freshman college students. It's truly pathetic. I understand that this is not necessarily the case in Europe. But in the US, we churn out dummies by the millions.

Author: Malcolm
Date: Monday, July 27th, 2020 at 1:40 AM
Title: Re: Enlightened Society
Content:
Danny said:
Off spin topic to discuss big ideas for an enlightened society. Let's use the Buddhist teachings as a framework.

Malcolm wrote:

Buddha never did. That wasn't his job. You cannot have an awakened society with people who are not awake. The best one can hope for is society based on reasonable secular ethics concerning the economy, governance, education, and so forth.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:54 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Danny said:

Let it go to shit, what happens in the world is none of my business, if it comes to my door, then I'll deal with it my way.

Malcolm wrote:

Hinayāna.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:52 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

It's really quite simple. It is talismanic magick. It's like burning an effigy.

Queequeg said:

Right. Proof that they don't understand what they're fighting against. Just acting out against a facade. Navigating cause and effect fails because they fundamentally do not understand the reality.

That's why there needs to be deescalation. People need to catch their breath, regroup, and come up with a better plan. Until then - demented ballet between protesters and a state that is also out of its mind.

Malcolm wrote:

There can be no de-escalation if the authorities are deliberately escalating violence. The protestors are not demented. They are correct.

Queequeg said:

Yes. The police are a known commodity. So the plan is...

ONCE MORE INTO THE BREACH!

Doing the same ineffectual thing over and over is insane.

Malcolm wrote:

Tell that to your hero, MLK. The point of nonviolent protest is to TRIGGER state violence against unarmed protestors. That is why it is a devastating tactic to use against oppressors. It is in fact working. So, once more into the breach.

Queequeg said:

What we observe in the nineteen-sixties is that there was a nontrivial number of white moderates who were open to policies that advanced racial equality, and were also very concerned about order. The needle that civil-rights activists were trying to thread was: How do you advance racial equality, and capture the attention of often indifferent or hostile white moderates outside of the South, and at the same time grow a coalition of allies? And over time the strategy that evolved was one of nonviolent protest, which actively sought to trigger police chiefs like Bull Connor [in Birmingham, Alabama,] to engage in spectacles of violence that attracted national media and would, in the language of the nineteen-sixties, “shock the conscience of the nation.” So it isn’t just nonviolence that is effective, but nonviolence met with state and vigilante brutality that is effective.

Malcolm wrote:

<https://www.newyorker.com/news/q-and-a/how-violent-protests-change-politics>

The fact is that the protestors in Portland and elsewhere are nonviolent and always have been. They are just following Gandhi's approach.

Queequeg said:

On May 21, some 2,500 marchers ignored warnings from police and made an unarmed advance on the Dharasana depot.

American journalist Webb Miller was on the scene, and he later described what followed. “Suddenly,” he wrote, “at a word of command, scores of native police rushed upon the advancing marchers and rained blows on their heads...Not one of the marchers even raised an arm to fend off the blows. They went down like ten-pins.”

Miller’s harrowing account of the beatings circulated widely in the international media, and was even read aloud in the U.S. Congress. Winston Churchill—no great fan of Gandhi—would later admit that the protests and their aftermath had “inflicted such humiliation and defiance as has not been known since the British first trod the soil of India.”

Malcolm wrote:

<https://www.history.com/news/gandhi-salt-march-india-british-colonial-rule>

But they do need to stop trying to wash tear gas away with water and milk:

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:27 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

PeterC said:

Of course that would be if we followed the law, which the trump faction seems singularly unwilling to do...

Malcolm wrote:

Yes, this is their whole point: screw the law. The only thing that matters is power.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:25 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Dan74 said:

but a system that is based on perpetual growth appears to me to be fundamentally unsustainable.

Danny said:

Been that way since the Bronze Age.

Malcolm wrote:

Sure, so why fix anything? Slavery, oppression of women. We might as well just go straight to this:

Why f#%k around?

As I said, capitalism is death cult.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:18 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

If you received teachings from her she is already your guru.

Malcolm wrote:
Not necessarily.

Pero said:
How so?

Malcolm wrote:
For someone to be your guru, you must understand something from them in a concrete way. Just going and listening to some teachings really does not mean anything.

Author: Malcolm
Date: Sunday, July 26th, 2020 at 10:59 PM
Title: Antifa's Strategy
Content:

Author: Malcolm
Date: Sunday, July 26th, 2020 at 10:53 PM
Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.
Content:

Queequeg said:
It would be great if the Portland protesters could explain how their vandalism of federal buildings relates to whatever cause they're doing it for.

Malcolm wrote:
It's really quite simple. It is talismanic magick. It's like burning an effigy.

Queequeg said:
They stand in stark contrast to the way police across the US basically rioted against BLM.

Malcolm wrote:
The police always riot against 2 things: black people and labor.

Author: Malcolm
Date: Sunday, July 26th, 2020 at 10:45 PM
Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.
Content:

PeterC said:

The violence from the police against the BLM protests just seems so...pointless. They get dressed up and armed, carried enough weapons to invade a small country, but there seems to be no plan.

Malcolm wrote:

There is a plan: provoke violence at any cost.

PeterC said:

When they had the extinction riots in London last year the police tactics were brutal, but very effective. If you have to deploy police, it's in everyone's interest that they do the job quickly so things go back to normal.

Malcolm wrote:

That is not part of the plan. The plan is to try and justify canceling the election, cause "riots."

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:44 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

She looks as ridiculous as the cosplay right wing revolutionaries with their bullet proof vests, rifles, and protruding beer gut.

Malcolm wrote:

Spoken from the protective confines of your comfortable, upper-middle class home. Your privilege is showing, dude.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:42 PM

Title: Re: Questions on consistency and validity of mahayana sutra's

Content:

Minobu said:

It was malcolm that helped me realize that Sutras are Buddha..i owe so much to that man...some of the stuff he said years ago finally made sense to me.

All i want for christmas is for Malcolm to turn into the grand daddy of all Nichiren Practitioners...

Malcolm wrote:

Nah, it wil never happen. In Dzogchen, the result does not arise from a cause; the intimate instruction does not depend on a scripture; and buddhahood does not arise from mind. From a Nicherin point of view I am much worse than a Zen, Pure Land, or Shingon heretic.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 9:34 PM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

If you received teachings from her she is already your guru.

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 7:44 PM

Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?

Content:

Archie2009 said:

German is not my first language. That was part of the problem. Highly technical discussions in German would be a bridge too far and not enjoyable. I am also unsure whether to start with Classical Tibetan again or work through one of the modern spoken Tibetan courses first. There seem to be a couple of good courses for the spoken language in English, but only Wilson's Translating Buddhism from Tibetan for the classical language.

White Sakura said:

What for do you need the spoken Tibetan? You need a tandem partner then. And then is the question what you have to offer in exchange. I already found out that I am in a good position, since I speak high-German and I saw a Tibetan person on a Swiss Language partner side looking for high-German speaking parter. German seems to be sometimes a practical skill. You can only offer your mother-tongue on such sides. They all want a native speaker-partner.

But now I got: I need Kham dialect and what is if she speaks Lhasa dialect or whatever. There seems to be nothing like high-German or oxford English in Tibetan.

What I need is only the correct Kham-pronunciation for some words I know in Wylie. But I gave the big project up. It seems to be one of the most difficult languages in the world. I do not know why it is not on the official list for the most difficult languages.

Malcolm wrote:

Grammatically, Tibetan is very simple. Like German, it is an agglutinative language. But

it has such a wide variety of dialects, Tibetans from Amdo use Chinese to talk to Tibetans from Lhasa, for example.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 9:17 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Q is a New Yorker, for him all of America is a backwater.

Johnny Dangerous said:

I can't think of how to say this without sounding like I am "co-opting" myself, but it actually connects to the identity politics thread, so I'm going to try to respond to the original article:

I hate to say it, but all this is actually not exclusively a Black issue. It's a Black-led movement to be sure, and for sure, black communities and people, and in particular young black men die more often at the hands of police, and certainly suffer disproportionately within the justice system in particular. As is often the case, Black communities are (by necessity) at the forefront of this kind of activism, but they are not the only one's with devastating experiences with the justice system, nor are they the only ones with a stake in the outcomes here. I grew up in a city where homeless people of a variety of colors were regularly murdered by the police, and I'm sure still are.

The justice system as it stands now is terrible to a wide range of people (mainly poor - once you are poor you stand much more chance of becoming involved in "the system", for a host of reasons), to varying degrees. A homeless white drug addict suffers due to its inequities, so does a mentally ill grandmother on SSI, so does the domestic violence victim not getting the proper help. All these people would undoubtedly suffer worse if they were Black, but the issues here affect everyone, other than those well-off and callous enough to not care.

Honestly, this stuff affects pretty much anyone who is poor and ends up doing time, or ends up being involved with the cops.

So I get where the author is coming from, spectacle-like white "ally" protests are definitely cringe worthy, and perhaps the people engaging in them are just dilettantes. However, as much as I respect that this movement has been initiated by BLM, it can't end by credentialing people to protest, everyone should care about reform and overhaul of the justice system. If anything, the performative (I hate that word, but it fits here) type of "allyship" activism I've seen around some of the protests probably lends itself to stuff like the Naked White Yoga Lady protest. I love what BLM is doing, I have nothing but respect and support for their demands. I believe in reparations, and all the sorts of these things, but we need to move to model of shared values to protest over, not social permission to protest based on demographics.

I am proposing that we take the cause of Black Lives Matter into those places where tear gas and rubber bullets and federal agents cannot find us, and where there is less risk of spectacle distracting from our true aims. In boardrooms, in schools, in city councils, in the halls of justice, in the smoky backrooms of a duplicitous government — that is where we will finally dismantle the gears of the brutal, racist machine that has been terrorizing black Americans and hollowing out the moral character of this nation since its inception.

First of all, I have no idea what this means. People have already been trying to address systemic racism in city councils, schools etc. for most of my lifetime, and while there's been laudable work done, it hasn't done a thing to change the brutality of America's growing Police State. See this is the whole issue, this person (and rightfully so perhaps from their perspective) sees this as entirely a Black issue. Many people don't. I acknowledge that Black people and communities suffer the worst in the justice system, by far, and I acknowledge that they are often (again by necessity) at the forefront of reform efforts - this deserves acknowledgement...however, it is rotten for pretty much - all poor- people. If someone does not understand that, they fundamentally do not understand America, frankly. The "machine" is not only racist, and seeing it as only racist (which seems uniquely American, frankly) is missing some important nuance, in my opinion.

So criticize dumb protests, that's great. That last paragraph though, it just sounds like an excuse to 1) tell white people they don't have enough of a stake here to make their own decision about protesting (which isn't true, especially for the poor ones), and 2) to go back to business as usual. Kind of a bizarre request, from my point of view, especially given the circumstances.

Queequeg said:

You f'in hayseeds. Jeez. Way to go Portland to be a joke. You can draw a line through Rachel Dolezol to this shit.

Johnny Dangerous said:

Portland is a major metropolitan center, the second most populous city in the PNW, what on earth are you talking about? You think everyone there is a Portlandia caricature?

Everything I'm hearing about the protest on the ground is just like they have been everywhere else - legitimate protest with a few assholes, and huge law enforcement over reaction to everything. Blaming this on the protestors is kind of gross.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 7:56 AM

Title: Re: What was Nichiren's issue with Zen?

Content:

Queequeg said:

He had an issue with Zen that claims a transmission outside the sutras. Basically, he

doubted their oral lineage and thought their iconoclasm toward sutra was hypocritical and fake.

There's a good comedy bit in Conversation between a Sage and Unenlightened Man with a comical fictionalization of a zen practitioner. It actually aligns well with some of the jokers who claim Zen lineages and post here. This is not to disparage all zen practitioners, by any means. Just the Zen fool stereotypes.

Malcolm wrote:

Sorry for butting in here, but according 9th century Tibetan records, what Bodhidharma said was that once the view has been experientially ascertained, at that point it is an error to continue to rely on books, since at that point there is no further need.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 3:22 AM

Title: Re: When does a day end?

Content:

Tenma said:

In terms of daily commitment and auspicious days, when does a day officially end and begin?

Malcolm wrote:

Begins and ends at dawn.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 2:30 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Johnny Dangerous said:

Malcolm, I'm not objecting to any of that kind of analysis, I think I've actually made that clear. While this may have been the origin of the term, things have changed quite a bit since then, and what's generally referred to as 'identity politics' and 'intersectionality' can mean a pretty wide range of stuff, including what I'm talking about, which is people who are really of a "liberal" political disposition (as opposed to radical) simply trying to enforce some kind of ideological purity on their peers, or simply navel gazing academic models about the 'intersection of identities' often unconnected to anything practical.

Malcolm wrote:

When we know the precise origin of such ideas, we can more easily push back when those very same ideas are abused or misconstrued, no? I mean, imagine the look of shock when you inform someone, who you think is being a pill, that identity politics grew out of a black lesbian response to white lesbian separatist privilege. It should knock the wind right out of their sails.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 2:20 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

TharpaChodron said:

Opinion by E.D. Mondainé

July 23, 2020 at 10:51 a.m. PDT

E.D. Mondainé is president of the Portland, Ore., branch of the NAACP.

Early in his activism, Malcolm X was asked by a young white woman what she could do to help the cause of civil rights. He famously replied, "Nothing." Years later, he regretted dismissing her so abruptly, because he came to believe there was much she could do to advance the cause of justice for black people in the United States. But I am quite certain that striking yoga poses nude on the streets of Portland, Ore., was not on his list of actionable items.

Images of "Naked Athena," as the protester has been labeled, have gone viral, her unclothed confrontation with police earning her accolades as a brave ally of the cause. But I see something else: a beneficiary of white privilege dancing vainly on a stage that was originally created to raise up the voices of my oppressed brothers and sisters. In this, she is not alone. As the demonstrations continue every night in Portland, many people with their own agendas are co-opting, and distracting attention from, what should be our central concern: the Black Lives Matter movement.

The protests that have gone on for weeks in Portland and around the country had a very specific origin. The killing of George Floyd in Minneapolis prompted a nationwide reckoning with the original and savage crime of slavery our country committed against African Americans. This crime has been reverberating through every generation in this country, black and white, for 401 years. That monstrous crime has finally caught up with us as a nation. I do not believe it is a time for spectacle.

Unfortunately, "spectacle" is now the best way to describe Portland's protests.

Vandalizing government buildings and hurling projectiles at law enforcement draw attention — but how do these actions stop police from killing black people? What are antifa and other leftist agitators achieving for the cause of black equality? The "Wall of Moms," while perhaps well-intentioned, ends up redirecting attention away from the urgent issue of murdered black bodies. This might ease the consciences of white, affluent women who have previously been silent in the face of black oppression, but it's fair to ask: Are they really furthering the cause of justice, or is this another example of white co-optation?

There is more at stake here than who appears most often on nightly TV broadcasts.

Everyone seeking to advance justice in Portland faces great danger. Right now, there are unmarked, unnamed federal forces kidnapping our citizens off the streets without justification or authority. The mayor of Portland and governor of Oregon have asked them to leave, to no avail. We know this is a violation of our Constitution, but with President Trump promising only more occupations in more cities, we ignore this risk at our peril.

At their core, the Trump administration's actions in Portland are a deception. The federal government's response is no display of strength — rather, it is a deliberate cover for

Trump's weakness. The president and his allies want spectacle, be it a naked yogi or the next shocking display of force. They need to distract the country by engaging our movement in empty battles where they have the advantage.

If we engage them now, we do so on their terms, where they have created the conditions for a war without rules, without accountability and without the protection of our Constitution. This makes me fearful for the safety of everyone demonstrating in Portland. That's why we need to remember: What is happening in Portland is the fuse of a great, racist backlash that the Trump administration is baiting us to light.

We cannot fall for their deception. We cannot settle for spectacles that endanger us all. This is a moment for serious action — to once again take up the mantle of the civil rights era by summoning the same conviction and determination our forebears did. We welcome our white brothers and sisters in this struggle. In fact, we need them. But I must ask them to remain humbly attuned to the opportunity of this moment — and to reflect on whether any actions they take will truly help establish justice, or whether they are simply for show.

Thursday night, I will lead a rally in downtown Portland to refocus public attention where it belongs: on redeeming a guilty nation. But recent events might be a sign that our work in the streets should be coming to an end.

I am not suggesting retreat. Instead, I am proposing that we take the cause of Black Lives Matter into those places where tear gas and rubber bullets and federal agents cannot find us, and where there is less risk of spectacle distracting from our true aims. In boardrooms, in schools, in city councils, in the halls of justice, in the smoky backrooms of a duplicitous government — that is where we will finally dismantle the gears of the brutal, racist machine that has been terrorizing black Americans and hollowing out the moral character of this nation since its inception.

<https://www.washingtonpost.com/opinions/2020/07/23/portlands-protests-were-supposed-be-about-black-lives-now-theyre-white-spectacle/>

Interesting perspective.

Malcolm wrote:

George Floyd's murder opened up a can of worms that exposed the Trump Administration for what it is: a power grab by the far right. Trump is creating this spectacle. But how can people just go home when there are jackboots on US streets?

I totally understand this man's perspective, and I completely agree with him.

But what passes for Democracy in the US, imperfect as it is, with all its institutional flaws, is at heightened risk right now, agreed? Letting the Barr's thugs go unopposed is, I think, an error.

M

Author: Malcolm

Date: Sunday, July 26th, 2020 at 1:46 AM

Title: Re: AOC My Sheroe

Content:

Johnny Dangerous said:

Honestly though, if you guys haven't taken something like Cultural Comp, or another course heavily invested in people like Bell Hooks, Judith Butler, etc...you don't really know quite I'm talking about. I'm not making some dumb reflexive argument about "political correctness run awry" or whatever, simply that a lot of the intellectual currents behind "intersectionality" are ...well, bewilderingly incoherent, and are unfortunately what underpins a lot of debate on the American left these days.

Malcolm wrote:

I assume you are familiar with the origin of so-called identity politics? If not, it arose out of The Combahee River Collective Statement, a black lesbian feminist response to white radical lesbian separatists in the 1970's:

Although we are feminists and Lesbians, we feel solidarity with progressive Black men and do not advocate the fractionalization that white women who are separatists demand. Our situation as Black people necessitates that we have solidarity around the fact of race, which white women of course do not need to have with white men, unless it is their negative solidarity as racial oppressors. We struggle together with Black men against racism, while we also struggle with Black men about sexism.

And:

Above all else, Our politics initially sprang from the shared belief that Black women are inherently valuable, that our liberation is a necessity not as an adjunct to somebody else's may because of our need as human persons for autonomy. This may seem so obvious as to sound simplistic, but it is apparent that no other ostensibly progressive movement has ever considered our specific oppression as a priority or worked seriously for the ending of that oppression. Merely naming the pejorative stereotypes attributed to Black women (e.g. mammy, matriarch, Sapphire, whore, bulldagger), let alone cataloguing the cruel, often murderous, treatment we receive, Indicates how little value has been placed upon our lives during four centuries of bondage in the Western hemisphere. We realize that the only people who care enough about us to work consistently for our liberation are us. Our politics evolve from a healthy love for ourselves, our sisters and our community which allows us to continue our struggle and work.

This focusing upon our own oppression is embodied in the concept of identity politics. We believe that the most profound and potentially most radical politics come directly out of our own identity, as opposed to working to end somebody else's oppression. In the case of Black women this is a particularly repugnant, dangerous, threatening, and therefore revolutionary concept because it is obvious from looking at all the political movements that have preceded us that anyone is more worthy of liberation than ourselves. We reject pedestals, queenhood, and walking ten paces behind. To be

recognized as human, levelly human, is enough.

We believe that sexual politics under patriarchy is as pervasive in Black women's lives as are the politics of class and race. We also often find it difficult to separate race from class from sex oppression because in our lives they are most often experienced simultaneously. We know that there is such a thing as racial-sexual oppression which is neither solely racial nor solely sexual, e.g., the history of rape of Black women by white men as a weapon of political repression.

<http://circuitous.org/scraps/combahee.html>

Note, the inclusion of what has now become known as "intersectionality" in red. How anyone can dispute any of the above is quite beyond me.

Identitarianism is basically rebranded European fascism, which sees its origins in France in the French New Right (Nouvelle Droite), the granddaddy of today's alt-right, founded by https://en.wikipedia.org/wiki/Alain_de_Benoist and others in 1968. This movement exercises great influences on such people as Renaud Camus, author of the Great Replacement "theory," and so on in France, and in the US, people like Steve Bannon, Steven Miller, as well as the foreign policy of the Trump Administration.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:52 PM

Title: Re: Identity politics, intersectionality and the left

Content:

Dan74 said:

I think JD and others have already discussed many pertinent issues here. To me the key observation appears to be a dismal lack of solidarity and a practical focus on the Left.

Malcolm wrote:

There is really only one important political issue, the environment and sustaining life on this planet. Modern capitalism is a death cult.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:39 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Aggregate of formations (samskaraskandha) p230 and 231 of the GELONG LODRO SANGPO version.

Yes, that is right, it is only two pages.

Malcolm wrote:

It is described in much more detail in chapter two.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:21 PM

Title: Re: Questions on consistency and validity of mahayana sutra's

Content:

nichiren-123 said:

Historically, we know that the Mahayana sutra's are later creations attributed to the Buddha.

Malcolm wrote:

No, we do not know this. Sutras are not books.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:19 PM

Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?

Content:

Malcolm wrote:

Regional pronunciation is so varied, as to be impractical. For example rgyal is pronounced Gyal in central Tibet, Jyal in Kham, Rgyal in Ladakh. There are many other such issues.

White Sakura said:

means, the "Ghost letters" are not everywhere Ghost letters? At least in your example in Ladakh is the "r" spoken.

Malcolm wrote:

The prefixes and suffixes all used to be pronounced at one point in Tibetan history, that's why they are there.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:17 PM

Title: Re: AOC My Sherog

Content:

jake said:

To me it's like ranting against those far-left standard deviationists.

Malcolm wrote:

The GOP politicizes even standard deviation in statistics these days: fake news.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:15 PM

Title: Re: Identity politics, intersectionality and the left

Content:

Grigoris said:

I believe that a bit of naval gazing is in order.

I started a discussion on my Facebook timeline a while ago asking "who/which/what is the new revolutionary subject"?

Seems to me that we keep relying on outdated ideas, not having learned from the failures of "real-time" communism.

There are very few people around that will fall for that idea again and/or will be willing to sacrifice their lives for it.

Plus modern society is quite different to early-industrial society.

And people do not really have a notion of what a collective (or collective action) is. They understand corporations but not collectives.

Not that economic class is not a key factor. Of course it is. But I don't think it is enough any more.

Discrimination and oppression (and it's opposite privilege) are more individualised in our modern societies. Mainly because post-colonial modern societies are not AS homogeneous as earlier societies. This is not to say that earlier societies were not heterogeneous, they were, but not to the same degree.

You cannot tell me that a middle-class straight black man is the same as his white neighbour.

You cannot tell me that an unemployed gay Mexican male suffers in the same way as a working class cis gender Black woman.

They don't.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:14 PM

Title: Re: Identity politics, intersectionality and the left

Content:

PeterC said:

My issue with it - and I can't say for sure that I really understand it, to be honest,

because it's intellectual underpinning seems so flaky - is that it doesn't seem to work towards any particular important results.

I take a rather simplistic view of social movements, that they are useful insofar as they solve an important problem; and otherwise they're just aesthetics. Important problems are things like the environment, overpopulation, resource scarcity, material oppression of groups of people, and so forth.

What this movement seems to be creating is endless navel-gazing and divisiveness, but not much by way of outcomes.

I may not fully understand it. Perhaps there's a bigger picture I'm not seeing. Moreover you really can't hold college age kids to too high a standard, I had all sorts of dumb ideas when I was their age that I thought were world-changing and radical too.

Malcolm wrote:

Precisely, just another right-wing tempest in a teapot.

PeterC said:

If you applied the same standards in both directions - characterized the right wing in terms of what their college-age supporters, like the Proud Boys, say and do - it would be a truly horrible comparison.

Malcolm wrote:

Which is why I specified right-wing. The proud boys are fascists.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:04 PM

Title: Re: AOC My Sherone

Content:

Archie2009 said:

lies.

And I was reticent to mention the ceremonies where white allies wash the feet of black people and other disturbing cult like behaviour. Frankly, I could never get on board with that.

Malcolm wrote:

Christians must really freak you out then:

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.

— John 13:12

Author: Malcolm

Date: Saturday, July 25th, 2020 at 6:55 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Grigoris said:

Seems that for some people "far-Left" refers to anybody supporting democratic and constitutional rights...

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 6:54 PM

Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?

Content:

White Sakura said:

I try to go though an old thread and I know so much about Tibetan language that I can read the Tibetan letters, I know about the "ghost"-letters, the suffixes and prefixes. Well and that brought me to a true interest in the pronunciation-transcription.

I know that the Wylie-transcription tells not much about how the word is pronounced. Which is not very practical. I have the impression that many users here stick only to the Wylie, when writing a Tibetan word. I mean, if I see something like. Bgr... in the beginning of the word, I think, it ´s the Wylie.

I even think that an official pronunciation transliteration to roman letters could be helpful to preserve the Tibetan language.

I mean like grammar books written in that. That make it possible to be able to speak Tibetan but only be able to read the roman version. (Not helpful for Buddhist scholars of course).

I had my child in Tibetan lessons, but it didn ´t work out with the strain at school. And maybe some Tibetan refugee families wherever in the world they live, might have the same problem. The Tibetan script is so difficult, not because it has other letters than the roman letters, but because you must find out which letter to cross out, which is the main letter and so on...and then comes the school in the country where they live. So I think, the easy transliteration to roman letters is a really good thing.

And I like it if a text is written like: "Wylie:.....Pronunciation:.....".really nice is, if also the Tibetan letters come but of course that would be much more work and many people might not know it or like me, do not have the technical know-how, to make them appear here. But to type the roman letters pronunciation, why not?

Malcolm wrote:

Regional pronunciation is so varied, as to be impractical. For example rgyal is pronounced Gyal in central Tibet, Jyal in Kham, Rgyal in Ladakh. There are many other such issues.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 9:51 AM

Title: Re: Identity politics, intersectionality and the left

Content:

PeterC said:

My issue with it - and I can't say for sure that I really understand it, to be honest, because it's intellectual underpinning seems so flaky - is that it doesn't seem to work towards any particular important results.

I take a rather simplistic view of social movements, that they are useful insofar as they solve an important problem; and otherwise they're just aesthetics. Important problems are things like the environment, overpopulation, resource scarcity, material oppression of groups of people, and so forth.

What this movement seems to be creating is endless navel-gazing and divisiveness, but not much by way of outcomes.

I may not fully understand it. Perhaps there's a bigger picture I'm not seeing. Moreover you really can't hold college age kids to too high a standard, I had all sorts of dumb ideas when I was their age that I thought were world-changing and radical too.

Malcolm wrote:

Precisely, just another right-wing tempest in a teapot.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 9:04 AM

Title: Re: Madhyamakavata

Content:

Malcolm wrote:

<http://illuminationofthetruththought.com/downloads/>

cloudburst said:

Appreciated

how would you rate Geshe Michael as a translator?

Malcolm wrote:

I generally refrain from commenting on other translator's work.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:09 AM

Title: Re: AOC My Sherog

Content:

Johnny Dangerous said:

If anything the indentarian/CRT stuff -is- an attempt to corral everyone into the same set of ideas, so I agree.

Malcolm wrote:

The only identitarians I see are racist white men who are freaked by demographic change.

Johnny Dangerous said:

Then you don't live in the right place to see what I'm talking about. There's definitely an unhealthy end of the indentarian left, spend enough time in corners of the left coast and you see it. I would not consider it a "far left" ideology at all though, I'd consider part of mainstream academy-inspired liberal culture, which is why this is the dominant form of thought when you take a class on cultural competency, diversity, etc.

I do agree that the indentarianism of the right is a much larger problem, of course.

Honestly though, if you guys haven't taken something like Cultural Comp, or another course heavily invested in people like Bell Hooks, Judith Butler, etc...you don't really know quite I'm talking about. I'm not making some dumb reflexive argument about "political correctness run awry" or whatever, simply that a lot of the intellectual currents behind "intersectionality" are ...well, bewilderingly incoherent, and are unfortunately what underpins a lot of debate on the American left these days. We watched a video in one of my classes that could have practically been made by the PMRC and implicitly claimed that young black males grow up in a cycle of violence and domestic abuse due to rap music and it's magical effect on violence-prone male minds. These are people calling themselves liberals.

I live in a community where white people literally cannot have an honest conversation on race because of this years of this kind of crap. Everything is just about proving you are an "ally" that checks the boxes in activist circles.

The pattern is just to shore up your own credentials to prove you are not racist, but actually do nothing about racism. It's almost pavlovian, all the classes on diversity, equity, and whatever else, amusingly many of them given in the justice system, which is monstrously racist. So you have all the people in the justice system doing everything they can to be "inclusive", "diverse" and whatever else, but little to no effect of the material conditions that create the bulk of suffering due to systemic racism and all its legacies.

I feel like where I live much of the time "intersectional" ideas become institutionalized and act as a kind of comfort mechanism for white guilt, and very little else. If you do all the right things personally, pay attention to microaggressions, be a good ally, use the right terms etc. then you can act like you've done your thing. Don't get me wrong, this

stuff is miles better than open racism, and is a sign (I suppose) of some kind of progress. It's also pretty hypocritical in some ways.

Malcolm wrote:

Well, I live in New England, and even though there are hysterical college students, we are a bit more sensible than the left coast.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 5:51 AM

Title: Re: AOC My Sherone

Content:

Johnny Dangerous said:

If I had to design something to limit the left's effectiveness in organizing, it would be something similar to these ideas, where in practice activists are constantly means-testing and credentialing each other, instead of organizing together. Yet, that often seems to be what it looks like.

Malcolm wrote:

The "problem" with the left, is that the left actually thinks and has thoughts, which naturally create diversity and conflict. The last thing the American left wants is to imitate the ideological lockstep "discipline" of the GOP.

Johnny Dangerous said:

If anything the indentarian/CRT stuff -is- an attempt to corral everyone into the same set of ideas, so I agree.

Malcolm wrote:

The only identitarians I see are racist white men who are freaked by demographic change.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 2:15 AM

Title: Re: AOC My Sherone

Content:

Johnny Dangerous said:

If I had to design something to limit the left's effectiveness in organizing, it would be something similar to these ideas, where in practice activists are constantly means-testing and credentialing each other, instead of organizing together. Yet, that often seems to be what it looks like.

Malcolm wrote:

The "problem" with the left, is that the left actually thinks and has thoughts, which naturally create diversity and conflict. The last thing the American left wants is to imitate the ideological lockstep "discipline" of the GOP.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 2:02 AM

Title: Re: AOC My Sheroe

Content:

Archie2009 said:

in safe spaces, a new voluntary form of (racial) segregation

Malcolm wrote:

You mean like white flight into the suburbs?

Author: Malcolm

Date: Saturday, July 25th, 2020 at 12:20 AM

Title: Re: AOC My Sheroe

Content:

Archie2009 said:

I guess being progressive in the USA is synonymous with speaking and believing in the language of Critical Race Theory, Intersectionality and all that nonsense.

Malcolm wrote:

You are not American, so of course you don't get it.

Archie2009 said:

Critical Race Theory was developed out of legal scholarship. It provides a critical analysis of race and racism from a legal point of view. Since its inception within legal scholarship CRT has spread to many disciplines. CRT has basic tenets that guide its framework. These tenets are interdisciplinary and can be approached from different branches of learning.

CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however, CRT challenges this legal "truth" by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege. CRT also recognizes that liberalism and meritocracy are often stories heard from those with wealth, power, and privilege. These stories paint a false picture of meritocracy; everyone who works hard can attain wealth, power, and privilege while ignoring the systemic inequalities that institutional racism provides.

Intersectionality within CRT points to the multidimensionality of oppressions and recognizes that race alone cannot account for disempowerment. "Intersectionality means the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings." [1] This is an important tenet in pointing out that CRT is critical of the many oppressions facing people of color and does not allow for a one-dimensional approach of the complexities of our world.

Malcolm wrote:

<https://spacrs.wordpress.com/what-is-critical-race-theory/>

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:27 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

200 more LEO's [fascist thugs directed by Barr, actually] in Chicago are not going to make any difference in combatting gun violence in that city. But increased funding for childcare, education, social services, etc., would make a huge difference, demonstrably so. I find your basic argument here to be pretty racist, actually. As if the real problem isn't poverty and systemic oppression of urban communities of color, and is really just that cities are somehow breeding grounds for "crime."

PeterC said:

All the cities receiving this treatment will be solid democrat votes in 2016. That way trump gets to look tough on crime but doesn't hurt any swing counties. There is no legitimate law enforcement purpose here, it's a cynical electoral ploy

Malcolm wrote:

Worse, he is causing police riots on purpose.

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:40 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

tingdzin said:

Well, where to begin.

Malcolm wrote:

If we can pay for viagra for officers, we can certainly afford to pay for gender reassignment surgery.

tingdzin said:

This is a logical non sequiter. Did I say that the ACLU should file suits on behalf of viagra users?

Malcolm wrote:

The point is that there is no need for it. Officers get their viagra. Gender reassignment surgery is a legitimate medical need, and as long as there are people who feel a need to have such surgery, they should not be discriminated against, just as impotent officers are not discriminated against.

I am sure you know what's going on in Central America. And, yes, it is our problem.

It may or may not be our problem. the point is, it is not a civil liberties problem.

Um, yes it is.

The fact that this administration has an explicitly racist immigration policy that the ACLU has fought from the beginning does not make their stance "radically leftist." It makes their stance a defense of the Constitution.

And what part of the constitution are you referring to specifically? Everything that is ethical is not written into the Constitution, and we can't pretend that it is. Or at least we shouldn't. Otherwise the Constitution just changes with every intellectual fashion.

In this case the relevant laws is the 1980 Refugee Act. It has never been declared unconstitutional, therefore it is constitutional as it stands. It would require a court to declare it unconstitutional to void the law. No, it is a sensible position considering all the facts. The police generally behave like an occupying army in communities of color, not peace officers. It is directly connected with civil liberties, since the principle violators of civil liberties are the police, who do so regularly and with complete impunity. Well, rogue police are indeed probably the biggest or at least the most visible violators of civil liberties. They are, however, a necessity. Your rhetoric is utopian and not practical. An acquaintance of mine was recently pistol-whipped on the street in front of his house by a total stranger with some kind of vague grievance. Can you say with a straight face that you would live in the inner city without any possible police protection? There a a lot of badasses out there who, for example, take advantage of legitimate protests to burn and plunder. and if you were cracked in the face with a deadly weapon by one, your views might change. even the mayor of Chicago (a black woman) is now inviting an increased police presence.

Funny how police are rarely around when crimes are committed. Was this assailant arrested? Was this in a city where significant funds had been redirected to other agencies?

200 more LEO's [fascist thugs directed by Barr, actually] in Chicago are not going to make any difference in combatting gun violence in that city. But increased funding fir childcare, education, social services, etc., would make a huge difference, demonstrably so. I find your basic argument here to be pretty racist, actually. As if the real problem isn't poverty and systemic oppression of urban communities of color, and is really just that cities are somehow breeding grounds for "crime."

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:13 PM

Title: Re: AOC My Sheroe

Content:

Ayu said:

I think it is absolutely necessary and appropriate to address violent language against women by men and against this culture of misogyny.

Alexandria Ocasio-Cortez expresses it with much dignity.
She's wonderful.

Malcolm wrote:

The best American politics has to offer. No wonder she scares the shit out of the GOP and establishment Dems alike.

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:44 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

tingdzin said:

As far as the NRDC, I once got an e-bulletin telling me they were diverting some of their funds to Puerto Rican hurricane relief. When I asked politely what that had to do with Natural Resources conservation, I got a sanctimonious reply, asking me how dare I ask such a question. So I quit giving them money.

Malcolm wrote:

Not a radical leftist move.

tingdzin said:

The ACLU used to be for gay marriage, O.K., no problem. But this year they started supporting taxpayer-funded sex change operations. Is that a civil right?

Malcolm wrote:

If we can pay for viagra fir officers, we can certainly afford to pay for gender reassignment surgery.

tingdzin said:

Analysis | The military spends five times as much on Viagra as it would on transgender troops' medical care

A look at Trump's claim of "tremendous" medical costs.

By Christopher Ingraham

Malcolm wrote:

<https://www.washingtonpost.com/news/wonk/wp/2017/07/26/the-military-spends-five-times-as-much-on-viagra-as-it-would-on-transgender-troops-medical-care/>

tingdzin said:

IMO, there are more urgent things for them to concern themselves with, like in the Portland clip you posted. And the lawsuit you posted today is an example of what the

ACLU used to be all about. Another example: years back, the ACLU used to stand for proper treatment of illegals in custody, which I am all for. During the Central American "asylum" caravans, they came out with a stance that amounted to advocating open borders.

Malcolm wrote:

Nonsense. Anyone who enters this country by any entry, whether by walking across the border, or through a port of entry, plane, boat, train, bus, or foot, is entitled to ask for asylum. I am sure you know what's going on in Central America. And, yes, it is our problem. The fact that this administration has an explicitly racist immigration policy that the ACLU has fought from the beginning does not make their stance "radically leftist." It makes their stance a defense of the Constitution.

tingdzin said:

They have also come out for defunding the police (as opposed to reforming them), which is a far left position, that moreover has only very indirect connection with civil liberties.

Malcolm wrote:

No, it is a sensible position considering all the facts. The police generally behave like an occupying army in communities of color, not peace officers. It is directly connected with civil liberties, since the principle violators of civil liberties are the police, who do so regularly and with complete impunity.

tingdzin said:

The same is true of sex education in elementary schools -- since when does this have to do with constitutional rights?

Malcolm wrote:

It has to do with establishment clause of the first amendment. Again, not a far left position.

tingdzin said:

#Me Too may or may not be a worthwhile movement, but, again, what does calling male chauvinists to account have to do with civil and constitutional rights?

Malcolm wrote:

Male chauvinists are the principle people who violate the civil rights of women, gay, and transgendered people.

tingdzin said:

Now we could turn to the Sierra Club. How a conservation-oriented organization could decide that open borders would be included on their agenda is beyond me, though I think that caused a split, and now they are calling themselves "Earthjustice" -- what a far left name!

Malcolm wrote:

Earthjustice (good name) is just the rebranded Sierra Club Legal Defense Fund, which was always a separate organization from the Sierra Club. They've been Earthjustice since 1997.

tingdzin said:

Or Amnesty International. They used to stand up for prisoners of conscience, against torture, and for basic humane treatment of people who had no voice. What could be more Buddhist? Now they have become largely a politics-at-the high-level organization, and somehow the governments they are concerned with overturning seem to be exclusively what people think of as right-wing. If you read the Wikipedia entry on them, they admit their focus shifted starting in the 2000s.

Malcolm wrote:

The accusation Amnesty focuses solely on human rights abuses solely by right wing governments is patently false, unless for some strange reason you are classifying a China, Nicaragua, Cuba, Venezuela, etc., as "right wing."

tingdzin said:

Then, Planned Parenthood. What the connection is between reproductive planning and Gay Rights is has never been clear to me. Again, gay rights, fine, but by assuming that everyone that supports the former is in favor of the later just has a polarizing effect on people who would be otherwise supportive.

Malcolm wrote:

Not a far left position.

tingdzin said:

As I said, I have closely followed all these organizations for years. Of all my former charities, only WWF seems to have stayed on mission.

Malcolm wrote:

None of the organizations you mentioned have have been taken over by radical leftists. It's quite debatable whether they are still on mission or not. From my point of view, they all look ship shape.

Based on your many comments, I rate your political stance Center-right overall. But you tend to lean into authoritarian policies like borders, police. Etc.

And yes, I am totally left-wing, no surprise there.

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:02 AM

Title: Re: Madhyamakavata

Content:
tobes said:
From a Gelug pov, Huntington is best.

Malcolm wrote:
You mean better than Tsongkhapa's?

tobes said:
Tsong Khapa wrote in English??

Malcolm wrote:
It's been translated.

Author: Malcolm
Date: Friday, July 24th, 2020 at 8:59 AM
Title: Re: AOC My Sheroe
Content:
tingdzin said:
IMO, she should be a little less brazen, not because she is a woman or non-white, but because she is just a beginner.

Malcolm wrote:
Then we need more beginners just like her.

Author: Malcolm
Date: Friday, July 24th, 2020 at 6:22 AM
Title: Re: Madhyamakavata
Content:
zerwe said:
LTK's Illumination of the Thought (dgongs pa rab gsal) translated by J. Hopkins and others and George Churinoff's translation of the Bhashyam is helpful as well.
Shaun

cloudburst said:
Im not sure I'm familiar with the Hopkins translation, could you include a link? Thank you!

Malcolm wrote:
<http://illuminationofthetruththought.com/downloads/>

Author: Malcolm
Date: Friday, July 24th, 2020 at 6:21 AM
Title: Re: Madhyamakavata
Content:

tobes said:

From a Gelug pov, Huntington is best.

Malcolm wrote:

You mean better than Tsongkhapa's?

Author: Malcolm

Date: Friday, July 24th, 2020 at 3:29 AM

Title: Re: Mother sentient beings

Content:

Mirror said:

In many prayers there is used term: "mother sentient beings". Please can someone explain to me why mothers? Maybe it's my missunderstanding, but I don't see mother as someone special. It's more likely, that mother would be a nice person, but I witnessed mothers who were mentally and physically abusing their children or mothers who were drinking or taking drugs while being pregnant. Are those horrible mothers still considered as good mothers or great benefactors? Does bad mothers even exist (regarding dharma)? Thank you so much for clearing away my confusion.

Malcolm wrote:

All sentient beings were mother at one time or another.

Author: Malcolm

Date: Friday, July 24th, 2020 at 2:34 AM

Title: Re: Leaving Buddhism

Content:

monkishlife said:

Or, are you using Right Speech because you know it is morally right, which leads to greater happiness? I never feel good when I'm using nasty or hateful speech.

Malcolm wrote:

"Right" speech can be "wrong" speech, and "wrong" speech can be "right" speech, there is no certain test.

Author: Malcolm

Date: Friday, July 24th, 2020 at 12:44 AM

Title: AOC My Sheroe

Content:

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 6:29 PM

Title: Re: Seeking a Classical Tibetan tutor

Content:

asdfjkl1979 said:

Hello All

Hoping I might get some luck here. I'm looking for some ongoing tutoring in classical Tibetan. So far I have completed one year of classes as SOAS in London as part of their Buddhist Studies masters programme. I was hoping to audit the second year unit but it isn't going ahead due to a lack of enrolments and the School's woeful financial situation. I have also spent a very brief time (only a week) at Shang Shung's Tibetan summer school at Merigar.

I am plodding along on my own and have worked through some of passages in a number of text books (e.g. Hodge's textbook and Hackett's reader). Sometimes I'm spot on, sometimes I'm way off and often I'm not entirely sure if I am anywhere near a correct translation or not! What I really need is some ongoing tutoring with someone who knows their stuff. My idea is a regular (weekly / fortnightly) Skype session where I can get feedback on a set translation I have attempted in the interim. I would love to make contact with someone suitable to discuss format and obviously than happy to discuss payment.

Doesn't need to be someone London or UK based (although this would be great!)

If anyone has any good leads regarding who I could approach I would be incredibly grateful - so please don't hesitate to DM me

Malcolm wrote:

Try Esukhia.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:31 AM

Title: Re: Surgery effect on channels

Content:

LhakpaT said:

Not sure where to post this... I was wondering what the effect of surgery is on the channels, according to Tibetan medicine? Sinus surgery, for example, is pretty commonplace nowadays - what happens to the channels when that part of the body is operated on, perhaps parts of bone and tissue removed, etc. Are they injured? Do they heal?

Malcolm wrote:

Nadis are physical, so yes they heal. Yes they can be injured. Yes it is better to avoid

surgery, but this is not always possible.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:28 AM

Title: Re: Cultural Marxism

Content:

LhakpaT said:

A recommended read: The Myth of the Andalusian Paradise by Dario Fernandez-Morera.

Malcolm wrote:

Umm, to claim that I called Al Andalusia a "paradise" is an exaggeration. I said that is was comparatively gentle compared to the hell Christians wreaked on the world. I did not say that the Umayyid invaders and so on were all angles.

I am not aware that there was an Islamic Torquemada in Spain. Though it is true there was a riot in 1066, where a Muslim mob murdered many of the Jewish inhabitants in reaction to the Jewish Vizier's alleged dismissal of Islam, based on a poem written by one Abu Ishaq.

LhakpaT said:

Sorry, I did not mean to imply that you said such. The talk about Al Andalus reminded me of this book, which I found very interesting. There is a lot of promotion of it (often with the best intentions) as some enlightened era of co-existence, when the reality is a lot more complicated than that.

Malcolm wrote:

Muslims subjected all non-Muslims to the dhimmi tax, brutal rulers still inflicted pain on slaves, and people under their control. Nevertheless, It still was the major center of learning in Europe for a couple of centuries. Without Al-Anadulsia, the world would have lost almost all knowledge of the ancient world.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:16 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

A "radical leftist" from the ACLU wrote:

tingdzin said:

Well, I agree with the ACLU on this one. But nowadays they are all over the place (at least, all over the left spectrum), and some of what they support has nothing to do with civil liberties.

Malcolm wrote:

You mean like the lawsuit described here?

tingdzin said:

<https://www.aclu.org/blog/free-speech/first-amendment-literally-banned-dc>

Can the government ban the text of the First Amendment itself on municipal transit ads because free speech is too “political” for public display?

If this sounds like some ridiculous brain teaser, it should. But unfortunately it’s not. It’s a core claim in a lawsuit we filed today challenging the Washington Metropolitan Area Transit Authority’s (WMATA) restrictions on controversial advertising.

The ACLU, ACLU of D.C., and ACLU of Virginia are teaming up to represent a diverse group of plaintiffs whose ads were all branded as too hot for transit: the ACLU itself; Carafem, a health care network that specializes in getting women access to birth control and medication abortion; People for the Ethical Treatment of Animals (PETA); and Milo Worldwide LLC — the corporate entity of provocateur Milo Yiannopoulos.

Malcolm wrote:

Strange bedfellows, no?

Why don't you present us with one of those bothersome, leftist extra-civil liberties lawsuits? Seriously.

Looking through the list of policies at the NRDC, I really don't see anything that is "radical" left. I many evidence-based policies concerning the environment and so on. The worst think you can say about the NRDC is that they have holdings in oil and gas in their endowment fund. But who doesn't. Anyone with a 401k that is making any money at all has holdings in oil and gas.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:11 AM

Title: Re: Cultural Marxism

Content:

LhakpaT said:

A recommended read: The Myth of the Andalusian Paradise by Dario Fernandez-Morera.

Malcolm wrote:

Umm, to claim that I called Al Andalusia a "paradise" is an exaggeration. I said that is was comparatively gentle compared to the hell Christians wreaked on the world. I did not say that the Umayyid invaders and so on were all angles.

I am not aware that there was an Islamic Torquemada in Spain. Though it is true there was a riot in 1066, where a Muslim mob (* in Cordoba) murdered many of the Jewish inhabitants in reaction to the Jewish Vizier's alleged dismissal of Islam, based on a poem written by one Abu Ishaq.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 6:45 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

A “radical leftist” from the ACLU wrote:

<https://www.aclu.org/news/criminal-law-reform/a-constitutional-crisis-in-portland/>

Unknown said:

While some federal officers had already been in the streets, we now have additional militarized special ops officers occupying the streets of downtown Portland, bent on inflicting pain and terror on people who believe Black Lives Matter.

Federal agents, including those from Trump’s Departments of Homeland Security and Justice, are terrorizing the community, threatening lives, and relentlessly attacking protesters demonstrating against police brutality.

Militarized federal agents have flouted court orders protecting the rights of protesters from local law enforcement attacks, used sharpshooters to maim people, and deployed military tools and tactics — including sonic weapons and tear gas. Black Lives Matter protesters in Portland have been shot in the head with kinetic impact munitions, swept away in unmarked cars, and repeatedly tear gassed by federal agents. These government-issued weapons are funded with our tax dollars...

That is why the ACLU of Oregon took our local police department to court, and secured a court order blocking its unconstitutional attacks on journalists and legal observers. And that’s why we’re taking the federal agents to court, too. We will not rest until law enforcement agencies — at all levels of government — are held accountable for their brutal, inhumane, and unconstitutional attacks on the people of Portland.

This is a fight to save our democracy — here in Portland and nationwide. And we’re just getting started. We will not let up until these federal agents leave our city, and these unconstitutional attacks on the right to protest against police brutality end.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 5:23 AM

Title: Re: Cultural Marxism

Content:

Malcolm wrote:

They were at it earlier than the Europeans, and if Spain is any example, they were more inclusive and a lot gentler, because they were not as racist as White Christians.

Danny said:

Reconquista was not a lot gentler.

Malcolm wrote:

I was not talking about Reconquista. I was talking about Al Andalus period, especially under the Caliphate of Córdoba. Most of our knowledge of the pre-Islamic era in Rome, Greece and so on was preserved during this period by Muslim scholars and was for 200 years the principle center of learning in the West.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 2:28 AM

Title: Re: Cultural Marxism

Content:

Crazywisdom said:

Sure it is racist. But racism was more like a motive, not an opportunity. There is racism everywhere. The difference was these racists had better fighting power.

Malcolm wrote:

Yes, I said that racism was a motive.

Crazywisdom said:

The Chinese are racist in Africa as well. Everyone is racist once they have the power. It is more like big talk. There is a book of recent about the history of of East vs West and why China lost. I forget the name and author now. I will check. But the premise was despite the fact that the Europeans were basically much worse off than the Chinese, the Chinese failed to garner a sufficiently competitive attitude, because of its isolation and size.

Malcolm wrote:

More likely, it is because they were subjugated by the Mongols during the 13th century, and the Yuan Dynasty lasted from 1279-1368. At this time, Europe experienced the black death. Please remember that between 1345-1351, 40-50 percent of the population of Europe died.

Crazywisdom said:

Whereas all these European states you mention were at each others throats all the time. The competition for resources was very magnified.

Malcolm wrote:

This is true. The main competition was for wood. Europe, by the 15th century, had largely razed all its major forests in the recovery from the black death. Wood has the mainstay of European technology.

Crazywisdom said:

The basic point here is economics is the driving factor. And as long as that is the case this will continue and one guise or another.

Malcolm wrote:

According to some, the only factor. I personally don't believe it is that simple.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 2:17 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

"Convention" means "appears to function."

clyde said:

"Convention" appears to function as a 'rabbit-hole' into which all dharmas, all phenomena, all arisings and ceasings, space and time fall, leaving . . . solely the Unconditioned?

Malcolm wrote:

Not even that. As Nāgārjuna pointed out:

Since arising, abiding, and cessation are not established, the compounded is not established.

Since the compounded has never been established, how could the uncompounded ever be established?

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 10:34 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

Therefore I maintain this (apparently dissident...) view that singling out Europeans, or any ethnic group, as a villainous race is quite disgusting. It is textbook racism. And it will lead to nothing positive. It is sad that in 2020 we are having discussions that were ideologically solved in the 1960s: People should be judged by the content of their character, not the colour of their skin. Now we're going backwards. Which is why intersectionalism is also known as the regressive left.

Malcolm wrote:

Europeans are not a race, they are a heterogeneous cultural bloc, unified by a shared history of Roman, and then Christian, domination, under which their own indigenous cultures were wiped out. And the Romans were just as racist as they would later become.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 10:32 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

So I'm not a geographical determinist but, when you think about how many advantages Europe had, and think about how these can accumulate and reinforce each other over centuries, it's not surprising that those advantages overwhelmed the peoples of other continents.

Malcolm wrote:

What gave the Europeans an advantage was their racism and willingness to enslave, rob, rape, and murder the indigenous peoples of the Americas, Africa, Asia, and India for profit.

You need to read a book called 1493: The Colombian Exchange.

Crazywisdom said:

Maybe. But the Bantu were the most enslaved tribe, and the primary suppliers of slaves were Africans. Iraqis were also a major market during the same time period and there was a notable slave uprising there. After giving this much thought, I have come to conclude racism is just an excuse and a red herring.

Malcolm wrote:

An excuse for what? Anyway, 1493 is about the profound technological, economic, and cultural changes that happened world wide as a result of trade from the "New world" with the old. It is a very interesting read, and not particularly ideological.

Crazywisdom said:

Race and religion are what get the guys excited.

Malcolm wrote:

Systematically oppressing people through negating and suppressing their language and culture in order to enforce cultural domination isn't racist?

Crazywisdom said:

What gave Europeans the advantage was a very competitive attitude and great competition among European principalities, along with advancements in weapons and boat building.

Malcolm wrote:

This is a factor, but it does not explain why the Spanish, English, French and so on were also completely racist.

Crazywisdom said:

Religion and race are given the blame, but it was actually just fierce opportunism. The muslim world would have done the same if they could.

Malcolm wrote:

They were at it earlier than the Europeans, and if Spain is any example, they were more inclusive and a lot gentler, because they were not as racist as White Christians.

Crazywisdom said:

One really must get out and hear different perspectives.

Malcolm wrote:

Oh, I am all for it. I am also all for looking at what people actually did and what they said about their motivations for why they did what they did.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 7:12 PM

Title: Re: Buddhism's class "problem"

Content:

Charlie123 said:

Well, that is not totally my point.

That part of my post was inspired by a recent reading of Khenpo Ngakchung's Zindri. Basically, in the section on examining potential gurus, Khenpo Ngakchung is very clear that in order to teach Vajrayana in general and Dzogchen in particular it is not actually necessary to be an awakened person.

But, I do think I agree with your post.

Malcolm wrote:

You know Tibetan? If so excellent.

Charlie123 said:

No, I do not. Using Padmakara's translation.

Malcolm wrote:

Ah, you were referring to the Longchen Nyinthig Ngondro zintri.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 6:44 PM

Title: Re: Buddhism's class "problem"

Content:

Charlie123 said:

Anyway, it does not matter. Qualified teachers are enough.

Grigoris said:

^^^This^^^

I think it is just laziness and ego that drives people to look for teachers that can blow rings of fire out their ass.

It is an excuse to overlook the local lama that has spent at least three years practicing yidam (and so much more) and is capable of helping you reach that point too.

I see the same thing in martial arts: People flock for seminars with brand name teachers that will show them nothing useful, since the students are incapable of executing even the most basic techniques (and will never apply the advanced techniques anyway), but will ignore the local teacher that will make them slog through the basics that they actually need.

A university professor is useless as a teacher if you are still at kindergarten level.

Charlie123 said:

Well, that is not totally my point.

That part of my post was inspired by a recent reading of Khenpo Ngakchung's Zindri. Basically, in the section on examining potential gurus, Khenpo Ngakchung is very clear that in order to teach Vajrayana in general and Dzogchen in particular it is not actually necessary to be an awakened person.

But, I do think I agree with your post.

Malcolm wrote:

You know Tibetan? If so excellent.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 9:41 AM

Title: Re: Buddhism's class "problem"

Content:

Queequeg said:

It was a joke. Do turtles have fur? Do any Westerners have the juice to teach in a full way?

Malcolm wrote:
That's excessively pessimistic.

Author: Malcolm
Date: Tuesday, July 21st, 2020 at 9:40 AM
Title: Re: Cultural Marxism
Content:

Modus.Ponens said:
Please find equivalent sources for "The Blank Slate" and "Enlightenment Now". I want to laugh some more at science denying ideologues.

EDIT: Links removed

Malcolm wrote:
It's funny to see a "Buddhist" relying on a new atheist author, I am sure next you are going to tell us rebirth and karma are false.

Modus.Ponens said:
That doesn't even make sense Malcolm.

Malcolm wrote:
Give it some thought.

Author: Malcolm
Date: Tuesday, July 21st, 2020 at 9:18 AM
Title: Re: Open Letter from intellectuals lamenting racism and intolerance
Content:
tingdzin said:

I don't know what you mean by FUD, but I have been giving to these charities for decades and reading their material. Have you? Then don't speak.

Malcolm wrote:
I know quite well who these groups are, and the idea that they have been taken over by "radical leftists" is almost as silly as Qanon.

Author: Malcolm
Date: Tuesday, July 21st, 2020 at 6:45 AM
Title: Re: Open Letter from intellectuals lamenting racism and intolerance
Content:
Modus.Ponens said:
Better than nothing, but too little, too late. The border between the centre left and the

far left has not been enforced. A lot of damage has already been done. Now it's only by purging centre left institutions from communists and progressive authoritarians that things will go back to normal. Until then, the left is screwed. Whatever good cause it tries to defend, it will be hijacked by the extremists.

tingdzin said:

This is absolutely the case. Even charities such as Planned Parenthood, the Natural Resources Defense Council, and the ACLU, all of which might have at one time been regarded as center-left, are now in the hands of radical leftists.

Malcolm wrote:

Oh please. What a bunch of FUD.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 6:43 AM

Title: Re: Cultural Marxism

Content:

Norwegian said:

Modus.Ponens: "The Better Angels of Our Nature", by Steven Pinker [...]"

... is yet another book that is hardly reputable as a source, and is viewed as quite poor by qualified people, such as historians etc.

(criticism of two of his books):

Modus.Ponens said:

Please find equivalent sources for "The Blank Slate" and "Enlightenment Now". I want to laugh some more at science denying ideologues.

EDIT: Links removed

Malcolm wrote:

It's funny to see a "Buddhist" relying on a new atheist author, I am sure next you are going to tell us rebirth and karma are false.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 2:38 AM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

They just had a lot more resources and advantages. Slavery has not been an exception in human history. It has been the norm. It is the absence of slavery that is the exception. I think singling out Europeans as a villainous race is quite disgusting. Especially coming from a Buddhist.

Malcolm wrote:

Villains behave villainously, for example, King Ashoka. He had 18k Jains slaughtered for a cartoon of the Buddha prostrating to Mahāvira.

However, the Europeans who pillaged and raped the world were also racist Christian religious fanatics, who inflicted far more harm on the world than any other kind of conquerer could even dream of.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 2:29 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

Since Nāgārjuna effectively refutes time as a being anything more than a convention, and effectively refutes cause and condition as being anything more than a convention, I fail to see how your phenomena existing independently of one's projections is also anything more than a convention, which cannot be established in any way at all.

clyde said:

Malcolm; When you use the word "convention" what do you mean? It seems to be a term used to dismiss, so I'm asking for clarification/explanation.

Malcolm wrote:

A convention is something, which, left unanalyzed, seems to stand on its own. For example, "I am going to town." But when analyzed, the convention "going" is held to be untenable, since apart from something which has gone and something which has not gone, there is no present going. I refer you to Nāgārjuna's analysis of movement, from which this example is drawn.

Examples of thing which are not even conventionally possible are hair on a tortoise, horns on a rabbit, and the children of barren women.

"Convention" means "appears to function."

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:58 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

So I'm not a geographical determinist but, when you think about how many advantages Europe had, and think about how these can accumulate and reinforce each other over centuries, it's not surprising that those advantages overwhelmed the peoples of other continents.

Malcolm wrote:

What gave the Europeans an advantage was their racism and willingness to enslave, rob, rape, and murder the indigenous peoples of the Americas, Africa, Asia, and India for profit.

You need to read a book called 1493: The Colombian Exchange.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:55 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

They [The Chinese] didn't gain that advantage by an accident of their culture which, at the time, did not value exploration of the seas.

Malcolm wrote:

Actually, this is false. In the 13th century, the Chinese Navy was the largest in the world. It dominated the Pacific, the Indian Ocean, etc.

The quirk you refer to was not a result of Chinese culture. What happened was is that when Kublai Khan attempted to invade Japan, a typhoon interfered with the invasion. A Mongolian, he regarded this as a failure of maritime warfare, and scrapped the navy.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:48 PM

Title: Re: Existence-Time

Content:

Malcolm wrote:

You just said that phenomena were separate from our projections. Which is it?

PadmaVonSamba said:

Some phenomena does and some doesn't.

Obviously, there is much phenomena occurring of which one has no awareness...

Malcolm wrote:

So that means there are phenomena existing independently of us.

PadmaVonSamba said:

In a sense, one can say that phenomena fall into two categories: phenomena which is separate from our projections and phenomena which isn't separate from our projections, but which arises with our projections as a component.

Malcolm wrote:

So that means there are phenomena existing independently of us.

Now, the basic proposition:

“As we realize with the utmost effort that all times (jinji) are all existence (jin’u), absolutely no additional dharma remains.”

"All times" must refer to the past, present, and future. All existence is included in these three times. As I pointed out once before I fail to see, facially, how this assertion is any better than the Hinayāna Sarvastivāda school's assertion that all phenomena exist in the three times.

Since Nāgārjuna effectively refutes time as a being anything more than a convention, and effectively refutes cause and condition as being anything more than a convention, I fail to see how your phenomena existing independently of one's projections is also anything more than a convention, which cannot be established in any way at all. Further, with respect to Dogen's assertion, if being = time, and time = being, the failure to establish one is the also the failure to establish the other since they are held to be mutually dependent.

In other words, rather than there being an eternal now, as someone suggested in this thread, in fact, no dharma ever arose anywhere at any time. The meaning of dependent origination is just nonorigination. I am certain Dogen addresses this point somewhere in his writing, and realizes this point, because everyone one understands Dogen to be a sublimely realized master.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:40 PM

Title: Re: What are the (spiritual) physics behind dedicating merit?

Content:

Fortyeightvows said:

I think it's pretty esoteric, but there is an idea of some substance being created when a person makes vows.

Look at this thread-

<https://dharmawheel.net/viewtopic.php?t=25372>

Malcolm wrote:

No relationship to dedicating merit.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:27 PM

Title: Re: Buddhism's class "problem"

Content:

Nemo said:

I think with the economy tanking and Tibetan Buddhist centres having such elderly Sanghas many will go bankrupt in the next 10 years. Many are little more than private clubs for aging hippies now. Tibetan teachers who grew up in India are really not the same. Things will change rapidly now.

And most Buddhists in America are Asian immigrants. A shame Tibetans chose to settle in India. It didn't work out well. I wish they had chosen a Western country and then flooded it.

PeterC said:

Even if the Tibetan lamas had all stayed in Tibet, the monastic model would still have had to change, because the economics of the society that once supported it have changed out of all recognition. Similarly the society that created and supported distributed Dharma centers has changed so radically that we need to rethink exactly what sort of a structure we need - and indeed, what are the outcomes we're even trying to achieve in terms of training lamas, organizing teachings, etc. A lot of sanghas still think raise money + build center = success. However the opposite is probably true: these centers then become a financial burden on the organization and the lamas' teaching schedules get hijacked to do quasi-fundraising in the form of teaching tours, and other activities (e.g. funding translations) get starved of cash as a result.

Malcolm wrote:

Covid shows the Dharma center model is unsustainable.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:23 PM

Title: Re: History of Buddhism in America

Content:

tobes said:

<https://www.penguinrandomhouse.com/books/49314/how-the-swans-came-to-the-lake-by-rick-fields/>

I thought it was pretty good. It's history though, not everyone will be pleased....

Malcolm wrote:

It is also quite outdated and the author is deceased.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:11 PM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

“Exist”? No.... “occur”? Yes.

If changing phenomena didn't occur beyond our perceptions and projections, Shakyamuni Buddha wouldn't have needed to explain that all phenomena are arising and falling away (impermanent).

Malcolm wrote:

Do you mean there are some phenomena which occur from their own side then? An actual basis of imputation?

PadmaVonSamba said:

That would be to exist, rather than to occur.

Phenomena occur as the result of the interaction of components, including our own imputations and mental projections. For example, objects in dreams occur.

This conversation is occurring.

Malcolm wrote:

You just said that phenomena were separate from our projections. Which is it?

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:54 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

Constantly changing, etc. is the true condition of what we falsely perceive as inherently existing entity.

Yes, of course the action of conceptualizing phenomena as one thing or another is a projection of mind, regardless of what it is. But the truth of constantly changing (etc.) is there regardless of whether it is known (conceptualized) or not.

The Buddha made this truth known (conceptualized), whereas before it had not been known.

Malcolm wrote:

So changing phenomena exist, independent of our projections?

PadmaVonSamba said:

“Exist”? No.... “occur”? Yes.

If changing phenomena didn't occur beyond our perceptions and projections, Shakyamuni Buddha wouldn't have needed to explain that all phenomena are arising and falling away (impermanent).

Malcolm wrote:

Do you mean there are some phenomena which occur from their own side then? An actual basis of imputation?

Author: Malcolm

Date: Monday, July 20th, 2020 at 8:59 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Sādhaka said:

Eh I dunno if it's quite that simple.

Malcolm wrote:

Yeah, it's that simple. Such people are dangerous fools.

Author: Malcolm

Date: Monday, July 20th, 2020 at 8:18 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

So do phenomena exist or not? If so, how? How is "dependently arising, composite, constantly changing" any less a projection than a tree as an entity?

PadmaVonSamba said:

Constantly changing, etc. is the true condition of what we falsely perceive as inherently existing entity.

Yes, of course the action of conceptualizing phenomena as one thing or another is a projection of mind, regardless of what it is. But the truth of constantly changing (etc.) is there regardless of whether it is known (conceptualized) or not.

The Buddha made this truth known (conceptualized), whereas before it had not been known.

Malcolm wrote:

So changing phenomena exist, independent of our projections?

Author: Malcolm

Date: Monday, July 20th, 2020 at 5:03 AM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

Particularly disturbing is how they view society as racial struggle, thus perpetuating and aggravating racial tensions, instead of ending or minimising them.

Malcolm wrote:

It is obvious to anyone who has eyes to see, that in the post-colonial world, race is class.

Author: Malcolm
Date: Monday, July 20th, 2020 at 5:00 AM
Title: Re: Existence-Time
Content:

Thundering Cloud said:
Thought-provoking stuff... thanks again for sharing.

Malcolm wrote:
The classical Buddhist assertion about time is a) time is measured by the duration of mental event, b) time depends on the perception of objects.

When there is no perception of objects, time, subjectively, vanishes.

Author: Malcolm
Date: Monday, July 20th, 2020 at 4:58 AM
Title: Re: Existence-Time
Content:

PadmaVonSamba said:
Establishing that there is an absolute fixed point at which something exists as a seed, and something else exists as a sapling, and something else exists as a tree, as absolute entities, yes, that is purely a projection of mind.

Is there a continuously changing courses of events in biology on which we (due to the human inability to observe such slow change occurring in real time) impute fixed notions of “ seed”, “sapling” and “tree” the Yes. Of course.

Malcolm wrote:
So you mean labels are projections but processes are real?

PadmaVonSamba said:
“real” usually means, “just as valid as the experience I have of myself and my perceptions”.

Labels and projections and processes, all are dependently arising, composite, constantly changing phenomena, but are experienced as inherently existing entities to which we impute the quality of “real” or “reality”.
It is certainly valid to do so, in terms of Samsaric existence. Otherwise we would not know if the bridge over a river was “real” or not.
Ultimately, however, “real” and “not real” doesn’t mean anything. In our “reality” the universe is real. The material world is real. Ultimately, it is neither real nor unreal. Those are simply relative concepts, a comparative duality.

Malcolm wrote:

So do phenomena exist or not? If so, how? How is "dependently arising, composite, constantly changing" any less a projection than a tree as an entity?

Author: Malcolm

Date: Monday, July 20th, 2020 at 3:04 AM

Title: Re: Having some doubts recently...

Content:

Michael126unknown said:

I wanna give an update here. I think my main error was not doing much reflection to get some certainty before I began a session of practice and maybe this is where any sort of subtle misunderstandings or confusion before might've come in, not sure but it helped me; Now that I'm doing that more, these emotions are totally gone. Another thing I might have made a mistake on, I also compared these experiences to prior practice sessions for some reason, but that wasn't necessary obviously. (Btw - My teacher hasn't responded yet)

Thank you, guys!

Malcolm wrote:

As above, wrong place to ask questions.

Author: Malcolm

Date: Monday, July 20th, 2020 at 2:31 AM

Title: Re: Beckwith on Pyrrho and Buddhism

Content:

Grigoris said:

Have you read Pyrrho's philosophy? There is nothing original surviving, just recorded texts in writings by Sextus Empiricus.

There is a definite Indian influence but it is difficult to tell if it is Buddhist, or from some other "Hindu" sect.

Malcolm wrote:

The Buddhist connection makes the most sense, given which religion was ascending in dominance at the time in India.

Author: Malcolm

Date: Monday, July 20th, 2020 at 2:20 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I can't take you seriously trying to sell socialism

Malcolm wrote:

Practically speaking, I am Keynesian. In terms of my actual political orientation, deep ecologist. Socialism is just a bogeyman word now, used to frighten the childish.

Anyway, it is pretty clear that unregulated capitalism is destroying the world.

Author: Malcolm

Date: Monday, July 20th, 2020 at 12:11 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Sādhaka said:

Then you're going to have many people who are going to refuse it.

Even many leftists and other otherwise pro-vaxxers, when you read comment sections on various related videos, do not trust bill gates on this nor any covid vaccine regardless of what company it'll be produced by.

Malcolm wrote:

That's because they are idiots.

Author: Malcolm

Date: Monday, July 20th, 2020 at 12:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

You lost my hobgoblin mind as to what quoting a transcendentalist has to do with a pandemic?

Malcolm wrote:

You gotta catch up, pokey. I was referring to your political admiration for two socialists despite your apparent dislike of socialism. In other words, I do not expect you to be consistent.

Danny said:

Correct, that's breaking out of creating a rarefied atmosphere where being closed off to exchange of ideas only makes for stagnation of thought.

It's my right to change my mind.

I can admire whomever I like, without falling for the same old failed man centric notions and patterns that have wrecked much havoc upon humanity. It's called evolution of thought.

And is not contradictory. That's a type of consistency right?

Malcolm wrote:

Well, some might call it convenience, rather than "evolution." From my point of view,

your "evolution" looks rather like devolution, from a stance where regulation of markets is understood to be judicious and beneficial, to the ridiculous trend against regulation (complete with the "Venezuela" bogeyman) being sold like crack in right wing newspapers these days to fools everywhere.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 10:47 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

You lost my hobgoblin mind as to what quoting a transcendentalist has to do with a pandemic?

Malcolm wrote:

You gotta catch up, pokey. I was referring to your political admiration for two socialists despite your apparent dislike of socialism. In other words, I do not expect you to be consistent.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:54 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Yep

Malcolm wrote:

Well, you know what Emerson said about consistency.

Danny said:

To be great is to be misunderstood?

A foolish consistency is the hobgoblin of little minds

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

You happened into a conversation Astus and I have been having for more than 10:years. It is completely friendly, and we are used to each other. You, on the other hand, arrived

only a few weeks ago. So you are like a guy who walks into a cool bar you just discovered, and sees a couple of old geezers bickering about football teams, and not realizing that they are old buddies, begins to stand up for one against the other.

White Sakura said:

not exactly. I am not so stupid to think Astus needs me to stand up for him.

I am just trying to find out what little parts of this conversation me stupid guy can read several times to learn a little bit. Because from reading one times I cannot really get it, due to vocab problems.

I think he got a little bit that he is not only in a ten years of conversation with you, but tried to help me a bit. So, if I opened the thread, please be so kind to give me a little citation to think about, if you think his citations are lopsided.

Malcolm wrote:

Reread the thread.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:05 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

No, my political thinking are in line with a Chris Hitchens or a Tony Benn, but always happy for others to project whatever they feel comfortable with. I don't care

Malcolm wrote:

But both these guys are commies, whom you despise.

Danny said:

Yep

Malcolm wrote:

Well, you know what Emerson said about consistency.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:52 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I would rather go with misinformed...

Malcolm wrote:

Oh, so that's why you voted for Trump. That's worked out really well.

Danny said:

No, my political thinking are in line with a Chris Hitchens or a Tony Benn, but always happy for others to project whatever they feel comfortable with. I don't care

Malcolm wrote:

But both these guys are commies, whom you despise.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:49 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Two accumulations, I understand that as practicing emptiness and compassion. It is important not to think: "Everything is empty, everything is illusion so there is no karma and I do not need to pay attention to good actions, ethical conduct."

PeterC said:

it refers to merit and wisdom

Second: If somebody practices "only" sutra mahamudra, what exactly is the minimum of other practises to practice from the Varjayana teachings? I cannot imagine it can be practised without at least a short formal guru yoga.

The two accumulations in the kagyu mahamudra curriculum are gathered in the uncommon preliminaries, which themselves are vajrayana - they are all guru yoga of different forms. This is what Thrangu R, in the passage Astus quotes, says that practitioners of "sutra" mahamudra need to be doing. All roads lead to Rome.

Malcolm wrote:

Correct. Among the uncommon or "unshared" preliminaries, the source of mandala offerings and guru yoga is the Guhyasamāja Tantra. These practices do not exist in lower tantras, much less sūtra. Vajrasattva comes from yoga tantra, but also does not exist in the two lower tantras, much less sūtra. Refuge and bodhicitta are the "shared" preliminaries.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:42 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

I'll go with "misinformed"

Danny said:

I would rather go with misinformed...

Malcolm wrote:

Oh, so that's why you voted for Trump. That's worked out really well.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:40 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

Such an argument - that all of this implies the futility of vajrayana - is not being advanced in anyway -by either myself, nor any Kagyu (or Gelug) defenders of so called sutra mahamudra, nor does the implication you assert follow.

PeterC said:

As the major protagonist of this thread, I think Astus would advance that argument. But surely the implication does follow, unless one believes that "sutra mahamudra" is an exceedingly slow path

tobes said:

Well, let him advance it if he wishes, and then respond to that.

The Kagyu point is really about context/upaya: different techniques are needed for different dispositions. The slowness or haste of a particular path depends very greatly on the amount or lack of merit a given practitioner has.

Malcolm wrote:

Yes, this point has been addressed here, more than once, in this thread.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:26 PM

Title: Re: Beckwith on Pyrrho and Buddhism

Content:

Fortyeightvows said:

So, what is everyone's opinions on this book ?

You can see a lot of it on google books - <https://books.google.com/books?id=RICUB...&q&f=false>

I'm interested to hear what others think

Malcolm wrote:

He basically argue that Pyrrho learned Buddhism, and taught it to the Greeks.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:18 PM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

Peter and 48vows were arguing about whether the US government or the Chinese government was confiscating personal property, specifically, PPE, in international transit.

It's no argument that the Chinese government really did!

My posts about it could be moved to the personal experience thread !

Malcolm wrote:

It is also no argument that Jared Kushner did the same thing, and profited from it by selling same supplies back to China.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 6:48 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

"You are cherry-picking"- yea, and who is NOT cherry-picking citations in a debate??

Everybody chooses citations and parts of books that confirm his own opinion.

The coolest was: On one hand you are cherry-picking. On the other hand you are

"dancing on books"- which sounds like you didn ´t really read them. How can you find your "cherries" if you do not read the books??

Malcolm wrote:

He was. He is presently unable to view the entire contexts of the quotes he is using. It is quite common among Tibetan and other Buddhist scholars to simply repeat citations one has heard from others and stash them in one's notes, to be used later when oneself is composing a text, without checking the original source.

White Sakura said:

So the only argument that was left was: "Piss off here, you do not belong to the lineage."

Dancing on books could have meant then: Only reading, not hearing and meeting a master.

Malcolm wrote:

You happened into a conversation Astus and I have been having for more than 10:years.

It is completely friendly, and we are used to each other. You, on the other hand, arrived only a few weeks ago. So you are like a guy who walks into a cool bar you just discovered, and sees a couple of old geezers bickering about football teams, and not realizing that they are old buddies, begins to stand up for one against the other.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 10:03 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

haha said:

Well, there is the fact that no sutra mentions this word, “mahamudra.” The position Astus produced is based on cherry picked citations that do not take into consideration the whole text being cited.

17. 86

“ ‘It is the seal of the nature of all phenomena.

It is the transmission of a quintillion sūtras.

It is the unsurpassable wealth of the bodhisattvas.

Does the Jina teach this samādhi? {57}

या सर्वधर्माण स्वभाव मुद्रा

यः सूत्रकोटीनियुतान आगमः ।

यो बोधिसत्त्वान धनं निरुत्तरं

कच्चिज्जिनो भाषति तं समाधिम् ॥ ५७ ॥

17. 144

“ ‘It is the practice of the teaching of the lion’s roar.

It originates from the supreme wisdom of buddhahood.

It is the seal of the nature of all phenomena.

This is the samadhi taught by the guides. {114}

प्रतिपत्तियं देशित सिंहनादिना-

मितु बुद्धज्ञानस्य वरस्य आगमः ।

सर्वेष धर्माण स्वभाव मुद्राः

समाध्ययं देशितु नायकेहि ॥ ११४ ॥

॥ बहुबुद्धनिर्हरसमाधिमुखपरिवर्तः ॥

The Entranceway to the Samadhi That Is Taught by Many Buddhas

From Samādhi rāja sutra

<https://read.84000.co/translation/UT22084-055-001.html>

<http://www.dsbcproject.org/canon-text/book/443>

Assumption is that this mudra has some distance relation with mahamudra. I don’t

know how many centuries it took to become Mahamudra. So, even the profound mahayana sutras are talking about the word (at least) mudra. Some teachers have loosely spoken it as mahamudra, instead of mudra.

Malcolm wrote:

As I said, the sutra does not use the term “mahamudra.” Have you any idea how common this word, “Mudra” is in relation to names of samadhis in the sutras? It would take a great deal of time to list them all.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:21 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

And in terms of influence in the dissemination of mahamudra in Tibet, has there been any more important master of mahamudra than Gampopa himself? So, I'm sorry to say that we have to deal with him in this thread - can't just skip over as if he never existed!

Back to the Jackson book - there have been plenty of defenders of Gampopa against the Sapan critique, including most Gelugs.

Malcolm wrote:

No, this is an error. As I pointed out, Ganden Mahāmudra is quite late, formulated in the mid 17th century by the First Panchen Lama. I already pointed out that it was subject to derision by no less a personage than the Great Fifth Dalai Lama, his younger contemporary.

The first articulated defenses from the Kagyus of various stripes against Sapan's critiques waited for an entire two centuries.

Some would argue that Sapan was the most important master of mahāmudra in Tibet. He was after all an eighth stage bodhisattva. Just saying. It all depends on one's perspective and what one chooses to accept and reject. After all, oneself is the ultimate authority in all matters of religion, and no one else.

tobes said:

With respect, your view on this is very, very settled in favour of Sapan. I am not saying that this is unfounded, only that there are other sound positions and because you do not grant this there is little point engaging in a debate.

Malcolm wrote:

Well, there is the fact that no sutra mentions this word, “mahamudra.” The position Astus produced is based on cherry picked citations that do not take into consideration the whole text being cited.

I even pointed out that Sakyapas do exactly the same thing Kagyus do, that is, teach shamatha and vipashyana bolstered with mahamudra citations from Saraha, Virupa, and so on, the primary difference being that Sakyapas are a) unwilling to term this sutra mahamudra and b) unwilling to admit there are other forms of entry into Vajrayana than a major empowerment. As for b) I don't hold the Sakya position. I never have, even though I have argued from that position as a formality. You should not assume I believe every position I defend. I've even defended Tsongkhapa's presentation of the two truths for fun. It is called sharpening prajna.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:14 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

So again, one could critique this in many ways, but it is a huge misrepresentation of the terrain to hold that anyone who argues against "mahamudra implies tantric empowerment" is an anomaly. It is simply isn't.

Malcolm wrote:

There is certainly no Indian precedent for the idea that there can be mahāmudra in absence of some kind of empowerment. None whatsoever. This is just a fact. There is nothing to argue about here.

But again, "authority" is up to you, not some book that says this or that. If people want to believe the realization of mahāmudra does not depend on a guru and empowerment, they are perfectly free to hold that belief. But it certainly isn't born out by an examination of his collected works that Gampopa actually believed this himself. In fact, in Gampopa's works one even finds criticisms of mahāmudra and dzogchen in favor of tattva, reality/truth. I am afraid that until his whole collected works are translated, it will be difficult for people to really understand completely what his point of view was.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:13 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

And in terms of influence in the dissemination of mahamudra in Tibet, has there been any more important master of mahamudra than Gampopa himself? So, I'm sorry to say that we have to deal with him in this thread - can't just skip over as if he never existed!

Back to the Jackson book - there have been plenty of defenders of Gampopa against the Sapan critique, including most Gelugs.

Malcolm wrote:

No, this is an error. As I pointed out, Ganden Mahāmudra is quite late, formulated in the mid 17th century by the First Panchen Lama. I already pointed out that it was subject to derision by no less a personage than the Great Fifth Dalai Lama, his younger contemporary.

The first articulated defenses from the Kagyus of various stripes against Sapan's critiques waited for an entire two centuries.

Some would argue that Sapan was the most important master of mahāmudra in Tibet. He was after all an eighth stage bodhisattva. Just saying. It all depends on one's perspective and what one chooses to accept and reject. After all, oneself is the ultimate authority in all matters of religion, and no one else.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:07 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

The principle of cause and effect only occurs to conditioned existence (samsara), which is the illusory projection of mind.

Malcolm wrote:

So you mean seeds and sprouts only happen in the mind?

PadmaVonSamba said:

Establishing that there is an absolute fixed point at which something exists as a seed, and something else exists as a sapling, and something else exists as a tree, as absolute entities, yes, that is purely a projection of mind.

Is there a continuously changing courses of events in biology on which we (due to the human inability to observe such slow change occurring in real time) impute fixed notions of “ seed”, “sapling” and “tree” the Yes. Of course.

Malcolm wrote:

So you mean labels are projections but processes are real?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 6:57 AM

Title: Re: Cultural Marxism

Content:

Ceisiwr said:

Essentially Gramsci and Eurocommunism is what is meant.

Malcolm wrote:

Which means there is no such thing as cultural marxism, if there ever was one, since the eurocommunists abandoned communism after the fall of the USSR.

Ceisiwr said:

They certainly didn't abandon conflict theory.

Malcolm wrote:

"They" do not exist, like cultural Marxism. The only difference between them is that the latter never existed, like the child of a barren women.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 5:02 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

From the Pruden translation -

Commentary to 7a-b. Even though the expression samskrta signifies "that which has been created...", it also applies to future dharma and to present dharmas; in fact, a dharma does not change its nature by changing its time period. In the same way, one calls milk in the udder dugdha, "that which has been drawn", and kndling indhana, or "wood to be burned."

Am I reading this correctly to conclude they believe dharmas persist in the three times?

Malcolm wrote:

You're getting a bit ahead of yourself, but yes, according to the Vaibhāṣikas.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:59 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

There is no fixed point at which any identity can be established.

Malcolm wrote:

So wheat seeds can produce corn? After all, you said it is all merely a projection of the mind.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:58 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

The principle of cause and effect only occurs to conditioned existence (samsara), which is the illusory projection of mind.

Malcolm wrote:

So you mean seeds and sprouts only happen in the mind?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:57 AM

Title: Re: Existence-Time

Content:

jimmi said:

Still a long train of inseparable causes and effects before there is any likelihood of a tree. In my imagination I see no gap in the process, if that is indeed what it is, of cause and effect. What has become a seed arising from an infinity of intimate causes and conditions similarly unfolds in its being in the immediate, intimate and necessary causes and conditions that are appropriate to the seed becoming other than a seed ... could be a tree, or food for a mouse, or part of a loaf of bread. There is nothing discrete at any point. Where time comes into it, I'm not sure.

Malcolm wrote:

So is a seed and its sprout the same substance then, merely a transformation of the same entity? Or are seeds and sprouts different entities?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 3:41 AM

Title: Re: Cultural Marxism

Content:

Ceisiwr said:

Essentially Gramsci and Eurocommunism is what is meant.

Malcolm wrote:

Which means there is no such thing as cultural marxism, if there ever was one, since the eurocommunists abandoned communism after the fall of the USSR.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:23 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

The Kagyupa teachers I had met and received teachings from were from the Taklung (Phakchok Rinpoche), the Drikung (Chetsang Rinpoche, Garchen Rinpoche, Chokyi Nyima Rinpoche, Drupon Konchok Jigmet), and from the Drukpa (a disciple of Adeu Rinpoche) lineages. But all this, in my opinion, is totally irrelevant for the topic.

Malcolm wrote:

It is completely relevant.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:22 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Astute freely admitted above he has not received any Vajrayana teaching, nor direct introduction.

Astus said:

I <https://dharmawheel.net/viewtopic.php?f=50&t=34185&p=543801#p543801> that I mainly studied and heard sutra-style Mahamudra teachings, as that is what I like the most in Vajrayana. But since I was fortunate enough to receive the Fivefold Mahamudra teaching, I cannot say other parts are totally unknown to me.

Malcolm wrote:

Did you practice this?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:22 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

'Rest in a state of clarity and naturalness. Rest relaxed, without tightness. Do not examine or analyze good and bad. Do not have doubts about what is or isn't. When thoughts appear, do not follow after their numerous appearances. Rest completely, like a sheaf of hay that has had its string cut. Rest, relaxed, in natural consciousness. Past thoughts have ceased, the future ones have not arisen. In this relaxed in-between state of the present, it's taught:

That mind is no mind ; the mind's nature is luminosity.

Just this mind alone, which is completely empty, clear, aware, and lucid, is what is called the perfection of wisdom, luminosity, mahamudra, dzokchen, and dharmakaya.' (The Unrivaled Instructions of Shang Rinpoche, in Mahamudra and Related Instructions, p 77)

The introduction is not in the verbal instruction.

White Sakura said:

So difficult. If not examining good or bad then why to deem it "good" to have

transmissions by a Guru and deem it "bad" not to have empowerments?

Malcolm wrote:

When introducing one person to another, there is first an experience—first you see their face. But just seeing their face does not tell you their name. So then the person making the introduction says, "This is Mr. or Mrs. X." Direct introduction is the same. First you have an experience. Then you are told what that experience means.

Trying to introduce the nature of the mind without first having an experience of the nature of the mind is like trying to introduce someone to someone when that person is not present: you can say, "Mr. X" is tall/short, has big/short nose, is fat/thin, Arabic/Asian/Jewish/Black/White, etc., but if you don't see this person first, no matter what description you are given, you will not recognize this person.

White Sakura said:

Same thing with this "radical Dzogchen" practioners in Germany. Who "need no master". They argue with that.

Malcolm wrote:

There are fools everywhere. What to say?

Author: Malcolm

Date: Saturday, July 18th, 2020 at 11:04 PM

Title: Re: Buddhism's class "problem"

Content:

Caoimhghín said:

Something else to consider is that Buddhism in the west has inflated statistics on terms of how many white people are actually seriously participating. For instance, there is a movement of what is called "Tantra" amongst a fair amount of "spiritual" gay men in the village party scene of Montreal. This "Tantra" movement is actually just a group of men who have group sex with each other. There is no actually Tantra practiced in it, but participants will say they practice Tantric Buddhism. It's tantric "Buddhism," not Hinduism, specifically because the leader of the group has pretensions to being a Buddhist.

So there's at least ~500 false positives in Montreal. The amount only goes up when we take closer looks in other places.

Malcolm wrote:

Not talking about this. Talking about refuge-holding, card-carrying Buddhists.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 11:03 PM

Title: Re: Buddhism's class "problem"

Content:

Malcolm wrote:

But in terms of people who are interested in actually practicing Buddhism, apart from SGI and other Nichiren groups, and not merely receiving pastoral services, this is a predominately a white, upper-middle class aging hippy phenomena.

Caoimhghín said:

I think you've made an inadvertent racial statement that you didn't intend to make.

Malcolm wrote:

No, I did not make either.

Caoimhghín said:

In contrast, the Sri Lankan immigrant community who funds the Scarborough Mahavihara takes their Buddhism very seriously.

Malcolm wrote:

And of the many immigrant Buddhist temples of I have been to over the years in the east, south, and west, they mainly let monks do all the practice. As I said, in America, Immigrant Buddhism is mainly a pastoral affair. They are certainly serious about supporting the monastic sangha, but primarily for pastoral services.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 9:41 PM

Title: Re: Buddhism's class "problem"

Content:

Fortyeightvows said:

I think that it is probably not true that "It's obvious on even cursory observation that the majority of North American and European Buddhists are white and middle-/upper-class."

There is just no way that the majority of buddhists in America are white. No way.

Are there any groups in Laredo or El Paso ? They aren't going to be white Buddhist people there either.

Im not sure definition of middle class, but I am skeptical of that part too.

Malcolm wrote:

You didn't distinguish what kinds of Buddhist you meant. Of course, there are more Asian Buddhist in the Americas. But this is generally "pastoral Buddhism," where wats and so on are built by immigrant communities to provide pastoral services and traditional rites for lay people by a monastic community. Then of course there is SGI, which is very diverse, and probably has the largest number of black people, Pure Land Buddhism, (though Pure Land generally falls into the pastoral Buddhist category). But in terms of people who are interested in actually practicing Buddhism, apart from SGI and

other Nicherin groups, and not merely receiving pastoral services, this is a predominately a white, upper-middle class aging hippy phenomena.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 6:35 PM

Title: Re: Buddhism's class "problem"

Content:

PeterC said:

It's obvious on even cursory observation that the majority of North American and European Buddhists are white and middle-/upper-class.

Fortyeightvows said:

How about in Latin America ?

or different parts of Europe ? still only middle/upper class?

Malcolm wrote:

Same.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 6:32 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

But just saying, I have the right to abide by the opinions of Ringu Tulku Rinpoche and not of Kongtrul Rinpoche.

PeterC said:

That's not something Ringu Tulku would ever say

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 5:55 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

I understand the point you are trying to make, which is the same point you have been trying to make for years: one can learn Dharma from books without a master.

Astus said:

It isn't, as <https://dharmawheel.net/viewtopic.php?p=543943#p543943>, and <https://dharmawheel.net/viewtopic.php?p=543371#p543371>. It is something others keep bringing up.

White Sakura said:

Astus, they think you have no contact to a master, because you do not come up with names. The poor people are totally nervous because of that, and can't sleep anymore, until you give them names.

Malcolm wrote:

Astute freely admitted above he has not received any Vajrayana teaching, nor direct introduction.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 5:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

White Sakura said:

Great to hear about your Kagyu teachings. Which Kagyu Lineage and which masters please?

But just saying, I have the right to abide by the opinions of Ringu Tulku Rinpoche and not of Kongtrul Rinpoche.

Malcolm wrote:

That that mentioned above.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 10:33 AM

Title: Re: Existence-Time

Content:

jimmi said:

As cause and effect are occurring in time and "now", the present, is the only existent aspect of time, what is the boundary or horizon where cause becomes effect? Not a hair's breadth of separation, right? What is occurring now that cause becomes effect?

Malcolm wrote:

So according to you, a tree, the result, and it's seed, it's cause, are simultaneously existent? Is that what you are claiming? If so, this is completely incoherent.

jimmi said:

The tree is not the result of the seed, so no they cannot be simultaneously existent. If I am claiming anything it would be that cause and effect are continuously inseparable, that the causes of the seed's becoming and those of the tree's becoming cannot be isolated and that a seed becomes a tree only in imagination.

Given the inseparability of cause and effect (do you deny this?) what is occurring now that cause becomes effect?

Malcolm wrote:

So a tree is not a result of a seed? A cause is certainly a result of an antecedent cause, because that is how we conventionally understand causes and effects. Not sure what you mean by "inseparable." If you mean that a cause is not a cause until it produces an effect, that is one thing. But if you mean something else, you will have to explain it.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 9:33 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now".

Malcolm wrote:

You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

tkp67 said:

I can think of many examples that seem to betray the notion in bold. Perhaps it is because I don't understand the context. Are you saying this applies to all phenomenon or something more specific? Thank you in advance.

Malcolm wrote:

It applies to all compounded phenomena.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 9:31 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

When we use the term, “exist”

...

There’s the occurring of past and future as actual experience, but it’s all going on within a vast, infinite “now”.

Malcolm wrote:

You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

jimmi said:

As cause and effect are occurring in time and “now”, the present, is the only existent aspect of time, what is the boundary or horizon where cause becomes effect? Not a hair’s breadth of separation, right? What is occurring now that cause becomes effect?

Malcolm wrote:

So according to you, a tree, the result, and it’s seed, it’s cause, are simultaneously existent? Is that what you are claiming? If so, this is completely incoherent.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 4:56 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Right, but the question is if the analysis/instruction used to get to the introduction/insight can also match between Sutrayana and Vajrayana, not just the wisdom/gnosis arrived at? For that I gave the example of looking at the mind/thoughts in terms of the three times, as that is a frame of reference used in both systems.

Malcolm wrote:

I understand the point you are trying to make, which is the same point you have been trying to make for years: one can learn Dharma from books without a master.

The difference here between sūtra and tantra is again, in the former case it is purely an intellectual analysis, in the later case, based on empowerment.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:46 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

What do you mean by "the mind is not established in the three times?"

Astus said:

'In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense it is perceived neither within nor without. It is also not perceived in the absence of both. Neither the mind of the past, nor that of the future, nor that of the present, is perceived. When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, undemonstrable, and non-physical. If you ask, "What is the entity of that which is inapprehensible, undemonstrable; and non-physical?" the Heap of jewels states: "O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found Cannot be perceived. And what is not perceived is neither past nor future nor present." Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen.'

(Stages of Meditation, p 131-132)

'If you wish to recognize clearly the non-dwelling mind, then during your meditation just be aware that your mind does not think about any object or hold on to any dualities, such as good and evil, etc. Since past things are already past, you should not think about them anymore; and, thus, any thought about the past vanishes. This is known as being without the past. Furthermore, since future things have not yet arrived, you should neither seek nor wish for them; and, thus, any thought of the future vanishes. This is known as being without the future. Finally, since present things are already present, you should not grasp them nor allow a thought of love or hate to arise; and, thus, any thought about the present vanishes. This is known as being without the present. In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of dwelling will vanish.'

(<https://ymba.org/books/entering-tao-sudden-enlightenment/treatise-entering-tao-sudden-enlightenment>)

Malcolm wrote:

The introduction is not in the analysis.

Astus said:

'Rest in a state of clarity and naturalness. Rest relaxed, without tightness. Do not examine or analyze good and bad. Do not have doubts about what is or isn't. When thoughts appear, do not follow after their numerous appearances. Rest completely, like a sheaf of hay that has had its string cut. Rest. relaxed, in natural consciousness. Past

thoughts have ceased, the future ones have not arisen. In this relaxed in-between state of the present, it's taught:

That mind is no mind ; the mind's nature is luminosity.

Just this mind alone, which is completely empty, clear, aware, and lucid, is what is called the perfection of wisdom, luminosity, mahamudra, dzokchen, and dharmakaya.' (The Unrivalled Instructions of Shang Rinpoche, in Mahamudra and Related Instructions, p 77)

Malcolm wrote:

The introduction is not in the verbal instruction.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:38 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

This still does not deal with the issue. Changing the name "cause" to "effect" does not address the fundamental problem of causality in time. Imagining an "eternal" now also does not address the issue. Negating the existence of the past does not work. Collapsing time into the present does not work. Imaging that the present is durationless does not work. None of these linguistic games address the real issue.

To really understand what Dogen meant, I would want to see some native Japanese commentary on the issue. Matylda, where are you when we need you?

Clyde said:

You're right, imagining doesn't work, nor does "linguistic games" work, nor does appeal to authority (Dogen) work. How would you address "the fundamental problem of causality in time"?

Malcolm wrote:

Time is a mere convention and cannot be established as anything more than a convention. When it comes to causes and effects, the only rational solution, conventionally speaking is that causes and effects are neither the same nor different.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:37 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

To really understand what Dogen meant, I would want to see some native Japanese commentary on the issue.

Astus said:

https://global.sotozen-net.or.jp/eng/library/key_terms/pdf/key_terms14.pdf

If I were to describe Dogen Zenji's definition of uji in a dictionary, I would say: (1) for something to have its own way of being (attribute) and develop it along its own unique time axis, (2) existence itself which has its own unique time and establishes its own way of being

Malcolm wrote:

Honestly, I cannot parse this and pretend that I understand the authors intent any better at all.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:36 AM

Title: Re: Refuge Name

Content:

shankara said:

So I heard that Tibetans actually use their refuge name as a name to go by, is that true? Also, what would one call a person? The first name, the middle or the last? I recently received Refuge-from-Afar from Garchen Rinpoche, probably not going to actually take on the name so just curiosity really.

As it happens the name seems to suit me rather well, despite never having actually met Garchen.

Malcolm wrote:

Generally, Tibetan last names are our first names.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:34 AM

Title: Re: Cultural Marxism

Content:

Danny said:

So cultural Marxism is a thing...

Malcolm wrote:

Well, it is certainly is a favorite bogeyman of the Alt-right and its fellow travelers.

Grigoris said:

In some people's minds shape-shifting reptilian overlords from an invisible satellite planet are a thing...

Doesn't really mean much.

Malcolm wrote:

Oh, you didn't realize that reptilians are the main purveyors of this doctrine?

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:25 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now".

Malcolm wrote:

You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

PadmaVonSamba said:

Every cause is also a result.

Malcolm wrote:

This still does not deal with the issue. Changing the name "cause" to "effect" does not address the fundamental problem of causality in time. Imagining an "eternal" now also does not address the issue. Negating the existence of the past does not work. Collapsing time into the present does not work. Imaging that the present is durationless does not work. None of these linguistic games address the real issue.

To really understand what Dogen meant, I would want to see some native Japanese commentary on the issue. Matylda, where are you when we need you?

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:17 AM

Title: Re: Cultural Marxism

Content:

Danny said:

So cultural Marxism is a thing...

Malcolm wrote:

Well, it is certainly is a favorite bogeyman of the Alt-right and its fellow travelers.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:07 AM

Title: Re: Cultural Marxism

Content:

Danny said:

Marxism is...basic redistribution and consolidation of wealth into someone else's hands, just not yours.

Malcolm wrote:

I guess you are referring the redistribution of wealth to the super rich under the Trump Administration, and others before it.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:03 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

the intellectual view of sūtra and tantra is the same.

Astus said:

Does that include the part where for instance one needs to establish for oneself, not just through reasoning but also directly, that the mind is not established in the three times?

Malcolm wrote:

What do you mean by "the mind is not established in the three times?"

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:37 PM

Title: Re: Cultural Marxism

Content:

Norwegian said:

These are the kind of people that use this term in a serious way.

Malcolm wrote:

Yes, in just the same way the Nazi's used the term "cultural bolshevism."

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:35 PM

Title: Re: Cultural Marxism

Content:

PeterC said:

On reflection. I know what it means.

So the practitioners of cultural marxism in our society would be, if anyone, the republican party.

Malcolm wrote:

Yes, just as they are the ones who actually subscribe to identity politics.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:32 PM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now".

Malcolm wrote:

You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:26 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

The Bodhicittavivarana expounds:

Malcolm wrote:

Though the Bodhicittavivarana is actually commentarial text on the Akṣobhyavajra section of the Guhysamāja tantra, and is thus, a tantric commentary, not a sūtric commentary. It also is unlikely to be composed by Nāgārjuna I, though that hardly matters.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:23 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

You would need to identify exactly which instructions you're talking about to compare the instructions found in sutra on vipasyana and those found in Kagyu mahamudra.

Astus said:

Here are examples from Mahamudra the Moonlight. If required I can copy here the various quotes.

PeterC said:

yes that would be the point. I think what you're quoting here is the text, not the quotations in the text?

Malcolm wrote:

The only thing Astus is pointing out here, which he has already done, is the intellectual view of sūtra and tantra is the same. No one disputes this.

Author: Malcolm

Date: Friday, July 17th, 2020 at 9:54 PM

Title: Re: Existence-Time

Content:

clyde said:

The (past) baby 'clyde' doesn't exist, yet here I am.

The Buddha taught the dependent co-arising of dharmas,

"When this is, that is,

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the stopping of this comes the stopping of that."

It's not some non-existent past 'this' that causes 'that' to arise, but present causes and conditions. And when those causes and conditions stop being present, 'that' stops.

Malcolm wrote:

How do present causes and conditions produce effects in the future which has not yet arisen and thus do not exist? The consequence is just the same.

PadmaVonSamba said:

Ultimately, all that's happening is the illusion. Even karma is an illusion, but one that is experienced just as real as you experience yourself as real. A buddha isn't suffering the illusion, which is why a buddha is called "Buddha" or "awakened". That's why a buddha doesn't suffer karma.

Malcolm wrote:
This does not address the issue.

Author: Malcolm
Date: Friday, July 17th, 2020 at 9:52 PM
Title: Re: Cultural Marxism
Content:
Grigoris said:
Archaeologists?

Anthropologists? Okay. Sociologists? Yes. Historians? Of course. Political Studies?
Definitely!

But Archaeologists?

Malcolm wrote:
Yes, this guy is an actual archaeologist...

Grigoris said:
Yeah, I got that. I just fail to see how it is related to archaeology, though his idea of a constantly shifting (rather than static) view of history allows some room for relevance, but Marxism is hardly an archaeological pursuit.

Malcolm wrote:
Correct, and he is castigating nazis for incorrect use of history, archaeology, and so on.

Author: Malcolm
Date: Friday, July 17th, 2020 at 9:48 PM
Title: Re: Sutra, Tantra, Mahamudra
Content:

White Sakura said:
just saying:

there is no such thing as sutra Mahamudra for you, Malcom, other than as a name for another term. Since you are not Kagyu. You don't pay attention to any of the quotes of Dzogchen Ponlop Rinpoche, I know. But this is the Kagyu sub-forum here. So his citations might be of some importance.

Malcolm wrote:
Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

florin said:

I thought Kongtrul was wrong. Not only that, but how come you trust English translations?

Malcolm wrote:

I don't necessarily. But I can read the original texts for myself. Thus, I can judge how accurate translations from Tibetan are.

florin said:

Up until recently you said that English translations can't be trusted. Shall we think the same about yours ?

Malcolm wrote:

No translation can catch 100 percent of the nuances of the source language. All I can say about my translations is that they have been peer-reviewed pretty thoroughly. It's one of the advantages of publishing with Wisdom. Their CEO is a PhD from Harvard, reads both Sanskrit and Tibetan very well, and insists on rigorous scrutiny of manuscripts. I feel very fortunate to have them as my publisher.

And, Adriano C. personally told me that he thought I had done a good job. And of course I invited him to point out any errors he might encounter to improve the overall translation.

florin said:

It seems to me that Kongtrul is right or wrong depending of how the wind of bias and convenience blows.

Malcolm wrote:

I was referring Kongtrul's own presentation of the three kinds of Mahamudra in his Encyclopedia. There he clearly states "sutra" mahamudra is for students who are not suitable recipients for the two stages approach of the Six Dharmas of Naropa nor essence mahamudra. More importantly, the term "mahamudra" occurs in no sutra at all.

I am not actually arguing about sutra mahamudra. I was rejecting Altus's citations which contained claims which aren't sustainable on the basis of looking at what the Indian texts being cited themselves say.

Author: Malcolm

Date: Friday, July 17th, 2020 at 9:30 PM

Title: Re: Existence-Time

Content:

clyde said:

The (past) baby 'clyde' doesn't exist, yet here I am.

The Buddha taught the dependent co-arising of dharmas,

"When this is, that is,

From the arising of this comes the arising of that.

When this isn't, that isn't.
From the stopping of this comes the stopping of that."

It's not some non-existent past 'this' that causes 'that' to arise, but present causes and conditions. And when those causes and conditions stop being present, 'that' stops.

Malcolm wrote:
How do present causes and conditions produce effects in the future which has not yet arisen and thus do not exist? The consequence is just the same.

Author: Malcolm
Date: Friday, July 17th, 2020 at 9:21 PM
Title: Re: Cultural Marxism
Content:

Malcolm wrote:
Cultural Marxism therefore absolutely has white supremacist underpinnings. It is a projection, on to 'the other', the enemy, moulded by and built upon the world view of white supremacists. Indeed the precursor Cultural Marxism was a Third Reich invention, 'Kulturbolschewismus' (Cultural Bolshevism). It is an extreme right-wing conspiracy theory and it is the role of serious archaeologists and historians to challenge it.
<https://archaeosoupblog.wordpress.com/2020/07/16/shaking-the-tree-prohibiting-a-safe-space-for-a-historical-hatred/>

Grigoris said:
Archaeologists?

Anthropologists? Okay. Sociologists? Yes. Historians? Of course. Political Studies? Definitely!

But Archaeologists?

Malcolm wrote:
Yes, this guy is an actual archaeologist...

Author: Malcolm
Date: Friday, July 17th, 2020 at 7:41 PM
Title: Re: Kanye West announces POTUS run
Content:

Queequeg said:
Kanye has apparently taken his medication and calmed down. He has dropped his candidacy.
<https://thehill.com/blogs/in-the-know/in-the-know/507407-advisor-says-kanye-west-no-longer-trying-to-run-for-president><https://www.newsweek.com/kanye-west-officially-files-run-president-1516348>
Or maybe he didn't.

PeterC said:

Even off his meds he is not crazier than others standing in this election
<https://gizmodo.com/qanon-is-running-for-congress-1844403427>

Queequeg said:

At what point, do you think, Trumpism turns into a death cult?

Malcolm wrote:

It started out as one.

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:34 PM

Title: Cultural Marxism

Content:

Unknown said:

Cultural Marxism therefore absolutely has white supremacist underpinnings. It is a projection, on to 'the other', the enemy, moulded by and built upon the world view of white supremacists. Indeed the precursor Cultural Marxism was a Third Reich invention, 'Kulturbolschewismus' (Cultural Bolshevism). It is an extreme right-wing conspiracy theory and it is the role of serious archaeologists and historians to challenge it.

Malcolm wrote:

<https://archaeosoupblog.wordpress.com/2020/07/16/shaking-the-tree-prohibiting-a-safe-space-for-ahistorical-hatred/>

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:24 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Definition of that term again please.

Malcolm wrote:

We've established there is no such thing, other than as a name for prajñāpāramitā, to inspire unfortunate yogis.

White Sakura said:

just saying:

Mahamudra, in the Kagyu lineage, has three different classifications or approaches to practice: sutra Mahamudra, mantra Mahamudra, and essence Mahamudra.

there is no such thing as sutra Mahamudra for you, Malcom, other than as a name for

another term. Since you are not Kagyu. You don't pay attention to any of the quotes of Dzogchen Ponlop Rinpoche, I know. But this is the Kagyu sub-forum here. So his citations might be of some importance.

Malcolm wrote:

Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:16 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Just asking: If I am taught for nine days, eight hours every day on the Mahamudra prayer of third Karmapa, without a single mantra, Yidam or any other visualization being mentioned during this days-then what is that? Secret Mantra teaching?

Malcolm wrote:

There is actually a blessing empowerment connected with the the Dorjechangma.

White Sakura said:

Thank you

what is Dorjechangma? I only know Dorje Chang Thungma.

Malcolm wrote:

Same.

Author: Malcolm

Date: Friday, July 17th, 2020 at 10:16 AM

Title: Re: The Six vs the Five Elemental Dhātus

Content:

Caoimhghín said:

What is formally differentiating a mahābhūta from a dhātu here?

Malcolm wrote:

Materiality.

Author: Malcolm

Date: Friday, July 17th, 2020 at 10:16 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

Malcolm wrote:

Which one did you have in mind? Classical or modern?

tingdzin said:

Sorry, which one what? If you're talking about "authoritative account" of Bon history, I had in mind the one that was promulgated by Drigung Paldzin long ago, and more recently taken up by Sumpa Khenpo, which was still taken as gospel in many quarters of Tibet up to 1950, and I think it was Helmut Hoffmann's main source for his account of Bon (not sure of that, though). A lot of scholars such as Samten Karmay and Dan Martin have devoted some attention to unravelling this account.

Malcolm wrote:

Oh yes, their accounts are largely rubbish.

Author: Malcolm

Date: Friday, July 17th, 2020 at 8:26 AM

Title: Re: Existence-Time

Content:

clyde said:

I didn't say there was no past. I said it doesn't exist.

Malcolm wrote:

The past does not exist = no past.

This leads to another problem, of course, if the past does not exist, as you say, how can a past cause and condition, which do not exist, produce a present effect, which presumably exists? This is also similar to asserting arising without a cause.

Author: Malcolm

Date: Friday, July 17th, 2020 at 8:25 AM

Title: Re: The Six vs the Five Elemental Dhātus

Content:

Caoimhghín said:

At the Cham Shan temple in Toronto, at least one of the venerables there teaches the Dharma with six elements -- earth, water, fire, air, space, mind. This seems to be a minority practice, as most Buddhisms have the "Five Elements" -- earth, water, fire, air, space. Śrāvaka Buddhism is usually associated with the Four Elements -- earth, water, fire, air.

Of all unlikely places, I found a list of the six elements in śrāvaka scripture, both Theravādin Pāli and Sarvāstivādin Chinese parallels: Chayimā, bhikkhu, dhātuyo: 1. Pathavīdhātu, 2. āpodhātu, 3. tejodhātu, 4. vāyodhātu, 5. ākāsadhātu, 6. viññāṇadhātu. There are, monastic, these six elements: 1. The earth element, 2. the water element, 3. the fire element, 4. the wind element, 5. the space element, and 6. the consciousness element.

(Dhātuvibhaṅgasutta MN 140)

Where else does six pop up as opposed to five?

Malcolm wrote:

Four Mahabhutas, but six dhatus. All very standard. Nothing to see here, move along.

Author: Malcolm

Date: Friday, July 17th, 2020 at 6:30 AM

Title: Re: Existence-Time

Content:

clyde said:

If I understand what was written in the OP, there is no “sandwich” and no “three times”. The past doesn’t exist and the future doesn’t exist. There is only one time-existence, the present suchness.

But it’s equally likely I’ve misunderstood.

p.s: Uji, the combining of two terms to form one coherent concept reminds me of Thich Nhat Hanh’s “interbeing”; but that’s a different, though related topic.

Malcolm wrote:

So things arise without causes? How does that work? The Buddha was quite clear, “Where that arose, this arises,” etc. if there is no past, as you suggest, the consequence is that a) things arise from themselves or b) things arise causelessly because it is never seen anywhere that a cause exists at the time of its effect, or that an effect exists at the time of its cause.

Author: Malcolm

Date: Friday, July 17th, 2020 at 6:21 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Words and concepts.

Astus said:

That's very Zen of you to say so.

But, I still feel that the question is not yet clarified. You wrote:

Vipaśyanā, in Vajrayāna is not a result of intellectual analysis, it is rather a product of integrating the experience of the example gnosis or the genuine gnosis induced during empowerment, depending on the practitioner.

But you also said that pointing out instructions are equal to the fourth empowerment.

Malcolm wrote:

Pointing out instructions are based on experience, not words.

Astus said:

What was quoted were examples of such pointers, and they are used in vipasyana, but there are others as well, like <https://studybuddhism.com/en/tibetan-buddhism/original-texts/tantra-texts/mahamudra-eliminating-the-darkness-of-ignorance/mahamudra-vipashyana-meditation>. As for no intellectual analysis, well, right, but that doesn't make it different from how insight is taught in the sutras, in fact, sutras are also used next to dohas and tantras to explain Mahamudra vipasyana, hence my question, whether the dividing line is in how one eventually gets to be able to do vipasyana in order to gain gnosis.

Malcolm wrote:

Honestly, you cannot reason this through in the way you are attempting to do. In all seriousness, you are completely entangled in a briar patch of views.

The so-called word empowerment is based on a specific experience. So are Mahamudra pointing-out instructions. I have received one on one Mahamudra pointing out instructions in the Karma Kagyu tradition from Ayang Rinpoche, a direct disciple of the 16th Karmapa. So I understand how this works very well through my own experience. You will not understand this unless you do the necessary work, find a guru, do what is necessary to please them, and make oneself a suitable candidate for such instructions. It is really that simple.

All the authors of all the Mahamudra books you are fond of quoting all assume that one has the required experience necessary for Mahamudra pointing out.

Further conversation about this is rather pointless. You are like a man who, having never tasted sugar, insists on arguing with those who have what "sweet" tastes like based on descriptions of "sweet" in a number of books.

Author: Malcolm

Date: Friday, July 17th, 2020 at 1:07 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

These two methods, the two stages and guru yoga, are more effective for giving rise to vipaśyanā because there is no intellectual analysis involved. It is based on a direct perception, no matter how fleeting, not inferred through reasoning and analysis.

Astus said:

What do you call then instructions like these?

'Establishing the appearance of the mind
is like a thief in an empty house.

It is beyond color, form, shape, and characteristics.
There is no searcher and no object of a search.
This is my heart's advice.
Mind and conceptual thought are like water and ice.
They have always been inseparable,
yet cannot be said to be one thing or two.
This is my heart's advice.
The inseparability of appearance and mind
is like last night's dream.
It possesses the four characteristics
and is the union of appearance and emptiness.
It cannot be said to be one thing or two.
This is my heart's advice.'
(The Jewel Treasury of Advice, p 35)

Malcolm wrote:
Words and concepts.

Author: Malcolm
Date: Friday, July 17th, 2020 at 1:05 AM
Title: Re: Sutra, Tantra, Mahamudra
Content:

Astus said:
If we take Gampopa's word on it, Mahamudra per se is neither sutra nor tantra, but beyond them.

Malcolm wrote:
This is because sutra is spangs lam, the path of renunciation, but in secret mantra systems, there are two paths, sgyur lam, the path of transformation and grol lam, the path of self-liberation. Both Kagyu Mahāmudra and Dzogchen belong to the last path.

White Sakura said:
Just asking: If I am taught for nine days, eight hours every day on the Mahamudra prayer of third Karmapa, without a single mantra, Yidam or any other visualization being mentioned during this days-then what is that? Secret Mantra teaching?

Malcolm wrote:
There is actually a blessing empowerment connected with the the Dorjechangma.

Author: Malcolm
Date: Thursday, July 16th, 2020 at 10:00 PM
Title: Re: Sutra, Tantra, Mahamudra
Content:

Astus said:

I studied and heard mainly some sutra-style Mahamudra teachings, so I'm not particularly familiar with other parts of Vajrayana.

Malcolm wrote:

Well, since you are a bodhisattva, you have an obligation to become expert in all dharma paths as much as possible. So, you better place yourself at the feet of a qualified Vajrayāna master quickly, because all the best ones are dying out pretty quickly.

I personally regret that first encounter with Zen was Eido Roshi, and that I was only 16 at the time when I did a weekend sesshin with him at Dai Bosatsu Zendo in the Catskills. Sometimes, when I am in a particularly generous mood, I am inclined to place Zen among the paths of self-liberation as well. But even when I not so inclined, Zen is the definitive expression of Mahāyāna sūtra paths, AFAIC. But I don't think I could ever practice with Meido. As much as I respect him, not into boot camps or martial arts. I am too much of an old hippy.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

If we take Gampopa's word on it, Mahamudra per se is neither sutra nor tantra, but beyond them.

Malcolm wrote:

This is because sutra is spangs lam, the path of renunciation, but in secret mantra systems, there are two paths, sgyur lam, the path of transformation and grol lam, the path of self-liberation. Both Kagyu Mahāmudra and Dzogchen belong to the last path.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:43 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

sutra-style Mahamudra teachings

White Sakura said:

Definition of that term again please.

Malcolm wrote:

We've established there is no such thing, other than as a name for prajñāpāramitā, to inspire unfortunate yogis. If you examine Kongtrul's encyclopedia where he reviews the three kinds of Mahāmudra, it is quite clear in his writings that so-called sūtra mahāmudra is for inferior practitioners who are not ready for actual mahāmudra teachings. These days however, these three kinds of mahāmudra are not actually taught separately, as Cone pointed out, and furthermore, this is principally a Karma Kagyu scheme, as far I know.

Also in Sakya, in the Three Visions teachings of Lamdre, they do not use the term "mahāmudra" per se, but they do combine dohas with teachings on śamatha and vipaśyanā. For Nyingmapas, mahāmudra is either an alternate name for the state of Dzogchen, like Prajñāpāramitā, or more commonly, refers to realizing the nature of the mind in the form of a yidam, and refers to the third of the four vidyādhara stages.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:32 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Without empowerment, a guru is just a common Mahāyāna guru, there is no guru yoga in common Mahāyāna.. Guru Yoga is method which strictly belongs to Highest Yoga Tantra. So no, it is not an acceptable distinction. Guru Yoga is also connected with the so-called subtle body, and is not merely a practice of devotion, as is commonly misunderstood.

Astus said:

I did not mean the guru yoga as part of sutra but as part of Vajrayana. The distinction I asked about was regarding the difference of methods getting to the point of being capable of performing vipasyana.

Malcolm wrote:

There are, within, Vajrayāna, two methods of giving rise to nondual gnosis: the first is the practice of the two stages; the second is guru yoga. Not that it really matters, but Sakya Pandita also endorses these two means.

Vipaśyanā, in Vajrayāna is not a result of intellectual analysis, it is rather a product of integrating the experience of the example gnosis or the genuine gnosis induced during empowerment, depending on the practitioner. For example, Naropa likens the experience of the example gnosis to the first bhumi, and while this experience is not necessarily the first bhumi, it can be a genuine gnosis in some persons of higher capacity. When it comes to "direct introduction" or so-called pointing out, the principle is roughly the same.

The difference between the two stages and guru yoga is that one is using the power of devotion (mos gus gyi rtsal) to recapitulate the experience of the introduction, where as the former uses the more gradual process of working with this experience in the context of the two stages.

For the latter, having recognized what was introduced, the nature of the mind, one rests in that state.

These two methods, thw two stages and guru yoga, are more effective for giving rise to vipaśyanā because there is no intellectual analysis involved. It is based on a direct perception, no matter how fleeting, not inferred through reasoning and analysis.

Virtually all schools use a combination of guru yoga and the two stages combined into a single practice, for example Five-fold Mahāmudra of Drikung, Naro Khacho of Sakya, and so on. Sort of hedging bets.

Guru yoga in all Tibetan Buddhist schools is regarded as the supreme path to awakening, bar none. Because Kagyu Mahāmudra and Dzogchen are both paths of self-liberation (grol lam), rather than paths of transformation (sgyur lam), guru yoga is the principle path, especially in Dzogchen teachings. The principle difference between Kagyu Mahāmudra and Dzogchen, as Ringu Tulku personally confirmed for me, is that the former lacks tögal. But in the Karma Kagyu and Drukpa Kagyu school, it is quite common for practitioners to spend a long time practicing Mahāmudra, and then eventually embark on practicing tögal, Khenpo Tsultrim Gyatso, Thrangu Rinpoche, etc., are all examples of masters who teach students using this progression. As I understand things in Drikung, having long association with Nangchen Drikungpas such as Gyalpo Rinpoche and Ontul Rinpoche, who are both important gurus of mine who specialize in Yangzab, people other than lineage heads usually choose one track or other other.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 6:47 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

but most importantly guru yoga for the same purposes. Is that an acceptable distinction according to you?

Malcolm wrote:

Without empowerment, a guru is just a common Mahāyāna guru, there is no guru yoga in common Mahāyāna.. Guru Yoga is method which strictly belongs to Highest Yoga Tantra. So no, it is not an acceptable distinction. Guru Yoga is also connected with the so-called subtle body, and is not merely a practice of devotion, as is commonly misunderstood.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 11:25 AM

Title: Re: Existence-Time

Content:

Ted Biringer said:

Seems a bit quiet in here - let's see if anyone wants to talk about Existence-Time (uji)

In Zen time and existence are not two different things; time is always existence-and-time, existence is always existence-and-time. This view is most clearly and comprehensively demonstrated in Shobogenzo's development and use of the term 'uji.' Dogen fashioned this term by combining two terms; 'u' (existence) and 'ji' (time) into the single term 'uji' (existence-time, or time-being). The point that seems most significant here is that existence and time are never separate from each other; each is an essential element of the other – no dharmas exist independent of time, and there is no time independent of dharmas. This notion of existence-time is central to Zen's vision of reality, thus is presupposed in all Zen expressions.

Hee-Jin Kim brings the crucial significance of this notion to light in a comment from his discussion of the aptly titled 'Uji' fascicle of Shobogenzo:

Dogen's whole thesis in this regard was crystallized in the following: "As we realize with the utmost effort that all times (jinji) are all existence (jin'u), absolutely no additional dharma remains." In other words, existence-time subsumed space and time totally and exhaustively.

Hee-Jin Kim, Eihei Dogen: Mystical Realist, p.150

In short, each and every particular thing, being, and event (i.e. dharma) is an intrinsic and essential element of total time, and each and every moment or duration of time is an intrinsic and essential element of total existence – hence each and every particular dharma is a manifestation of the whole universe, and the whole universe is manifest in and as each and every particular dharma. In Dogen's words:

Let us pause to reflect whether or not any of the whole of existence or any of the whole universe has leaked away from the present moment of time.

Shobogenzo, Uji (Trans. Gudo Nishijima & Mike Cross)

Accordingly, in Zen expressions the terms 'existence,' 'time,' and 'existence-time' are synonymous.

Peace,
Ted

Malcolm wrote:

How is this even the slightest bit different than the position of the Hinayana Sarvastivada, " everything exists in the three times" school?

Author: Malcolm

Date: Thursday, July 16th, 2020 at 6:05 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

I just don't wanna go the right wing route and assume a left wing version of "soros protestors" or whatever with no evidence.

Malcolm wrote:

Ummm....dude, the Tea Party? Actually funded by the Kochs.

Johnny Dangerous said:

Yes of course I know about all the obvious astroturf stuff, but we are talking specifically about right wing people putting forth the most ridiculous of the left-wing narratives in order to discredit the left, not the general fact that there is a huge right wing propaganda machine.

Malcolm wrote:

My point is that the right accuses the left of what it is quite guilty of: Billionaires funding "grassroots" movements. Hey, I got my check from George S. this week!!!

Author: Malcolm

Date: Thursday, July 16th, 2020 at 5:55 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

I was refuting your citations, showing how they do not match the claims put forward for them. If others make errors, why should the one who points them out be held at fault?

Astus said:

What do you then make of Maitripa's teachings, who is often named as the Indian source of equating Mahamudra with Madhyamaka?

Malcolm wrote:

You mean Avadhūtipa Advayavajra aka Maitrigupta aka Maitrīpa, the disciple of Naropa, the guru of Marpa, who was an adept of Cakrasamvara? Who states in the Tattvaratnāvalī:

Here I shall not explain the texts of secret mantras because they are extremely profound, because they are the domain of those persons very devoted to the profound vehicle, and because practice of the four seals and so on has been very extensively explained. Further:

"Though the goal is the same, unconfused;
with many methods, not difficult,

and to be undertaken by those of sharp faculties,
the treatises of mantra are superior."

We are talking about the same person, correct? If so, what more is there to say about this master's view of sūtra and his position vis a vis Vajrayāna? Perhaps he did equate Mādhyamaka with Mahāmudra (textual citation please), but how is this different than equating the gnosis of Prajñāpāramitā with Mahāmudra? No one is claiming the gnosis is different. But in this text, Maitripa is clearly claiming that Mantrayāna is superior in method. I mean, what else is there to say?

Having knocked down your bowling pins one by one, friend, it is high time for you to accept your defeat. You are not equipped for this argument in anyway. You just don't have the language skills in Tibetan (or Sanskrit). That's just a fact. Likewise, I do not have language skills in Chinese, so I generally just leave you to your various arguments in the Zen and Chan forums, and only occasionally pipe up if something is relevant to the presence of Chan in Tibet.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 5:12 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

When Gampopa himself talked about the kagyu system of mahamudra as the "single sufficient remedy" he is usually making the point that it doesn't require Dzogchen as an adjunct.

Malcolm wrote:

In the 11th and 12th century, it was fashionable at the time to dismiss Dzogchen, because a) Lha Lama Yeshe Od wrote a polemical tract against it; Go Khugpa Lhatse wrote a polemical tract accusing its principle imperial and post-imperial period proponents (Ma Rinchen Chog, Nubchen Sangye Yeshe) of forging its basic texts, and so on.

In addition to this, Dzogchen was that old stuff from the imperial period, so it fell out of favor. Both the Kagyus and the Sakyapas had narratives developed around abandoning that Old Time Religion; the former grounded in the narrative of Milarepa being too much of a dunce to understand the teachings of Dzogchen he received from one Rongton; the latter grounded in the narrative of Khon Konchog Gyalpo and his older brother seeing secret Nyingma cham performed in public at a harvest festival. In addition to this was the hostility towards the older translation school tantras mentioned above, which is enthusiastically adopted and promulgated by orthopraxy-obsessed Dromton (who interfered with Atish's wish to focus on teaching Dohas, and termed a māra by Milarepa in one of his songs), etc.

So, from the time of Gampopa, all the way up through 18th century, it was de rigueur for everyone to criticize Dzogchen, notable Kagyupas such as the 8th Karmapa included.

Thankfully, Nyingma tertons and yogis paid such FUD little mind and just kept on promulgating Dzogchen teachings.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 2:31 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

I just don't wanna go the right wing route and assume a left wing version of "soros protestors" or whatever with no evidence.

Malcolm wrote:

Ummm....dude, the Tea Party? Actually funded by the Kochs.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 10:39 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

You won't find any statement of gampopa himself saying you don't need any sort of empowerment, whether elaborate or unelaborate. You present a few quotations that might suggest this, but they run counter to the experience of the vast majority of living and dead kagyu masters.

Astus said:

Why not look for where Gampopa states one needs any sort of empowerment for Mahamudra? The quotations so far clearly differentiated the "tantra" from the "sutra" version, and for the tantric it's unambiguous about the need for empowerment. At the same time, Kagyupas have been under attack since the time of Sakya Pandita that they teach Mahamudra outside the standard HYT system, and various teachers defended their position regarding the validity of Gampopa's Mahamudra. Were they all arguing about nothing?

Malcolm wrote:

You do not understand the parameters of the debate. Sapan says that so-called "sūtra mahāmudra" is just prajñāpāramitā, and as such, is not a swift path to awakening in a single lifetime. He is not arguing that the gnosis which arises from mahāmudra and prajñāpāramitā are qualitatively different. He even argues that to maintain there is a difference in view between sūtra and secret mantra is a qualitative error.

Astus said:

If "unelaborate empowerment" is the pointing out instruction, that is, the very method that Mahamudra is taught, then likely those who debate the absence of empowerment mean the complete four empowerments and they do not accept the possibility that

direct introduction equals the fourth empowerment and is sufficient on its own.

Malcolm wrote:

If you examine Kongtrul's encyclopedia, he clearly states, echoing Jñānakīrti, that "sutra mahāmudra" was taught to inferior disciples who were not suitable for receiving actual Mahāmudra teachings. Why? Because they do not receive empowerment of any kind and are not proper recipients. So they receive instructions on śamatha and vipaśyanā, and inspiring dohas to reflect on.

Of course, this is not how the mahāmudra is actually taught in any Kagyu school, so you are just dancing on books you don't understand completely in a tradition that is not your own. A little knowledge as proven to be a dangerous thing in your case, Ācārya Astus. You should stay in your Chan lane.

As for your other point, it is true that Sakya Pandita and others do not accept a so-called "direct introduction" as a sufficient entry into Vajrayāna, but I am not defending Sapan on this point, since I myself do not agree with this perspective.

Nevertheless, those who do accept this principle still understand that "direct introduction," "pointing out," etc., "the empowerment of the potential of vidyā (rig pa'i rtsal dbang)," etc. are empowerments in every sense of the term and defend them on those terms, and consider these empowerments indispensable for entering the path. However, they maintain that these empowerments are reserved for those pupils of highest capacity, hence they are not suitable for everyone. Thus, essence mahāmudra, etc., are traditionally only given to people on the basis of having studied and practiced regular Vajrayāna teachings for many years.

*Most of Sapan's other criticisms, for example, of the karmo cigthub, are directed at Lama Shang, not Gampopa proper.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 9:58 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

So when medical officials are asked if elevators are safe and they answer yes!! Face the wall, and hold your breath, and they are safe.

My gut says.....right?

C-mon this is the most flip-flopped science mess in global history.

My gut says don't trust one bit.

[https://www.startribune.com/hum-or-hold-your-breath-how-to-protect-against-covid-](https://www.startribune.com/hum-or-hold-your-breath-how-to-protect-against-covid-19/)

19-when-someone-gets-too-close/571504742/

Johnny Dangerous said:

No one cares about your gut, come with data and a rational argument. Obviously, the science on Covid 19 changes daily, expecting anything else would be silly, or just tremendously ignorant. Public policy is imperfect and yes, plenty of times it's not evidence-based. A lot of the "science journalism" is also terrible.

That's partially because there simply isn't much evidence yet, partially because they are forced to make decisions based on limited information and what is possible (rather than what is desirable), and partially because yes, sometimes public officials make stupid decisions even in the best of times, much less times like these.

Honestly, if you want to rant about Covid 19, you should look at a federal government that is refusing to provide the needed relief and infrastructure during shutdowns, instead of wringing your hands about the shutdowns themselves. A big part of why they are so devastating is because Trump and his cronies do stuff like this:

<https://news.yahoo.com/ivanka-trump-tells-workers-to-find-something-new-because-old-jobs-arent-coming-back-183756343.html>

And focus on corporate welfare and protecting companies from lawsuits instead of actually providing substantial, long term relief from people effected by the economic effects of the shutdown. It wouldn't be hard, the military budget is still insane.

Rambling on about your "gut" when you don't seem to even know the basics of where the science is at is just silly though.

On the article, I don't know, but since the virus is spread through droplets and possibly aerosol, I suppose being in an enclosed space one's choices are pretty limited. Most of the information I've seen suggests that short term exposure like that is less of a worry anyway. In the future if you have an issue with an article, it might be useful to actually address what's in the article instead of just making reference to "your gut", which means nothing.

thepea said:

Here is a very informative video from a self employed ppe specialist.

Her job is to put together ppe plans for doctors to follow while at hospital, depending on what they are protecting from.

Malcolm wrote:

She is an idiot, and so are you.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 9:54 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Conebeckham said:

From my perspective, Kagyupas don't teach "Sutra Mahamudra."

Kagyu lamas teach Mahamudra. In our day and age, what this means varies by teacher, but I feel confident in saying that Kagyu Lamas teach a variety of methods, from Sutra and Tantra, and use the term "Mahamudra" to denote relating to "nature of mind." I see "Sutra Mahamudra" as merely the name of a didactic method. Citations are used, and focus on "Sutra" is stressed, but I've not met any Kagyu Lama who teaches such things in a vacuum, apart from the path of the two stages, even in a simplified form. The Pointing Out Instructions of the various Kagyu traditions are really equivalent to the Fourth Empowerment, or so it is said. It may be true that Gampopa was influenced by his "Nyingma past," whatever that means, but it is stressed in our Kagyu traditions that the Dohas and other pith instructions are the inheritance of the Kagyu lineage. And while it's true that Mahamudra can be taught as a certain application during the path of the two stages, it is also a way of practice incorporating "sutra" methods--Samatha and Vipassana--but with unique instructions and a unique object of focus.

Honestly, though, all Tibetan Lamas of whatever institutional affiliation are Vajrayana practitioners. So in answer to the original question, I think it's better to see Mahamudra as a Vajrayana corpus of methods, sometimes relating to Sutra, sometimes relating more to "Tantra," but always found in Vajrayana and therefore at the level of Tantra.

For the life of me, I personally do not understand those who must adhere to some sort of notional "Pure Sutra Mahamudra" nor do I find much more than polemics in those who choose to argue vehemently against the "very existence" of a Sutra Mahamudra.

Malcolm wrote:

Just removing some incorrect claims here Cone.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 6:35 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Likewise, you can call Prajñāpāramitā "mahāmudra" if your goal is to inspire unfortunate yogis, as Jñānakīrti maintains, but it is still just calling something a name for which it lacks proper attributes; for example, calling a dog "Lion," or a small hill a "mountain," or a tiny pond a "lake" or a huge man "little."

Astus said:

So would you say then that Kagyupas are quite mistaken, that what has been called one of the main <http://namobuddhapub.org/files/teachings/ThranguR->

Mahamudra_and_the_Kagyu_Lineage.pdf over the centuries is fictitious?

Malcolm wrote:

I was refuting your citations, showing how they do not match the claims put forward for them. If others make errors, why should the one who points them out be held at fault?

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 6:30 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

Here's another piece from someone most definitely on "the left":

<https://theintercept.com/2020/07/14/cancel-culture-martina-navratilova-documentary/>

Malcolm wrote:

Greenwald is whinger too.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:57 AM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

On terms of these specific versions, T255 is translated by a Ven Făchéng during the early Tang and is apparently translated from a Tibetan version.

Malcolm wrote:

If it is translated from Tibetan, that latter was based on a Sanskrit text, unless the translation is specifically identified as being based on a Chinese translation. In this case, it would likely be Vimalamitra's translation. But that is not that early, circa 800—810.

Caoimhghín said:

Because of the king who's name I can't remember that instructed his translators to favour Sanskrit over buddhavacana in Prākṛits like Gāndhārī, in Chinese, etc. Who was the king again?

Malcolm wrote:

Ralpacan.

Caoimhghín said:

I was surprised to see this translation as listed as coming from Tibet. The information

was pretty freely available, yet academics who speculate on Heart Sutra origins never cite this. This is a big hole in the theory that the Sanskrit version of the Heart Sutra is a Tang dynasty forgery. There must be some bias, whether right or wrong, causing them to doubt the origin of the T255 translation. That is the only thing I can think of.

Malcolm wrote:

There is also the reference by Wongchuck of an early Sanskrit version he had access to, also ignored by the Heart sūtra conspiracy theorists like Jayarava.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:53 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

<https://nypost.com/2020/07/14/bari-weiss-resigns-from-new-york-times-citing-illiberal-environment/>

More fallout.

Malcolm wrote:

Nah, this is conservative whinging, as usual. Good riddance. She can go write for Barfbart.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:49 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Therefore, we can understand the term "mahāmudra" exists exclusively the tantras.

Astus said:

Even if that were so, apparently Kagyupas, starting with Gampopa, taught what is now called sutra Mahamudra, and it is a unique teaching of this tradition, and there's an offshoot Mahamudra among the Gelugpas, where they also teach it as a separate one from tantra Mahamudra.

Malcolm wrote:

It is so, it is not "even if that were so."

Also, the First Panchen Lama's "Ganden" Mahāmudra when it was introduced was quite controversial and even derided by the Great Fifth Dalai Lama, and remains somewhat controversial even still; though the present Dalai Lama has a more charitable view of it than did his predecessor. Indeed, a book of his teachings on this subject was published by Snow Lion.

So, Astus, I can call you a buddha, but that is a mere nominal designation, because I am pretty sure if we look between your legs, we will see that your penis dangles down like all other ordinary men, rather than being withdrawn into a sheath, like a buddha. Likewise, you can call Prajñāpāramitā "mahāmudra" if your goal is to inspire unfortunate yogis, as Jñānakīrti maintains, but it is still just calling something a name for which it lacks proper attributes; for example, calling a dog "Lion," or a small hill a "mountain," or a tiny pond a "lake" or a huge man "little."

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 3:14 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Not only that; the term Mahāmudrā is used for emptiness. The King of Concentration Sutra says, "The intrinsic nature of all dharmas is Mahāmudrā."

Malcolm wrote:

The Samādhirāja Sūtra says nothing of the sort.

The term "mahāmudra" is not exist in that sūtra or any other. This is just a fact. Therefore, you must stop using this citation. The scholar who originally claimed this citation as a support for mahāmudra was merely interpolating his bias into the text in order to deceive his hapless disciples.

The passage you are citing is this one:

འདི་ལས་སངས་རྒྱུ་ཡེ་ཤེས་མཆོག་གི་འབྱུང་། ཆོས་རྣམས་ཀུན་གྱི་རང་བཞིན་ལྷན་སྟེ། ཏིང་འཛིན་འདི་ནི་འདྲན་བདག་གིས་བཤད།

"It originates from the supreme wisdom of buddhahood.

It is the seal of the nature of all phenomena.

This is the samādhi taught by the guides."

17.144, Roberts, 84,000 edition.

Therefore, we can understand the term "mahāmudra" exists exclusively the tantras. Even there is has different meanings.

Indeed the Tattvāvatārākhyasakalasugatavacastātparyavyākhyāprakaraṇa says "Another name of the Bhagavāti Prajñāpāramita is mahāmudra, because it has the inherent nature of nondual gnosis."

But this has been poorly understood. Here, the Bhagavāti Prajñāpāramita is part of the maṇḍala of Guhyasamāja, etc., as the text describes in detail.

Further, far from being a treatise which equivocates sutrayāna or provides a basis for claiming that sutrayāna also has mahāmudra, it is quite the opposite. It is a text which explicates secret mantra for those of the best capacity. It says, "Because other yogis

lack good fortune (skal med), gnosis is taught as mahāmudra in order to introduce them."

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:39 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

"The other term for the Mother Perfection of Wisdom is mahamudra, because it is the very essence of nondual pristine awareness."[/i]

Malcolm wrote:

Too bad you did not read Jñānakīrti's whole text. You are merely dancing on books you cannot even read in the original. Just cherry picking citations because they suit your biases. Sorry, but this is the case.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:45 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

If you wanted to make the left irrelevant, focusing purely on identity politics is a great way to do it. So, I agree...in general the Left of today doesn't think tactically about messaging at all, just ideologically, and usually in very simplistic terms. Like I said though, Bernie's campaigns awakened a glimmer of hope, maybe.

PeterC said:

Maybe there is a message of hope there. Sanders didn't talk about identity politics at all. He talked a lot about basic economics. And he had a lot of support from the kids who do care about identity politics, curiously. That might suggest that it's really just education and information that they're lacking. However the vilification of Sanders from all directions shows just how little many sides of the political spectrum really wanted to have that discussion.

Malcolm wrote:

Yes, because revolutions, whether peaceful or violent, are very Inconvenient for oligarchs.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:43 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

Go Lotsawa was writing about four hundred years after Gampopa, if I remember the dates correctly. In Gampopa's own writings he repeatedly states the importance of empowerment. See the two texts Tony Duff translated of his.

Astus said:

Is Jamgon Kongtrul wrong then?

'Dakpo Rinpoché induced the realization of mahamudra even in beginners who had not received empowerment. Therefore this is the tradition of the perfections. These are instructions arising primarily from the Kadampa tradition.'

(Treasury of Knowledge, vol 9, p 212)

And Dzogchen Ponlop Rinpoche?

'The Sutrayana approach to Mahamudra is seen as a very profound method because it does not require any of the sophisticated and complex tantric rituals, deity yoga visualization practices, or samayas. It is a simple sutra approach, yet it conveys the direct transmission of the tantric essence of awakening. This particular approach is also known as a secret passage.

...

The Sutra Mahamudra approach is seen as a specialty of the Kagyu tradition and was the central emphasis of Gampopa's teachings. Therefore, although it originated in India and was also taught by Marpa and Milarepa, Gampopa is regarded as the main figure responsible for bringing this teaching to its full development and manifestation.'

(Wild Awakening, p 32, 33)

There are Kagyupas who say things like that, and there are Kagyupas who would not. Of those who would say that, some would qualify it by saying that the pointing out instruction, which is central to the practice of Kagyu Mahamudra, could also be interpreted as a form of the fourth empowerment. Those who would not say that typically give an empowerment whenever they do a teaching on Mahamudra.

Jamgon Kongtrul also notes (ToK, v9, p 213): 'It has been the practice of most of Dakpo's heart disciples to present the mahamudra instructions after having first bestowed the empowerment.'

The same practice of mixing is also noted by Tashi Namgyal:

'In the present age, Mahamudra and Mantrayana [tantric mysticism] are being blended and meditated upon in order to enhance realization. Many tantric elements are also incorporated into the preparatory practices. For those who wish to practice these, the empowerment for actualizing the inner potentiality is certainly essential.'

(Mahamudra the Moonlight, p 125)

So it's a distinction without a difference.

It's a distinction made by Thrangu Rinpoche.

Malcolm wrote:

It's a distinction without a difference, as PC states.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:42 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

Go Lotsawa was writing about four hundred years after Gampopa, if I remember the dates correctly. In Gampopa's own writings he repeatedly states the importance of empowerment. See the two texts Tony Duff translated of his.

Astus said:

Is Jamgon Kongtrul wrong then?

'Dakpo Rinpoché induced the realization of mahamudra even in beginners who had not received empowerment. Therefore this is the tradition of the perfections. These are instructions arising primarily from the Kadampa tradition.'
(Treasury of Knowledge, vol 9, p 212)

Malcolm wrote:

Doesn't it occur to you that this is Kongtrul basically acceding to Sapan's objections?

The place Sapan would have trouble with is a) the assertion of cigcar realization and b) terming a perfection vehicle result "Mahamudra" since the term does not exist in any sutra at all.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:01 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Based on Gampopa's teachings it's more likely from the Kadampas, if anyone.

'In line with the texts by Monlarn Tsiiltrim, these instructions are further evidence that Mahamudra style teachings existed in the Kadampa School, that this was the case even before Gampopa, and that Gampopa received such instructions.'
(When the Clouds Part, p 198)

Malcolm wrote:

This is Karl's opinion, but as I said, not even the Kagyus agree on where Ganmpopa derived the four yucas. Yangonpa, for example, asserts they are a result of Gampopa's own experience. The Drikung assert they were first taught by Milarepa (according to my teacher, the late Gyalpo Rinpoche), etc. it is very unlikely the Kadampas had such a scheme because it is found nowhere in the writings of Atisha and his immediate

students. Gampopa only became a Kadampa monk in his middle years, after the death of his wife. Before this, he was a Nyingma practitioner, this well known.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

Have you ever heard the expression, "trust your gut"?

Queequeg said:

Oh, well.

The ol' substitute the gut for formal education and training.

Yep.

Malcolm wrote:

Guts are remarkably unreliable, as any one in the stock market will tell you.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:20 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

PeterC said:

Hold on just a minute. I was watching Fox News the other day and it told me that all us lefties are 100% focused on social justice and transgender bathrooms and not give a shit about the american working man. So the last few posts on this thread are invalid and should be ignored. Meanwhile the republicans are fighting for the working class' interests by making sure that only those with high-paid jobs get healthcare, only the rich can get their kids a decent education, companies aren't inconvenienced by having to comply with laws, and that there's a strong police force to suppress the rabble. Just wanted to clear that up in case there was any misunderstanding.

Johnny Dangerous said:

Indeed, it's important to know who to criticize, and when. I mean I'm "on the side" of the people I'm complaining about. Seriously though, the stuff you mention above is often left out of the debate with the most vocal social justice advocates, even when it should be front and center, rather than policing of speech, etc. Bernie's campaign did a lot to advance the right ideas, but quite honestly I'm amazed at the number of young people who identify as "left" that have a fully identarian viewpoint, with little real focus on issues like the one's you mention. You still have to look to the "old left" for a lot that stuff,

even with Journalism.

PeterC said:

There's probably a few causes of that, but what I find striking about the young "left" is that they severely lack historical perspective and critical thinking skills. The labor movement in the past had a genuine connection from one generation to the next. That's largely been lost. I suspect to a large extent the "identarian" perspective has been shaped by its opponents, because it's easy to attack. A debate about intersectional justice vs. christian values is great for the "right", but it's an irrelevant debate.

Malcolm wrote:

White identarianism is now the dominant voice in what passes these days for conservatism, oh wait, it has since Buckley...sorry, I meant the civil war, oops, wait make that 1492...

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:00 AM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

None. But Vajrayana also does not believe in the efficacy of renunciation (or more to the point: it does not consider it the most efficient manner to achieve liberation). That puts it directly at odds with the Sravakayana.

Astus said:

If it does not renounce the three poisons, does it simply deny their existence? Because if it accepts that beings are driven by them, then either one can go by obeying the impulses, or not. Not obeying is renunciation.

Malcolm wrote:

Or you can transform those impulses without renouncing them. That's the point. Since this conversation is becoming repetitive, there is little point in continuing it further. You are free to consider sutra methods equal to Vajrayana methods, or equally efficacious. You are wrong of course, but that is not my problem. It's yours.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 9:50 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

On an island of gold one does not hoard gold, one does not want gold at all.

Malcolm wrote:

Correct. The difference between this example, and your example of an empty plate is that we are not talking about an empty plate, thus your example is a non sequitor. The

correct example would have been an island that was nothing but Apple pie.

Astus said:

Yes, skandhas are buddhas, and buddhas are pure beings, and thinking of oneself as a pure being is a unique method of Vajrayana. But even if one can reimagine oneself, that in itself does not liberate one from the three poisons, does it?

Malcolm wrote:

Yes. One can rapidly realize Mahamudra (first bhumi) quite rapidly through the creation stage alone. 1) meditating on oneself as being a Buddha is far more meritorious than meditating on an external Buddha; 2) we have not even covered how the preliminaries of a sadhana practice generates all the merit and gnosis accumulations required, etc. there are many such reasons you can discover if you studied these things properly rather than just reading books, in other words, actually made an effort to learn these things from lineage masters. For example, your ludicrous assertion that Gampopa eschews empowerment rites. He doesn't. In order to have a guru, one needs to receive some form of abhisheka. Otherwise, all the empowerment's Gampopa received and gave would have been absolutely pointless. He never claims they were pointless. Very little written by Gampopa has been translated. You are presenting a very partial view of his thought. Most scholars have focused on polemics between early Sakya masters and early Kagyu masters, to the extent that a more robust view of what Gampopa actually taught, rather than a narrow and defensive presentation of his Mahamudra (about which there is considerable disagreement even among Kagyus) is sorely absent from modern discussions.

Astus said:

So I'm asking about some clear reasons for such an opinion.

Malcolm wrote:

They have been given.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:59 AM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

On terms of these specific versions, T255 is translated by a Ven Făchéng during the early Tang and is apparently translated from a Tibetan version.

Malcolm wrote:

If it is translated from Tibetan, that latter was based on a Sanskrit text, unless the translation is specifically identified as being based on a Chinese translation. In this case, it would likely be Vimalamitra's translation. But that is not that early, circa 800—810.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:54 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

(3) The path of Mahamudra is “the path of prajna” and “the path of suchness,” which relies on blessing and is for those who are intelligent and of sharp faculties.

Malcolm wrote:

It still requires an empowerment. The so-called "descent of the gnosis vajra empowerment" discussed by Indrabhūti in the Jñānasiddhi. The main practice of course here is guru yoga, this is the "blessings" part.

In this respect, Gampopa is cribbing his early training as a practitioner of Nyingma tantras, and the Mind Series (sems sde) in particular.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:52 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

KathyLauren said:

No one is going to jail for expressing viewpoints that fall short of hate speech.

Malcolm wrote:

These days, they don't even go to jail for hate speech.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:51 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

PeterC said:

Even the leaders in the socialist revolutions of the early 20th century were the intelligentsia.

Malcolm wrote:

Yes, and made defensive arguments about why they had never worked for a day's wage in their lives.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:48 AM

Title: Re: Jonang Kalachakra online empowerment July 24-27

Content:

Crazywisdom said:

One thing to keep in mind with Kalachakra is there are two empowerments. There is the

outer empowerment and the secret empowerment. No way he can give the secret empowerment online.

Malcolm wrote:

Why not? HHDL did so in Washington DC when he gave Kalacakra there the last ime. He gave the whole kit and kaboodle, and it was streamed live, all of it. Seem to me to be the lama's choice.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:44 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

Not to be callous but this virus does not seem capable of ending humanity. Many get this virus and experience harmless symptoms.

Why now?

Malcolm wrote:

Because there are long term health consequences for those who get this virus and become ill, and are permanently disabled from it, with brain damage, heart damage, lung damage, liver damage, kidney damage, and so on, that's "why now."

Further, we do not know the consequences for asymptomatic carriers, what kind of damage this virus will wreak on their health...but some information beginning to arrive, and it does not look good.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

government has never taken a spare no expense attitude.

Queequeg said:

The US Government mobilized the entire economy in response to World War II.

Maybe the government will start to take the necessary steps to avert climate disaster next. We can only hope.

Malcolm wrote:

Hope is for suckers.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:40 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

This is true. There is this thing going on a lot in modern vajrayana. Folks just get empowerments. But what is meant to happen is an empowerment, full transmissions of all the sadhanas and full instructions on the practices. That way a person knows what they are doing and when to do it.

Malcolm wrote:

Yes, what you say quite correct. People never sit down and learn one HYT sadhana practice from soup to nuts. Once they do this, all other sadhanas are cake. They never bother to pay attention to how to integrate their 24 hour a day activity into their practice. And so they remain confused and dissatisfied, and rather than understanding why they are interested in this system and that system, they wander around like hungry ghosts in search of food and water they never find.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:38 AM

Title: Re: Age of Mahayana Schools

Content:

Sādhaka said:

Perhaps; but these things are rarely explained it seems.

Malcolm wrote:

There is not much to explain. Bless your food, clothes, bathing water, etc.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:37 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

This Aryadeva thing is Gelukpa,

Malcolm wrote:

Well, no. Khenpo Ngawang Palzang, Chatral's Rinpoche's guru, wrote an amazing commentary on this text.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 12:39 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

Based in a to achieve buddhahood to benefit all beings eat the apple pie and enjoy it.
You are a bodhisattva now. No need to rush.

Astus said:

That does not seem to agree with the teachings.

'Take food as medicine, in the right amount,
Without attachment, without hatefulness:
Don't eat for vanity, for pride or ego's sake,
Eat only for your body's sustenance.'
(Letter to a Friend by Nagarjuna, v 38, tr Padmakara Translation Group)

'Buddhas told those with desire
That food, clothes and dwellings are all
To be avoided and to remain
Close to their spiritual guides.'
(Four Hundred Stanzas by Aryadeva, v 138, tr Ruth Sonam)

'Most sentient beings are greedy for tastes; for the sake of food, they commit vile actions and are born in the hells. But those who {know the Dharma} are contented, not greedy, free from longing; they do not bow down to the sense of taste, but are contented and can be nourished even with very low-quality food.'
(Multitude of Jewels Sutra (Ratnarāśīsūtra) quoted in The Training Anthology of Santideva, p 127, tr Charles Goodman)

See also: <https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225714.html>

Malcolm wrote:

These above teachings are consistent with the path of renunciation. However, they are contradicted by the higher teachings of Vajrayāna, the path of transformation, and the citations illustrating this point have already been provided above, so there is no need to repeat them here.

As also mentioned above, the Buddha's teachings of sūtra are for those with a) less affliction, and b) less capability. But contrast, Vajrayāna teachings are designed for those with a) greater affliction, and b) greater capabilities.

Therefore, can either accept the Buddha's teachings in the tantras, in which case, one has no choice but to become a Vajrayāna practitioner; but failing that, if one cannot generate faith in these teachings, then leave them aside, but do not criticize them, because there in lies the fault of criticizing the Dharma.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 12:31 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

In sūtra there is no antidotal method of conceiving the appearance of things as pure which are typically conceived by ordinary sentient being as impure. Emptiness, in sutra, is provided as cure for this, in terms of nature, but not in terms of appearance. Vajrayāna address both nature and appearance; sūtra only addresses nature, not appearance.

Astus said:

One sees a tasty looking apple pie. How not to fall into craving? For instance, the Vitakkasanthana Sutta gives five (progressive) methods: pay attention to something else (that is conducive to good thoughts), consider the drawbacks of craving, forget and pay no attention to it, relax the mental fabrications/concoctions about it, subdue the thoughts by force. Or one can think of it as something disgusting, something undesirable; or as something insubstantial, meaningless, and worthless. How would Vajrayana address this situation? If one thinks one is a buddha one can just give in to any impulse?

Malcolm wrote:

As I said, these are all based on renunciation of sense objects since one has ordinary concepts concerning them.

With respect to "giving into impulses" Vajrayāna there is eating yoga, sleeping yoga, bathing yoga, yoga for engaging in sexual intercourse if one is a lay person, etc., everything to transform ordinary daily conduct and bring it into the path by replacing impure conceptuality with pure conceptuality.

When one is on an island composed entirely of gold, one will have attachment to no specific part of it, one will have no discrimination towards anything on it, and thereby, one is freed of clinging.

Astus said:

The distinction between the the common and uncommon Mahāyāna is principally the difference between method, the latter being more efficacious and more rapid. One does not merely regard oneself as buddhanatured, causally, one regards oneself as a buddha from the outset of entering the path. One does not regard one's teacher as being "like a buddha," one regards one's master as an actual buddha right from the outset and so on, based on the special methods of abhiṣeka, sadhana, and so forth.

How does it make it more efficacious to think of oneself being a buddha, instead of not to think of oneself as anything at all?

Malcolm wrote:

We already think of ourselves, this is a given. In other words, in just the same way as fire

is used to put out fire, or water is used to draw water out of the ear, the creation stage uses conceptuality to overcome conceptuality. Hence it is more profound than methods which try to suppress or eliminate conceptuality, such as those you mention above.

Author: Malcolm

Date: Monday, July 13th, 2020 at 7:39 PM

Title: Re: emptiness is pure

Content:

haha said:

I found inconsistency in above quote (i.e. inconsistency in term with the Heart Sutra that I am familiar with). And, I am not familiar with this version of Heart Sutra. Is it possible to get the reference?

akuppa said:

Yes, its from here: <https://plumvillage.org/about/thich-nhat-hanh/letters/thich-nhat-hanh-new-heart-sutra-translation/>

Would you mind explaining what you find inconsistent?

haha said:

Thank you for the link.

iha sariputra: sarva-dharmah sunyata-alaksana anutpanna aniruddha, amala avimala, anuna aparipurnah.

<http://www.dharmafellowship.org/library/texts/heart-sutra.htm>

एवं शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला विमला अनूना असंपूर्णाः।

<http://www.dsbcproject.org/canon-text/content/400/1828%20Praj%C3%B1%C4%81p%C4%81ramit%C4%81h%E1%B9%9Bdayasutram%20%5Bvistaram%C4%81t%E1%B9%9Bk%C4%81>

Therefore, Śāriputra, all dharmas are emptiness; they are without characteristics; they are unarisen and unceasing; they are not tainted and not untainted; they are not deficient and not complete.

<https://www.lotsawahouse.org/words-of-the-buddha/heart-sutra>

In your provided quote, it says, “all phenomena bear the mark of Emptiness”

The heart sutra that I am familiar with states: sarva-dharmah sunyata-alaksana. It means all dharmas are emptiness, without characteristic, etc. It does not say: Sarva-dharma sunyataa-laksana (i.e. all phenomena bear the mark of Emptiness). For this reason I said inconsistency.

Malcolm wrote:

This difference arises from a difference between how the Chinese has been rendered and the Sanskrit original.

Author: Malcolm

Date: Monday, July 13th, 2020 at 7:38 PM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

"All phenomena" are called both "pure" and "neither defiled nor non-defiled" in the Prajñāpāramitā. The former is positive, and the latter a negative description of the same thing?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:27 AM

Title: Re: Non-natural environments

Content:

tobes said:

A few months ago we had 5g installed. The phone line is in my shrine room so that's where the modem etc went. I know there are ridiculous tinfoil hat theories about 5g which are obviously false. But: I could really really feel the difference and it really really affected my meditations - kind of a throb or pulse which was constant and intense. I swiftly brought some extension cords and moved them out of the room, which solved my problem.

Malcolm wrote:

Low frequency sounds are demonstrably upsetting to people, animals, etc. it has nothing to do with magnets (other vibrations that they can produce) or electrical fields, and everything to do with subaudible low frequency vibrations. My 2 cents... as a former industrial musician/ sound terrorist...the things one can do with an oscillating bandpass filter...

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:22 AM

Title: Re: Lama Lena Teachings

Content:

javier.espinoza.t said:

once i hear lama Lena say "Dzogchen is like anal sex, if you don't relax it cannot go in "
LOLLLL

that was a piece of good damn teaching. i still lmao when i remember.

Tata1 said:

Khampa saying according to her

Malcolm wrote:

Unlikely, given the Tibetan aversion to “wrong orifices.”

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:20 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Unknown said:

Editors are fired for running controversial pieces; books are withdrawn for alleged inauthenticity; journalists are barred from writing on certain topics; professors are investigated for quoting works of literature in class; a researcher is fired for circulating a peer-reviewed academic study; and the heads of organizations are ousted for what are sometimes just clumsy mistakes

Malcolm wrote:

.

This nothing new in American culture. Remember the Scopes Trial? Etc.

Author: Malcolm

Date: Monday, July 13th, 2020 at 1:47 AM

Title: Re: emptiness is pure

Content:

akuppa said:

I agree, and if the Prajnaparamita Sutras call what is empty pure, then it is enough for me.

So unless I can find some source for empty = unconditioned, my original idea was wrong.

Malcolm wrote:

Emptiness = uncompounded. Citations can be supplied. But I wouldn't make too much of it.

akuppa said:

Well if you could at least point me in the right direction regarding the literature, i'd be grateful.

Besides "I wouldn't make too much of it." means that emptiness is only uncompounded on a conventional level, since both the compounded and uncompounded are ultimately empty, right?

Malcolm wrote:

Keep reading Mahāyāna sūtras.

<https://84000.co>

Author: Malcolm

Date: Monday, July 13th, 2020 at 12:59 AM

Title: Re: emptiness is pure

Content:

Queequeg said:

What does it mean to be Pure? Without defilements, impurities, contaminants, etc.

When we say something is empty, we mean it is compounded - ie. it is empty of intrinsic value; it is an incident (which include our psychological involvement with the proposed entity) that we falsely ascribe an entity to. But there are no entities from the beginning - just our ascribing of distinctions. The elements composing this incident are themselves empty. Anything we can say about any thing, or its constituents, is a discernment in our mind; ie. projections. There is nothing we can say about objects projected upon - because they don't exist. They are themselves functions of the distinction of self and object...

This analysis goes on and on until one is ready to give up. This analysis always defeats any notion we have.

There is nothing to say beyond our conjecture. We can, however, intuit that its not nothing... we call it pure because what else is there to say about it? It sheds any projections we put on it with bewildering ease... and yet its not nothing... it has no features... yet not nothing...

What is that?

That's what sitting on the cushion is for.

akuppa said:

I agree, and if the Prajnaparamita Sutras call what is empty pure, then it is enough for me.

So unless I can find some source for empty = unconditioned, my original idea was wrong.

Malcolm wrote:

Emptiness = uncompounded. Citations can be supplied. But I wouldn't make too much

of it.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 11:42 PM

Title: Re: emptiness is pure

Content:

Minobu said:

empty is not called pure.

Malcolm wrote:

The Samadhirāja Sūtra states:

Youth, bodhisattva mahāsattvas know well that all phenomena are insubstantial, devoid of inherent existence, devoid of signs, devoid of characteristics, nonarising, unceasing, devoid of syllables, empty, peace from the beginning, and utterly pure by nature.

The Perfection of Wisdom in 8000 Lines:

Since inner emptiness is utterly pure, up the utter purity of the emptiness of the inherent existence of the absence of entities, omniscience is utterly pure.

M

Minobu said:

inner emptiness ? this is something other than sunyata...

I don't think this is in line with Lord Nagarjuna's teaching on Sunyata.

Malcolm wrote:

Interesting perspective. Why you think that Nāgārjuna's teachings on emptiness supersede important and definitive Mahāyāna sūtras, especially the Prajñāpāramitā, which is the definitive set of sūtras on emptiness?

Author: Malcolm

Date: Sunday, July 12th, 2020 at 9:53 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Then you've misunderstood what "ordinary conceptuality" means. What does it mean? It means to conceive the five buddhas, the five mothers, the male and female bodhisattvas as skandhas, elements, sense organs and sense objects.

Astus said:

Then instead of me <https://dharma.wheel.net/viewtopic.php?p=542869#p542869> it, let's be more specific. For instance, what is perceiving Vairocana in/as the sound of a doorbell? How is it something other than the standard 'form is emptiness, emptiness is form'?

Malcolm wrote:

Are your concepts about a buddha is pure or impure? If they are impure, what would be the point of Buddhānusmṛti? In sūtra there is no antidotal method of conceiving the appearance of things as pure which are typically conceived by ordinary sentient being as impure. Emptiness, in sūtra, is provided as cure for this, in terms of nature, but not in terms of appearance. Vajrayāna address both nature and appearance; sūtra only addresses nature, not appearance.

Astus said:

The sūtras do not teach that the five skandhas, five elements, sense organs, sense objects and so on, are, their real nature, the mandala of the five buddhas, five mothers, etc.

The sutras teach the indivisibility of the two truths, and its realisation. Vajrayana may put that into a practice of visualising buddhas, but the point is still to get rid of grasping at phenomena.

Malcolm wrote:

Yes, the point is here efficacy of methodology. Of course, if you do not have faith in Vajrayāna, then it won't work for you, just as if you do not have faith in the curative properties of given medicine, you will not take it.

Astus said:

Incorrect. The methodical difference is related to both kinds of gnosis, not merely the first, since in ordinary persons, the second arises from the first.

Real wisdom is the defining attainment of noble beings, and it is realised through vipasyana, wouldn't you agree?

Malcolm wrote:

The distinction between the the common and uncommon Mahāyāna is principally the difference between method, the latter being more efficacious and more rapid. One does not merely regard oneself as buddhanatured, causally, one regards oneself as a buddha from the outset of entering the path. One does not regard one's teacher as being "like a buddha," one regards one's master as an actual buddha right from the outset and so on, based on the special methods of abhiṣeka, sadhana, and so forth.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 9:39 PM

Title: Re: emptiness is pure

Content:

Minobu said:
empty is not called pure.

Malcolm wrote:
The Samadhirāja Sūtra states:

Youth, bodhisattva mahāsattvas know well that all phenomena are insubstantial, devoid of inherent existence, devoid of signs, devoid of characteristics, nonarising, unceasing, devoid of syllables, empty, peace from the beginning, and utterly pure by nature.

The Perfection of Wisdom in 8000 Lines:

Since inner emptiness is utterly pure, up the utter purity of the emptiness of the inherent existence of the absence of entities, omniscience is utterly pure.

M

Author: Malcolm
Date: Sunday, July 12th, 2020 at 9:16 PM
Title: Re: Age of Mahayana Schools
Content:
Astus said:
The Fivefold Mahamudra is a teaching of the Drikungpas coming from Jigten Sumgon.

Malcolm wrote:
No, it is actually a teaching that comes from Phagmo Drupa, and as such, is also found extensively taught and practiced in Drukpa Kagyu as well.

Author: Malcolm
Date: Sunday, July 12th, 2020 at 7:30 PM
Title: Re: Why is there no section about Mahayana Monastic life?
Content:

Chanh Dao said:
I don't think that Mahayana having married monks is an issue at all.

Malcolm wrote:
It is not an issue, since it is not permitted.

Author: Malcolm
Date: Sunday, July 12th, 2020 at 7:18 PM
Title: Re: Age of Mahayana Schools
Content:

PeterC said:

If you somehow equate these people to Vasubandhu, or equate consideration of their work to debate over whether a sutra is authoritative - then you really need to regain some sense of proportion.

Author: Malcolm
Date: Sunday, July 12th, 2020 at 6:58 AM
Title: Re: emptiness is pure
Content:

akuppa said:

Ok, but why is what is empty called pure? Surely it is beyond ideas of purity and impurity. The Heart Sutra:

Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.

Malcolm wrote:

Because emptiness is beyond defilement and purification, the Perfection of Wisdom sūtras term emptiness "originally pure" or "pure from the start."

Minobu said:

what exactly are you on about malcolm? you are trying to define emptiness as a thing ...a pure mind philosophical argument of what mind is...oh it's emptiness... No malcolm...

talk about mind and pure Rigpa states and such but don't say empty is pure ...or empty can't be impure cause it's pure...

Malcolm wrote:

Would you like a quote from the Buddha on this point? Correct emptiness is not a thing, which is another reason it is pure. All things are pure because all things are empty. Even

emptiness is empty, therefore it is also pure from the beginning.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 3:31 AM

Title: Re: Age of Mahayana Schools

Content:

“Malcolm” said:

The Yoginīsañcaryam states:

Further, when in a later time,
in the last age siddhi cannot be obtained...
...having understood this Dharma as such,
all that one intends will be completed.

Sādhaka said:

Are you implying here that this text is saying that in the Kali Yuga, we’ll be unlikely to attain relative Siddhi’s, but that if we stick to our Vajrayana practice (despite our capacity (or lack thereof)) we will be guaranteed liberation shortly before, during, or after our physical death in this lifetime?

Malcolm wrote:

No, it is saying that any siddhis, whether common or supreme, can only be realized through secret mantra.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 3:00 AM

Title: Re: emptiness is pure

Content:

akuppa said:

How can something be impure if its ultimate nature is pure?

Malcolm wrote:

That's the point. However, we still regard phenomena as impure and so on. That's why we bathe and wash our clothes.

akuppa said:

Ok, but why is what is empty called pure? Surely it is beyond ideas of purity and impurity.
The Heart Sutra:

Listen Sariputra,
all phenomena bear the mark of Emptiness;

their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.

Malcolm wrote:

Because emptiness is beyond defilement and purification, the Perfection of Wisdom sūtras term emptiness "originally pure" or "pure from the start."

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:58 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

Who knows - maybe environmental devastation will be the future that makes the Left and Right fight we see now irrelevant...

Malcolm wrote:

The true left is the environmental left. The rest is just marxist and post-marxist bullshit.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:54 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

the sense that America must live up to its place as the City on a Hill...

Malcolm wrote:

Bad metaphor rooted in colonial white supremacy:

John Winthrop's City upon a Hill, 1630

Now the onely way to avoyde this shipwracke and to provide for our posterity is to followe the Counsell of Micah, to doe Justly, to love mercy, to walke humbly with our God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Affeccion, wee must be willing to abridge our selves of our superfluities, for the supply of others necessities, wee must uphold a familiar Commerce together in all meekenes, gentlenes, patience and liberallity, wee must delight in eache other, make others Conditions our owne rejoyce together, mourne together, labour, and suffer together, allwayes haveing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the unitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us, as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdome power goodnes and

truth then formerly wee have beene acquainted with, wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when hee shall make us a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must Consider that wee shall be as a Citty upon a Hill, the eies of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants, and cause their prayers to be turned into Cursses upon us till wee be consumed out of the good land whether wee are going: And to shutt upp this discourse with that exhortacion of Moses that faithfull servant of the Lord in his last farewell to Israell Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are Commaunded this day to love the Lord our God, and to love one another to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplyed, and that the Lord our God may blesse us in the land whether wee goe to possesse it: But if our heartes shall turne away soe that wee will not obey, but shall be seduced and worshipp other Gods our pleasures, and proffitts, and serve them, it is propounded unto us this day, wee shall surely perishe out of the good Land whether wee passe over this vast Sea to possesse it;

Therefore lett us choose life,
that wee, and our Seede,
may live; by obeyeing his
voyce, and cleaveing to him,
for hee is our life, and
our prosperity.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:48 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

The difference is not view nor the goal, Buddhahood, the difference is in method, the intelligence of the trainee, and so on.

Astus said:

And that difference in method is the question. You have kindly provided <https://dharmawheel.net/viewtopic.php?p=542802#p542802> of Vajrayana methods, where it was made clear that the difference proposed was how it's not the five objects

of desires that are given up but 'the ordinary conceptuality about the five objects of desire that is the root of all attachment and aversion'. To that I
<https://dharma wheel.net/viewtopic.php?p=542869#p542869> that it is no different from what is done in Sutrayana.

Malcolm wrote:

Then you've misunderstood what "ordinary conceptuality" means. What does it mean? It means to conceive the five buddhas, the five mothers, the male and female bodhisattvas as skandhas, elements, sense organs and sense objects.

Astus said:

So, how is there a difference in method, when the method of Vajrayana is to eliminate ordinary concepts instead of objects, and so it is with Sutrayana too?

Malcolm wrote:

The sūtras do not teach that the five skandhas, five elements, sense organs, sense objects and so on, are, their real nature, the mandala of the five buddhas, five mothers, etc.

Astus said:

Secret Mantra is superior because the wisdom which arises in the mind at the time of the descent of gnosis, or third empowerment and so forth, is freedom from proliferation realized directly.

That is an answer then to have wisdom available from the start, although the third empowerment is said to be only an example, and the fourth is the actual realisation that is the level of Dzogchen (Treasury of Precious Qualities, vol 2, p 130-132) and Mahamudra (e.g. The Treasury of Knowledge, vol 6, p 231-233; further elaborated in Mahamudra and Related Instructions, p 485-490).

Malcolm wrote:

It is not certain that the gnosis of the descent of the gnosis being or the gnosis demonstrated during the experience of third and fourth empowerment is only an example wisdom. That depends very much on the trainee. But there is no method of inducing either an example gnosis or a realized gnosis in any sūtra tradition as the entrance to the path. Why? In sūtra, abhiṣeka is reserved for tenth stage bodhisattvas in the second half the tenth bhūmī, as indicated by the Avatamsaka, Lankāvatāra, and other sūtras.

Astus said:

The verbal instruction to directly see the nature of mind is found in both the Vajrayana and the Sutrayana (Mahamudra the Moonlight, p 181), so if there is a methodical difference, it is related to the example wisdom, but not the real one.

Malcolm wrote:

Incorrect. The methodical difference is related to both kinds of gnosis, not merely the first, since in ordinary persons, the second arises from the first.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:31 AM

Title: Re: emptiness is pure

Content:

Malcolm wrote:

In common Mahāyāna, like Hinayāna schools, relatively speaking, phenomena, other than path dharmas, are still compounded, suffering, and not-self, and hence impure. Their ultimate nature, emptiness, is pure.

In uncommon Mahāyāna Secret Mantra, phenomena are rendered pure through special methods which change our attitude towards phenomena.

akuppa said:

How can something be impure if its ultimate nature is pure?

Malcolm wrote:

That's the point. However, we still regard phenomena as impure and so on. That's why we bathe and wash our clothes.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:53 PM

Title: Re: emptiness is pure

Content:

Queequeg said:

...mainstream...

Malcolm wrote:

This term, when used by the EBT crew, invokes the idea that the "eighteen schools," who supposedly regarded the agamas and the nikayas as the only authentic buddhavacana, was the dominant form of Buddhism in India. Of course, the largest of these schools were the Pudgalavādins, who also advocated the notion of inexpressible self, neither the same as nor different from the aggregates.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:50 PM

Title: Re: emptiness is pure

Content:

akuppa said:

In non-Mahayana "mainstream" (for lack of a better word) Buddhism, phenomena are not pure, they are conditioned, suffering and non-self. This is the meaning of emptiness and dependent origination there.

But in Mahayana emptiness is unconditioned, phenomena are unborn and non-arising (epithets of Nibbana in mainstream sources). This is why they are said to be pure.

How far off am I in my understanding here?

Malcolm wrote:

In common Mahāyāna, like Hinayāna schools, relatively speaking, phenomena, other than path dharmas, are still compounded, suffering, and not-self, and hence impure. Their ultimate nature, emptiness, is pure.

In uncommon Mahāyāna Secret Mantra, phenomena are rendered pure through special methods which change our attitude towards phenomena.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:46 PM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Queequeg said:

But, to add to the main point, one of the reasons the Buddha gave for the promulgation of the rules was to make a good impression on the lay community.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 7:44 PM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

But is it our job to judge their behaviour...?

Malcolm wrote:

Yup, since that is one of the reasons the Buddha began to institute all these rules. If he had lived to be a 100, there would have been a thousand rules, not merely 250+-.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 9:17 AM

Title: Re: "practice in daily life"

Content:

clayde said:

Substituting “fitting” for “adjusting” doesn’t make the meaning any clearer. Perhaps you could elaborate on what you mean. How would that apply to everyday activities for lay practitioners?

Malcolm wrote:

It means bringing everything into the path and employing everything as the path.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 9:14 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Even extraordinary beings like Śākyamuni Buddha, from the point of the perception of ordinary beings, endeavored for three incalculable eons on the path until attaining full awakening under the bodhitree on the bodhimaṇḍa.

Minobu said:

and yet after being asked about that three times Lord Sakyamuni replied it was in fact a long time ago when He first attained Buddhahood..

In the Lotus Sutra it gives this incredible math on the time period.

So apparently it was all just theatre under the Bodhi Tree.

Malcolm wrote:

Yes, it adds up to three incalculable eons.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Kim O'Hara said:

Here's a longish piece about how Melbourne, our second-largest city at about 5 million people, got hit with a second wave of cases.

The take-home message is that "suppression" (keeping case numbers low) is always going to be likely to fail, meaning that "elimination" plus hard border controls looks increasingly likely to be the only path back to some kind of normality.

<https://www.abc.net.au/news/2020-07-11/fuel-spark-victoria-response-virus-public-health-bushfire/12443982>

Kim

Johnny Dangerous said:

I'm more convinced that Covid is not going away, normality isn't going to return I'm afraid.

Malcolm wrote:

If we can kill smallpox, we can kill Covid, it merely requires international cooperation. But that won't happen until DOTUS is voted out.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:20 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

tingdzin said:

I think Ramble was just being provocative or polite with his blurb, or both. Ermakov's magnum opus (now about 20 years old) has a lot of interesting and valuable information on Siberian shamans that he gained first-hand, but the work as a whole is not very scholarly and is never cited by Tibet scholars. Still, as an exercise in showing how weak the received assumptions on Bon/Buddhist relationships are (the "authoritative" account that has been repeatedly relied on by Tibetan scholars is a tissue of falsehoods), the work is worth reading if you have a lot of time and take it with a shakerfull of salt.

Malcolm wrote:

Which one did you have in mind? Classical or modern?

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

SteRo said:

The US behave like a developing country. Shame on the US.

Malcolm wrote:

No one behaves like anything and there is no country to be developed, and no US.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:16 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

Important to remember that the coronavirus is just the appetizer, there are multiple main courses to come. For instance:

<https://www.scmp.com/news/china/diplomacy/article/3092563/chinese-embassy-warns-deadly-unknown-pneumonia-kazakhstan> The Chinese embassy in Kazakhstan has warned of a deadly “unknown pneumonia” after the former Soviet republic reported a spike in pneumonia cases since June.

“The death rate of this disease is much higher than the novel coronavirus. The country’s health departments are conducting comparative research into the pneumonia virus, but have yet to identify the virus,” the embassy said in a warning to Chinese citizens in the country. ...

“The Chinese embassy in Kazakhstan reminds Chinese nationals here to be aware of the situation and step up prevention to lower the infection risks,” the embassy statement said.

Malcolm wrote:

Mamos. There is a new variant of H1N1 too.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:08 AM

Title: Re: Lay people studying vinaya

Content:

Fortyeightvows said:

I was actually going to ask this on this site later on, but now this thread started I will ask now, because I think it is relevant to if there is a forum about monastic life.

I grew up having heard that lay people shouldn't study vinaya.

But now that I'm an adult I discover that so much commonly known information comes from the vinaya. And one lay teacher of mine said it's fine for lay people to study the vinaya and that there is no rule against it.

So my questions,

Is there really a rule, like a written rule, about lay people studying vinaya?

Bristollad said:

All three geshes I've received Vinaya teachings from have said that such is the rule. During sojong (the fortnightly repairing of vows), even the novices aren't allowed to attend or listen to the fully ordained section. One of the geshes though did allow novices who were soon to take full ordination to read the vows of the fully ordained in preparation. However, the study and discussion of them still had to wait until after full ordination. There seems to be a lot more of the Theravadin material available in

translation than from the Mulasarvastivadin Vinaya (followed by the Tibetan traditions). I don't know about the Dharmagupta Vinaya material. There are two books from the Dalai Lama on the vows of the novice, and on the vows of the fully-ordained. In the front of the novices' book, it says it is restricted to those who have received novice ordination. The other book for fully-ordained has a similar notice restricting it to those who are fully ordained.

Malcolm wrote:

Just a strategy to keep upasakas, etc., ignorant. It's bullshit. Vinaya was compiled long after after the Buddha's passing, This is why there are so many different ones, with different rules, rites, and so on, and most of the vinaya rules were instituted by the Buddha because lay people complained about this or that bhiksu's behavior. Thus Vinaya should be studied by Upasakas to keep the Shramaneras honest.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:04 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

Because they do not receive the respect they deserve.

Malcolm wrote:

Their clothes might deserve respect, but not necessarily the people in the clothes.

Grigoris said:

You of all people know how difficult it is to uphold the monastic precepts, anybody capable of doing so deserves a degree of respect.

Malcolm wrote:

That's actually my point. Most people in robes, whether Tibetan or Western, are complete failures when it comes to maintaining their vows. Hence my comment about respecting the clothes, but not necessarily the person.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:27 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Queequeg said:

As much as we might benefit from monastics participating here... I would not want them sullied with our off color humor. I'd like to promote their purity, not defile them by dragging them into it.

Malcolm wrote:

Mud, lotus. If they are real śrāmenēras, they will flourish, not be stained.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:26 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

Because they do not receive the respect they deserve.

Malcolm wrote:

Their clothes might deserve respect, but not necessarily the people in the clothes.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:24 AM

Title: Re: "practice in daily life"

Content:

clyde said:

Elsewhere, Meido posted this:

Meido said:

In the modern era there is an increasingly common conceit (not just in Zen) that "practice in daily life" means that one can adjust practice to fit one's life, instead of adjusting one's life to fit practice. There is also a common conceit that one need not practice a lot.

clyde said:

What does "practice in daily life" mean?

I don't know what Meido meant by "adjusting one's life to fit practice."

Malcolm wrote:

It means fitting the Dharma into one's life, rather than fitting one's life into Dharma. The latter is a desiderata, the former is dilettantism.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 1:18 AM

Title: Re: Gorsuch revisited

Content:

Queequeg said:

The relation between the tribes and the US Federal government is interesting. The tribes have some sort of weird semi-sovereignty within the United States. I recall reading that one of the Iroquois nations - maybe Mohawks? - had declared war on Germany and

Japan at the outset of WWII so that they could maintain a claim to sovereignty while also letting tribe members serve in the US Military. This sovereignty has in recent decades been used to open casinos and sell cigarettes and gas, tax free, but its encouraging to see the tribes getting a little more of their sovereignty back.

I haven't read the details of these decisions, but going on your descriptions - I can't understand how a state's rights argument applies to the tribes.

Anyways... I hope Trump dies in prison. It will be interesting to see which Russian gangsters have been his backstops and lenders over the years.

PeterC said:

The federal courts' jurisprudence on tribes is, frankly, a mess, and SCOTUS was the worst offender in that respect. There is apparently a joke amongst lawyers working in tribal law that the **real** canon of tribal law is: the Indians always lose in the end.

Basically the senior judges in the federal appellate courts and the supreme court understand the interplay of state and federal law but simply do not understand where tribes fit in. Since most of the cases involve a conflict between state law and tribal law, they generally give the decision to the states. It's been a constant source of frustration for tribes over the decades.

Malcolm wrote:

And BTW, a link to the master's thesis of the designer of this tee shirt:

https://repository.arizona.edu/bitstream/handle/10150/555854/azu_etd_13699_sip1_m.pdf?sequence=1&isAllowed=y

Author: Malcolm

Date: Saturday, July 11th, 2020 at 1:13 AM

Title: Re: Age of Mahayana Schools

Content:

LastLegend said:

1) how is full awakening defined? as a complete Buddha or total samadhi of emptiness.

Malcolm wrote:

Samyaksambodhi.

LastLegend said:

2) a controversial question and only my opinion we can disagree here: how many on the forum have attained the actually attained full awakening? There is no way to know. It remains my opinion that's not many.

Malcolm wrote:

Zero. Buddhas don't hang on internet forums.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 12:04 AM

Title: Re: Age of Mahayana Schools

Content:

LastLegend said:

The issue here is views are often grasped by consciousness. Once wisdom is directly discerned, I don't think people should go back to the old grasping way of views. It's about using this wisdom to go further. How? That depends on traditions. But if see this wisdom as the way, then it should be the foundation. It might be individual and cultural that East Asian culture favors 'simple' methods within that wisdom. Maybe. Might not be true to Japan Tantric.

Malcolm wrote:

Simple is not necessarily rapid. It all depends on how much you desire omniscience in order to benefit other sentient beings. Without entering Vajrayāna, one cannot possibly attain full awakening in less than 20 eons, should one be an ordinary sentient beings. Even extraordinary beings like Śākyamuni Buddha, from the point of the perception of ordinary beings, endeavored for three incalculable eons on the path until attaining full awakening under the bodhitree on the bodhimaṇḍa.

Author: Malcolm

Date: Friday, July 10th, 2020 at 10:50 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

The question that must be posed then is: how does sutra transform ordinary conceptuality? Seeing appearances as insubstantial does not transform them into pure phenomena that maybe be readily enjoyed by the practitioner.

Astus said:

If by seeing them as insubstantial you mean a conceptual label, sure, that doesn't help that much. But that is a known mistake. However, if it is actually seeing their emptiness, in other words, not falling into extreme concepts about them, then that is no different from what is taught in Vajrayana about how to take appearances as/on the path. On the fourth Dharma of Gampopa, where both the Sutrayana and Vajrayana approaches are mentioned,

Malcolm wrote:

I suspect you might try this gambit, so checkmate.

The difference is not view nor the goal, Buddhahood, the difference is in method, the

intelligence of the trainee, and so on. For this reason Triptakamālā 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.

Sonam Tsemo comments:

Now then, first, the goal is that same in that there is no difference in what is to be realized, the dharmadhātu, suchness; and the result to be obtained, Buddhahood, and the method of obtaining it, bodhicittz. But it is superior because of the four methods which cause those to arise in one's continuum:

- 1) There is no confusion concerning the view to be realized.
- 2) Many methods to accomplish the result.
- 3) Awakening is accomplished with ease because there is no difficulty.
- 4) Since the result is accomplished rapidly, faculties are "sharp".

And:

Secret Mantra is superior because the wisdom which arises in the mind at the time of the descent of gnosis, or third empowerment and so forth, is freedom from proliferation realized directly.

Author: Malcolm

Date: Friday, July 10th, 2020 at 9:52 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

How are then the sutras saying anything different?

Crazywisdom said:

These are just ideas about awakened state not the way to practice it. How can one distinguish a conceptual emptiness from the actual luminosity with these sentences? Methods with body speech and mind hone in on and make clear what Buddha is really talking about. Does not rule out one can be awakened from sutras if one has that merit.

Author: Malcolm

Date: Friday, July 10th, 2020 at 9:51 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

Not necessarily. For instance, if one accepts a Vaipulya Pitaka and a Dharani Pitaka as parts of the Buddha's words, then they serve as a basis of measuring anything questionable.

Malcolm wrote:

And if one accepts the Vidyādhara piṭaka???

In sum, to address your fear of contradictions, the Buddha's higher teachings regularly conflict with the Buddha's lower teachings, and this is determined by content alone, and not provenance.

Aemilius said:

And if one accepts the revelations received by Madam Blavatsky or by Billy Meier, or by a person accepted in the Buddha at the Gas Pump, for example.

Are they determined by the content alone?

I don't have that experience.

Some people in the DW are allergic to names of these persons or others like them. After which no rational discussion is possible.

Malcolm wrote:

Yes, and Madame Blavatsky, etc., are found to be wanting.

Author: Malcolm

Date: Friday, July 10th, 2020 at 7:20 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

But then, I don't see the sutras teaching anything else. Seeing things as they are is to see that appearances are insubstantial, that they are actually ungraspable and inconceivable. When that is clear, there is no basis for clinging. How are then the sutras saying anything different?

Malcolm wrote:

The question that must be posed then is: how does sutra transform ordinary conceptuality? Seeing appearances as insubstantial does not transform them into pure phenomena that maybe be readily enjoyed by the practitioner.

Author: Malcolm

Date: Friday, July 10th, 2020 at 6:14 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

I don't think any path promotes accepting or rejecting as the way to go. Rather, to be free of grasping, one needs to see things as they actually are.

Malcolm wrote:

This is consistent with the path of renunciation, including Khenchen's comment.

But in Vajrayāna, we do not give up the basis, that is, the five objects of desire. Loppön Sonam Tsemo states in his General Presentation of the Divisions of Tantra:

First, the basis, as explained before, is the five desire objects. Those are the basis itself, but if it is the objects themselves, how are they to be given up? Since most people are totally fettered, how are [they] able to give up [the basis]?

[The basis] is not to be given up. The Vajrapañjara Tantra states:

Created by passion, the worldly
shall be liberated by the same passion.

And the Śrī Guhyasamāja:

The passionate desiring wisdom
always rely on the five desire objects.

Now then, if one asks “Won’t there be bondage because of objects?” Those without a method will be bound, i.e., like common beings. If one possesses a method, liberation is assisted by those [objects] themselves. For example, like poison, or like fire. Therefore, objects do not intrinsically create bondage. Bondage is created by the deceived concepts that depend on those [objects].

For that reason, since one is liberated because of having given up the intrinsic cause of bondage [i.e. deceived concepts,] the objects which [earlier] became the condition of that [bondage] [now] become the condition of liberation.

As such, the Śrī Hevajra-tantra states:

The savage actions of people
bring bondage by this and that;
If one possesses the method, by just those [actions]
one shall be liberated from the bondage of becoming.

How does this in fact work? Again with respect to the creation stage:

The first is having understood the object and subject of who and what appears as oneself as the sole deity, sensual pleasures are mentioned in the Śrī Guhyasamāja:

All the desired pleasures
are what one serves with desire;
make offerings to oneself and others
with the yoga of oneself as the deity.

It is also mentioned in the same way elsewhere. That reduces and then dispels the ordinary concepts of those interested [in desire objects]...Since that is so, the cause of bondage is concepts of the ordinary. If that is a consciousness of a deity, since the ordinary ceases, everything will be given up respectively.

With respect to the completion stage:

Second, skill in means of the completion stage is the arising of nonconceptual samadhi dependent on any suitable method, and because of that, the objects change their aspect, and can be enjoyed.

As such, the Continuation of the Guhyasamāja Tantra states:

The form of aggregates, elements and gateway
arising from method and wisdom
are definitely applied in mantra
with the yoga of the completion stage.

In that way, the cause of bondage is conceptuality. Since non-conceptual samadhi removes conceptuality, all bonds will be respectively released.

Finally, with respect to how liberation actually occurs in Vajrayāna:

Third, the way one is liberated from that [bondage]: as before, in general the cause of bondage is just conceptuality, and in particular, concepts of the ordinary because the afflictions, etc., arise respectively depending upon that. That being so, if the intrinsic nature of that cause is dispelled by the two methods [above], since the aspect of the objects has changed, again one can depend on objects since they have been transformed into assisting antidotes. As such, The Hevajra Tantra states:

Since the poison has been eliminated by purification,
these objects to be relied upon are reliable.

The problem of liberation is not to be quickly resolved by renunciation of the five objects of desire, rather, it is to be quickly resolved by relinquishing the ordinary conceptuality about the five objects of desire that is the root of all attachment and aversion. Sonam Tsemo argues:

Also it is said that the Pāramitāyāna is intended for those of dull faculties who wish awakening: in general, those of little affliction, and in particular, for those who are able to give up the tormenting attachment to desire.

Also Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening: in general, for some people whose afflictions are strong, and in particular, who cannot give up the tormenting attachment to desire.

As such, if Secret Mantra is taught for those more afflicted, if it is asked “Won’t Secret Mantra not be superior since those with great affliction are inferior?” A person is not inferior because his afflictions are great. One who cannot rely on antidotes is inferior. Even though his afflictions are greater, since [afflictions] are destroyed, the method is

better. As the Sūtrālamkāra states:

Possessing great methods,
afflictions become the limbs of awakening;
samsara's nature is peace,
therefore, the sons of the victores are inconceivable.

For example, if there is nothing other than a small fire (the antidote) it will not be able to utilize a large amount of firewood (the object to abandon). If the fire is larger (the antidote), likewise a large amount of firewood (the object to abandon) will assist the blazing fire.

So, in Vajrayāna practice, since in the age sentient beings are laden with much greater affliction than in ages past, we pile on the desire objects so that the fire of gnosis will blaze more brightly, through the use of skillful methods. Therefore he adds:

The Yoginīsañcaryam states:

Further, when in a later time,
in the last age siddhi cannot be obtained...
...having understood this Dharma as such,
all that one intends will be completed.

Therefore, followers of the Pāramitāyāna do not accomplish [awakening] in this degenerate age, but followers of Secret Mantra do accomplish [awakening] in this degenerate age. The Herukābhyadaya also states:

If one upholds Śrī Heruka,
There will be accomplishment in the decadent age.

Since that is so, it is reasonable to enter Secret Mantra exactly in the present time.

With respect to Dzogchen teachings too, Garab Dorje states:
Without fuel of affliction, how can the fire of gnosis burn?

Author: Malcolm

Date: Friday, July 10th, 2020 at 2:04 AM

Title: Re: Waiting time to cremate after passing away?

Content:

uncrase said:

My dad passed away and one of the wishes he has conveyed to my mom was related to that he did not want his body to be disturbed and/or cremated for a specific amount of time after death. We think it was one week.

She does not recall the details and what exactly it was based on, but it came from his philosophical / meditative / spiritual

nature - not extreme, just loosely something he was into.

This came up for example when he was considering donating his body to science, from which he backed out because it would mean his body would need to be opened and disturbed already a few days after passing away.

Does anyone have any clues what religious or spiritual stream this relates to, or it may have been come from?

We're not sure how much of this was his own making, and/or religious "rule" or thought it was based on?

Any input would be very much appreciated

Malcolm wrote:

Three days.

Author: Malcolm

Date: Friday, July 10th, 2020 at 2:03 AM

Title: Re: Ability to Control the Weather

Content:

yagmort said:

[Mod note: This quote was taken from this old thread:

<https://dharmawheel.net/viewtopic.php?f=39&t=26392#p404144>]

Malcolm wrote:

...Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

yagmort said:

are these abilities connected to Thröma Nakmo practice, or it's just a coincidence ?

Malcolm wrote:

There is a method for controlling Nāgās for making rain in several practices systems, but my guru, the late Ngakpa Yeshe Dorje, maintained that his ability to control the weather was inherited from one of his ancestors, who has a siddha.

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:59 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

Even if such distinctions were accepted, the end result would still be the same

liberation. Appearances are selfless, empty, buddhas, or self-liberated - it's either one is lost in clinging or not.

'It is said that all the learned and accomplished masters of India and Tibet had the same realization and there is not a single master who claims that the realization of the main part of practice is anything other than nonfixation.'

(Naturally Liberating Whatever You Meet: Instructions to Guide You on the Profound Path by Khenpo Gangshar, in Vivid Awareness, p 227)

Malcolm wrote:

There are two ways be free of grasping: regarding all things as impure and rejecting them as such (Hinayāna and common Mahāyāna), and regarding all things as pure and accepting them as such. The latter method more rapid, but requires special methods, so that it is not merely an intellectual posture.

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:54 AM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Johnny Dangerous said:

Man, can I boil this question down again and ask:

In Buddhist terms, what exactly is the soteriological relevance of "Early Buddhism" as it's envisioned by it's proponents? People have alluded to differences in meditative practice, I'd be really curious to hear more on that.

bridif1 said:

Apparently (from what some portion of the scholar community seems to indicate), the historical Buddha taught how to stop dukkha and the cycle of rebirth, and from this simplified, there doesn't seem to exist much difference between EB and Mahayana schools.

Malcolm wrote:

The existential question Hinayāna and Mahāyāna dharma aim to resolve is the same.

bridif1 said:

The divergence becomes evident when we look the figure of the one reaching the goal: for EB, the figure of highest praise, outside from the Buddha, is the Arahant, because the fulfilled the ideal set by the Teacher. The bodhisattva ideal and the emphasis in aiming for Buddhahood instead of arahantship seem to come from a later period of doctrinal development.

Malcolm wrote:

No, if it were, the Buddha would have been content to be a pratyekabuddha.

bridif1 said:

What I wanted to understand were the historical reasons behind those developments, and I thought a Mahayana forum could be a good place for asking for Mahayana history.

Malcolm wrote:

Some people will be inclined to give you an emic response, others an etic response.

bridif1 said:

On the differences on meditative practices:

I don't know almosy anything about method of meditation in Mahayana schools, so there's little I could say about it. Where I see the differences, both in appearence and in general structure, is in some modern Theravada and secular meditation techniques when being compared to what it is described as "jhana" in EBTs. There are some essays, books and studies on the matter of the historical development of the understanding of what is Samma Samadhi and on the assessment of the differences between early and current buddhist views on SS. I'm currently reading "Reexamining Jhana: Towards a Critical Reconstruction of Early Buddhist Soteriology", by Grzegorz Polak, in which he postulates his hypotheses based on his own and multiple previous studies, and by looking into other texts from non-buddhist schools and comparing such texts with what it seems to be the early or no-so-later strata of texts in the Pali Canon. These differences, as far as I'm studying them, seem to be absolutely relevant for the path; it is not merely an academic matter (at least not for me).

Malcolm wrote:

The thirty-seven bodhipakṣadharmas are the same in both systems. The difference is solely motivation. Also in both systems, the cultivation of the dhyānas above the first lead to traces that have to eradicated on the path seeing. Therefore, the higher seven dhyānas should only be cultivated by āryas.

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:47 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

I don't really see those conflicts, but I guess that is already another conflict.

Malcolm wrote:

For example, Śrāvaka bhikṣus cannot handle gold, but may eat meat. Mahāyāna bhikṣus may handle gold, but may not eat meat. Vajrayāna bhikṣu may both handle gold and eat meat. There are many such contradictions because "the Buddha's higher teachings regularly conflict with the Buddha's lower teachings."

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:42 AM

Title: Re: Kanye West announces POTUS run

Content:

Queequeg said:

It would be pretty amazing to see Kanye pull out a wad of \$100s and make it rain over the stage to demonstrate he is a legit billionaire compared to Trump's shabby posturing.

PeterC said:

Exactly. Then perhaps he can go on to compare his fidelity to Kim Kardashian to Trump's affairs. A rapper doesn't cheat on his wife but the president of the US cheats on all his wives, including while they're pregnant.

Malcolm wrote:

Revise that to "especially while they're pregnant."

Author: Malcolm

Date: Thursday, July 9th, 2020 at 9:02 PM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

Some of the skillful qualities cultivated in tantric system are directly at odds with basic tenets in the Sravakayana.

Astus said:

Skilful qualities (kusala dharma) are those that are free from craving, anger, and delusion (see: <https://accesstoinight.org/tipitaka/mn/mn.009.ntbb.html#kusala>). What is it that Vajrayana considers skilful that is rooted in the three poisons?

Malcolm wrote:

The distinction generally drawn is between renunciation (three lower vehicles) and transformation (kriya tantra to anuyoga). In Vajrayāna, through skillful means:

"That by which fools are bound,
by that same thing the wise are liberated."

--Saraha.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 8:57 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

This is valid only if one supposes that the shravaka canons are the standard by one judges what constitutes buddhavacana.

Astus said:

Not necessarily. For instance, if one accepts a Vaipulya Pitaka and a Dharani Pitaka as parts of the Buddha's words, then they serve as a basis of measuring anything questionable.

Malcolm wrote:

And if one accepts the Vidyādhara piṭaka???

In sum, to address your fear of contradictions, the Buddha's higher teachings regularly conflict with the Buddha's lower teachings, and this is determined by content alone, and not provenance.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 5:53 AM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

And who gets to decide what is authentic Dharma? Historians?

Astus said:

"Without approval and without scorn, but carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline. If they are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus: 'Certainly, this is not the Blessed One's utterance; this has been misunderstood by that bhikkhu — or by that community, or by those elders, or by that elder.' In that way, bhikkhus, you should reject it. But if the sentences concerned are traceable in the Discourses and verifiable by the Discipline, then one must conclude thus: 'Certainly, this is the Blessed One's utterance; this has been well understood by that bhikkhu — or by that community, or by those elders, or by that elder.'"

(<https://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>)

Malcolm wrote:

This is valid only if one supposes that the shravaka canons are the standard by one judges what constitutes buddhavacana.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 12:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

It is early to know what countries have adopted better policies than others, but Sweden's policy of "sustainability" (which i personally like) is often linked to being prepared for the long term fight with the pandemic, acknowledging uncertainty in time and taking into account the health implications of strict health measures on the general population.

Malcolm wrote:

<https://www.nytimes.com/2020/07/07/business/sweden-economy-coronavirus.html>

Bundokji said:

This is what has happened: Not only have thousands more people died than in neighboring countries that imposed lockdowns, but Sweden's economy has fared little better.

"They literally gained nothing," said Jacob F. Kirkegaard, a senior fellow at the Peterson Institute for International Economics in Washington. "It's a self-inflicted wound, and they have no economic gains."

Hi Malcolm.

In his recent exchange with the WHO, Sweden's chief epidemiologist Anders Tegnell indicated that its too early to make conclusions.

Malcolm wrote:

He is a fool too.

Bundokji said:

Do you have any objections about their rationale rather than citing news articles?

Malcolm wrote:

Death rates.

Bundokji said:

More generally, strict lockdowns does not equate success. We have cases of countries that imposed strict lockdowns and failed due to other factors, and we have examples of the opposite.

Malcolm wrote:

No, actually we don't.

The solution to success in this pandemic is very simple: testing + quarantine + contact tracing. All countries who followed this recipe, such as Taiwan, New Zealand, and so on, are doing fine. Those who failed in any one of these three pillars of pandemic control are not doing very well.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 12:18 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

Trump is an idiot, but lockdowns aren't sustainable either, we are in a terrible situation.

Malcolm wrote:

It would be sustainable if our gvt. actually behaved responsibly.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 12:16 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

How is being polite going to be detrimental to saving lives?

Malcolm wrote:

Because when people are being fools about Covid, they will likely behave in ways that put others in mortal danger, such as not wearing masks, refusing to socially isolate, and so on.

One infected person in Wuhan resulted in 4800 infections.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 12:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

Earlier today, Trump tweeted that the death rate from Coronavirus is down tenfold. I am certain that many would disagree, but does anyone know how he came up with this? what kind of statistics and assumptions he was relying on?

Malcolm wrote:

He pulled it directly out of his ass.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:58 PM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

We should...keep our minds open and not make conclusions? How will that help anyone make actual decisions on public health?

There are different ways of dealing with uncertainty, i hope i am not stating the obvious?

What might look now as a good policy might turn out to be as not the best one and vice versa.

I'm sorry but what you're saying is incoherent.

I did not make any incoherent statements. On the contrary, your style of communicating seems to be accusatory.

PeterC said:

It is - I'm accusing you of being a fool. My reasons are above.

I don't want people to die unnecessarily. That is more important right now than being polite.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:56 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

How is this exercise in conjecture about the date of these texts useful to a mahayani or a Vajrayani? This is only of interest to non-practitioners.

Astus said:

Aren't practitioners invested in the matter of studying authentic Dharma? The authenticity of a teaching is commonly decided based on its provenance, and only secondarily by its content.

Malcolm wrote:

The authenticity of a teaching is decided on the basis of its content, not its supposed provenance, determined by some historiographical criteria, which is at best arbitrary and a product of the perceptions of common people.

What you are basically proposing is that the authenticity of a given Dharma text or teaching is to be determined on the basis of the contaminated perceptions of common people rather than the uncontaminated insight of āryas. Thus, practitioners invested in the matter of studying Dharma should follow the latter rather than the former.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

It is early to know what countries have adopted better policies than others, but Sweden's policy of "sustainability" (which i personally like) is often linked to being prepared for the long term fight with the pandemic, acknowledging uncertainty in time and taking into account the health implications of strict health measures on the general population.

Malcolm wrote:

<https://www.nytimes.com/2020/07/07/business/sweden-economy-coronavirus.html>

Bundokji said:

This is what has happened: Not only have thousands more people died than in neighboring countries that imposed lockdowns, but Sweden's economy has fared little better.

"They literally gained nothing," said Jacob F. Kirkegaard, a senior fellow at the Peterson Institute for International Economics in Washington. "It's a self-inflicted wound, and they have no economic gains."

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 10:28 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

It really doesn't prove anything.

Astus said:

When sravakas are depicted as people holding views that are found in texts clearly later than the agamas, then on what basis is it reasonable to assume that such a work is earlier than those that contain the views mentioned?

Would you take, for instance, that such stanzas like these were uttered as true prophecies?

'From the Mahāsāṃghika school
Will seven schools separate,
And from the Sthaviravāda eleven.
These are the twenty schools.
These eighteen and the original two
All derive from the Mahayana.
Neither correct nor incorrect,
I say that these will arise in the future'
(The Sutra of Mañjuśrī's Questions, BDK ed, p 99)

Or that there was talk of Vaibhasikas before the existence of the Mahavibhasa?

'Then instruct upon the Vaibhasya doctrine and after that the Sutranta doctrine. Then

instruct upon the Yogacara doctrine followed by the Madhyamaka doctrine. After teaching all the practices of mantra, then commence with the instruction on the Hevajra practice.'

(The Concealed Essence of the Hevajra Tantra, p 273)

Malcolm wrote:

How is this exercise in conjecture about the date of these texts useful to a mahayani or a Vajrayani? This is only of interest to non-practitioners.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 9:54 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

Evaluating the lateness or earliness of a text is like measuring the length of the horns on rabbits.

bridif1 said:

So you don't any utility and validity coming from textual criticism?

If that's the case, nothing I could say would stand as a valid argument.

Malcolm wrote:

Dharma cannot be found in text criticism. It involves a tremendous amount of conjecture and speculation, which is all proliferation.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:29 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

Agamas and nikayas are not early, and Mahayana is not late.

bridif1 said:

Forgive my insistence on this, but when we evaluate we earliness or lateness of a text, what are we analyzing?

Its date of writing? The date of the events referred to in the texts? The date of the beginning of the oral transmission of the teaching? The date of some posterior modifications?

When you say Agamas and Nikayas are not early, what are you stating exactly?

Malcolm wrote:

Evaluating the lateness or earliness of a text is like measuring the length of the horns on rabbits.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:24 PM

Title: Re: in defense

Content:

Dan74 said:

it stems from the distrust of a tradition that deemphasises Mahayana dogma (note, I did not say 'dismisses').

Malcolm wrote:

This is mainly a western no-nothing trip. Any brief exploration of Dogen, Hakuin, etc., reveals that these masters were deeply knowledgeable in sutra, and even “esoteric” Buddhism, and emphasized a combination of scriptural knowledge combined with practice.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:02 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

No, this mistaken, the seals are given in different orders in Mahayana sutras, but they are present, I'll give you a list tomorrow or next day.

Fortyeightvows said:

Sure in the Mahayana sutras, definitely, I have no doubt.

But can you find it in any of the early texts, like the agamas or nikayas ?

Malcolm wrote:

Agamas and nikayas are not early, and Mahayana is not late.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 6:51 PM

Title: Re: Age of Mahayana Schools

Content:

Bristollad said:

how do you choose the features that identify an "early" text. Material arranged in such a way as to be easy to recite and memorise does not make it an early text, it only makes it material arranged to be easy to recite and memorise.

Astus said:

That is not the only criteria, however, it is accepted by all that the teachings were

recorded in writing only later, so it is one of the signals, but, again, not the only one.

Malcolm wrote:

Text criticism is basically scholastic wanking. It really doesn't prove anything.
Guesswork at best, downright erroneous at worst.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:35 AM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Fortyeightvows said:

We should also add that the whole thing about dharma seals is also from much later

Grigoris said:

You love to make statements without providing evidence for their veracity, don't you?

Fortyeightvows said:

Well, it is true and everyone who has studied the agamas know it.

Even the english wikipedia page says it and cites everyone's favorite Thich Naht Hahn!
the Dharma Seals were all introduced after Gautama Buddha died

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

Malcolm wrote:

No, this mistaken, the seals are given in different orders in Mahayana sutras, but they are present, I'll give you a list tomorrow or next day.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:18 AM

Title: Re: Age of Mahayana Schools

Content:

Minobu said:

So like i thought the Buddha taught out loud stuff we termed theradavia .

then the Mahayana was instructed to various people through the means of Dharmakaya stuff.

Malcolm wrote:

No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Mahāyāna teachings arose at the same time as Hinayāna teachings, but because no

one could understand them, they were cached away. This is the traditional point of view.

Of course, if people wish to believe whatever text critical scholars are saying today (and that will change tomorrow), they are welcome to it.

Minobu said:

ok but when you say this No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Are these not Dharmakaya mythology characters?

or do you have archaeological or what ever stuff like records that these people wandered around our earth..like 2500 years ago?

Which is where I was at in these quotes.

Malcolm wrote:

We don't even have actual evidence that the Buddha is a historical person.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

And no way in the US 99% of the cases are harmless. No, that's just wrong. If I had to make a wild stab in the dark guess, I'd say 60-75% are harmless.

Malcolm wrote:

That is definitely a stone thrown in the dark. We do not know.

And of course today, it is coming out that immunity to covid may be temporary, which bodes quite ill for controlling this illness.

Pero said:

Actually as far as I can remember several random studies in the EU showed that the majority (95%+) of the cases are asymptomatic. In my country it was around 97%. This reduces the mortality rate a lot. Not sure it matters much though due to the seemingly high infectiousness. 5% is a lot of people when we're possibly talking about billions of people.

But it is also questionable if the disease is harmless if you don't have any symptoms. I remember reading that there were lung changes detectable by x-ray even in asymptomatic people.

Malcolm wrote:

Actually, there are two kinds of "asymptomatic:" Presymptomatic and truly asymptomatic.

And since covid immunity wears off, so it seems, people can be reinfected, and we do not know the consequences for reinfected people.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:06 AM

Title: Re: in defense

Content:

clyde said:

There's the criticism that Western Zen and Western Zen teachers aren't as good (awakened, skillful, etc.) as the "good ole' days" in the East and that these are the "Dharma-ending days", etc.

Malcolm wrote:

That was stated by Matylda, a Japanese woman raised in a Soto Zen family, and a translator who has translated for many Zen teachers in Japan. Not only does she think that Zen in West is 99% bunk, she thinks Japanese Zen is in late stage senescence. However, she hardly sounds happy about it.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:01 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

That is a bit ambiguous. For instance, the term hinayana is used by mahayana in order to distinguish itself, and since these terms depend on each other, like low and high, they cannot exist separately.

Malcolm wrote:

Correct, hence, they arose at the same time.

Minobu said:

So like i thought the Buddha taught out loud stuff we termed theradavia . then the Mahayana was instructed to various people through the means of Dharmakaya stuff.

Malcolm wrote:

No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Mahāyāna teachings arose at the same time as Hinayāna teachings, but because no one could understand them, they were cached away. This is the traditional point of view.

Of course, if people wish to believe whatever text critical scholars are saying today (and that will change tomorrow), they are welcome to it.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 4:55 AM

Title: Re: Kanye West announces POTUS run

Content:

Dan74 said:

QQ, I don't think you've really understood what I tried to say. I will have to go and scratch my head a bit to see why I am failing to communicate.

Queequeg said:

How about summarizing your point in one sentence?

Dan74 said:

If you focus on what truly matters, there is a great deal of common ground among the people right across society. Don't let the bastards fool you!

Malcolm wrote:

I focus on what truly matters, and there is a huge gulf between myself and anyone who, at this point, is willing to vote for Trump.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 4:54 AM

Title: Re: Kanye West announces POTUS run

Content:

DharmaN00b said:

In other words people have lost all trust in politicians and news. They're taking the piss, so we're now in a position where the only reliable source of information are the comedians...

Malcolm wrote:

Well, no. Newspapers of record are still reliable sources of information. They practice journalism, which is something that comedians do not practice. Just because there are many fools out there who rely on "News Corporation" for their news, well...

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 12:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

And no way in the US 99% of the cases are harmless. No, that's just wrong. If I had to make a wild stab in the dark guess, I'd say 60-75% are harmless.

Malcolm wrote:

That is definitely a stone thrown in the dark. We do not know.

And of course today, it is coming out that immunity to covid may be temporary, which bodes quite ill for controlling this illness.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 12:31 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Mahayana arose at the same time as Hinayana.

Astus said:

That is a bit ambiguous. For instance, the term hinayana is used by mahayana in order to distinguish itself, and since these terms depend on each other, like low and high, they cannot exist separately.

Malcolm wrote:

Correct, hence, they arose at the same time.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:16 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Mahayana arose at the same time as Hinayana.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:14 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Malcolm wrote:

Absence of the fire element feels cold. Absence of the earth element results in hunger

and lightness. Absence of the water element results in thirst, etc. It is not hard to suss out.

Grigoris said:

That is what I thought. Which is why I am asking: Why reference a separate specific physical factor for the task?

Malcolm wrote:

These are the sense objects of the body indriya.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:10 PM

Title: Re: Kanye West announces POTUS run

Content:

Dan74 said:

I can't speak for tkp67, but there is a radical middle ground that is very rarely taken. And that's the rejection that one must necessarily align oneself with this side or that. Admitting that both sides lie and behave dishonourably, which does not equate to moral equivalence (before one jumps to that conclusion). That both sides have been playing the people for a long time. That jumping to conclusions, broad-brushing and striving to demolish one's opponent should give place to listening and finding a common ground to build upon.

One of the reasons that Trump won, it seems to me, was the duplicitous way both sides have played the public for years. Instead of addressing entrenched poverty, lack of basic services (like the healthcare), real inequities and deep systemic suffering, they threw the masses the culture war issues to fight over. Transgender bathrooms. Wedge issues. Divide and conquer.

Trump capitalised on that with his three-pronged platform of anti-corruption (drain the swamp), bring back the jobs and yes, the culture wars, including the best part - xenophobia, white insecurity and disenfranchisement by a large section of voters.

People take the bait and the Machine trundles on. People like Bernie or Andrew Yang who focus on real issues, don't make it, because it is not about that. That a politician or his/her program have a visceral appeal should be a cause of alarm. Instead in the US, it seems to be a prerequisite. Because it is basically showbiz.

It's an obvious thing to say I take it, but being a good campaigner and being a good administrator have precious little to do with one another. They are almost opposites.

It seems to me that your entire system needs a thorough overhaul. From the divisive press to the nonsense campaign. But it has to start with education. With kids learning critical thinking at schools. Logical fallacies. Evidence-based reasoning. Emotional and psychological manipulation. Mass hysteria. Holding those driving the public discourse accountable for what they say. Truly. A lie and you should hang your head in shame. Yes,

bring back shame.

Malcolm wrote:

Um no, Trump lost by 4 million votes. He won the electoral college by a fluke.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:09 PM

Title: Re: Kanye West announces POTUS run

Content:

PeterC said:

I also don't understand what you're arguing for. It is anything but clarity.

If you could you simplify it to practical questions like: who should we vote for? What policies should we support? - then we might be able to have a conversation.

I don't like the way you use terms like "middle way", "reasonable position" etc. as if there's some natural law that makes compromise the best choice. If someone wants to kill people, and another person doesn't, the compromise position of "let's just kill a few people" isn't better than either of those "polarities". Some ideas are simply right or wrong.

Malcolm wrote:

But imagine if he were elected...DC as a James Turrell light installation ...

PeterC said:

I'll settle for the biden/trump/west presidential debate. That will be a moment for the history books. The schizophrenic rapper and sneaker designer will be the most articulate and richest person on the stage.

Malcolm wrote:

Touché.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:42 AM

Title: Re: Academic books on Mahayana thought

Content:

Jon N said:

Hello all.

First, I didn't know if this topic was more appropriate for this forum or for the academic discussion forum. Since what I'm asking might interest newcomers to Buddhism (I'm more or less one of them) I decided to post here. Feel free to move this topic to the

academic forum or any other forum if you think it belongs there.

I would like to study the history of Mahayana and Vajrayana thought. This means books that cover the history of Buddhist thought from Madhyamaka to Yogacara and Vajrayana Buddhism. I'm interested in covering from Nagarjuna to Tsongkhapa especially, but I wouldn't mind to learn the development of Tibetan Buddhism up until the Rimé movement or even the XXth century. I am currently following the Karma Kagyu lineage, so if there are books that include the development of Buddhist thought from Nagarjuna up to the Karma Kagyu (including schools that pre-date the Kagyu but are part of its lineage, like the Kadampa), that would be perfect. But a general perspective on Tibetan Buddhism would be appreciated. I also don't mind if chapters about East Asian Buddhism like Tiantai or Chan are included, as long as Tibetan Buddhism is well covered.

I already know and have read "Mahayana Buddhism: The Doctrinal Foundations" by Paul Williams. It is very similar to what I'm looking for, but I would like to get deeper into the different authors and masters than this book does.

I'm not expecting to find a single book covering all of this in depth, so if you can suggest me several books, each for a different school/period, that would be ok.

Lastly, I don't mind to read "popular" or divulgative books, but what I am looking for right now is academic books similar to those by Paul Williams. I majored in philosophy and I'm used to get deep into the ideas.

Thanks a lot for your attention, best wishes to all and I hope someone can come up with some good book recommendations!

Malcolm wrote:

https://www.amazon.com/gp/product/B008D30MMW/ref=dbs_a_def_rwt_hsch_vapi_tk_in_p1_i0

[https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?](https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson)

[dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson](https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson)

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:38 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

White House declares 99% of cases are harmless, perhaps health care is aware of this so only swabbing severe symptomatic people properly.

Make sure numbers stay up but also hospitalizations numbers as well.

Fear fear fear.

PeterC said:

If you're listening to the white house's advice on this, or indeed on anything, you are a fool.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:36 AM

Title: Re: Kanye West announces POTUS run

Content:

tkp67 said:

John I am suggesting moderation in terms of separatist conditioning in our country is right view.

The forces seeking polarity are so pervasive it is assumed that anything but is still a reasonable position.

I am willing to make the argument that a number of humanitarian teachings not just buddhism promote good will and compassion as a foundation not as conditional and any time that is deviated from it is wrong view.

I am not suggest anyone is holding these views even if their statements are interpreted that way. That is the point of clarity here.

PeterC said:

I also don't understand what you're arguing for. It is anything but clarity.

If you could you simplify it to practical questions like: who should we vote for? What policies should we support? - then we might be able to have a conversation.

I don't like the way you use terms like "middle way", "reasonable position" etc. as if there's some natural law that makes compromise the best choice. If someone wants to kill people, and another person doesn't, the compromise position of "let's just kill a few people" isn't better than either of those "polarities". Some ideas are simply right or wrong.

Malcolm wrote:

But imagine if he were elected...DC as a James Turrell light installation ...

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 6:44 AM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Here is another point that I forgot: One of the types of tangibles is coldness.

How does this differ from the role of the Mahabhuta Fire? Surely this determines temperature and not some separate tangible?

Malcolm wrote:

Absence of the fire element feels cold. Absence of the earth element results in hunger and lightness. Absence of the water element results in thirst, etc. It is not hard to suss out.

And you are jumping ahead. This is all in verse 10.

Think of all of this as a filing cabinet. You will gradually have all this filled in, but not all at once.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 6:21 AM

Title: Re: Are Zen teachers awakened?

Content:

seeker242 said:

to claim that a person who has reached the 8th or 9th Bhumi, or the equivalent or whatever other scale that is used, to claim that that person would not be worthy of being called a zen master, or to claim that this would still somehow still be unsatisfactory, I just don't see how that is reasonable.

Astus said:

There is no such claim. The claim is that Zen transmits the very mind of the Buddha, that members of the lineage are on the same level of awakening as the Buddha himself.

seeker242 said:

Yes there is such a claim. If the original claim is "that members of the lineage are on the same level of awakening as the Buddha himself" that is no different than saying "9th bhumi still just isn't good enough" since 9th bhumi, is by definition, not the same as Buddha himself.

Malcolm wrote:

Neither is the 10th, since the stage of buddhahood is the 11th, in sūtrayāna.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 1:44 AM

Title: Re: AKB, Ch. 1, Ver. 3: Exposition of the Elements (Dhatunirdesa); Three types of Abhidharma

Content:

Grigoris said:

So are all practices merely for the sake of perfecting discernment?

Queequeg said:

That's what it seems to say. Discerning the factors, relieves the defilements. Relieving the defilements releases people from samsara.

The echo of the 4NT is there.

PeterC said:

Is it saying that all practices lead to this; or is it saying that any practices aside from the discernment of the factors, though they may be helpful at a relative level, do not lead to liberation? By implication - that one could achieve liberation purely through intellectual analysis?

Malcolm wrote:

The question of practices for liberation are taken up in vol. 3, chapter 6, The Path. We are light years from that.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 12:32 AM

Title: Re: Are Zen teachers awakened?

Content:

reiun said:

If you understood the experience of passing Mu, the traditional first koan in a course of koan study, you could never say such a thing.

Matylda said:

First i base my opinions on my own work when I had to interpret for foreigners
second it comes from my own questions to teachers and monks whom I could ask and got the clear answer
third, the critique of modern koan study, lack of samadhi power and kensho experience is made also by contemporary rinzai teachers in Japan, who express their concern about the level of zazen practice
so I think that the source is reliable and I have no doubt about what they say

Author: Malcolm

Date: Monday, July 6th, 2020 at 9:13 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

[Answer:] - Without a doubt, the monad is free from rupana; but a single material form as a monad (paramanurupa) never exists in an isolated state [prthak]; 186 [however,] in the state of a composite (samghatastha), i.e., being in aggregation, it is

susceptible to deterioration and to offering resistance.

Wait on. Is the monad subject to deterioration is it the composite that breaks down into monads?

[

Malcolm wrote:

It is saying that composites formed of atoms are susceptible to breaking down.

Author: Malcolm

Date: Monday, July 6th, 2020 at 8:57 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Difference between the elementary substance earth & earth, etc.; 178 F 23-24

What is the difference between the elementary substance earth [prthivf] and earth [prthiv], between the elementary substance water [abdhiiitu] and water [ap], etc?

13. In common usage [lokasa.,,jiiii], the word earth signifies [actually]

color and shape; the same for [the common usage of the words]

water and fire, [i.e., they signify actually color and shape]. [The common usage of the word] wind [signifies] either the elementary substance wind, or else, color and shape.

So when referring to Mahabhuta we are talking about qualities, but in common usage we are referring to something describing a particular colour and shape.

Malcolm wrote:

Yes, because the elements themselves are composed of all four elements.

Author: Malcolm

Date: Monday, July 6th, 2020 at 8:55 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Malcolm wrote:

Avijnapti is created by taking vows. The discussion of it is pursued at length in the karma chapter.

The non-informative (avijnapti);

11. [Vaibhii~ikas:] - Even in a person whose thought is distracted, or who is [for a certain time] without thought, there exists a serial continuity, good or bad, in reliance upon the fundamental material elements: that, indeed, is what is called non-informative.

Grigoris said:

How does this differ from the bhavanga citta of the Abhidhamma?

How can this be a wholesome or unwholesome mind state, if there is no attention (and

thus no motivation) involved?

Malcolm wrote:

It's a kind of matter, not mind.

Author: Malcolm

Date: Monday, July 6th, 2020 at 6:59 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Matter or material form is (1-5) the five sense-faculties, (6-10) the five object-referents [or object-fields of the five sense-faculties], and (11) the non-informative.

So matter/material form is the five sense organs (eyes, ears, tongue, body and nose) and their objects (visual, aural, gustatory, bodily and olfactory sensations). It seems though that "indriya" does not refer just to the physical sense organs, but to the related sense consciousness as well, to the process of sensing.

As for 11. The endnote says:

The SA.IV.Glossary.520 describes them as follows:

avijnapti-rupa: Non-informative matter. This is a special type of matter (rupa) which constitutes a non-informative action (avijnapti-karma). It is non-resistant and invisible, and comes into existence in dependence on the force of a volition (cetana), an informative action and a set of great elements (mahabhuta). It is a special type of derived matter (upadaya-rupa) which is not comprised of atoms (paramanu).

avijnapti-karma: Non-informative action. Unlike an informative action (vijnapti karma) which informs us of the mental state of the doer, this is a karmic force which, once projected by a bodily or vocal action (karma), continues to exist as a series invisibly; hence, non-informative.

Clear as mud, right?

Malcolm wrote:

Avijnapti is created by taking vows. The discussion of it is pursued at length in the karma chapter.

Author: Malcolm

Date: Monday, July 6th, 2020 at 2:15 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Apologies; I didn't mean to imply that the clap and its sound were actually karmic cause and effect. I just meant to try and metaphorically illustrate the Kegon view of a karmic net through which effects can 'resonate' (similar to a sound wave resonating through air)

versus a mindstream from which karmic effects cannot escape (like a sound wave failing to escape a chamber).

Malcolm wrote:

Karmic effects only ripen on the continuum that performed the action. There is no means by which it can cause some sort of resonance. For example, I shoot a man. Of course that action affects that man, but let's say he survives, my nonvirtuous act does not ripen on him. It will only ripen on me in the future. It is possible that my motivation for shooting this person is based on a past interaction with this man, but showing such relationships is beyond the range of ordinary mortals. We can only deal with this life's virtues and nonvirtues which govern our karma and its results in the next life.

GrapeLover said:

In the latter case, it seemed to imply that the body must be within the mindstream, as karma vipaka can physically affect it but is held not to be capable of affecting other phenomena.

Malcolm wrote:

The body is not "held" within the mindstream; one's continuum includes both mind and body. A karma is initiated by the mind and carried out by the body in the form of physical and speech acts.

GrapeLover said:

Thanks a lot for putting the time in to explain.

I think my sticking point is along the lines of—for instance, breaking samaya is held to harm one's vajra siblings due to the strength of the interdependence of having been empowered into the same mandala.

Malcolm wrote:

No, there is no basis for this idea. The idea is that it harms the guru.

GrapeLover said:

I basically feel like, to some weak and minuscule degree, such interdependence must be kind of all-pervasive among beings, in terms of all beings having been your mother etc. So I guess I'm thinking along those lines, basically, like the unknowable relationships you mention.

Malcolm wrote:

That is based on mano a mano interactions over countless lifetimes.

Author: Malcolm

Date: Monday, July 6th, 2020 at 1:41 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

My problem is that it seems from a Madhyamaka point of view belief that a Self exists is equally wrong as belief that the consciousness aggregate arises and ceases based on causes and conditions (the dhamma theory). So the early Buddhist schools are just as misguided as non-Buddhists?

Malcolm wrote:

Yes, from the Madhyamaka perspective, the idea that a real consciousness arises and falls based on real causes and conditions is an error. Consciousness itself cannot be a pāramārtha dharma because it is compounded, impermanent, empty, and not truly established.

Astus said:

In the various discussions of the two truths.

'The conventional has two aspects: one that is mistaken and one that is correct. The former is twofold: the moon [reflected on] water and the conceptions of bad doctrines. Something that is pleasing only as long as it is not examined, which arises and ceases to exist'

(Entry into the Two Realities by Atisa, in Jewels of the Middle Way, p 119)

akuppa said:

So from the Madhyamaka pov it is more correct to say that consciousness arises and ceases than to say a self exists. If both are empty, how can this be the case? What kind of logic is used to assert this?

Malcolm wrote:

No, it is not more correct to say consciousness arises or ceases than a labelled self, a since consciousness is also a conventional label, like the label "self." Prior to analysis there is both a self, akuppa, and a consciousness. After analysis one will find neither self nor consciousness, beyond the designations "akuppa" and "consciousness." For example, take a car as a metaphor for "self". A car cannot be found in any part, all of its parts, or separate from its parts. Likewise, as self cannot be found in any aggregates, all of the aggregates, or apart from the aggregates. Likewise, consciousness cannot be found in the sense organ nor the sense object, both, or separate from them. The mind is also made of parts, and cannot be found in one of them, all of them, or separate from them.

Functionally speaking, we can say there is a self, because when I say "akuppa go there!" You will respond to this directive by saying yes or no. This means that "self" is functional. It is efficient. Whatever is functional corresponds with relative truth. If I said to you, "Malcolm go there!" you would respond, "I am not Malcolm." So calling you "malcolm" is not functional and therefore cannot be considered to be relatively true. Consciousness is a relative truth, as long as it performs its functions, then we can say "there is a

consciousness." But when we analyze consciousness, we cannot find it outside of the conventions we use for an appearance we label "mind."

Author: Malcolm

Date: Monday, July 6th, 2020 at 1:29 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Apologies; I didn't mean to imply that the clap and its sound were actually karmic cause and effect. I just meant to try and metaphorically illustrate the Kegon view of a karmic net through which effects can 'resonate' (similar to a sound wave resonating through air) versus a mindstream from which karmic effects cannot escape (like a sound wave failing to escape a chamber).

Malcolm wrote:

Karmic effects only ripen on the continuum that performed the action. There is no means by which it can cause some sort of resonance. For example, I shoot a man. Of course that action affects that man, but let's say he survives, my nonvirtuous act does not ripen on him. It will only ripen on me in the future. It is possible that my motivation for shooting this person is based on a past interaction with this man, but showing such relationships is beyond the range of ordinary mortals. We can only deal with this life's virtues and nonvirtues which govern our karma and its results in the next life.

GrapeLover said:

In the latter case, it seemed to imply that the body must be within the mindstream, as karma vipaka can physically affect it but is held not to be capable of affecting other phenomena.

Malcolm wrote:

The body is not "held" within the mindstream; one's continuum includes both mind and body. A karma is initiated by the mind and carried out by the body in the form of physical and speech acts.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:50 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Yep. We have no schedule so let's take it as slow as we need. There will probably be sections that don't need too much discussion and some will need a lot.

Awesome job so far, Greg.

Malcolm wrote:

It would be wise to avoid some of the debates, and aim principally at grasping the Sarvastivada view, and Sautrantika critique.

Queequeg said:

I think that's where we'll lean on you to put up the guardrails and keep the discussion on track.

Malcolm wrote:

One thing that is a little confusing for some, is that Vasubandhu seems to let the Sarvastivadins win some of the time, though not often.

I personally think Vasubandhu was always a Mahāyāni.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:48 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

Yes, historical Madhyamaka does not directly critique Theravada Abhidhamma as far as I know.

Malcolm wrote:

It critiques at least one Vibhajjavādin theory of karma.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:46 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

My problem is that it seems from a Madhyamaka point of view belief that a Self exists is equally wrong as belief that the consciousness aggregate arises and ceases based on causes and conditions (the dhamma theory). So the early Buddhist schools are just as misguided as non-Buddhists?

Malcolm wrote:

Yes, from the Madhyamaka perspective, the idea that a real consciousness arises and falls based on real causes and conditions is an error. Consciousness itself cannot be a pāramārtha dharma because it is compounded, impermanent, empty, and not truly established.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:40 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Hi there,

Though there is some variation between schools, it is typically taught that the consequences/vipaka of karma ripen on the individual that generated that karma alone.

What I do not really understand is that, as far as I know, it is the volition aggregate that generates karma, but other aggregates are involved in experiencing the vipaka (eg the body can become diseased). As the aggregates are merely strongly interdependent rather than being “the same thing” even on a conventional level, and interdependence extends beyond the aggregates, what is the basis for the “overflow” effect of vipaka being limited to the individual?

Malcolm wrote:

Mind streams are individual, that’s all.

GrapeLover said:

That is fair enough. How is the mindstream held to affect the body, in terms of eg developing a disease at some point due to a karmic seed? It seems like the body would have to be “inside” the mindstream and everything else outside it, in order for individual mindstreams to explain things fully.

Malcolm wrote:

The body and mind are inseparable, like a flower and its scent.

GrapeLover said:

What I basically mean is that (sorry for the silly analogy)—if I clap my hands outside and it can’t be heard a mile away, that is because the ‘force’ of the clap isn’t sufficient, even though there is interconnection between the two areas and the clap can be heard to some extent for a fair distance. This AFAIK would be a broad parallel to a Kegon-style illustration of effects resonating out, but being stronger at the ‘epicentre’.

On the other hand, if I clapped in a soundproof chamber and it couldn’t be heard outside, this is basically because there isn’t even interconnection or the potential for the sound to travel outside at all. If this is like how mindstreams are, then the body would seem to need to be “inside” the chamber of the mindstream in order for karma to affect it, while other phenomena are outside.

Malcolm wrote:

I think you have not properly studied the doctrine of karma. See chapter 4, Abhidharmakośabhaṣya.

Karma is not simple cause and effect, though it is often misrepresented this way.

Karma is moral cause and effect, which determines happy and unhappy states of existence.

In Abhidharmakośabhaṣya, simple cause and effect are presented first in the section on the six causes and four conditions described in chapter 2. Then comes dependent origination, chapter 3; and after that karma and its results, chapter 4.

Your example is an instance of simple cause and effect, but this is not karmic cause and effect. For example, one of the reasons I never found Huayen and Tiantai particularly profound with all their talk of interpenetration, mutuality and so on, is that this is already covered in the Sarvāstivādin kāraṇa-hetu. This means that all things are automatically the cause of all other things apart from themselves.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:41 PM

Title: Re: Are Zen teachers awakened?

Content:

reiun said:

Especially under the circumstance when the student is in the room with the teacher, and the student passes Mu and has that "bottom drops out" moment,

Matylda said:

this drama does not happen anymore, bottom dropping out - it comes from very old texts of Chinese masters who came over to Japan in Kamakura era. today it is much less dramatic, since the power of practice is very weak in comparison with the oldies. Today it is enough to have just some intuition and there is another koan to go. we forgot that zen practice is for complete liberation, and there are many signs of it. and the gaze is locked, then we can talk about another kind of senseless. no. this would be another pitfall

reiun said:

Your opinion is misinformed and contradicted by direct contemporary experiences.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:38 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Yep. We have no schedule so let's take it as slow as we need. There will probably be sections that don't need to much discuy and some will need a lot.

Awesome job so far, Greg.

Malcolm wrote:

It would be wise to avoid some of the debates, and aim principally at grasping the Sarvastivada view, and Sautrantika critique.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:36 PM

Title: Re: Prostrations as a stand alone practice

Content:

Könchok Thrinley said:

Are prostrations a stand alone practice?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:35 PM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

It's often said that the individual who produces certain karma is the (only) one who will experience the consequence of that karma ripening.

White Sakura said:

That is the teaching on the level of the relative truth.

Do not mix it with teachings that analyze the self and that come to the conclusion that there is no inherently existing self.

GrapeLover said:

Yeah, I'm basically looking to contrast this with the Kegon/Huayan view, which essentially holds that karmic effects do extend beyond the individual, even relatively.

Malcolm wrote:

This is an incorrect view of karma.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:34 PM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Hi there,

Though there is some variation between schools, it is typically taught that the

consequences/vipaka of karma ripen on the individual that generated that karma alone.

What I do not really understand is that, as far as I know, it is the volition aggregate that generates karma, but other aggregates are involved in experiencing the vipaka (eg the body can become diseased). As the aggregates are merely strongly interdependent rather than being “the same thing” even on a conventional level, and interdependence extends beyond the aggregates, what is the basis for the “overflow” effect of vipaka being limited to the individual?

Malcolm wrote:

Mind streams are individual, that’s all.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:06 AM

Title: Re: How awakened are bodhisattva stream-entrants?

Content:

Malcolm wrote:

The answer, according to Candrakīrti, is that their realization of emptiness is the same, in so far as they both realize the absence of inherent existence.

Caoimhghín said:

Awkwardly split from

<https://dharma.wheel.net/viewtopic.php?f=39&t=33826&p=541115#p541104>

The topic has another question hidden in it: How does the śrāvaka stream-entrant differ in his realization from the bodhisattva stream-entrant other than the former theoretically missing the foundations of bodhicitta?

So by your logic, all stream-entrants are awakened as well. Stream-entrants are significantly beneath Arhats. I thought the stream-entrant only makes contact once with nirvāṇa as a mental object, and doesn't abide in it with life substratum.

Aemilius said:

Stream entrants are Aryas, the first stage of it. I wonder where has all the knowledge about them disappeared?

ārya-saṃgha (Sanskrit, noble community). The community of the āryas or those ‘noble persons’ (ārya-pudgala) who have attained the supermundane path (ārya-mārga). This is the Saṃgha referred to in the formula of the three refuges (triśaraṇa), and is distinct from the broader Buddhist community including laymen and laywomen.

Source

:

A Dictionary of Buddhism, Oxford University Press, 2003, 2004 (which is available in electronic version from answer.com)

ārya-pudgala (Sanskrit; Pāli, ariya-puggala). A ‘noble person’, one who is at any stage of the Noble Path (ārya-mārga). There are four such persons, namely the stream-winner

(śrotāpanna), the once-returner (sakṛdāgāmin), the non-returner (anāgāmin) and the Arhat. According to an alternative sevenfold grouping found in Pāli sources individuals enter the Noble Path in different ways according to their personal disposition. In terms of this the noble disciples are classified as: (1) one who follows in faith (saddhā-anusārin); (2) one liberated by faith (saddhā-vimutta); (3) one who witnesses with the body (kāya-sakkhi); (4) one liberated both ways (ubhato-bhāga-vimutta); (5) one who follows in the Dharma (dhamma-anusārin); (6) one who has attained to vision (diṭṭhippatta); (7) one liberated by insight (paññā-vimutta). Thus the Noble Path may be attained through faith (as with the first), or through an intellectual grasp of the teachings (as with the fifth). One may also enter it and reach fruition on the basis of both (as with the fourth).

There is quite a lot in the Abhidharma about this under various headings, like the Eight noble persons (arya pudgala) etc...

Caoimhghín said:

I'm aware that they are the first persons of the path, but I'm not sure if those who are less than Arhats count as "awakened" without any significant caveats. The once-returner, for instance, is not necessarily awakened, but will be in the future. He only has a partial awakening. It would be odd for a stream-entrant to have superior realization than the once-returner yet to once return.

Aemilius said:

The classification is at first quite simple, and then more and more evolved and complex, in the Sutras and Abhidharma.

A stream entrant has maximum 7 rebirths left before Arhatship. These seven can take place in different ways, so we get more different stream entrants. 1. The stream entrants can be faith followers or wisdom followers, or a yogic type (body witness) this exists but is interpreted differently or it is simply "forgotten". One can also change type in the course of the seven or less births.

2. Are only births on Earth (or Jambudvīpa) counted, or are births in other realms, on other continents or other planets equally valid ?? Etc...

You can compare the Aryas with the systems of Nobility and Aristocrats, that have existed in many many parts of the world:

<https://en.wikipedia.org/wiki/Nobility>

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is

because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 12:23 AM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

Aemilius said:

...

In entering the stream therein is found no dharma or concept of "entering the stream".

SteRo said:

it ´s like jumping from one patch of space in space to next patch of space in space.

Nothing is entered. nothing left behind, so only sravakas enter from one illusion into another.

Malcolm wrote:

Facile, at best. The old "It's all emptiness dude" retort.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:12 PM

Title: Re: Ngondro Practice

Content:

RafaelCoutinho said:

Hello!

So I want to start my Ngondro Practice soon, what items should I buy? I already, have a bell and a vajra, a damaru, a mala, and these things. But I don't have a Mandala, should I buy one?

Thank you!

Malcolm wrote:

Eventually.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:10 PM

Title: Re: Are Zen teachers awakened?

Content:

Matylda said:

I just did it.

Malcolm wrote:

If I am ever in Japan, I'm inviting You to dinner at your favorite restaurant.

Matylda said:

but you cannot afford it

Malcolm wrote:

Don't be so sure.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:02 PM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

NateLeo said:

So i want to know: what exactly is the first, most fundamental concept i need to realize first if i atleast want to reach the first stage of awakening in this life?

Thanks again!

SteRo said:

Stream Entry is a sravaka concept. The most fundamental concepts in that context are self-identity views, attachment to rites and rituals and doubt - these have to be abandoned.

Malcolm wrote:

The same three fetters are abandoned on the first bhumi, hence first stage bodhisattvas are Mahayana stream entrants.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:00 PM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

SteRo said:

Stream Entry is a sravaka concept.

Grigoris said:

No it is not. The first bhumi is the Mahayana equivalent of Sravakayana stream entry.

Malcolm wrote:

Greg is correct.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:32 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Malcolm wrote:

Well, there are Buddhist pudgalavādins, those who assert an inexpressible self that is neither the same nor different than aggregates. They were once the largest school in India.

Queequeg said:

Not to digress too far, but, how did they explain the continuity between death and rebirth? And what happened to them?

Malcolm wrote:

We refuted the shit out of them.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 9:49 AM

Title: Re: Are Zen teachers awakened?

Content:

avatamsaka3 said:

It is rather simple, but difficult to apprehend perhaps.
Then why don't you explain it?

Matylda said:

I just did it.

Malcolm wrote:

If I am ever in Japan, I'm inviting You to dinner at your favorite restaurant.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:53 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

This is still just referring to a mind devoid of concepts. So, it still does not escape the criticism.

Astus said:

Not really the same. There are things, but there is no attachment to them. It's possible to match it with there being no longer the concept of self that puts concepts into a samsaric frame. A little more on "just as they are":

"At 360° all things are just as they are; the truth is just like this. 'Like this' means that there is no attachment to anything. This point is exactly the same as the zero point: we arrive where we began, where we have always been. The difference is that 0° is attachment thinking, while 360° is no-attachment thinking."

(Dropping Ashes on the Buddha, p 7)

Malcolm wrote:

So according to the definition above, this zero attachment thinking is not true emptiness, since it is thinking.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:30 AM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

NateLeo said:

So i want to know: what exactly is the first, most fundamental concept i need to realize first if i atleast want to reach the first stage of awakening in this life?

Malcolm wrote:

Find a teacher who can show you your real nature.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:28 AM

Title: Re: Starting with meditation: my case - Any suggestions?

Content:

Jon N said:

Hello dear forum.

After some years of studying Eastern and Buddhist thought in university and on my free time, I decided to approach a Sangha to receive teachings. Since I felt Tibetan Buddhism attracted me more, I decided to approach a Karma Kagyu center close to where I live. Sadly, right now, because of the coronavirus, they only teach online. Luckily, however, they had just started the Lojong lessons so I have been attending them online for 2 weeks now. The Lama asked us to meditate for one hour every day. Since this is the beginning of Lojong, and of meditation for many of us, she suggested that we should just try to relax in meditation position for one hour. However, I have found this extremely difficult. I have tried to do it with some relaxing music but it keeps being difficult. It is difficult for my eyes to look at the same place for a long time so I keep moving them. I try just to relax, but usually I manage to be relaxed only the first 10-15 minutes of the session. The rest of the hour is very hard. I have tried to shorten it for 40 minutes but it keeps being difficult. I try not to refuse my thoughts, but just try to be more or less comfortably relaxed, but I keep getting anxious and find it difficult to just be seated without doing nothing. The Lama said it can be difficult since a part of us doesn't want to meditate, and that we should keep trying until our mind gets used to it.

Do you guys have some tips/advice to give to me? I guess starting to meditate is difficult for most of the people, so I try not to be desperate about it. However, little by little I would like to see some progress. I have read for years about Buddhism and I feel it may be my path, but its not the same to read about it than to actually practice it, so even if I try not to desperate I can't help but be worried that because of finding meditation too difficult I might not be able to follow the path.

Thanks a lot for your time,

Jon

Malcolm wrote:

It'll pass. Just stick with it. Once you feel distracted look around, stretch, standup, then sit down and do it again. Short sessions, many times.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:09 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Malcolm wrote:

Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible.

Grigoris said:

I thought this concept was found only in Abhidhamma.

I believe that this is a slippery slope. If you can have an irreducible physical particle on which all physical objects rely, then why can you not have an irreducible mind element (an atman) on which all consciousness relies?

Queequeg said:

I think for the same reason that you can't have atman in Abhidhamma - All 5 skandha are needed for a being to arise, and 4 of them are aspects of mind. Remove one, and there is no being. Which of the skandha would be that irreducible mind element?

Malcolm wrote:

Well, there are Buddhist pudgalavādins, those who assert an inexpressible self that is neither the same nor different than aggregates. They were once the largest school in India.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:06 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of

the Factors (Dharma)

Content:

Malcolm wrote:

Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible.

Grigoris said:

I thought this concept was found only in Abhidhamma.

I believe that this is a slippery slope. If you can have an irreducible physical particle on which all physical objects rely, then why can you not have an irreducible mind element (an atman) on which all consciousness relies?

Malcolm wrote:

Western Sarvastivadins (Gandharis) subscribed to an inexpressible person theory (pudgalavādin). This is rejected by Vaibhasikas (Kashmiris).

Partless particles are rejected by Sautrantikas. They favor partless moments as irreducible.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:09 PM

Title: Re: Are Zen teachers awakened?

Content:

Malcolm wrote:

Yes, Astus rejects utterly the notion of transmission, he always has. He thinks Dharma can be learned from books.

Astus said:

Dharma transmission in Zen is not about one person teaching another, but one person authorising another after that other has already mastered everything that had to be mastered.

Malcolm wrote:

Pretty sure Meido would not agree.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:07 PM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

Malcolm, as we approach this text from a Mahayana perspective, what should our disposition be toward the irreducible dharmas in the Sarvasitvadin view?

Also, is it possible to give us a quick and dirty comparison of Sarvastivadin, Vaibhasika, and Sautrantika views, and how we as Mahayanis should approach them?

Malcolm wrote:

The four tenet systems can be reduced to these four axioms:

atoms
moments
mind
emptiness.

These is the barest essence of the four tenet systems in ascending order.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:05 PM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

Malcolm, as we approach this text from a Mahayana perspective...

Malcolm wrote:

Actually, it is important NOT to approach this text from a Mahāyāna point of view.

One should attempt to emulate the ancient Indian masters, Buddhist and Hindu, approaching a text from its own point of view while learning it, and save the higher tenet system critiques for later.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:43 PM

Title: Re: Are Zen teachers awakened?

Content:

PeterC said:

...so then I don't need to respond in detail to your other points, because if you reject the lineage view of a continuous transmission, you've also discarded the premise that transmission implies qualification as a teacher, surely? You said supra:

Malcolm wrote:

Yes, Astus rejects utterly the notion of transmission, he always has. He thinks Dharma can be learned from books.

Author: Malcolm
Date: Friday, July 3rd, 2020 at 10:42 PM
Title: Re: Are Zen teachers awakened?
Content:

seeker242 said:
Is 40 years long?

Malcolm wrote:
Depends, some people's 40 years are longer than others.

seeker242 said:
The length isn't relevant. It was an example of the intensity of practicing.

Malcolm wrote:
Yes, that was the point of my pointing out that some people's 40 years are longer than others. On the other hand, effort does not lead to awakening.

Author: Malcolm
Date: Friday, July 3rd, 2020 at 10:32 PM
Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)
Content:
Grigoris said:
Extensive exposition of the conditioned factors (samskrta)

the conditioned factors are the fivefold aggregates:
material form, etc.

The skandha. Etymological meaning of samskrta

"that which has been

made (krta) by causes or conditions [pratyaya] co-existing in assemblage (sametya, sambhuya)".

So far, so good. "that which has been made ... ", also

applies (1) to future factors, (2) to present factors, as well as (3) to past factors; in fact, a factor (dharma) does not change its nature or type [jatiyatvat] by changing its time period.

Really? So what happens when ice (solid) becomes water (liquid) and then evaporates as steam (gas)? Is there not a change in type?

Malcolm wrote:
Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible. However, states of matter such as solids, liquids, and gasses depend on the balance of the four elements in material entities and the environment. In other words, one has ice when it is cold, and when it is very hot, water evaporates into a gas.

But the atoms themselves, according to Abhidharma typology of the Sarvastivadins do not undergo change or alteration. The Sautrantikas, you will see, reject the notion of partless atoms because they have also claimed to have sides, etc. It is important to keep in mind that the root verses present a version of Sarvastivadin doctrine, that of the Vaibhāsikas. The commentaries mainly critique these positions from the Sautrantika position.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:24 PM

Title: Re: Are Zen teachers awakened?

Content:

seeker242 said:

Which I think is ridiculous assumption really because several of the western laypeople teachers I have met have been practicing for 40 years and have done practices like 100 day solo retreats, etc, etc. To characterize this as "in one's spare time, without tremendous sacrifice" is a gross mischaracterization.

Malcolm wrote:

A 100 day solo retreat is not very long.

seeker242 said:

Is 40 years long?

Malcolm wrote:

Depends, some people's 40 years are longer than others.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:22 PM

Title: Re: Are Zen teachers awakened?

Content:

Matt J said:

Actually, what PeterC is saying isn't sectarian, but rather a response (in my mind anyway) to Western exceptionalism.

What we (as the West in general, not any particular poster) are saying is that what takes decades in Asian countries (which have incorporated dharma into their national culture) can easily be accomplished in the West in one's spare time, without tremendous sacrifice, and produce an equivalent degree of realization and teaching quality.

seeker242 said:

Which I think is ridiculous assumption really because several of the western laypeople

teachers I have met have been practicing for 40 years and have done practices like 100 day solo retreats, etc, etc. To characterize this as "in one's spare time, without tremendous sacrifice" is a gross mischaracterization.

Malcolm wrote:

A 100 day solo retreat is not very long.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 5:28 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

That is not what the citation says.

Astus said:

Right, it's not a full story, I just thought it fitting on the issue of comparison. Here's an extension on empty mind.

'True emptiness is before thinking. Before thinking is just like this. So life is only life; death is only death. You must not be attached to names and forms. It is like a clear mirror. In a clear mirror, all is nothing; there is only the clear mirror. Red comes, the mirror is red. Yellow comes, there is yellow. A woman comes, there is a woman. A man comes, there is a man. Death comes, there is death. Life comes, there is life. But all of these do not exist. The mirror does not hold on to anything. There is only the coming and the going. This is before thinking: all things are just as they are. The name for this mind is original pure mind.'

(Dropping Ashes on the Buddha, p 90)

Malcolm wrote:

This is still just referring to a mind devoid of concepts. So, it still does not escape the criticism.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 5:26 AM

Title: Re: AKB, Ch. 1, Ver. 4-6: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Grigoris said:

So while defiled consciousness can contact the factors of the Noble Path, it cannot be purified by them, nor can it defile the path factors?

Malcolm wrote:

All this is saying is that all compounded phenomena are defiled apart from path phenomena. They are abandoned, not purified. This is discussed in more detail in chapter 2, when we get to the twenty-two Indriyas.

Queequeg said:

I got the sense that the defilements do not adhere to the path precisely because the path is what defeats the defilements. Is that off base?

Malcolm wrote:

Path phenomena are the 8 indriyas of nirvana, faith, mindfulness, diligence, wisdom, and samadhi, etc. Or the thirty-seven factors conducive to awakening: the four foundations of mindfulness, the four true abandonments, the four magical abilities, the five powers, five strengths, the seven factors that lead to awakening and the eight-fold path.

Queequeg said:

Maybe related or not - in Theravada, I think this is why they need to posit a connecting consciousness - to connect two moments of mind when there is no input coming in from the six senses.

Malcolm wrote:

Non-analytical cessation is just the simple absence of a cause. Analytical cessation is cessation due to wisdom. The cause of the bhavanga consciousness is consciousness.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 4:30 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

This is not a very good answer. This kind of idea, the cessation of thinking, just results in more samsara.

Astus said:

That is right, aiming for and grasping at a thoughtless state at best takes one to a heavenly birth. But that was not the intended message, at least from my side. Rather that while there are methodical differences, when it comes to not conceptualising what is experienced, there are no distinctions that can be made.

Malcolm wrote:

That is not what the citation says.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 3:54 AM

Title: Re: AKB, Ch. 1, Ver. 4-6: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Grigoris said:

Twofold Classification of Factors: Impure (Sasrava) and Pure (Anasrava)

The conditioned factors, with the exception of the (noble) path, are impure; they are impure because the fluxes adhere to or grow concordantly in them [samanuserate].

So while defiled consciousness can contact the factors of the Noble Path, it cannot be purified by them, nor can it defile the path factors?

Malcolm wrote:

All this is saying is that all compounded phenomena are defiled apart from path phenomena. They are abandoned, not purified. This is discussed in more detail in chapter 2, when we get to the twenty-two Indriyas.

Grigoris said:

If space is not "turned away" by an object does that mean that space continues to exist independent of the fact of the presence (or absence) of an object?

Malcolm wrote:

It just means that space permeates everything.

Grigoris said:

Cessation due to deliberation (pratisarṃkhyanirodha); 63 F 8-9

6ab. Cessation due to deliberation is disconnection [from the impure factors], each disconnection taken separately...

...If it were otherwise, if the cessation due to deliberation were single, a person who has obtained, i.e., realized, the cessation of the defilements [klesanirodha] which are abandoned by insight into the truth of unsatisfactoriness would have obtained or actualized at the same time the cessation of the defilements which are abandoned by insight [darsana] into the other truths and by cultivation [bhavana], [i.e., the cessation of all the defilements (sarvaklesha)]. It would be futile [vaiyarthya] then for the practitioners to cultivate the part of the (noble) path which counteracts these [remaining] defilements.

Interesting. Does that mean that one has to eradicate each defilement separately (which, according to different classification systems number from 3 to 108), that it is not enough to just strike at the ignorance underlying all of them?

Malcolm wrote:

According to this system, there are nine categories of afflictions to remove, from strong-strong to weak-weak. The strong-strong afflictions in stream enterer and so on, now latent, have to be removed gradually through analysis. This is largely the subject matter of chapter 6.

Grigoris said:

an example of this is the non-arising of visual consciousness due to the absence of visual stimuli.

But would this mean that being in a comatose state, for example, is akin to cessation?

Malcolm wrote:

Non analytical cessation is simply the absence of a cause which can bear a result, for example, a burnt seed.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 2:11 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

At this point I don't think it's a great idea to be taking medical advice from anyone in the US on this. Most of the countries that have the outbreak under control had a treatment protocol months ago - as part of a coordinated treatment strategy, not the cottage industry we have in the US - and have had much lower case-based mortality. I'm not going to give medical advice but if I wanted an idea of which drugs to take I would look at what they're doing.

Malcolm wrote:

There are no drugs that are really that effective in treating Covid about which we have evidence-based knowledge.

PeterC said:

There's a lot more work to do on the research, sure, but the opinion of the Thai, Korean, HK and Chinese hospitals coordinating treatment protocols is that they've got protocols that they're happy with.

Malcolm wrote:

There is still no drug that seems to dent this thing. Their protocols focus on symptom relief. That's great, but not a solution.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 1:56 AM

Title: Re: AKB, Ch. 1, Ver. 2: Exposition of the Elements (Dhatunirdesa); Three types of Abhidharma

Content:

Grigoris said:

Okay. WTF? Is he saying that dependently arisen objects have inherent characteristics?

jake said:

There is a long end note on this from page 322-324 that I had to read a couple times. But I understood the "inherent characteristics" to be those characteristics that are indivisible from the entity itself. The example given is the color (sorry, colour) blue, this is unique to that dharma. Blue also belongs to a group of dharmas that share a common characteristic, in this case they can be seen.

I'm not sure I follow the "dependently arise objects have inherent characteristics" question.

Grigoris said:

And yet science shows us that if you do not have the corresponding rods and cones (sensory apparatus of the eye) then blue is not blue for you.

So how can it be an inherent characteristic when it is dependently arisen?

Malcolm wrote:

"Inherent" is really the wrong word here. "Intrinsic" is a little better. In this case, a blue entity possesses the physical properties to reflect blue light, whether one can see it or not. That entity dependently arises in possession of that property. While that entity exists, one of its intrinsic characteristics is to reflect blue light. Intrinsic characteristics do not conflict with dependent origination in Sarvastivada and Sautrantika tenets.

Also "ultimate" in Abhidharma simply means the cognition left over after one has smashed or analyzed something as far as one can go.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 1:42 AM

Title: Re: AKB, Ch. 1, Ver. 2: Exposition of the Elements (Dhatunirdesa); Three types of Abhidharma

Content:

Grigoris said:

Abhidharma in the absolute sense: pure understanding

Understanding (prajna), is the discernment of factors [dharmapracaya].

Pravicaya is the Sanskrit term for discernment and refers to the ability to distinguish pure from impure, material from immaterial, etc... 2b. [The Abhidharma] is also any understanding and the Treatise which make one obtain stainless understanding.

...the impure (sasrava) understanding, whether it is

i. innate or natural or acquired at birth

ii-iv. derived from an effort, i.e., from listening, reflection, cultivation

By innate I imagine it is referring to it being a consequence of past effort. I assume this as it is talking about impure understanding and thus cannot be referring to some sort of internal stainless basis/quality.

We also clearly see here that prajna (unafflicted knowledge) is also based on personal

effort and study the Treatise also makes one obtain the pure understanding... Thus studying the text... Etymological explanation of dharma and abhi-dharma [Etymologically,] dharma signifies: that which upholds or sustains (dharana) its own characteristic or a particular inherent characteristic (svalaksana).

The Abhidharma is called abhi-dharma because it is directed...

1. toward the supreme factor [paramarthadharma], namely, Nirvana
2. toward the characteristics of the factors [dharmalaksana], namely, (i) the particular inherent characteristics or specific characteristics [svalaksana] and (ii) the common characteristics [samanyalaksana].

Okay. WTF? Is he saying that dependently arisen objects have inherent characteristics?

Malcolm wrote:

In this literature, intrinsic characteristics are real and ultimate, the example given later is the wetness, coolness and limpidity of water. Generic characteristics are not real, being imputations.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 12:33 AM

Title: Ch. 1, Ver. 1: Exposition of the Elements (Dhatunirdesa); Homage; Qualities for the benefit of the Buddha Himself

Content:

Grigoris said:

By omniscience I am talking about "knowing everything". Clearly if one sees reality one will know the truth of reality, but is this the same with knowing how many hairs I have on my (slowly balding) head?

Malcolm wrote:

No, the Buddha could know that if he chose, but that is not really what omniscience here intends.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 12:33 AM

Title: Ch. 1, Ver. 1: Exposition of the Elements (Dhatunirdesa); Homage; Qualities for the benefit of the Buddha Himself

Content:

Grigoris said:

4. Seems to refer to a lack of omniscience.

Malcolm wrote:

Yes, and when you get a bit further, all knowable things really just means compounded and uncompounded phenomena included in various schemes of the skandhas, āyatanas, and dhātus.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:36 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

jake said:

For those of you with the Sangpo edition perhaps someone could help me? I'll admit that I'm far from skilled in this more serious study and have been really struggling to understand the notations in Sangpo.

On page 333, in Note 49. He writes:

For the doctrinal perspective sasrava-anasrava in regard to the eighteen elements (dhatu), see i. 31cd. For a discussion of the three fluxes, see v. 35-36; for an explanation of the term asrava, see v. 40.

What on earth/where on earth is: i. 31cd or v. 35-36? or v. 40?

Malcolm wrote:

1.31 = chapter one, verse 31, lines 3 and 4; v.35-36 means chapter five (in volume three), verses 35-36. etc.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:33 PM

Title: Re: Meditation techniques in each tradition

Content:

LastLegend said:

I am confused I don't know which is which anymore. It seems like it's all the same?

Astus said:

One evening, after a Dharma talk at the Boston Dharmadhatu, a student said to Seung Sahn Soen-sa, "At a recent seminar on Zen and Tantra, Chogyam Trungpa Rinpoche compared Zen to black and white and tantra to color. What do you think of this?"

...

Soen-sa said, ... "When you are thinking, your mind and my mind are different. When you are not thinking, your mind and my mind are the same. Now tell me - when you are not thinking, is there color? Is there black and white? Not thinking, your mind is empty mind. Empty minds means cutting off all speech and words. Is there color then?"

(Dropping Ashes on the Buddha, p 79)

Malcolm wrote:

This is not a very good answer. This kind of idea, the cessation of thinking, just results in more samsara.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:27 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

At this point I don't think it's a great idea to be taking medical advice from anyone in the US on this. Most of the countries that have the outbreak under control had a treatment protocol months ago - as part of a coordinated treatment strategy, not the cottage industry we have in the US - and have had much lower case-based mortality. I'm not going to give medical advice but if I wanted an idea of which drugs to take I would look at what they're doing.

Malcolm wrote:

There are no drugs that are really that effective in treating Covid about which we have evidence-based knowledge.

One of my good friends is the chief nurse at Boston Medical Center. Because they prepared early, and retrained the staff in January in how to properly put on and take off PPE, they have had almost no staff infections. Quarantine, masks social distancing, remain, at this point, the most effective measures for dealing with this infection.

What we lack in the US is effective contact tracing due to the fact that the man running the CDC, Redfield, is an incompetent GOP stooge in an incompetent GOP administration, with a significant population in the US that actually thinks this is no big deal, and a president that defunded our resources in China that could have alerted us. In short, we are screwed.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 6:49 AM

Title: Re: How exactly does karma "purification" work?

Content:

NateLeo said:

Hey all,

So recently I've tried to start a dhyana regimen, and I've noticed:

When i do this, i have vivid dreams that are usually really negative: im in situations where im getting harassed, attacked, etc. even recently something unusually bad happened in my "waking" life. These things never happened when i was just goin thru life like anybody, so i got curious..

Now I've done research, and I've seen articles about samatha-dhyana being a purification method, but also a wide array of things as well that purify (nembutsu, vajrasattva, etc)

And now i want to know: with all these wide arrays of methods, what is the fundamental thing about them that purifies or transforms bad karma? and What does this fundamental thing do to the mind?

Malcolm wrote:

Karma is not something real, so it can be purified.

If it were real, then we would all be screwed.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 2:39 AM

Title: Re: Are Zen teachers awakened?

Content:

clyde said:

A reminder, this was the question asked of Zen students:

Matylda said:

Indeed

But then right from the beginning it is an invalid question.

how 'student' may know if a teacher is or is not awakened??? if he knows, he/she does not need any teacher at all, since possess enough wisdom to go on his/her own.

If one does not know, then there is no way for such person to discern if a teacher, or teachers or whoever is or is not awakened.

What I observed in the West is, that if people like a certain teacher then they do believe he has some special quality or wisdom or is enlightened etc. but once they stop to like the teacher, then exactly the same person is told to be unenlightened and in possession of bad qualities.

So if you ask such question I guess that mostly answer will relate to confused human minds of likes and dislikes. And it has nothing to do with the notion of a zen teacher and his awakening.

Dan74 said:

But haven't you made such judgments yourself here? Didn't you say that you had not met any Western Zen teacher who was awakened, or have I misunderstood? Or you don't class yourself as 'a student'?

Malcolm wrote:

Matylda is Japanese, raised in a traditional Soto family, who has, over many years, offered us authentic insights into how things operate in Japan. She has for many years expressed deep skepticism about Zen in Western countries.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 2:10 AM

Title: Re: Meditation techniques in each tradition

Content:

PadmaVonSamba said:

As the question is phrased in somewhat general terms,
It's probably accurate enough to describe dzogchen and mahamudra as simply allowing
the mind to rest in awareness...

Malcolm wrote:

Probably not. One does not allow one's mind to rest in a mental factor in either tradition.

PadmaVonSamba said:

So, you are saying, 'simply rest' with no awareness?

...because in many examples (none of which I can cite at the moment) Thrangu
Rinpoche explains the practice of mahamudra as simply allowing the mind to rest
naturally.

That's either gotta include or exclude awareness.

I'm going with the inclusion of awareness, otherwise there is no experience of it, which
would be pointless.

Anyway, as I suggested, that description is probably accurate enough, reflecting the
degree of specificity used in the opening post describing other types of meditation.
Sure, one could delve into infinite and perhaps contradictory fine points in any of them.
But, it works.

Malcolm wrote:

We are not resting in awareness, we are resting in the natural state of the mind, clarity
and emptiness. We use mindfulness and awareness in tandem to sustain resting in the
nature of the mind. We are aware of something in Dzogchen and Mahamudra, that is, a
moment of unfabricated consciousness. But we are not resting in awareness per se.
Mindfulness (dran pa) and awareness (shes bzhin) are two mental factors that always
function together. If one is aware, one is mindful, if one is mindful, one is aware. Clarity
on the other hand is not a mental factor, it is part of the nature of the mind, just as one
aspect of the nature of water is wetness. But it is the nature of the mind is not only
clarity, it is also empty, just as limpidity is also an aspect of the nature of water.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 12:18 AM

Title: Re: Meditation techniques in each tradition

Content:

PadmaVonSamba said:

As the question is phrased in somewhat general terms,

It's probably accurate enough to describe dzogchen and mahamudra as simply allowing
the mind to rest in awareness...

Malcolm wrote:

Probably not. One does not allow one's mind to rest in a mental factor in either tradition.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 9:50 PM

Title: Re: Words, characters, syllables & liberation

Content:

humble.student said:

Syllables are neither letters nor characters, but characters 字 are indeed syllables...

Caoimhghín said:

They can actually be both. This is a syllable: ཨོ. It is also a letter and a character.

Malcolm wrote:

Akṣara means unalterable, as you know, and refers to a unit of sound.

We translate this term as "syllable" as a convention, because a syllable is a unit of pronunciation.

The written character for an akṣara is incidental, and can take any form, such as A, H, ཨ, etc.

When we see a phrase like "akṣaram udāharati (Tib.: yi ger brjod pa)" we have to understand we are taking about units of speech, not units of writing.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 5:04 AM

Title: Re: Are Zen teachers awakened?

Content:

Malcolm wrote:

You gave the Sanskrit and the Tibetan. There are no "characters" in either language.

Astus said:

It was intended as further reference to clarify what was translated as "letters" in <https://dharmawheel.net/viewtopic.php?p=541014#p541014>. The Vimalakirti Sutra has 言說文字 that consists of "spoken" (yanshou 言說) and "character" (wenzi 文字), and the latter is "literature/writing" (wen 文) plus "letter/character/word" (zi 字). This was simply translated as "letter" in the quote. Furthermore, in the quote from Kukai's work "letter" is a translation for zi 字, what Giebel renders as "sign" (in <https://www.bdkamerica.org/book/shingon-texts>, p 85). But clearly there is a difference here, as the Vimalakirti Sutra actually talks of speech, while Kukai really means writing.

Malcolm wrote:

Indeed, but a syllable is neither a letter nor a character.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 2:20 AM

Title: Re: Words, characters, syllables & liberation

Content:

Malcolm wrote:

Just to add a note, a syllable is different than a "character."

Astus said:

It was meant as an approximation of the Chinese translation.

Malcolm wrote:

You gave the Sanskrit and the Tibetan. There are no "characters" in either language.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 12:13 AM

Title: Re: Are Zen teachers awakened?

Content:

Astus said:

akṣaram udāharati (Tib.: yi ger brjod pa), that is "spoken characters".

Malcolm wrote:

Expressed in syllables.

Just to add a note, a syllable is different than a "character."

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:47 PM

Title: Re: Words, characters, syllables & liberation

Content:

Astus said:

akṣaram udāharati (Tib.: yi ger brjod pa), that is "spoken characters".

Malcolm wrote:

Expressed in syllables.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:41 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

But I quite like Chekawa's collection...

Malcolm wrote:

Useful, but not definitive.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:19 PM

Title: Re: Dharma protectors

Content:

bhava said:

Hello, in general there are several terms for guardians of the teachings or dharma protectors - chos skyong, srung ma, dam can, bka' srung, bstan srung etc generally divided into enlightened, worldly and half-worldly, having their respective activities of protecting teachings and practitioners. Is there a clear, comprehensive and trustworthy text in english describing these things in detail? Common one is Nebesky-Wojkowitz Oracles and Demons of Tibet, however I thought of a more traditional source. Thank you, in dharma, bh.

Grigoris said:

Check out this site for starters.

I do not know of any single book describing dharmapala.

Malcolm wrote:

Nebesky-Wojkowitz Oracles and Demons of Tibet.

It is about the only resource out there in English. Beyond that, there are some papers you can find on this or that individual guardian.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 5:18 AM

Title: Re: Article on Taimitsu

Content:

Queequeg said:

https://www.academia.edu/17615179/_Taimitsu_The_Esoteric_Buddhism_of_the_Tendai_School_in_Esoteric_Buddhism_and_the_Tantras_in_East_Asia_Charles_Orzech_general_ed._Leiden_Brill_2011_pp._744-767?email_work_card=view-paper

This may be of interest to folks.

Malcolm wrote:

You might find this book useful for context:

Chinese Esoteric Buddhism, G.C. Goble CUP, 2019.

Amoghavajra was a contemporary of Padmasambhava. All these tantric madmen irrevocably changed the course of Buddhadharma in Asia.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 2:48 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Malcolm wrote:

Why are you bothering to litigate something which is a simple matter of definition?

Caoimhghín said:

It's just a matter of in-person Buddhism disagreeing with on-internet Buddhism.

Malcolm wrote:

Āryas possess bodhi, whether it is the inferior bodhi of ārya śrāvakas or the superior bodhi of ārya bodhisattvas.

There is bodhi, and there there is samyaksambodhi.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:52 AM

Title: Re: Moon-reflection-analogy and the other similes

Content:

Crazywisdom said:

It is one of the deepest things.

White Sakura said:

I agree. Now the text was delayed to Sutra Studies.

I think it is also of the greatest importance for tantra. Because the tantric Yidams shall not be visualized as inherently existing objects. So it is important to remind myself all the time that they are emptiness-appearance, like the moon reflected in water.

Malcolm wrote:

I prefer the rainbow analogy for that, personally.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:24 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Likewise, unless those buddha qualities are discovered by you in a direct perception, or pointed out to you, even if you have them, they are of no use to you.

Astus said:

<https://www.nichirenlibrary.org/en/dic/Content/D/92> is one of the main Zen slogans. It can result in buddhahood exactly because there is no need to gather anything more.

Malcolm wrote:

It could, but it usually doesn't, 99.999 percent of the time. In any case, buddhahood cannot be realized with slogans.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:22 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

you scolded someone for reading Dzogchen books without the initiation and i agree with you on this very important rule.

Malcolm wrote:

Dzogchen texts require some expertise to understand in a proper way. A literal reading of them is often inaccurate.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

you scolded someone for reading Dzogchen books without the initiation and i agree with you on this very important rule.

Malcolm wrote:

One of the features of secret mantra, which perhaps Nichiren did not like much (even though he was clearly quite adept at secret mantra practice as it exists in Tendai Mikkyo) is that its Japanese expression is clearly elitist, expensive, and requires a prodigious amount of education in mandala theory, mudra practice, and so on. But this is perhaps a reflection of how secret mantra was practiced in India during the late 7th and 8th centuries. In Tibet too, during the same period, secret mantra was very elitist, expensive, and so on. It was practiced basically the same way it was practiced in Japan.

However, because Tibet is closer to India, the more populist expression of secret

mantra in the HYT also made inroads, and of course, Dzogchen and later Mahāmudra, is part of that movement.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 12:33 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Könchok Thrinley said:

Isn't the whole thing around "other power" more of a skillful means? To open up buddhadharma to new sort of people.

Also if other power does not work how does one then get to the Sukhavati?

Malcolm wrote:

You have to want to go to Sukhavati.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 12:08 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

The issue here isn't that other power is not possible...

Malcolm wrote:

It is pretty impossible. The Buddha said:

Misdeeds cannot be washed away with water,
suffering cannot be removed with the hand,
I cannot hand you liberation,
but I can show the path.

Shinran's decision to abdicate responsibility for his own liberation is in direct contradiction to this maxim.

After all, since the Buddha invited us to critique his teachings, why should any dharma teaching, including Dzogchen, be immune from critique?

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:50 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

ok so like in order to understand what you are doing in Dzogchen , you need to understand who Lord Sakyamuni actually is...

what we thought was Lord Sakyamuni...of lets say Lotus Buddhism , or theravada Buddhism, you know , the guy came ...his life was theatre...he actually attained enlightenment long ago not under the tree...maybe theravadins don;t believe that ...

Malcolm wrote:

Yes, hence the name of the Buddha's life story sūtra, Lalitavistara Sūtra, the Extensive Play.

Minobu said:

But Dzogchen gives us an entirely different view of what we thought Lord Buddha Sakyamuni was...and is...

and then take it from there...

Malcolm wrote:

Yes, but it does not really contradict other Mahāyāna sentiments, it merely builds on them.

Minobu said:

also to settle my Karmic issue...

you say if i realize Sunyata then Karma is no longer a factor as a hindrance to Buddhahood...

Malcolm wrote:

karma is an obscuration, it can only be removed by realizing and practicing dharmatā.

Minobu said:

and yet the story of Lord Nagarjuna having some guy kill him in order to expiate the last karmic bond , in His case some ant he killed long ago...

Malcolm wrote:

Yes, and supposedly his head and body are inching towards each other and so on.

Minobu said:

also it seems there is a lot of undoing Buddhist thought we always took for granted in order to actually practice True Dzogchen...

Malcolm wrote:

Dzogchen is just another approach to Buddhadharma. I think it is the most effective for this degenerate age because it is grounded in secret mantra and a specific view of the

human body and how that is employed in practice, but all Mahāyāna schools claim their approach is the most effective for Mappo, the degenerate age.

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:43 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

He travelled through Samsara as a common mortal....for eternities ...

Yes, there was a person who experienced suffering in samsara until they trained under a buddha and realized buddahood personally. This person's realization is the basis for the realization of the 1001 buddhas of the fortunate eon.

GrapeLover said:

I am interested in this point—I've never really properly reconciled the fact that Buddhas are emanations with the jatakas etc (eg, can there be a meaningful personal link between the last life of a bodhisattva and the following nirmanakaya? As the Buddha's mind is dharmakaya wherein there is no distinction between Buddhas, what does it mean for them to say "in one of my past lives"?)

Who is the person and Buddha in question here? Is it something quite 'high-level' like a figure attaining Buddhahood under Samantabhadra and emanating all the Buddhas of this eon?

Thanks for putting so much into this thread.

Malcolm wrote:

According to the Lo rgyus chen mo found in the Vima sNying thig, there was a person who trained under three nirmanakāya buddhas in three successive incarnations in the previous mahākalpa, and attained buddhahood himself. During the 20 void eons, this buddha remained latent since there was no manifest physical universe, etc. When the physical universe again manifested at the beginning of this mahākalpa, this buddha's dharmakāya manifested the sambhogakāya, etc., and also the first nirmankāya buddha of the first eon, Ngangwa Dampa, who taught the Sound Tantras as well as the remainder of the 17 tantras.

Buddhas may have the same realization, but their omniscience is such that they can distinguish between the different mind streams that led to their common realization. For example, if we are seated at the Met, looking at Monet's lily pond, we are all looking at the same painting, even though we arrived at different times from different places, and left to go to different destinations. We can understand the realizations of the buddhas just like that.

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:33 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Not really-- hence the various metaphors about paupers using rocks that hide wishfulfilling jewels as pillows, who die without recognizing they have been in possession of such a jewel the entire time.

Astus said:

'In the expository, causal vehicle of the paramitas, the sugatagarbha or buddha-nature is considered to be present in the minds of beings only as a seed. When this is fully developed through circumstantial conditions— in other words, the two accumulations (of merit and wisdom) — buddhahood is attained. And since the cause comes first and its result after, one speaks in this case of a causal vehicle. By contrast, the Mantrayana, the vehicle of mantra, proclaims that all beings are by nature endowed with the sugatagarbha, wherein all enlightened qualities are spontaneously present.'

(Treasury of Precious Qualities, vol 2, p 86)

Unlike the above description of sutrayana, in Chan, Tiantai, and Huayan buddha-nature is understood to be already complete with the buddha qualities, as already noted in http://www.thezensite.com/ZenTeachings/Translations/Awakening_of_faith.html:

'Next, Suchness has two aspects if predicated in words. One is that it is truly empty (sunya), for this aspect can, in the final sense, reveal what is real. The other is that it is truly nonempty (a-sunya), for its essence itself is endowed with undefiled and excellent qualities.'

Malcolm wrote:

That does not matter. Let's say you have a house, and in your house is a million dollars. If you never discover the million dollars or it is never shown to you, you will have a million dollars and never know it. Likewise, unless those buddha qualities are discovered by you in a direct perception, or pointed out to you, even if you have them, they are of no use to you.

As far as Dzogchen view goes, such qualities exist in the form of potential only. The analogy Longchenpa uses is that even though you may not need to gather the two accumulations ultimately in order to possess the kāyas and wisdoms, practicing the two accumulations is like polishing a dirty gem. One is not really adding anything new, but instead one is revealing what is already there, but hidden from ordinary sight.

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:52 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

Malcolm may step in of course, but let me add this as a quick reply here. While dzogchen (any others) has a unique presentation and methods, it does not essentially diverge in its understanding from what is there to be done, that is, the elimination of defilements and obscurations, the realisation of the twofold emptiness, and so on.

Malcolm wrote:

Correct, Dzogchen seeks to address the same existential questions as all other Buddhist traditions.

Astus said:

What I don't get is you don't really explain how karma seems to be overridden...or discharged ...

Again, while dzogchen has its own take on common Buddhist doctrines, it matches the basic teachings regarding dependent origination, how from ignorance comes suffering, and when ignorance is eliminated, there is no more samsara.

Malcolm wrote:

Yes, this is correct.

Astus said:

Lord Sakyamuni endured samsaric existence for like an eternity to rid His Karma... That version describes how merit needs to be accumulated over a long period of time. Such a view is "obsolete" in light of the view of buddha-nature.

Malcolm wrote:

Not really-- hence the various metaphors about paupers using rocks that hide wishfulfilling jewels as pillows, who die without recognizing they have been in possession of such a jewel the entire time.

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:49 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Realizing emptiness in Dzogchen means realizing the original purity of all phenomena, in common with the perfection of wisdom sūtras, etc., and the naturally perfect nature of all phenomena. Like Chan and Zen, paths and stages as described in the sūtras are pretty irrelevant in Dzogchen teachings. They exist, but only to cater to a conventional understandings of the notion of "progress."

Minobu said:

ok so the emptiness is not about sunyata , it's a Dzogchen realization , i guess one has

to receive initiation in order to study...

Malcolm wrote:

It is about śūnyatā. But our nature is only not only śūnyatā. Our nature also possess infinite potential which is naturally perfected.

Minobu said:

Dzogchen seems to be a completely different approach to Buddhahood...

Malcolm wrote:

Yes.

Minobu said:

What I don't get is you don't really explain how karma seems to be overridden...or discharged ...

Lord Sakyamuni endured samsaric existence for like an eternity to rid His Karma...

Malcolm wrote:

We have a different understanding of the person of Śākyamuni Buddha. Our understanding is that nirmanakāya Śākyamuni Buddha is an emanation of sambhogakāya Vajradhara. Vajradhara is an emanation of the dharmakāya Samantabhadra.

In Dzogchen, we consider that Śākyamuni Buddha to be one of the twelve teachers of Dzogchen, unique from other buddhas in that the twelve teachers of Dzogchen possess 108 deeds ($12 * 9$), not merely the standard twelve that are referenced in the conventional sutrayāna.

Minobu said:

He travelled through Samsara as a common mortal....for eternities ...

Malcolm wrote:

Yes, there was a person who experienced suffering in samsara until they trained under a buddha and realized buddahood personally. This person's realization is the basis for the realization of the 1001 buddhas of the fortunate eon.

Minobu said:

So if He would have encountered Dzogchen he would not have had to go through all this...???

But i guess His Karma did not allow for it..????

Karma malcolm , i'm hung up on this...please show me how Dzogchen erases Karma..

Malcolm wrote:

Even karma is originally pure. So is ignorance, and all states of samsara.

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:05 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

So like on the way to Buddhahood after you get the emptiness thing down pat...
what about one's Karma..

I thought no buddha , only the Catholic Church can eradicate karma...ok the catholic church is sarcasm , they went from money and burlap bags to hail mary's ...but Getting rid of Karma is no easy feat...

i don't think any intellectual endeavour can eradicate Karma..

So all these numbers up in pure land and all ...is it like a jail get out of free card ...like go there and it disappears and in 500 years or what ever you are a Buddha free of Karma. I don't mean to be obtuse but Karma is the key...and I do not believe there are any get out of jail cards floating around..

This was something I needed Malcolm to answer. I'm trying to understand things from his paradigm , instead of a Nichiren Shonin perspective.
It's important for me.

I don't fully understand the different time periods , like some are born from lotus and others take 500 years in the pure land..which isn't really that important to me...just accept it eh...im ok with stuff like that...

So how do you expiate Karma ?

How do you enter a pure land with karma ..

You say if you practice Dzogchen and realize emptiness>>>are you talking Sunyata emptiness or that emptiness that is used to describe something other than sunyata...i recall this cropping up a few years ago...

after that you die and go to pure land....what happens to the Karma ...You don't end up here in samsara without gazillion years of karma to work out...yes //no...

Malcolm wrote:

Only the most average of Dzogchen practitioners take birth in the natural nirmanakāya buddhafiels. They have left samsara behind forever.

IN order to understand the different grades of rebirth in Sukhavati, you would have to read the long Sukhavati sūtra. However, as I pointed out above, that sūtra is not read in Tibetan Buddhism.

Realizing emptiness in Dzogchen means realizing the original purity of all phenomena, in common with the perfection of wisdom sūtras, etc., and the naturally perfect nature of all phenomena. Like Chan and Zen, paths and stages as described in the sūtras are pretty irrelevant in Dzogchen teachings. They exist, but only to cater to a conventional understandings of the notion of "progress."

Author: Malcolm

Date: Monday, June 29th, 2020 at 9:56 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

GrapeLover said:

And you started your response with "When an interested student does not understand the teachings of Dzogchen, this is the fault of the teacher", which I (perhaps erroneously) took as implying that they actually were given a Dzogchen teaching through these words.

Malcolm wrote:

Telling people to recite Om Amideva Hrih is not introducing people to Dzogchen teachings. It is assuming, incorrectly, that one can estimate other people's capacity.

GrapeLover said:

Although there is the essential point of transmission, I feel like the Shin view of Other Power is trying to communicate the same principle as was verbally expressed.

Malcolm wrote:

Reciting Nembutsu, like reciting Namu Myoreng Kyo, is a virtuous activity, most certainly. Having faith in Amitabha has benefit. But arguing that sūtrayāna practices such as Pure Land practice, etc., are quick paths to buddhahood is erroneous and cannot be supported on the basis of their own fundamental texts.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:18 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Steel said:

Renunciation isn't a requirement for birth in sukhavati. Shinran himself was married and had seven children, and he taught the path to everyone including warriors, hunters, butchers, and prostitutes. This can all be backed by the 18th Vow.

Malcolm wrote:

The 18th vow is not a guarantee one will take rebirth in Sukhavati. Even if it were, the same sūtra states:

"Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there.

It is just not a quick path. Accept it.

Steel said:

I'll side with Shinran and Rennyo on these matters. Thanks.

Malcolm wrote:

You are free. I've read everything written by Shinran. I don't accept other power at all. It contradicts the very foundational principles of Buddhadharma, namely, that we are all personally responsible for our own liberation.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:15 PM

Title: Re: How awakened are bodhisattva stream-entrants?

Content:

Caoimhghín said:

This brings up another issue: why are only bodhisattvas of a certain bhūmi or higher mahāsattvas (and this bhūmi is not usually given as the first)? Similarly, take the Heart Sutra for example, which depicts Avalokiteśvara gaining insight into emptiness. He is also depicted as perfecting wisdom-perfection (prajñāpāramitā) in that sūtra, so is he at the first bhūmi, a bodhisattva stream-entrant, or is this entrance into the eighth bhūmi, which is more likely? How does the śrāvaka stream-entrant differ in his realization from the bodhisattva stream-entrant other than the former theoretically missing the foundations of bodhicitta?

Astus said:

It depends on whom you ask, as there are various views about sravakas (and bodhisattvas) in different Mahayana works. What separates the four noble persons on the sravaka path is not in their attainment of insight into the four noble truths, but how much of the fetters they have removed permanently.

Caoimhghín said:

And there is no furthering of wisdom or insight accompanied by the loosening of these fetters? I'm not a śrāvaka literature expert. It strikes me as there is a furthering of insight and a gradual deepening of wisdom in the way that the bodhisattva path is described as the bodhisattva progresses.

Are there any wisdoms that an arhat has that a stream-entrant lacks? I suppose that would answer the question.

Malcolm wrote:

The Heart Sutra does not show Avalokiteshvara gaining insight into emptiness.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:12 PM

Title: Re: Who is Mahavairocana?

Content:

Caoimhghín said:

I'm in a bit of disagreement with you here. PP Buddhism has two bodies: dharma and form, the same you give for "pre-Yogacara." These two bodies are in śrāvaka literature as well, in the suttas and āgamas.

Malcolm wrote:

Yes, PP Buddhism has two kāyas.

There is no mention in the agamas and so on of any kāya other than dharmakāya. The notion of the rūpakāya as a thing is Mahāyāna in inception. Yes, of course the Buddha has a physical body, but when there is a reference to the dharmakāya in pre Mahāyāna literature, kāya is equivalent to skandha, i.e., dharmakāya = all the dharmaskandhas.

Caoimhghín said:

You're right, actually.

Malcolm wrote:

It happens with surprising regularity.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:10 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Malcolm wrote:

Why are you bothering to litigate something which is a simple matter of definition?

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:08 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I guess that's the difference there. On what basis do you call all bhūmikas "awakened?"

Malcolm wrote:

All bodhisattvas on the bhumis are āryas. Bodhisattvas on the paths of accumulations and application are not āryas. Since the former have realized emptiness in a direct perception, they are āryas.

Caoimhghín said:

So by your logic, all stream-entrants are awakened as well. Stream-entrants are significantly beneath Arhats. I thought the stream-entrant only makes contact once with nirvāṇa as a mental object, and doesn't abide in it with life substratum.

Malcolm wrote:

Yes, they have all tasted nirvana and thus are aryas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

In general, the sutra itself offers a carrot and stick approach. Sukhavati is the carrot; but you cannot get there without being a good Dharma practitioner, practicing the path of renunciation. Not only this, but the small sūtra makes it clear that this devotional practice should occur in the week before one's death, hence the reason why most Pure Land practice in Tibetan Buddhism is taken up at the end of a person's life. And finally, as stated above, the merit of Dharma practice in this Saḥaloka far surpasses the merit of Dharma practice in Sukhavati.

Steel said:

Renunciation isn't a requirement for birth in sukhavati. Shinran himself was married and had seven children, and he taught the path to everyone including warriors, hunters, butchers, and prostitutes. This can all be backed by the 18th Vow.

Malcolm wrote:

The 18th vow is not a guarantee one will take rebirth in Sukhavati. Even if it were, the same sūtra states:

"Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there.

It is just not a quick path. Accept it.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Yes, well there's a lot of real bullshit out there that passes for Dzogchen too.

Malcolm wrote:

Indeed. This is why I question people who claim to be Dzogchen teachers when they do not have any knowledge of Tibetan at all.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I always felt ChNN was aware of what Frantzis was doing since many of his students went to ChNN also. I don't recall any specific mention, but ChNN for sure encouraged us to use methods from other traditions, Buddhist or not, if they were useful and not be limited.

I know people who asked ChNN about how to combine Frantzis's teachings with Dzogchen and they were very happy with the answers they got and continue practising both together decades later.

Malcolm wrote:

The Boss never conditioned anyone. On the other hand, this did not mean he necessarily went along with people's ideas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 5:13 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Beyond this, there is the fact that Tibetan Buddhists such as myself only read the the smaller Sukhavativyuha. This does not mean that the large sūtra is invalid, it was just never translated into Tibetan, and thus, plays no part in Tibetan Buddhist understandings of Sukhavati.

Losal Samten said:

Interesting; any idea why it slipped past both the old and new school translators?

Malcolm wrote:

Perhaps it went out of print in India.

Author: Malcolm

Date: Monday, June 29th, 2020 at 4:37 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

But isn't that merely the first bhūmi?

Malcolm wrote:

Yes.

Caoimhghín said:

Don't you at least have to get to 7/8 to be called awakened to any degree?

Malcolm wrote:

No.

Caoimhghín said:

I guess that's the difference there. On what basis do you call all bhūmikas "awakened?"

Malcolm wrote:

All bodhisattvas on the bhumis are āryas. Bodhisattvas on the paths of accumulations and application are not āryas. Since the former have realized emptiness in a direct perception, they are āryas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 4:17 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Taoist yoga really requires very little to no scholarly or philosophical knowledge to

practice. It's not taught the way Buddhist methods are at all, and even native Chinese speakers who write authoritative books on it tend to teach it without a lot of reliance on written sources, in my experience. It is not a scholarly tradition in the manner of Buddhadharma, or at least the scholarly tradition seems more optional.

Further, some teachers say that the academizing of it came after the fact, and that the original Taoist "yogis" were anything but scholars. For instance, Tai Chi certainly did not come from the Tai Chi classics nor the volumes and volumes of esoteric literature surrounding it, that all came much later.

As far as the actual religious/philosophical content, it's pretty essentialist in my experience. The worldview of Taosim sort of precludes the notion of Samsara, in my opinion. It's interesting and I think does intersect in places with some Buddhist teachings, but it's clearly a different worldview, and the ultimate goal of the yogic method itself of creating a "shen baby" really differs from Buddhist methods. You could find parallels with Phowa etc., but it's its own deal.

Malcolm wrote:

I have seen a lot of real bullshit that passes for "taoist energy work." For example, David Verdesi.

ChNN never once, that I can recall, proposed that people should go learn Qigong, etc.

Author: Malcolm

Date: Monday, June 29th, 2020 at 4:12 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

thanks ...i get what you mean now..

so whats the diff btw awakening and buddhahood...are you saying certain realizations are open for us to experience but full blown Buddhahood is another story..

Malcolm wrote:

In Mahayāna, buddhahood is another name for omniscience. Bodhi, awakening, means the realization of emptiness.

Caoimhghín said:

But isn't that merely the first bhūmi?

Malcolm wrote:

Yes.

Caoimhghín said:

Don't you at least have to get to 7/8 to be called awakened to any degree?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

To reply to your further edit. I don't know, I assumed that that would be possible and there were some stories like this, where people with the right karmic connection can successfully learn dzogchen from illiterate even senile (most of the time) masters?

Malcolm wrote:

I was expressing my personal reservations, considering how much crap is out there passing for "dzogchen teachings."

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:51 AM

Title: Re: Are Zen teachers awakened?

Content:

Astus said:

Actually, that passage reads: 'Future buddhas and past buddhas transmit the mind by mind not relying on written words.' (「前佛後佛以心傳心。不立文字。」 (CBETA 2020.Q1, T48, no. 2009, p. 373b13-14)). And then of course the text (written word) goes on to talk of (define) what mind is.

Malcolm wrote:

Makes for good google translate poetry:

"Before and after the Buddha passed the heart with the heart. No writing."

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

Malcolm correct me if i'm wrong.

You did the three year three month three day completion stage tantra in tibet...At least thats what i recall Namdrol saying on E-Sangha.

At the time that was the end all and be all ...so is that vajrayana ?

Now it's Dzogchen is the fastest but you got to wait till ya die .

so whats up with this.

Completion stage Tantra on the back burner or did you just discard the whole idea.

Malcolm wrote:

Yes, I did a three year retreat. Not in tibet, however, but in Western Mass. I was already practicing Dzogchen at that time.

I never said you have to wait until you die to achieve awakening. Full awakening, buddhahood, is a different story. You and I are not going to attain buddhahood in this lifetime. But can we attain awakening in this lifetime? Of course we can.

Minobu said:

thanks ...i get what you mean now..

so whats the diff btw awakening and buddhahood...are you saying certain realizations are open for us to experience but full blown Buddhahood is another story..

Malcolm wrote:

In Mahayāna, buddhahood is another name for omniscience. Bodhi, awakening, means the realization of emptiness.

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:29 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

Malcolm correct me if i'm wrong.

You did the three year three month three day completion stage tantra in tibet...At least thats what i recall Namdrol saying on E-Sangha.

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Yes, I did a three year retreat. Not in tibet, however, but in Western Mass. I was already practicing Dzogchen at that time.

I never said you have to wait until you die to achieve awakening. Full awakening, buddhahood, is a different story. You and I are not going to attain buddhahood in this lifetime. But can we attain awakening in this lifetime? Of course we can.

Author: Malcolm

Date: Monday, June 29th, 2020 at 1:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I read those books long ago, but probably you are right, from those words it could be interpreted that way. The only published source I know where Frantzis gets more philosophical is an audio course on the Tao Te Ching, this is going to be published as a book so I think there you will see these terms defined more precisely and related to emptiness.

Malcolm wrote:

Can Frantzis read Classical Chinese fluently? I mean, would you take teachings on Dzogchen seriously from anyone who could not read classical Tibetan fluently and had not been trained in how to read ancient Dzogchen tantras?

I sure wouldn't.

Author: Malcolm

Date: Monday, June 29th, 2020 at 12:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

Well I could never follow the Buddhist criticism of Taoism on this site since the Taoist teachings I have do talk about and introduce you to emptiness not as a fixed nothing, but the empty infinite potential of the individual and eventually much later on how this integrates or becomes one with the emptiness of all and everything (aka universal consciousness).

Malcolm wrote:

Not sure you can equate Taoist nonbeing (wu) with śūnyāta.

However, it is unclear from the term "universal consciousness" when contrasted with "individual consciousness" that Frantzis is not proposing some kind of brahmin.

Anyway, Dzogchen teachings very clearly negate the kind of nondual consciousness proposed by Hindus such as Shankara, etc. I don't see how Frantzis is saying something any different than Advaita, on this score, based on what he states in his second book.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:29 PM

Title: Re: What to Recite at Graveyards?

Content:

PeterC said:

If in doubt, Sang offerings are good things to do in general. If you're concerned about pretas there are specific water offerings you can do for them. I don't have transmission of those but they should be easy to come by.

Malcolm wrote:

Jvalamukha torma. It does not require transmission.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:29 PM

Title: Re: Read an article on "mind-blind" (Aphantasia) today

Content:

tobes said:

Yes, I'm sure.

Grigoris said:

How can you be sure? How can you know what (or how) somebody else is seeing?

Quick answer: You can't.

Malcolm wrote:

The old qualia trick.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I am personally sure it is an authentic endorsement from ChNN, having been a student of both for 20 years. If you are not sure then why not ask the International Gakyil or SSI to clarify. Many students of Bruce Frantzis were also students of ChNN and asked ChNN questions about how to integrate the two teachings for example so this may be how ChNN became familiar with Bruce Frantzis's teachings (which are not neo-Taoism, they are in the lineage of Lao Tzu's Water method or old Taoism).

Very occasionally Bruce Frantzis does teach Dzogchen, once that I know of and attended myself. Also as far as I know Lama Wangdor was not endorsing teachers for political reasons. The three I know all have relaxed, informal and spontaneous styles of teachings but are all serious committed teachers successfully helping many people. For those of you who very much like polite, formal, very structured philosophical styles these teachers are probably not for you.

Malcolm wrote:

Frantzis' notion of Universal Consciousness however is definitely not consistent with Dzogchen teachings on any level.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 10:55 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

GrapeLover said:

With respect to time, I tend to think of this excerpt from the Vimalakirti Sutra:

“The bodhisattva who lives in the inconceivable liberation, for the sake of disciplining those living beings who are disciplined through immeasurable periods of evolution, can make the passing of a week seem like the passing of an eon, and he can make the passing of an eon seem like the passing of a week for those who are disciplined through a short period of evolution. The living beings who are disciplined through an immeasurable period of evolution actually perceive a week to be the passing of an eon, and those disciplined by a short period of evolution actually perceive an eon to be the passing of a week.”

It seems like if there's anywhere that you'd be under the very direct influence of Buddhas and bodhisattvas dwelling in the inconceivable liberation then it would be a Pure Land. So it seems to me that as much time will seem to pass as suits the individual to be developed. The “actual” time that has passed in the meantime would seem to be immaterial.

Malcolm wrote:

There are two points. The first point is whether or not there is a guarantee of immediate rebirth in Sukhavati. Some people assert there is, some people assert there is not. The text of the vows pretty much excludes those who have committed any of the five karmas of immediate retribution, despite Shinran's assertions. "Thinking of Amitabha ten times" is also pretty vague.

Beyond this, there is the fact that Tibetan Buddhists such as myself only read the the smaller Sukhavativyuha. This does not mean that the large sūtra is invalid, it was just never translated into Tibetan, and thus, plays no part in Tibetan Buddhist understandings of Sukhavati. Moreover, the large sūtra extolls the benefits of practicing virtue in this life above that of practicing in Sukhavati:

If you strictly observe the precepts of abstinence with upright thought and mindfulness even for a day and a night, the merit acquired will surpass that of practicing good in the land of Amitāyus for a hundred years. The reason is that in that buddha land of effortless spontaneity all the inhabitants do good without committing even a hair's breadth of evil. If in this world you do good for ten days and nights, the merit acquired will surpass that of practicing good in the buddha lands of other directions for a thousand years.

Three Pure Land Sūtras, BDK, pp. 55

As for those stuck in lotus flowers:

The Buddha said to Maitreya, “Those beings born within the lotus buds are like that. Because of their doubt of the Buddha's wisdom they have been born in palaces.

Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there.

Three Pure Land Sūtras, BDK, pp. 59

In general, the sutra itself offers a carrot and stick approach. Sukhavati is the carrot; but you cannot get there without being a good Dharma practitioner, practicing the path of renunciation. Not only this, but the small sūtra makes it clear that this devotional practice should occur in the week before one's death, hence the reason why most Pure Land practice in Tibetan Buddhism is taken up at the end of a person's life. And finally, as stated above, the merit of Dharma practice in this Sahaloka far surpasses the merit of Dharma practice in Sukhavati.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 8:13 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Yeah, it is really is not a quick path to full buddhahood unless you are born as someone of grade 1, according to the scheme you present. And this 500 human year period applies even to those who have committed the five misdeeds of immediate retribution, etc. By contrast, according to your scheme as presented, buddhahood in Sukhavati for such people takes 12 mahākalpas (720 minor kalpas), or twelve billion ninety-six million human years. So yeah, Sukhavati is a slow path according to Sūtrayāna norms and a human perspective.

Astus said:

From an ordinary human perspective it might seem slow, but from the individual's perspective even those of the worst character spend only 12 days enclosed in a lotus (and even there there is no suffering). Furthermore, if we accept that there are teachings that can liberate in this human life, it is so much easier to accomplish the same in Sukhavati.

Malcolm wrote:

It is still a slow path. Millions upon millions of years.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 8:11 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Shinran was wrong. His assertion cannot be defended either thorough citation or through reasoning.

Astus said:

Not wrong, if it is understood that the various grades of the practitioners is valid from the human perspective but not in Sukhavati.

'In the Pure Recompensed Land produced by the great vow, there is no distinction of grades and stages. In an instantaneous thought-moment one quickly realizes highest, perfect, true enlightenment. Hence, we say "crosswise transcendence.'

(<http://web.mit.edu/stclair/www/horai/kgss-c.htm>, BDK ed: p 123)

'Those who wish to be born in the Pure Land are originally divided into nine classes, but [after they have been born there] there are no differences, just as the waters of the Tzu River and the Sheng River become of one taste [upon entering the sea]. How can we conceive of this?'

(<http://web.mit.edu/stclair/www/horai/kgss-e.htm>, BDK ed: p 172)

'If the single thought of joy and gratitude is awakened in us,
We shall realize nirvana without severing our blind passions.

When ordinary people and sages as well as those who commit the [five] grave offenses and abusers of the [Right] Dharma are taken into the Vow,

They become one in spiritual attainment, just as many rivers become of one taste upon entering the sea.'

(<http://web.mit.edu/stclair/www/horai/kgss-b.htm>, BDK ed: p 76)

Malcolm wrote:

None of these assertions are reasonable.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 7:59 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Steel said:

According to Shinran one attains buddhahood instantaneously upon rebirth in sukhavati. It is both the easiest and fastest path in all of Dharma.

Malcolm wrote:

Shinran was wrong. His assertion cannot be defended either thorough citation or through reasoning.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

To crazywisdom,

Let's not pretend that there isn't bad thought about superiority versus inferiority back

and forth for decades and we still rock it this boat like it's liberation. But Dharma travels around and returns.

Malcolm wrote:

Superior and inferior are relative. For someone who has no faith in Dzogchen, it is not a superior teaching. For someone who has no faith in Vajrayāna, it is not a superior teaching. For someone who has no faith in Chan, it is not a superior teaching. For someone who has no faith in the gradual Mahāyāna path, it is not a superior teaching. For someone who has no faith in pratyekabuddhayāna, it is not a superior teaching. For someone who has no faith in sāvakayāna, it is not a superior teaching. For someone who has no faith in Vedānta, etc., it is not a superior teaching, and so on.

Crazywisdom said:

I do not put much into faith. I need to experience results and then I can believe other reasonable claims made.

Malcolm wrote:

By "faith" I mean adhimokṣa, translated into Tibetan as "mos pa," which means confidence, interest, aspiration, faith, and so on. It is the first of the five indriyas, along with diligence, mindfulness, wisdom, and samādhi.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:27 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Crazywisdom said:

Who wants to sit on a Lotus for 500 years? Lets just get the job done.

Malcolm wrote:

Most practitioners (99.999) will not attain rainbow body. A small number will achieve buddhahood at the time of death, most will attain buddhahood in the bardo of

dharmatā, and the remainder will have to take rebirth in the natural nirmanakāya buddhafiels. This is all laid out fairly straight forwardly in the Self-Arisen Vidyā Tantra, etc.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:23 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Toenail said:

Malcolm, what do you mean by understanding the teachings? Knowledge of the natural state? As in: 'you get it', when you are receiving DI?

Malcolm wrote:

As in, you comprehend the direct perception of dharmatā and you know what that means.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 5:55 AM

Title: Re: Are Zen teachers awakened?

Content:

clyde said:

they have had some direct realization.

Astus said:

Direct realisation of what? BTW, I think most people who stick with the Dharma do so because they find it beneficial. Whether that benefit is of mundane or transcendent nature is another issue.

clyde said:

“seeing one’s true nature”

Malcolm wrote:

What's that?

Author: Malcolm

Date: Sunday, June 28th, 2020 at 1:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

He doesn't claim to be authorized by ChNN (THAT would not be believable) but by Lama Wangdor, whom I don't know.

Malcolm wrote:
Well, that explains it.

climb-up said:
Does it? How so?
Was Lama Wangdor free with his authorizations, and/or political with his appointments?

Malcolm wrote:
It is explains who he claims authority from to teach.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:35 AM
Title: Re: Are Zen teachers awakened?
Content:
Matylda said:
True awakening is exteremely difficult today in zen. Compare to it, it is exteremly easy to become a zen teacher or even a zen master.

Malcolm wrote:
It is very difficult to find a genuinely awakened teacher in any tradition these days. We live in degenerate times.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:18 AM
Title: Re: In between Taoism and Buddhism
Content:
PeterC said:
That's why I would be very cautious of anyone saying what Taoism is or maintains unless they're doing so from a solid academic understanding of the daoist canon, which is a massive and complex corpus.

Malcolm wrote:
And 99% of it is still in Chinese.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:15 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

climb-up said:
He doesn't claim to be authorized by ChNN (THAT would not be believable) but by Lama Wangdor, whom I don't know.

Malcolm wrote:
Well, that explains it.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:06 AM
Title: Re: Are Zen teachers awakened?
Content:
Dan74 said:
everyone who deserved the name 'Zen teacher'

Astus said:
Zen teacher, as in anyone who somebody called a Zen teacher, or anyone who received such a title from an organisation, or what version do you mean?

clyde said:
Since I asked the question, I meant Zen teachers who have been authorized.

Malcolm wrote:
Well, how can you be sure the person who authorized a Zen teacher is qualified to do so. You are putting a lot of burden on a very tenuous chain of authority.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 12:48 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
climb-up said:
I thought I had asked this a long time ago, but I searched and am thinking that I mis-remembered.

Does anyone know if there was any relationship and/or interaction between ChNN and Taoist martial arts teacher Bruce Kumar Frantzis?

On the back of two Frantzis' books there is an endorsement by ChNN. I know that sometimes publishers just try to get authors to endorse other authors books, but I haven't really seen ChNNs endorsements on anyone else's books so...

Frantzis is, apparently, authorized to teach Dzogchen, even though he publicly teaches Taoist 'water method' meditation. Perhaps they met in that capacity?

Malcolm wrote:
I met Frantzis once, in 1992, at the first ChNN retreat I attended. I have no idea if he was "authorized:" to teach Dzogchen (people make too big a deal out of this idea, which is mostly politics). But I can verify that he is someone who took teachings from ChNN. I don't recall seeing him in 1993, and I don't recall seeing him in retreats in Western Ma, Italy, or Tenerife. That does not mean he did not attend retreats in other places where I was absent. Some of ChNN's students from the '80s faded away in the early nineties,

found other teachers more to their liking, etc. ChNN taught over 600 retreats during his lifetime. The only person who has at all of them was ChNN.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 12:15 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Astus said:

There are some calculations and explanations given on how and why birth in Sukhavati is the fastest way <https://purelanders.com/2011/12/10/the-fastest-way-to-buddhahood-is-via-birth-in-pure-land/>. To that it might be added that all teachings are available there, and the realm is ideal to perfect them.

Malcolm wrote:

Yeah, it is really is not a quick path to full buddhahood unless you are born as someone of grade 1, according to the scheme you present. And this 500 human year period applies even to those who have committed the five misdeeds of immediate retribution, etc. By contrast, according to your scheme as presented, buddhahood in Sukhavati for such people takes 12 mahākalpas (720 minor kalpas), or twelve billion ninety-six million human years. So yeah, Sukhavati is a slow path according to Sūtrayāna norms and a human perspective.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 11:32 PM

Title: Re: Statue of Buddha in bedroom

Content:

pemachophel said:

If one has taken refuge in the Three Jewels, then it's inappropriate to have sex in front of an image of the Buddha. I'm pretty sure it's classified as one of the sexual misconducts.

GrapeLover said:

Just for interest, noting to confirm that Kangyur Rinpoche does include it as sexual misconduct in his commentary to Treasury of Precious Qualities

Malcolm wrote:

Good thing we have an option on whether we follow that precept or not.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 11:05 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

To crazywisdom,

Let's not pretend that there isn't bad thought about superiority versus inferiority back and forth for decades and we still rock it this boat like it's liberation. But Dharma travels around and returns.

Malcolm wrote:

Superior and inferior are relative. For someone who has no faith in Dzogchen, it is not a superior teaching. For someone who has no faith in Vajrayāna, it is not a superior teaching. For someone who has no faith in Chan, it is not a superior teaching. For someone who has no faith in the gradual Mahāyāna path, it is not a superior teaching. For someone who has no faith in pratyekabuddhayāna, it is not a superior teaching. For someone who has no faith in srāvakayāna, it is not a superior teaching. For someone who has no faith in Vedanta, etc., it is not a superior teaching, and so on.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:49 PM

Title: Re: Who is Mahavairocana?

Content:

johnarundel said:

I included this in the last forum, so I apologize if this is repetitive. But, since it is titled "Who is Mahavairocana?" I thought this dictionary entry explaining both would be helpful and relevant.

"Dictionary of Buddhist Terms and Concepts"

Vairocana [毘盧遮那]

A Buddha who appears in the Kegon, Bommo, and Dainichi sutras. The Kegon Sutra in particular describes his pure land, the Lotus Treasury World. A great image of Vairocana made of gold was erected at Todaiji Temple in Nara as a result of a vow made by Emperor Shomu in 743. It was consecrated in 752. The Shingon Sect equates Vairocana with its central deity, Mahavairocana. The Shingon teaching regards the entire universe as a manifestation of this Buddha. See Also Dainichi.

Dainichi [大日如来]: (Skt. Mahavairocana)

The Buddha worshiped in esoteric teaching. Often referred to as Dainichi Nyorai (Mahavairocana Tathagata). This Buddha is mentioned in the Dainichi and Kongocho Sutras. He is regarded as the Buddha in the Dharma Body or Property of the Law (Jap hosshin, Skt. Dharma-kaya) aspect who personifies the unchanging truth of all

phenomena and is the source from which all other Buddha and Bodhisattvas spring. The esoteric teaching holds that Dainichi is always expounding the Law in this universe and that the common mortal can fuse his life with this Buddha through the practice of the three mysteries. Dainichi has two aspects, the Dainichi of the womb world who represents the fundamental truth of the universe, and the Dainichi of the Diamond World who represents wisdom. These two are fundamentally one. The Tendai and Shingon forms of esotericism differ in their interpretations of Dainichi. The former holds that Dainichi is the Property of the Law aspect, and Shakyamuni, the property of action aspect, of the same Buddha, while the latter maintains that they are two entirely distinct Buddhas.

The Shingon teaching regards the entire universe as a manifestation of this Buddha

Minobu said:

So does Malcolm accept we are in the Palm of MahaVairocana

Malcolm wrote:

In Dzogchen teachings and Vajrayāna in general, we understand the five elements themselves to be tathāgatas. We understand the universe itself is the body of a Buddha. The reason we do not see this is that we are temporally obscured.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:46 PM

Title: Re: Who is Mahavairocana?

Content:

Malcolm wrote:

In pre-Yogacāra Buddhism, there were only two kāyas: dharmakāya and rūpakāya.

In pre-Madhyamaka/PP Buddhism, there was only one kāya mentioned, dharmakāya, that referred to collected words of the Buddha.

Caoimhghín said:

I'm in a bit of disagreement with you here. PP Buddhism has two bodies: dharma and form, the same you give for "pre-Yogacara." These two bodies are in śrāvaka literature as well, in the suttas and āgamas.

Malcolm wrote:

Yes, PP Buddhism has two kāyas.

There is no mention in the agamas and so on of any kāya other than dharmakāya. The notion of the rūpakāya as a thing is Mahāyāna in inception. Yes, of course the Buddha has a physical body, but when there is a reference to the dharmakāya in pre Mahāyāna literature, kāya is equivalent to skandha, i.e., dharmakāya = all the dharmaskandhas.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:42 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

How can all buddha be recognized equally from a mortal perspective when mortality in and of it self is provisional?

I though this was a reason for the lotus, to remove that ignorance.

I have to consider I am way off base here.

Malcolm wrote:

All buddhas have the same realization, the dharmakāya. This means the source of all teachings of the buddhas can be considered to have a single source, buddhahood. But since there are infinite buddhas, there are infinite causes and conditions which leads to their buddhahood. Those infinite causes and conditions make it possible for them to teach infinite sentient beings in all dimensions.

Minobu said:

but They all are teaching the same thing , right /

Malcolm wrote:

The Buddhas all speak a single vajra word, which is heard differently by sentient beings of differing inclinations.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:38 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Queequeg said:

Nembutsu is actually one of the oldest Buddhist practices, and is not necessarily connected to Amida Buddha. Its merely a contemplation on the buddha, whichever buddha one focuses on. I consider Daimoku and nembutsu practice. I don't know if others would agree.

Malcolm wrote:

Yes, it is called Buddha anusmṛti, recollection of the Buddha.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:32 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Buddha recollection will not result in Buddhahood in one life. Yoga does.

Astus said:

Do you mean anybody who did yoga - whatever that means - once for ten minutes attains buddhahood in this life? Or if one does yoga very well for thirty years, buddhahood is guaranteed to happen then? Because those who faithfully recite the name of Amitabha even just ten times are guaranteed to be born in Sukhavati, and once there, buddhahood is guaranteed as well, no fall back possible. So although one may practise yoga throughout one's life, unless buddhahood was actually attained, one should still aim to be born in Sukhavati.

As Thrangu Rinpoche says in chapter 12 of Luminous Clarity:

'To be reborn in most of the great pure realms, one needs an immeasurable store of merit. There is an exception to this, however, which is the pure realm of Sukhavati. Although it is hard to get in to an authentic pure realm, it is easy to be born into the realm of Sukhavati because of the aspiration of the Buddha Amitabha. So Karma Chagme advises us to make the intense aspiration to achieve rebirth in Sukhavati because if we are not born in a pure realm, then we might be reborn in one of the higher realms within samsara, which is still samsara. So we wish to achieve awakening through the practice of the generation and completion stages and the practice of Mahamudra and Dzogchen. But if this does not happen, we can ensure that we are reborn in a pure realm. We are therefore advised to aspire for a rebirth in Sukhavati.'

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 9:15 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

The easiest way to get into the pure lands is to receive complete Dzogchen teachings, understand them, and then fail to practice them. No prayers necessary.

Astus said:

Why would it be easier to learn and understand complete (what counts as complete?) Dzogchen teachings, instead of reciting Amitabha's name right now? Also, how can Dzogchen studies result in birth in Sukhavati, what is the cause for that?

Malcolm wrote:

You will have go and learn dzogchen teachings.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 9:14 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

All of our beginningless past-life samsaric experience is actually stored in our present physical form, which is the expression of traces of karma and affliction.

Astus said:

Actually stored as physical elements, or some version of avijnapti-rupa, or is it more like there is a correlation between the alayavijnana and the body?

Malcolm wrote:

As kinks and knots in our channels.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 8:01 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

So I take it that mind is your fifth element when you say this, not akash.

What is akash in your tradition, to the degree that the answer is exoteric?

Malcolm wrote:

Space is the fifth element.

Caoimhghín said:

Okay. Well, you've got to be slower with me in particular then. When you said "because all of the elements contain the other elements," you were counting mind, right? That is how the "mind-made" gandharva can contain the other elements, I presumed.

I am familiar with a six-element system: earth, water, fire, air, space, mind.

Malcolm wrote:

No, I was only counting the five elements, space through earth.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 6:08 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

When people speak of the gandharva as a body of "subtle form" one acquires in the antarabhava, is "subtle" a Westernism or are they translating something?

Malcolm wrote:

The body of a gandharva is principally formed of vāyu/mind. It is a so called "mental body." But even the body of a bardo being is made of five elements; because all of the elements contain the other elements.

Caoimhghín said:

So I take it that mind is your fifth element when you say this, not akash.

What is akash in your tradition, to the degree that the answer is exoteric?

Malcolm wrote:

Space is the fifth element.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:55 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

But if this does not happen, we can ensure that we are reborn in a pure realm. We are therefore advised to aspire for a rebirth in Sukhavati. [/i]

Malcolm wrote:

The easiest way to get into the pure lands is to receive complete Dzogchen teachings, understand them, and then fail to practice them. No prayers necessary.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:50 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I won't lie, but I did have a response to that effect. I try to give tantra the benefit of the doubt though. "We use the body for practice" is a difficult statement because it is so vague.

Malcolm wrote:

Yes, my post was meant to address any ambiguities about what this means.

Caoimhghín said:

Most practice, generally speaking, is embodied. "We use the passions for practice" seems more like a tantric slogan, but that is as a non-tantrika outsider looking in.

Is "We use the body for practice" a slogan because of Vajrayāna's preoccupation with āyurveda and working with the subtle body? In that case, "We use the subtle body for practice" might be more accurate.

Malcolm wrote:

There is really no such thing as a "subtle body." This term is a western term.

Everything in the body is made of the five elements, there is nothing in the body that is not composed from the five elements.

Caoimhghín said:

When people speak of the gandharva as a body of "subtle form" one acquires in the antarabhava, is "subtle" a Westernism or are they translating something?

Malcolm wrote:

The body of a gandharva is principally formed of vāyu/mind. It is a so called "mental body." But even the body of a bardo being is made of five elements; because all of the elements contain the other elements.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:45 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Meido said:

Of course Zen - like Japanese mikkyo (Shingon, Tendai, Shugen) - lacks the same understanding of channels and chakras that developed in later vajrayana.

Malcolm wrote:

To put it succinctly, the reason we have four empowerments in HYT is that we have what are called the four mandalas: the nāḍis, nāḍī syllables, bindu, and vāyu.

The dependent origination of the human body begins with the ālayavijñāna mounted upon what is known as the "great prāṇavāyu" merging with the reproductive material of a male and a female. The mind is not differentiable from the vāyu (aka winds or airs) in any meaningful way. Thus, the newly formed zygote is shaped through the internal movement of vāyu/mind and its movement forms nāḍis in the body, which are in the form of syllables, filled with bindus, that are propelled by vāyu over the process of human gestation.

The shape of our body, our perception of the world, our thoughts, afflictive disposition and so on is largely governed by this anatomy. So, to recap: based on conception there is the mandala of vāyu; based on the reproductive material of the parents, there is the mandala of bindu. Based on the formation of knots (grantha) in the nāḍīs, there are syllables. And finally, based on the full development of the human body there is the external structure of the nāḍī system, which one should understand as the arteries, blood vessels, and nervous system in the human body. These nāḍīs contain the other three elements, the syllables, bindus, and vāyus. The four empowerments are the purifier of the basis purification, these four mandalas. If we fail to attain buddhahood during the empowerment, then we have the method of practicing sadhanas with the creation and completion stage. The creation stage has two parts: the outer creation stage and the inner creation stage. The outer creation stage purifies afflictions of our bardo experiences, conceptions, gestations and deaths from beginningless lifetime, and all the activities of daily life, eating, sleeping, wearing clothes, sex, etc. The inner creation acts as a purifier for the four mandalas described above. However, creation stage is not sufficient for buddhahood, though it is sufficient for awakening on the impure bhumis. For buddhahood, one needs to practice the completion stage practices with its prāṇāyāma practices, sexual yogas [which frankly are a lot of work and not really that erotic], etc., because the creation stage is largely a conceptual samadhi framework, unifying appearance and emptiness, while the completion stage is what takes one beyond mind with nonconceptual samadhi of clarity and emptiness, bliss and emptiness, and great bliss and emptiness, also known as the connate. The completion stage is how one enters the state called saḥajajñāna or mahāmudra.

Cakras in the body are places where arteries, nerves, and blood vessels all work together to produce various major functions in the body: the brain for example is understood to govern sense cognition, hence it is called the mahasukha cakra, the cakra of great bliss. The throat cakra governs speech, swallowing, and so on, hence it is called the sambogacakra. The heart cakra governs consciousness and circulation, hence it is called the dharmacakra; the navel cakra governs metabolism and the development of the body, hence it is called the nirmanacakra, and there is another mahāsukha cakra in the genital region that governs reproduction.

The crown cakra represents the nirmāṇkāya and is the basis for its realization; the throat cakra represents the sambhogakāya and is the basis for its realization. The heart cakra represents the dharmakāya and governs its realization. The navel cakra represents the svabhavakāya, and governs its realization. The four empowerments condition these four cakras and plant the seed of the four kāyas in them.

The knots formed in the nāḍīs because of our karma and affliction govern how we perceive the world. For example, there is a nāḍī in the body, which, if one's vāyu gets "stuck" there, will cause one to experience the world as a preta experiences the world. The idea here is that all of our experience of the six lokas is actually predicated on our bodies and how it is formed. Therefore, the way to prevent rebirth in the six lokas is to purify all causes for rebirth in the six lokas through understanding the dependent origination of the body.

All of our beginningless past-life samsaric experience is actually stored in our present physical form, which is the expression of traces of karma and affliction. Therefore, the Buddha has taught us that the fastest way to eliminate all karma and affliction as well as its traces is to use the body as our method. Not only that, but through the use of physical bliss, and various types of *prāṇāyāma*, one can rapidly induce profound *samadhis* that in *sūtric* contexts take not only years to develop but lifetimes, because the process of advancing on the paths and stages over many lifetimes corresponds to a *bodhisattva* taking birth in more and more refined bodies until such *bodhisattvas* cease taking birth in upper half of the desire realm at all after the eighth *bhūmi* is realized. This process of constant rebirth is bypassed in *Vajrayāna*, because in *Vajrayāna* one works directly with the dependent origination of the body inwardly, not outwardly. It is for this reason that *Vajrayāna* asserts its superior ability to lead a superior practitioner to full buddhahood, characterized as freedom and omniscience, within a single lifetime. Rather than predicating its practice on renunciation; *Vajrayāna* predicates its approach on transformation; therefore, *Vajrayāna* practitioners do not need to abandon using meat, alcohol, sexual activity, etc., as they must in common *Mahayāna*. These activities are all transformed in the context of the *sadhana* practice. The process of attaining buddhahood is based on the increasingly subtle states of *samadhi* which are cultivated in each of the completion stage practices, which are connected with the process of straightening the knots of the *nāḍīs*, then purifying the *bindus*, and finally, working with the *vāyu* mandala in the end. The *samadhi* associated with these three stages of completion practice are increasingly more subtle. While a consort, whether physical or visualized, is not necessary for the first of these three phases, in many *Vajrayāna* systems it is argued that one is needed for the final two phases of completion stage practice if one is to attain buddhahood in this life. Also the consort has to be the same level of practitioner as oneself. For example, an unawakened *bodhisattva* cannot have an awakened consort, and vice versa. Some *Vajrayāna* systems however claim that such a consort is not needed at all. So there are some arguments about this issue.

Thus, the whole point of this kind of *HYT* practice, to put it plainly, is to reverse dependent origination of the body/mind complex in toto through practices that are directly based on the anatomy of the human body, understood through how it develops in the process of gestation.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 4:51 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

Very frustrating.

Well, I don't expect you to do it all over.

I would just ask you if I've said anything wrong in my above post....

Malcolm wrote:

Nope, I was just writing some clarification, in order to forestall the inevitable "we use the body for practice too" response.

Caoimhghín said:

I won't lie, but I did have a response to that effect. I try to give tantra the benefit of the doubt though. "We use the body for practice" is a difficult statement because it is so vague.

Malcolm wrote:

Yes, my post was meant to address any ambiguities about what this means.

Caoimhghín said:

Most practice, generally speaking, is embodied. "We use the passions for practice" seems more like a tantric slogan, but that is as a non-tantrika outsider looking in.

Is "We use the body for practice" a slogan because of Vajrayāna's preoccupation with āyurveda and working with the subtle body? In that case, "We use the subtle body for practice" might be more accurate.

Malcolm wrote:

There is really no such thing as a "subtle body." This term is a western term.

Everything in the body is made of the five elements, there is nothing in the body that is not composed from the five elements.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 12:14 AM

Title: Re: Longchenpa's View on Alcohol?

Content:

Sādhaka said:

I remember seeing a post to the effect that his praise of alcohol was supposedly satire....

Malcolm wrote:

Yes, it satirized all the people who drank secretly.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:54 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

Very frustrating.

Well, I don't expect you to do it all over.

I would just ask you if I've said anything wrong in my above post....

Malcolm wrote:

Nope, I was just writing some clarification, in order to forestall the inevitable "we use the body for practice too" response.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:45 PM

Title: Re: What is Buddhahood?

Content:

bcol01 said:

When you "achieve" Buddhahood, is it temporary?

How do you know you have achieve it?

Malcolm wrote:

If you are in doubt, you are not awakened. But some deluded people think they are awakened, when they are not. Other deluded people come up with intellectual tricks to explain why their deluded activity is awakened, etc. There are many pitfalls.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:43 PM

Title: Re: Longchenpa's View on Alcohol?

Content:

EmptyLightfulness said:

I have been thinking that Longchenpa always praised alcohol. But I read in somewhere that he gave up alcohol in his later years, is this true or not? Thanks.

"From Longchenpa's final testament, Immaculate Light:

As alcohol and lovers are the source of afflictive emotions,

Abandon the mind that craves and obsesses over them.

Emulating the way of the sages,"

Malcolm wrote:

Not advice for himself, but his immediate students.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:16 PM

Title: Re: What is Buddhahood?

Content:

bcol01 said:

How would you describe it to someone who isn't familiar with Buddhism?

Malcolm wrote:

It is a state where one is free from all afflictions and possess all knowledge relevant to how to obtain freedom.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:06 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

The point is, that in Vajrayana & Dzogchen you work with the body.

If one is a practitioner of Vajrayana or Dzogchen, you can at least ward off Vajra hell with daily Hundred-Syllable recitations and so on; however for something to really “happen” in this lifetime, you need the methods for working with the body somehow (the details of which are of course not up for public discussion).

As Malcolm said:

Malcolm wrote:

...Then, having stabilized the view of the inseparability of samsara and nirvana, one is considered qualified to move onto creation and completion stage practices. Parallel to this is the pervasive practice of guru yoga, which is also predicated in the direct introduction found in major empowerments or alternately, in Dzogchen direct introductions. Here, the point is fundamentally the same, the recognition and equipoise in a moment of unfabricated consciousness. Preliminary even to these practices, in the Sakya system one is supposed to practice quite a bit of yantra yoga and prāṇāyāma before even beginning to mediate the view of the inseparability of samsara and nirvana, though this approach is seldom followed in modern times.

Damn, I was writing a long addendum to this, but somehow, a mis-stroke on the keyboard blew it all away.

Author: Malcolm

Date: Friday, June 26th, 2020 at 9:58 PM

Title: Re: Genuine advice sought.

Content:

Matt J said:

I would not relegate experience to some second class status. Official "authority" is no indication of experience or realization. And experience is often taught to be the bridge between intellectual understanding and permanent realization.

Malcolm wrote:

Experiences are mind; mind is relative.

Author: Malcolm

Date: Friday, June 26th, 2020 at 4:21 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

While this is Fox News' notion of anarchy, it remains a great song:

Author: Malcolm

Date: Friday, June 26th, 2020 at 3:47 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

And who can forget:

Author: Malcolm

Date: Friday, June 26th, 2020 at 3:43 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Modern Anarchists unfortunately tend to be more life-stylists than political/social actors. I blame the early punk movement (and it's commercialisation) for this.

Malcolm wrote:

Ahhh...the sounds of my youth:

Author: Malcolm

Date: Friday, June 26th, 2020 at 1:49 AM

Title: Re: Non-conceptual

Content:

avatamsaka3 said:

free of all proliferation

What does this mean?

Malcolm wrote:

It means that one has no conceptual proliferation concerning the existence or nonexistence of things.

Author: Malcolm

Date: Friday, June 26th, 2020 at 1:48 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

The quality level of this experiment was not high, I don't think, and only made national news because it's good fodder for the culture wars.

Malcolm wrote:

Which are sputtering, since Biden is not a good candidate to try and wage a culture against. He's white, he is not leftist, and unlike Trump, he is a lawyer and actually understands the Constitution and the law in general.

Author: Malcolm

Date: Friday, June 26th, 2020 at 1:07 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Meido said:

We do see people like Hakuin describing internal cultivation in terms of Sino-Japanese medical theory and so on, but that just speaks to the tools at hand in his day.

Malcolm wrote:

Occam's razor.

Meido said:

No idea when concern with these things entered into Chan circles. If we are to believe that the episode partly recorded in Mumonkan case 40 actually occurred, then that means late 8th/early 9th century:

Malcolm wrote:

If you have had a chance to read Van Schaik's book, Tibetan Zen, it is pretty clear that there were Chan Buddhists in Dun Huang who were interested in the Vajayāna systems that were being promulgated in Tibet. What is equally interesting to note, is that they were pretty clear on the differences between the two systems and did not seek to conflate them.

The term "direction introduction" is a term that was coined by Namkhai Norbu Rinpoche as a translation of "rang ngo thog du sprad." As a translation, the term really only translates "thog tu sprad." "Rang ngo" literally means "one's face." Sprad pa means "to introduce" in the sense of meeting (sprod) face to face (ngo). So whose state or face is one being introduced to? One's face (rang ngo).

In Kagyu Mahāmudra, the term ngo sprod, usually translated in their texts as "pointing

out" is used. While the term ngo sprod is used in all schools for introduction, not all introductions are the same. Some are very gradual, like Karma Kagyu Mahāmudra. Others, like Dzogchen direct introduction, or literally Introducing one's own state (literally "face") are sudden. But also these kinds of sudden direct introductions also exist in Mahāmudra, since Mahāmudra, like Dzogchen, is a path of self-liberation (rang grol). Mahāmudra is often introduced more gradually than Dzogchen in general, but it is actually a cig car ba, or sudden entry path like Dzogchen, and like Dzogchen, can be introduced immediately. Really, the main difference between Mahāmudra and Dzogchen is that the former is based on the tantras and dohas of the 9th and 10th century mahāsiddhas, and Dzogchen is based on the tantras and dohas of 7th and 8th century mahāsiddhas. I suppose some would like to argue that Chan is based in the teachings of a 5th century mahāsiddha, Bodhidharma.

Just a note about your experience with Tulku Orgyen—in general, this kind of introduction is the basis of the path. In Dzogchen teachings, one starts there. The experience discovered in that introduction is taken as the basis, upon which the student then works with the teacher to gain confidence in the experience of the introduction. Though Dzogchen is a part of secret mantra, early Nyingmapa authors like Rongzom make it extremely clear that those who did not understand or grasp the introduction right away may practice either mantra practices or regular śamatha and vipaśyanā combined with Dzogchen view. This is known in Dzogchen teachings as the indirect path.

Further, having received introduction, one is then permitted to use various methods to stabilize one's experience of introduction. But the key point is that in order to begin the Dzogchen path, or even general secret mantra, one must receive direct introduction in the beginning.

Thus, upon receiving direct introduction, one is then authorized to engage in many practices which are used to stabilize the experience of the introduction; and in fact serve as a means where the student then becomes responsible for directly encountering their own state (rang ngo thog du sprad). So, while direct introduction is the entry way into the path of Dzogchen teachings and some people get it right away (but such people are rare as stars in the daytime), if the average person does not cultivate the experience of direct introduction somewhat systematically, then Dzogchen remains something like a fantasy.

When we come to regular secret mantra, in Path and Result system of the Sakyapa, before one can even begin to meditate on the so-called creation stage, one is to meditate on what is known as the view of the inseparability of samsara and nirvana. Without going into detail, the point is that one is using the experience of the introduction during the four empowerments as the basis for cultivating the view of the inseparability of samsara and nirvana. This view is not an intellectual view, but is the recognition and equipoise in a moment of unfabricated consciousness, sometimes referred to as "ordinary mind" (tha mal gyi shes pa). Then, having stabilized the view of the inseparability of samsara and nirvana, one is considered qualified to move onto creation and completion stage practices. Parallel to this is the pervasive practice of guru yoga, which is also predicated in the direct introduction found in major

empowerments or alternately, in Dzogchen direct introductions. Here, the point is fundamentally the same, the recognition and equipoise in a moment of unfabricated consciousness. Preliminary even to these practices, in the Sakya system one is supposed to practice quite a bit of yantra yoga and prāṇāyāma before even beginning to meditate on the view of the inseparability of samsara and nirvana, though this approach is seldom followed in modern times.

One important point we should not overlook is that this "ordinary mind" is really the same point being addressed in Dzogchen trekchö, the view of the inseparability of samsara and nirvana, mahāmudra, and so on. The basis for cultivating this ordinary mind is nothing other than some kind of introduction where the teacher uses specific experiences to guide the student to encounter their own state. Such experience of introduction is absolutely crucial, because even if the student did not grasp the introduction at the time it was given, they were guided in this experience and this experience (which could be either physical bliss, clarity, or nonconceptuality) is used as the springboard for students to encounter their own state directly. Very intelligent people, like Mañjuśrimitra, Śrī Simha, etc., can understand the meaning of Dzogchen merely through symbols. Knowledge about this kind of Dzogchen transmission is preserved mainly in the teachings called the Vajra Bridge, connected with the so-called "space series."

Thus, as far as I know, based on what people who have trained in Rinzai Zen in Japan for many years during the 1960's and who have also practiced in Gelug, Sakya, and Kagyu, and Nyingma, this system of direct introduction does not exist in modern Zen. But it is possible their training was not very complete.

It also did not exist in the 9th century, when Nubchen Sangye Yeshe wrote his *Illuminating the Eye of Samadhi* (*bsam gtan mig sgron*), where he systematically goes through gradualism, sudden entry (Chan), Mahāyoga, and Dzogchen. This is why I have been saying that Chan/Zen is sutric, not because I think sūtra is bad or inferior, but because the method of entry in sūtra and tantra are quite different, and the method of entry of the latter is not found in the former. Not only do we have direct introduction in Tibetan Vajrayāna, but this system exists in the highest levels of Shingon, where I have been informed, the final abhiṣeka rite one undergoes in one's training is called the "formless abhiṣeka." We also have the example of our Matylda, who asserted some years ago on this forum, that in Soto Zen, at the higher levels of training in Japan, there are also Mikkyo rites which are not shared outside the inner circles of the highest ranks of Shingon priests, which she related were the highest teachings in that school. The presence of such methods in Rinzai would not surprise me in the least. But the key point here, with respect to Shingon and Soto, is that these methods are drawn from the tantras, not sūtra.

The lack of documentation of such methods in Soto and Rinzai, apart from anecdotal accounts from you and Matylda tend to confirm my teacher, Namkhai Norbu Rinpoche's opinion, which is that modern Zen has been very influenced by Vajrayāna Buddhism. He even went so far once as to opine that he thought that Zen had been directly influenced by Dzogchen teachings. For example, we have a Tibetan Dzogchen master,

Aro Yeshe Jungney, who lived at the end of the tenth century and into the 11th, who is said to have combined the teachings of Hashang Mohoyen with Dzogchen, though it is not completely certain he interacted with any Chinese teachers directly. On the other hand, even though it is claimed in late historical documents that Chan Buddhism was exiled from Tibet, the reality of it is that disciples of Chan Buddhist masters in Tibet very likely continued to practice Chan alongside Vajrayāna until Chan was really brought into disrepute in 11th century polemical writings like the Testament of Ba, which is one of the sources for the Samye Debate. And we have the Chan sayings of a few Tibetan Chan masters preserved in Nubchen's text.

However, I am pretty certain that such methods were not present in Tang Dynasty Chan prior to arrival of Esoteric Buddhism to China in the mid 8th century, at the same time Vajrayāna Buddhism was being transmitted to Tibet.

Unfortunately, in Tibetan Buddhism, empowerments and so on have become so rote and routine, teachers often do not make this point about direct introduction clear to their students, and the Gelugpas, following Sakya Pandita, even reject the system of direct introduction all together as a sufficient introduction to Vajrayāna.

So, these are the reasons why I say what I said about Chan etc., above, and I also recognize that nothing human beings do remains fixed and static, as much as we pretend that Dharma teachings are "brought down from the mountain" like the ten commandments or the Quran, never to be altered or questioned.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:32 PM

Title: Re: Arhats as imperfect

Content:

avatamsaka3 said:

Where did the idea come from that "arhats still have subtle obstacles". For instance, it is said that they have a "very subtle self-centeredness".

Malcolm wrote:

Sutras like the Lankāvatāra, etc.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:31 PM

Title: Re: Non-conceptual

Content:

avatamsaka3 said:

What does it mean to have a "direct, non-conceptual view of emptiness"? How can this non-conceptual characteristic be described? And which classical sources describe this view as the goal?

Malcolm wrote:

It means that one's mind has become completely free of all proliferation.

As for the second question, too many to mention.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:55 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

ChNNR's teacher's gar sounded pretty utopian.

Malcolm wrote:

Yes, and when the Chinese rolled into that village they just renamed it, since they could not find any kulaks or aristocrats to murder.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:48 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The research was done by HH Chetsang R. He is some Tibetan.

Malcolm wrote:

Yes, but he uses exclusively Tibetan historical accounts, which are none too reliable past the 11th century.

Crazywisdom said:

The Americans are not a lineage yet. Vajrayana is taught in a lineage. Chan clearly has features of Vajrayana. A Vajrayana lineage might know more about that than some Americans.

Malcolm wrote:

CHan clearly has features of a lineage transmission, but not a Vajrayana lineage. In any case, much of what I have written above was taught by Norbu Rinpoche. So, you can choose to follow Chetsang Rinpoche's research; I'll stick to my root guru's research.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:43 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

Could you be more specific about what you mean here by direct introduction?

Malcolm wrote:

No. If you want to find out what direct introduction is, you need to go meet a teacher of dzogchen, or receive a major empowerment.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:39 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Bristollad said:

Yes, Tsongkhapa disagrees with Sonam Tsemo's position explicitly.

Malcolm wrote:

Yes, so one has a choice of opinion to follow. I follow Sonam Tsomo on this point.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:11 AM

Title: Re: Bernie 2020

Content:

Sādhaka said:

Nixon was full of it for sure, based on what little I've read.

In any case, I do not think that Malcolm X ever supported democrats.

In fact, it seems that he was assassinated only days after he criticized them.

Malcolm wrote:

Yes, by the Nation of Islam. They'd been trying to kill him for some time.

MLK delegitimized racist violence through his nonviolent approach, hence he was murdered by white racists. Malcolm X, on the other hand, legitimized white violence through his militancy, so white supremacists had more to gain by keeping him alive than killing him.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:04 AM

Title: Re: Bernie 2020

Content:

Sādhaka said:

And Malcolm X was no fan of democrats.

Malcolm wrote:

That was pre-Nixon. From Nixon onward, the Dixiecrat racists began to bail on the

Democrats, and joined the GOP. This has been immortalized as Nixon's Southern Strategy. But Nixon himself was a racist old bitch.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 10:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

It's like Occupy, a spontaneous demonstration turning into a long term civil disobedience thing that aims at creating something new. Will it succeed? No, I'm sure it won't, but there's a seed of something there, as well as a lot of dumbass stuff.

So like anything it's a mixed bag, I won't throw it out entirely though, utopian dreamers are needed for a better future, among other things:

As far as the reparations thing, I'm sure there are people saying all kinds of stuff all over the CHAZ, it's probably half people just ranting. This story in particular got picked up for a reason, because it has the dual purpose of further de-legitimizing CHAZ -and- stroking racial animus.

Malcolm wrote:

CHAZ was a media-hyped moment of hysteria. There is not now, nor was there ever, a CHAZ.

Johnny Dangerous said:

It actually existed. No one here batted an eye about it really, it was minor and part of the overall protest thing. I do think things like that deserve credit, despite usually being a bit naive, it is people generally trying new methods of organization. It's not lasting, but it's something and I think gives people a faint glimpse of different possibilities.

Malcolm wrote:

Raz Simone maintains that the media got all hyped about a cardboard sign someone put up, and ran with it.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 10:07 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

Cinnabar said:
I get the story.

The part I don't get is the inequality that one should not see a teacher unless one's interest in the teacher exceeds that in the teaching.

Malcolm wrote:
As I said, this is my experience. YMMV.

Cinnabar said:
Is there a fault in my experience of meeting a teacher I didn't know for a teaching I really could not contextualize... driven, by what, I really have no idea, certainly not "interest", which requires knowledge... and practicing and studying with him for 20 years now?

Seems there are other connections to teachers beyond "interest".

An inexplicable pull, a draw. An attraction. Just karmically being compelled, like a voice in one's head: I need to be there, no matter what, not sure even what it is, who he is, just need to be there...

Malcolm wrote:
I was responding to a specific question posed in a precise way.

Author: Malcolm
Date: Thursday, June 25th, 2020 at 9:33 AM
Title: Re: Kosa Reading Group ii b: Introduction by Poussin
Content:

PeterC said:
It shouldn't be controversial that animals can create and exhaust karma. It's difficult to achieve the merit for a human birth in the animal realm - which implies of course that it's possible. Higher animals demonstrate social activity, adherence to codes of behavior, in the case of elephants even something close to funerary rites.

The question is whether the offences of immediate retribution function in the same way in the animal realm. Does vipaka function in the same way? Do the offences have such serious consequences because in part a human should understand how serious they are - and can an animal be expected to understand that too? Can all animals?

Malcolm wrote:
Animal karma is weaker because their discrimination, memory, etc. is much weaker, and thus their ability to generate various karmas is more limited. But we are way ahead of ourselves here. These issues are not discussed until well into chapter 4.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:29 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

How do you all feel about this? I'm just curious. Do we have a popcorn emoji?

<https://nypost.com/2020/06/13/protester-in-seattles-chaz-demands-white-people-give-out-cash/>

Johnny Dangerous said:

It's like Occupy, a spontaneous demonstration turning into a long term civil disobedience thing that aims at creating something new. Will it succeed? No, I'm sure it won't, but there's a seed of something there, as well as a lot of dumbass stuff.

So like anything it's a mixed bag, I won't throw it out entirely though, utopian dreamers are needed for a better future, among other things:

Ursula K. LeGuin said:

"We live in capitalism. Its power seems inescapable. So did the divine right of kings. Any human power can be resisted and changed by human beings. Resistance and change often begin in art, and very often in our art, the art of words."

Johnny Dangerous said:

As far as the reparations thing, I'm sure there are people saying all kinds of stuff all over the CHAZ, it's probably half people just ranting. This story in particular got picked up for a reason, because it has the dual purpose of further de-legitimizing CHAZ -and- stroking racial animus.

Malcolm wrote:

CHAZ was a media-hyped moment of hysteria. There is not now, nor was there ever, a CHAZ.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:26 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

You understand that the person in this story was lying to his gurus in order to trick them into giving him a practice that he was then likely going to use to harm sentient beings?

Cinnabar said:

I get the story.

The part I don't get is the inequality that one should not see a teacher unless one's interest in the teacher exceeds that in the teaching.

Malcolm wrote:

As I said, this is my experience. YMMV.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:12 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

There are some similarities between Chan rhetoric and Dzogchen rhetoric. But the important difference identified by Nubchen is direct introduction.

SilenceMonkey said:

Interesting... So you're saying that any system without direct introduction is "sutra"?

Malcolm wrote:

By definition.

SilenceMonkey said:

But the essence is in the master's instructions, and in often wordless interactions between master and disciple.

Malcolm wrote:

Thus feature does not distinguish Chan/zen as unique among common Mahayana schools. Buddhism in general is an oral tradition. Texts exist merely to supplement that oral tradition. One cannot learn Dharma from books, but of course one can learn about Buddhism from books. Dharma and Buddhism however are not the same thing.

SilenceMonkey said:

Ch'an might call this naturalness 自然 or abiding in non-abiding 住而不住... or just awareness 覺知. I don't see why there wouldn't be parallel experiences in ch'an or zen. Anyway I'm with you, the language doesn't capture subtle and wordless experience.

Malcolm wrote:

As I said, this principle is not explained in sutras. It's not even explained clearly in Mahayoga and Anuyoga. Where Dzogchen, Zen, and the perfection of wisdom meet is in the original purity of all phenomena. But the similarities end there.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 7:21 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

In sūtra, the nature of the mind, to use your term, is the result of the path, whether gradual or not, not the basis. In sūtra, one does not start at the nature of the mind because it is never directly introduced and no methods are provided for such an introduction.

SilenceMonkey said:

I'm not so sure that the mind's emptiness nature isn't the basis for practice. Many ch'an masters emphasize ch'an as a practice of sitting in the buddha nature. I've heard told that Ch'an masters of old were more able practice ch'an without a method or path, although these days it must be used in tandem with a method to focus the mind.

Malcolm wrote:

There are some similarities between Chan rhetoric and Dzogchen rhetoric. But the important difference identified by Nubchen is direct introduction. All the people I have met, who have done extensive Zen practice (quite a few who have gone through koan practice under Maizumi Roshi and others), agree that direct introduction as practiced in Vajrayāna does not exist in Zen. Apart from having done a weekend sit with the now-disgraced Eido Roshi when I was 16, I have no personal experience with Zen, and I am sure any Zen master would kick me out for being lazy, obstreperous, and arrogant.

Another important distinction is that in sūtra based system, there is no explanation of what is termed lhun grub, sometimes is translated as spontaneous presence, self-perfected, and so on, but these English translation do not really get at the meaning.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 7:13 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Meido said:

To be honest, I actually think no Zen practitioner really cares much if Zen is called sutric or not, or how other traditions categorize its approach. Why should they?

Malcolm wrote:

They shouldn't.

Meido said:

Zen is clear as to its own relationship with the sutras as well as its method. For example: If you study the sutra teachings, you easily get stuck in the traces of the teachings. How then can you slough off your old body? ... Our patriarchal Zen school does not depend on the traces of the teachings [the sutras], but has a special meaning: energy, free and unobstructed, responding in accord with the situation, that is what it is about. ... Nowadays there is much talk about the sublime and the profound, or conversely criticism of the Two Vehicles, belittling their authority. [Students of] the partial, the round, the exoteric and the exoteric schools contend with each other, yet they have not

even accomplished the confirmation of the Two Vehicles, let alone that of the Bodhisattva Vehicle. And as for the One Buddha Vehicle, how could they conceive of it even in their dreams? What use to them then are the partial, round, exoteric, and esoteric [teachings]? ... None of this applies to our patriarchal school, which surpasses expedient means. When by bitter interviews and painful training at last the principle is attained, the then Buddhadharma of the exoteric and esoteric schools appears directly before the eyes.

[Torei, Shumon Mujintoron]

Malcolm wrote:

These considerations are not disputed.

Meido said:

Regarding actual method,

"energy, free and unobstructed, responding in accord with the situation" refers to the direct pointing activity of the teacher, which encompasses not only various transmitted methods for this purpose but also (in fact, mainly) the general effect on the student's conditions of the teachers ba [proximity, field], the function of which is described in terms of, and dependent upon, kiai [energetic quality and intensity] and joriki [samadhi power]. Related to this are various physical manifestations of realization described in oral instruction that mark a qualified teacher, and which impact the ability of the student to catch certain things. If we are discussing post-kensho practice, these things remain important since the teacher must be able to manifest an embodied fruition of various practices that the student takes up.

Malcolm wrote:

I have no reason to doubt that these things are important in the Rinzai Zen tradition.

Meido said:

"bitter interviews" refers to the core method of Zen, i.e. sanzen [face to face encounter with the teacher].

"painful training" refers to the post-kensho path. Hakuin and Torei unpack this pretty clearly with reference to Tozan's 5 ranks, with explanation of what realization of the 4 wisdoms/3 bodies within this body and life means in Zen practice, describing the practice after recognition of one's nature for which the secret 3-year [minimum] practices of hokkyo zanmai and hen sho ego zanmai are the main points, etc.

Malcolm wrote:

In other words, Chan/Zen is causal path.

Meido said:

But you can't practice only from those writings: they are meant to be taken up in the sanzen room with one's teacher, who can manifest the fruition-states of the practices.

Malcolm wrote:

Sure.

Meido said:

Of course many other methods supporting all this exist. In Rinzai practice the core thing is tanden soku, i.e. the method of sealing the breath power in the lower abdomen through a physical usage of the anal sphincter, pelvic floor, and diaphragm, retaining that for longer and longer periods until it becomes constant and subtle. There are various reasons for this, and Hakuin writes about it quite a bit (though again, without giving complete practice details).

Malcolm wrote:

In Vajrayāna, this is called 'jam rlung (gentle breath), and it means maintaining this "seal" as you put it, constantly. There are more forceful methods, but this is considered to be essential for all practice in all traditions. These kinds of prāṇāyāma practices are written about extensively in Vajrayāna. They are of consummate importance.

Hakuin lived in late 17th century and early 18th century. I would not be surprised at all if Indian methods of prāṇāyāma had spread widely in Chinese and Japanese monasteries by this time, either from Tibetan sources or even Shingon (which is), or even Taoist sources, since Japanese medicine is largely Taoist in nature.

Meido said:

See how that all needed to be unpacked? I mean, if someone is really interested in method, I can talk a lot about it. But most of the details regarding what one actually does in genuine Zen practice remain solely in the realm of kuden (oral instruction). Zen is just not a tradition that is big on explicit written practice instruction.

Malcolm wrote:

This is also the case with Vajrayāna—but these things were written down because people forget them.

Meido said:

It is ironic, but at this point I think it is easier for anyone to research details of, for example, various HYT practices than it is to find accurate information RE what actually passes between teacher and student in a sanzen room.

Malcolm wrote:

Yes, but of course you will readily understand that without oral explanation the written instructions are incomplete. The written instructions are for reference.

Meido said:

FWIW sutras were never much used as a reference in my experience except for just a few passages that, along with many Zen writings, were accompanied by additional verbal explanation (in sanzen, during teisho) explaining some specific practice application. For example, a passage from the Vimalakirti sutra pointing out a use of the body that has utility.

Malcolm wrote:

Sure, this is understandable. The Tibetan description of sūtra vs. tantra, sudden/gradual has less to do with the textual traditions than it does method of entry.

Meido said:

So at the end of the day, is it all sutric or not? No problem to me to say so. It's not tantric, so call it sutric, or non-tantric upadesha, or whatever one likes that best fit the categories that one accepts. But the only important point to me is the oral instructions from one's teacher in whom one has great faith, which clarify the Zen writings and transmit practice details. It's hard to talk much about Zen in any useful manner without having those (though certainly common enough - even among some Zen folks).

Malcolm wrote:

I agree, which is why I rarely discuss Chan or Zen.

But when people make statements wondering what all the fuss is about, it is useful to consider the perspectives of Tibetans, like Nubchen, who trained in Tang-era Chan as well as Vajrayāna during the late 8th and the 9th century, both in Tibet, as well as the fertile and ecumenical environment of Dunhuang. While the Chan they encountered is certainly not the same as the Post-Song era school of Rinzai to which you belong, they are related and so their accounts are of interest to those who wish to understand the overall differences, claims, and counterclaims, made by its various adherents.

Anyway, thanks for your input, always valued.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 6:35 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The Drikung lineage teaches Bodhiharma had a vajrayana lineage, hence the pointing out by a teacher thing, but it was mostly lost, and it is a broken lineage.

Malcolm wrote:

This is because some Tibetans conflate Bodhidharma with Padampa Sangye.

Crazywisdom said:

The research was done by HH Chetsang R. He is some Tibetan.

Malcolm wrote:

Yes, but he uses exclusively Tibetan historical accounts, which are none too reliable past the 11th century.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 6:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Chan, like all other sūtra traditions, lacks direct introduction.

Astus said:

Do you mean that there are no empowerments in sutra? Still, since the nature of mind is directly perceived in the sutrayana, the goal of the empowerments is achieved there too, so, as you noted before, it is the method that is different.

Malcolm wrote:

No one ever disputed the goal of all the Buddha's teachings was to perceive the nature of the mind, and this realizing this was bodhi.

What I am claiming is that there is no direct introduction in sūtra. In sūtra, the nature of the mind, to use your term, is the result of the path, whether gradual or not, not the basis. In sūtra, one does not start at the nature of the mind because it is never directly introduced and no methods are provided for such an introduction. In Vajrayāna, the gnosis pointed out in the beginning is the basis for the path, whether that path again is gradual, as in the case of the eight lower yānas; or nongradual, as in Atiyoga (though to be fair, in Atiyoga it is explained that buddhahood through

Astus said:

But if we talk of Chan, the very meaning of sudden awakening is not going through stages using various skilful means to eventually attain realisation, but obtaining it directly.

Malcolm wrote:

Correct. This is acknowledged. But as above, you are describing this in terms of a result to obtain through a cause. A result is a result, whether obtained gradually or suddenly, and it is obtained from a cause, whether gradually or suddenly, whether through a process of gathering the two accumulations over eons or a sudden flash of intuition. Then of course, even if one has this sudden flash of intuition, without the guidance of teacher one will not be able to ascertain whether this gradual attainment or sudden intuition is the real deal. In this respect, there is no difference between Vajrayāna in general and Chan. Both systems depend on a teacher. The principle difference is that in the case of the former, the interested student is first introduced to their own state by the teacher; in the case of the latter, the teacher confirms for the student they indeed have had a proper intuition of the nature of the mind.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 4:39 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

It's baked in. Chan, like all other sūtra traditions, lacks direct introduction.

Dan74 said:

Pointing out is an integral part of what a Zen teacher does. I am not in a position to compare this to Dzogchen or Mahamudra. Are you, Malcolm?

I am not sure how much time Astus has spent with Zen teachers. My understanding is that he is essentially a scholar and a sole practitioner, so not really representative of Zen. Neither am I, btw.

In order to get a balanced view on this subject, one needs either a Zen teacher or a competent student. Failing that, people can search for old posts by such.

As it stands it seems to be a no contest. One that's been played before.

Crazywisdom said:

The Drikung lineage teaches Bodhiharma had a vajrayana lineage, hence the pointing out by a teacher thing, but it was mostly lost, and it is a broken lineage.

Malcolm wrote:

This is because some Tibetans conflate Bodhidharma with Padampa Sangye.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 3:16 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Then, people should just give it a rest when Tibetan Buddhists assign Chan to sūtra.

Astus said:

I think it's less about whether it is sutra based or not, and more about how tantra is posited as superior.

Malcolm wrote:

It's baked in. Chan, like all other sūtra traditions, lacks direct introduction. This is why Nubchen assigns Chan to a position inferior to Mahāyoga, while at the same time, elevating it above the gradualist approach of Kamalashila, and extensively cites Bodhidharma and more than 40 Tang Chan masters, to show how it is that Chan is superior to the gradualist approach of Kamalashila.

We also know that concurrently in India, there was a sutric sudden awakening approach that owed nothing to Chan, memorialized in a text by Vimalamitra called The Meaning of

Nonconceptual Meditation, the Sudden Approach (cig car 'jug pa rnam par mi rtog pa'i bsgom don). Unsurprisingly, the first text is cited in defense of this is the Lanka Sūtra.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 2:04 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Still a sutric tradition.

Astus said:

Indeed. The Buddha's mind and the Buddha's words cannot be in disharmony.

Malcolm wrote:

Still just prajñāpāramitā.

Astus said:

Sure it is. There is no claim to the contrary.

Malcolm wrote:

Then, people should just give it a rest when Tibetan Buddhists assign Chan to sūtra.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 2:03 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

Grigoris said:

The Patthanuddesa Dipani was also really informative in it's break down and analysis of how causes and conditions work.

Malcolm wrote:

Yes, but it won't help you at all when you come to the six causes and four conditions discussed later in the Indriya chapter, chapter 2.

This is important, because the six causes and four conditions are treated in Mahāyāna sūtra and tantras, as well as in such diverse literatures as Tibetan Medicine and even explanations of delusion of sentient beings in Dzogchen teachings.

So, as I said, I never found Pali Abhidhamma tradition of any use in understanding Mahāyāna texts, despite its obvious value as a important intellectual tradition in Buddhism as a whole.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Astus said:

'yet it is not attached to all the locations', 'without defilement or heterogeneity', 'penetrating function without stagnation' is/are the difference.

Or in <https://ymba.org/books/entering-tao-sudden-enlightenment/treatise-entering-tao-sudden-enlightenment>:

'Q: What does "not dwelling anywhere or on anything" mean?

A: Not to dwell anywhere or on anything means not to dwell on good or evil, existence or non-existence, within or without or on the middle, nor on concentration nor dispersion, and neither to dwell on the void nor on the non-void. This is the meaning of "not dwelling anywhere or on anything". Just this alone is real abiding. This stage of achievement is also the non-abiding Mind, and the non-abiding Mind is the Buddha Mind.'

...

'In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of dwelling will vanish. However, grasping at the thought of non-dwelling is abiding in non-dwelling. On the other hand, if you understand clearly that your mind does not abide anywhere whatsoever that is abiding, then you are neither abiding nor not abiding anywhere. If you understand clearly that your mind does not abide anywhere at all, then you are clearly seeing your Original Mind, which is also referred to as "clearly seeing the nature of seeing." Just this Mind, that abides nowhere at all, is the Mind of Buddha and the Mind of liberation, the Mind of Bodhi and the Mind of the Uncreate.'

White Sakura said:

Do you see an essential difference here to what is taught in Vajrayana? I mean, not in the Tantric teachings with visualization of course...

Malcolm wrote:

The difference between sūtra and tantra is not the words as much as the method of being introduced to the path and how one practices, the path.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:46 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Astus said:

'yet it is not attached to all the locations', 'without defilement or heterogeneity', 'penetrating function without stagnation' is/are the difference.

Or in <https://ymba.org/books/entering- tao-sudden-enlightenment/treatise-entering- tao-sudden-enlightenment>:

'Q: What does "not dwelling anywhere or on anything" mean?

A: Not to dwell anywhere or on anything means not to dwell on good or evil, existence or non-existence, within or without or on the middle, nor on concentration nor dispersion, and neither to dwell on the void nor on the non-void. This is the meaning of "not dwelling anywhere or on anything". Just this alone is real abiding. This stage of achievement is also the non-abiding Mind, and the non-abiding Mind is the Buddha Mind.'

...

'In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of dwelling will vanish. However, grasping at the thought of non-dwelling is abiding in non-dwelling. On the other hand, if you understand clearly that your mind does not abide anywhere whatsoever that is abiding, then you are neither abiding nor not abiding anywhere. If you understand clearly that your mind does not abide anywhere at all, then you are clearly seeing your Original Mind, which is also referred to as "clearly seeing the nature of seeing." Just this Mind, that abides nowhere at all, is the Mind of Buddha and the Mind of liberation, the Mind of Bodhi and the Mind of the Uncreate.'

Malcolm wrote:

Still just prajñāpāramitā. A very fine sūtra too.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:31 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So we are agreed then. Chan is a sutric tradition.

Astus said:

As Hyujeong summarised:

'The transmission of the mind by the World Honored One at three sites is the gist of Seon; what was spoken by him over his lifetime is the gate of Doctrine. Therefore it is said, "Seon is the Buddha mind; Doctrine is the Buddha word."'

(Seonga gwigam, 85, in Collected Works of Korean Buddhism, vol 3, p 58)

Malcolm wrote:

Still a sutric tradition.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:59 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

How can all buddha be recognized equally from a mortal perspective when mortality in and of it self is provisional?

I though this was a reason for the lotus, to remove that ignorance.

I have to consider I am way off base here.

Malcolm wrote:

All buddhas have the same realization, the dharmakāya. This means the source of all teachings of the buddhas can be considered to have a single source, buddhahood. But since there are infinite buddhas, there are infinite causes and conditions which leads to their buddhahood. Those infinite causes and conditions make it possible for them to teach infinite sentient beings in all dimensions.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:49 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Malcolm wrote:

But if you study the sūtras layer by later, looking for terms in texts, checking the dates of translations in the Chinese Canon, and so on, you can arrive a pretty accurate picture of the sedimentary layers of Classical Indian Mahāyāna, which then went on to inspire Buddhists in Central Asian, China, and so on.

Minobu said:

So like they are myths...and we believe the Buddha is behind the production of the Myth , so as to it's becoming a vehicle towards liberation ?

Malcolm wrote:

Everyone has to answer that question for themselves.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

What distinguishes this from prajñāpāramitā?

Astus said:

It is prajnaparamita.

'Good friends, 'mahāprajñāpāramitā' is the most honored, the supreme, the primary. It is without abiding [in the present], without going [into the past], and without coming [from the future]. It is from this that all the buddhas of the three periods of time emerge. One should use this great wisdom to destroy the enervating defilements of the afflictions of the five skandhas. Those who cultivate in this fashion will definitely accomplish the enlightenment of buddhahood, transforming the three poisons into morality, meditation, and wisdom.'

(Platform Sutra, ch 2, BDK ed, p 30)

Again, the point is that Chan is a sūtric tradition. It proposes no methods not found in a hundred Mahāyāna sūtras.

I did not debate that.

Malcolm wrote:

So we are agreed then. Chan is a sutric tradition.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:37 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

So all of his teachings don't represent a point where that one cause is central for all beings in this world system?

Malcolm wrote:

There is no such thing as single causation. Even Śākyamuni Buddha started out as an ordinary sentient being.

tkp67 said:

The cause and effect of his enlightenment in this world system had a start as an ordinary human. So then it is wrong to assume he had a start in this world system? That this start is where all traditions here have a commonality. A real world commonality? None of this claim interdependent origin.

Malcolm wrote:

Śākyamuni's path to buddhahood started in the hell realms. Further, there will be 1001 Buddhas in this Bhadrakalpa. Śākyamuni is the fourth. So, we have 997 to go.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:30 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

I still do not see a method. Cultivate what? Prajna? So how is that done?

Malcolm wrote:

Again, what is the practice method?

Astus said:

'What is nonthought? If in seeing all the dharmas, the mind is not defiled or attached, this is nonthought. [The mind's] functioning pervades all locations, yet it is not attached to all the locations. Just purify the fundamental mind, causing the six consciousnesses to emerge from the six [sensory] gates, [causing one to be] without defilement or heterogeneity within the six types of sensory data (literally, the "six dusts"), autonomous in the coming and going [of mental phenomena], one's penetrating function without stagnation. This is the samādhi of prajñā, the autonomous emancipation. This is called the practice of nonthought.'

(Platform Sutra, ch 2, BDK ed, p 33-34)

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:59 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

This is important from a sense of dependent origin (recognizing all who are effected by original cause) and to establish one mind as taught in the lotus sutra.

Malcolm wrote:

Dependent origination does not permit "original causation." "Original causation" is nondependent causation by definition.

tkp67 said:

So all of his teachings don't represent a point where that one cause is central for all beings in this world system?

Malcolm wrote:

There is no such thing as single causation. Even Śākyamuni Buddha started out as an ordinary sentient being.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:58 PM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

Great, that is very well put advice. I will follow it.

Malcolm wrote:

It arises out of observing myself.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:55 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

javier.espinoza.t said:

the dharma practiced by tantrikas is oriented to the stubborn ones, those who became too passionate to understand by means of the renunciation way.

Bristollad said:

Tsongkhapa disagrees.

Some say, "Mantra was propounded for the sake of taming desirous trainees, and the Perfection Vehicle for the sake of training trainees free from desire; therefore, meditative cultivation of a path without abandoning desire or of a path that abandons desire is the reason dividing the Great Vehicle into two vehicles."

About this let me explain: If the Great Vehicle were divided into two vehicles because among the trainees of these two vehicles there are those who cultivate the path without having abandoned desire and those who cultivate a path abandoning desire, then since both vehicles have both, this feature cannot distinguish the vehicles:

- because there are many householder Bodhisattvas who have entered the path of the Perfection Vehicle but have not abandoned impure deeds, and there are also many skilled in method who out of great altruism act impurely, as in the case of the Brahmin Khyiu Karma (khyi'u skar ma / khye'u skar ma)
 - and because among the trainees of the Mantra Vehicle there also are many who have abandoned attachment to the attributes of the desire realm; otherwise, there would be the fault that one could not be freed from the desires of the desire realm until Buddhahood, or the fault that, having attained Buddhahood, one would still not have abandoned the desires of the desire realm.
- (Great Exposition of Secret Mantra, Volume I: Tantra in Tibet, 2016 edition)

Malcolm wrote:

However, Sonam Tsemo, who achieved the body of light in front of 40 students, clearly states in his General Explanation of Tantra Divisions:

First, the reason for a categorization into two paths: In general, because all Dharmas are taught for the purpose of the person who the basis to be tamed, there are two classes to be tamed. Also in general, for those of little affliction, and in particular, since they can give up the tormenting attachment to desire, it is said that the Pāramitāyāna is intended for those of dull faculties who wish awakening. However, in general, for some people afflictions are strong, and in particular, they cannot give up the tormenting attachment to desire, Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening.

So, one has a choice of whose opinion to follow.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:45 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

This is important from a sense of dependent origin (recognizing all who are effected by original cause) and to establish one mind as taught in the lotus sutra.

Malcolm wrote:

Dependent origination does not permit "original causation." "Original causation" is nondependent causation by definition.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:39 PM

Title: Who is Mahavairocana?

Content:

Malcolm wrote:

Mod Note: This has been split from the

<https://dharmawheel.net/viewtopic.php?f=59&t=25526> thread in the Nichiren sub-forum. The discussion of Mahavairocana has different aspects from a Nichiren perspective and from a more general Mahayana perspective. The discussion was a little bit mixed up so splitting has been messy. Please refer to the original thread for some interesting issues that were raised that may be of interest from a general Mahayana perspective, but please discuss these general issues here rather than in the Nichiren sub thread.

-QQ

Caoimhghín said:

the sūtras are actually a little bit incoherent, it seems, as to precisely what Vairocana is. For instance, the dharmakāya is featureless, yet Vairocana is presented with the features of a sambhogakāya.

Queequeg said:

Not necessarily. The Trikaya teaching emerged after the composition of the main body of Mahayana sutras. We might say that trikaya teaching was distilled from the sutras, in the way that abhidharma is distilled from the sutras. Identifying dharma and sambhoga kayas and identifying them with different names, however derived (purposefully, mistakenly) is reasonable. The fact that they are directly associated makes sense.

Malcolm wrote:

In Indian literature, the Trikāya doctrine emerges out of the sūtras associated with the Yogacāra school. The doctrine seems to have been formalized by Maitreyanātha and Asanga.

In pre-Yogacāra Buddhism, there were only two kāyas: dharmakāya and rūpakāya.

In pre-Madhyamaka/PP Buddhism, there was only one kāya mentioned, dharmakāya, that referred to collected words of the Buddha.

The reason there is so much confusion about the three kāyas is that most Buddhists have a revelatory view of the sūtras, assuming eternal doxologies.

But if you study the sūtras layer by layer, looking for terms in texts, checking the dates of translations in the Chinese Canon, and so on, you can arrive at a pretty accurate picture of the sedimentary layers of Classical Indian Mahāyāna, which then went on to inspire Buddhists in Central Asia, China, and so on.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:19 PM

Title: Re: Consciousness question

Content:

Malcolm wrote:

The study of tenet systems should reduce your concepts. Not increase them.

Rick said:

What would I be without my beloved concepts?

Malcolm wrote:

Awakened.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:13 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

These quotes are not promises.

Astus said:

They described the method of sudden enlightenment that is equal to buddhahood. But if you want something in the format of a promise...

Malcolm wrote:

Again, this is theory, not method, rhetorical.

Yes, they all speak of the possibility of buddhahood in a single life, but have no method of ensuring the same.

The method to see the nature of mind is explained again and again, and when the nature is seen, that is attaining enlightenment.

'To practice in every moment of thought is called the true nature. To be enlightened to this Dharma is the Dharma of prajñā, to cultivate this practice is the practice of prajñā. To not cultivate this is to be an ordinary [unenlightened] person. To cultivate this in a single moment of thought is to be equivalent to the Buddha in one's own body.'

(Platform Sutra, ch 2, BDK ed, p 30)

Again, what is the practice method? What distinguishes this from prajñāpāramitā?

Again, the point is that Chan is a sūtric tradition. It proposes no methods not found in a hundred Mahāyāna sūtras. Sūtra and tantra are distinguished by method: both the method of introducing the path and the method of practice.

Also, "enlightenment" is a stupid word to use in a Buddhist context. I cannot understand why people persist in using it.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:48 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

These are not sutras from Buddha. They are pith instructions from lineage masters. We can talk about where Bodhidharma got those.

Astus said:

The question was "Where does Chan promise Buddhahood in one lifetime?", and the quotes are from generally accepted Chan classics.

Malcolm wrote:

Yes, they all speak of the possibility of buddhahood in a single life, but have no method of ensuring the same.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:44 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Varis said:

It often feels like these arguments about Ch'an v. Vajrayana originate in the fact that Ch'an offers many of the same benefits Vajrayana claims to offer exclusively. Namely, Buddhahood in a single lifetime, the integration of daily life and the sense pleasures, etc. Although I'll admit that Vajrayana has many more methods, particularly when it comes to the intermediate state.

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime?

Astus said:

The most famous is the Platform Sutra that advocates for "sudden enlightenment" that is a hallmark of Chan teachings. Just look at how Huineng begins:

Malcolm wrote:

These quotes are not promises.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:37 PM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

Toenail said:

And what about a great interest in the teacher and not about the particular teaching at the event (that is: no intention to practice it) ?

Malcolm wrote:

Then don't go.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:45 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Malcolm wrote:

It's possible your differentiation between folk magic and "sanctioned" magic is a bit dated.

Varis said:

Folk magic influences religiously sanctioned magic and vice versa. So it is in reality more gray, but differentiating between the two is useful.

Although I'll add that some cultures don't have such distinctions at all.

Malcolm wrote:

That distinction does not really exist in Tibetan or Indian society. It's a western construct.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:51 AM

Title: Re: Is this an accurate summation of tantra?

Content:

fckw said:

What many Buddhist practitioners don't know is that quite many Buddhist (and non-Buddhist) tantric manuals contain lots and lots of "folk magic".

Varis said:

It's not correct to define the magical rituals in the tantras as folk magic. It's the opposite. Folk magic would be things Tibetans or Indians pass on orally in their homes and villages, outside of the purview of orthodox Tibetan Buddhist and Hindu religious institutions. The action rituals of the Buddhist tantras are supposed to be used for the benefit of all sentient beings, folk magic is not.

Malcolm wrote:

It's possible your differentiation between folk magic and "sanctioned" magic is a bit dated.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:46 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

Sometimes I worry I am type 2 instead of type 1.

Malcolm wrote:

Than you should fix that. You should always ask yourself if you are interested in teacher or the teaching. If your interest in the latter is greater than the former, don't go.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:16 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

What is the the difference between the bee that gathers nectar from many flowers and the musk deer hunter that kills many deer?

Malcolm wrote:

Respect.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:05 AM

Title: Re: Consciousness question

Content:

Rick said:

I can't get me noggin around consciousness being the subject to which things appear. It's so ... impersonal!

Who or what perceives (i.e. interprets, makes sense of, reacts to) the appearances consciousness sees?

Simon E. said:

If it helps, the first time I really got the implications of this teaching I had a kind of vertigo ..Far from some kind of blissful or peaceful state I went into aversion to it. It was like looking over a high cliff into a deep chasm.

Later I was describing this to (name drop alert) Ajahn Amaro the Dzogchen practising Forest Sangha Abbott and he got very excited and showed me a book he had been studying that day which contained a multi syllabled term for the panic one feels on getting a glimpse of Shunyata.

The real work of integrating that glimpse then begins.

Rick said:

I sometimes play dumber than I am (hard as that might be to imagine) because I like to revisit the fundamentals o'er and o'er again. I got my first nontrivial glimpse of emptiness several years back, from a book written by the Dalai Lama. It was revelatory. But rather than judging the emptiness view to be 'right' and working at assimilating it fully ... I filed it away in my internal library of views, at or near the top for sure, and return to it (pretty much daily) as a precious treasure.

My reaction btw to getting a glimpse of sunyata was: Why of course, makes total sense, I've known this since I was a kid, how could anyone *not* see the world this way?

Malcolm wrote:

The study of tenet systems should reduce your concepts. Not increase them.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 9:39 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

I learn by arguing and being proven wrong, that's one of my flaws.

Malcolm wrote:

I didn't prove you wrong; all I proved is that you can't support your assertion.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 7:37 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

I learn by arguing and being proven wrong, that's one of my flaws.

Now excuse me while I investigate about the party-hound Bodhisattva.

Malcolm wrote:

PP 8000

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 6:23 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime? Where does Chan utilize pleasures of the senses as an explicit practice tradition? Citations please.

Varis said:

You're right, it does not promise anything.

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

But Ch'an does teach Buddhahood is possible in this body.

Malcolm wrote:

Thus, it is no different than common Mahāyāna.

Varis said:

Explicitly, no, but it's implicit in hua tou practices. As I understand it from the Ganhwa Seon tradition, the hwadu is to be maintained 24/7 regardless of what activity the person is engaged in, and for laypeople that would mean sex too.

Malcolm wrote:

Thus it is no different than common Mahāyāna. For example, the Bodhisattva Dharmodgata partied with 60,000 women without every parting from one-pointed samadhi on prajñāpāramitā.

But partying with women is not a method in common Mahāyāna, and Dharmodgata was quite beyond the affliction of desire already.

Varis said:

Is this not an implicit integration of sense pleasures? Not the same as how Vajrayana integrates sense pleasures into practice, but it's integration nonetheless.

Malcolm wrote:

No, this is not what i would consider "integration." But that's just me. YMMV.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 5:20 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

"Does not" have them separate, I meant. The "this figure" was the sutric Vairocana.

Malcolm wrote:

I clarified above that Vairocanajñānasagara was not the figure in the mandala mentioned by QQ.

Caoimhghín said:

Yes, that's why I have to find the quote from the Tendai venerable I remember that implies that his understanding of the figure in the mandala is that which you call Vairocanajñānasagara, the sutric Vairocana-figure. But until I find this, we can assume no such quote exists. Even if such a quote did exist, it is also always possible the speaker was confused.

Malcolm wrote:

Essentially, the Shingon position of Dai Niichi Nyorai as dharmakāya is the same as the Nyingmapa presentation of the adibuddha Samantabhadra.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 5:17 AM

Title: Re: The life of the true Buddha, Nichiren Daishonin

Content:

Shotenzenjin said:

A wonderful presentation.

<https://nstny.org/new-page-1>

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:46 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Artziebetter1 said:

I find Madhyamika logic to be impervious to any attack

Malcolm wrote:

Yes, this is because Mādhyamikas take no position.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:30 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

Well, then you might have to perhaps modify what you said concerning Tendai. Shingon might still have these two separate, but AFAIK Tendai does not and associates the Vairocana of Avira etc., and of their mandalas, with this figure.

Malcolm wrote:

I never claimed that they did. Indeed, I pointed out they were not the same.

Caoimhghín said:

"Does not" have them separate, I meant. The "this figure" was the sutric Vairocana.

Malcolm wrote:

I clarified above that Vairocanajñānasagara was not the figure in the mandala mentioned by QQ.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:20 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

There is a certain Vairocana identified with an ocean in the Brahmajalasutra and Buddhavatamsaka, but he also has a "great" attached to his name.

Malcolm wrote:

Correct.

Caoimhghín said:

Well, then you might have to perhaps modify what you said concerning Tendai. Shingon might still have these two separate, but AFAIK Tendai does not and associates the Vairocana of Avira etc., and of their mandalas, with this figure.

Malcolm wrote:

I never claimed that they did. Indeed, I pointed out they were not the same.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:19 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Actually this point is off topic. The more pertinent and interesting point is how the individual is understood in terms of no-self.

The Ultimate is remote. The individual is immediate.

Umm, it is precisely on topic, since it addresses the issue of first causes, etc.

So your explanation of anatman proceeding from first cause goes.....how?

Malcolm wrote:

You clearly are not paying attention to the thread of the conversation.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:54 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Some tantras make such statements, but they are not literal statements, they are interpretable statements, defined as such in the tantras themselves, as well as their commentarial literature.

But you will never find such statements in the sūtras.

Actually this point is off topic. The more pertinent and interesting point is how the individual is understood in terms of no-self.

The Ultimate is remote. The individual is immediate.

Malcolm wrote:

Umm, it is precisely on topic, since it addresses the issue of first causes, etc.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:40 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Bodhidharma was associated with the Lanka Sūtra. Chan is a sutra-based tradition. This does not mean that it necessarily predicated itself on a specific text, but it is upadeśa tradition of sūtric Mahāyāna. The difference between Chan and the kind of late common Mahāyāna we find in Tibetan Buddhism is that Chan is based on definitive Mahāyāna sūtras, whereas, the gradualism that gained political ascendance during the Imperial period was based on provisional sūtras.

VAn Schaik's Tibetan Zen has a very interesting discussion of the overlap between Vajrayāna and Chan in Dunhuang.

Varis said:

I can't argue that it has a sutric basis, but isn't sutrayana as Tibetans understand it the gradualist form of Mahayana? To lump Ch'an under this label seems unfair.

Malcolm wrote:

Not necessarily.

Varis said:

Of course a lot of this is ignoring how Ch'an practitioners conceive of Ch'an in relation to the sutras.

Malcolm wrote:

I am basing my point of view on Tibetans who were very educated in Chan, such as Nubchen Sangye Yeshe, and so on.

Varis said:

It often feels like these arguments about Ch'an v. Vajrayana originate in the fact that Ch'an offers many of the same benefits Vajrayana claims to offer exclusively. Namely, Buddhahood in a single lifetime, the integration of daily life and the sense pleasures, etc. Although I'll admit that Vajrayana has many more methods, particularly when it comes to the intermediate state.

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime? Where does Chan utilize pleasures of the senses as an explicit practice tradition? Citations please.

Chan originates in India during the final phase of the Gupta empire. We do not find Vajrayāna claims in Indian Buddhist texts prior to the fall of the Gupta empire.

Zen exhibits rhetorical borrowing from Shingon and Tendai Esoteric Buddhism.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:35 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Malcolm wrote:

That's because you can't produce a sūtra passage which says this; though certainly in the tantras you can find passages which seem to say things like this; but they cannot be taken literally, nor are they meant to be taken literally. Well, because, tantras.

smcj said:

Okay, so the tantras do say it, but they don't mean it.

Got it.

Malcolm wrote:

Some tantras make such statements, but they are not literal statements, they are interpretable statements, defined as such in the tantras themselves, as well as their commentarial literature.

But you will never find such statements in the sūtras.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:00 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

Grigoris said:

This is much more explicit in Theravada Abhidhamma as the texts are even labeled as such: Visuddhimagga (Path of Purification), Vimuttimagga (Path of Freedom), Patisambhidamagga (Path of Discrimination).

They are a step-by-step outline of what how to get there and what to expect along the way.

Malcolm wrote:

Correct. Unfortunately, Abhidhamma (and the manuals developed around it like the ones you list above) developed outside the mainlines of development of Indian Buddhism, and therefore have no value in understanding Mahāyāna and Vajrayāna.

Grigoris said:

I wouldn't say they have "no value". There are many important insights and explanations that are applicable in the Mahayana and Vajrayana too.

Yes, the paths differ, but some of the landmarks are similar.

Malcolm wrote:

I have read extensively in Abhidhamma. While interesting, it never had any value for me in reading Mahāyāna and Vajrayāna texts. The Kośabhaṣyaṃ however sits on my desk, where it has sat, consulted almost daily, for thirty years. YMMV.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:45 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Hmmm...wonder where I've heard that before...?

Not in any Buddhist text.

Not taking the bait. There are better things in life to do.

Malcolm wrote:

That's because you can't produce a sūtra passage which says this; though certainly in the tantras you can find passages which seem to say things like this; but they cannot be taken literally, nor are they meant to be taken literally. Well, because, tantras.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:34 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

I don't see an equivalence between "first" and "static". Nothing says "first" does not include "dynamic".

Malcolm wrote:

A first cause is necessarily static since it cannot change. "Dynamic" by definition means "changing": MW has, "marked by usually continuous and productive activity or change." Anything that is active is changing, anything that changes is impermanent, dependent, and cannot be a cause of itself.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:30 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Hmmm...wonder where I've heard that before...?

Malcolm wrote:
Not in any Buddhist text.

Author: Malcolm
Date: Wednesday, June 24th, 2020 at 2:09 AM
Title: Re: Kosa Reading Group ii c: Introduction by Poussin
Content:
PeterC said:

I am looking forward to starting on chapter 1 properly after that academic prelude.

Malcolm wrote:
You should keep in mind that these translators never practiced Abhidharma. And yes, it is a practice text.

Grigoris said:
This is much more explicit in Theravada Abhidhamma as the texts are even labeled as such: Visuddhimagga (Path of Purification), Vimuttimagga (Path of Freedom), Patisambhidamagga (Path of Discrimination).

They are a step-by-step outline of what how to get there and what to expect along the way.

Malcolm wrote:
Correct. Unfortunately, Abhidhamma (and the manuals developed around it like the ones you list above) developed outside the mainlines of development of Indian Buddhism, and therefore have no value in understanding Mahāyāna and Vajrayāna.

Author: Malcolm
Date: Wednesday, June 24th, 2020 at 1:38 AM
Title: Re: Why choose Mahayana over Vajrayana?
Content:
Astus said:

A that's why I asked if there are many methods to generate bliss, or simply many methods among which some may use bliss.

Malcolm wrote:
The latter.

Author: Malcolm
Date: Wednesday, June 24th, 2020 at 1:24 AM
Title: Re: Kosa Reading Group ii c: Introduction by Poussin
Content:
PeterC said:
I am looking forward to starting on chapter 1 properly after that academic prelude.

Malcolm wrote:

You should keep in mind that these translators never practiced Abhidharma. And yes, it is a practice text.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:51 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Astus: this is grouping of creation and completion stages under the rubric of śamatha and vipaśyanā is a kind of Lam rim politics.

Astus said:

Might be so, but such a summary of the so called sutrayana could be called a rough generalisation as well, and quite often the two are practised as one.

Malcolm wrote:

It's simply an inaccurate characterization, just like equating father, mother, and nondual tantra with mahāyoga, anuyoga, and atiyoga.

Astus said:

There are many methods related to mantra recitation, maṇḍala offerings, guru yoga, samaya, mudras, homavidhi and so on, nāḍis, vāyus, bindus, cakras, postural yogas, prāṇāyāma, abhiṣeka as introduction to the path, rather than sign of attaining the result, and so on. You will find none of these methods mentioned in sūtra, apart from the term "mantra," maṇḍala, and abhiṣeka in very limited contexts.

Are they all methods to generate bliss? As for the presence of manifold methods in vajrayana, no doubt about that. At the same time, even to prepare for samatha there are various methods in sutrayana too, not to mention all the others. For instance, in <https://ymba.org/books/taming-monkey-mind-guide-pure-land-practice> there are 48 methods just for buddha-recollection.

Malcolm wrote:

Sonam Tsemo's reply this objection from General Presentation of the Divisions of Tantra: Second, "equivalent in many methods": although it may be true that many methods are explained in Pāramitāyāna, those paths are not given up in Secret Mantra, but the methods of supreme siddhi and common siddhis in Secret Mantra are added to those, and because of the inconceivable methods, the two stages, recitation, fire pūjas, and so on, it is superior.

In other words, common Mahāyāna has many methods. However, in addition to those methods are many unshared or uncommon methods which are not found in sūtra. So by definition, Secret Mantra has more methods. And no, they are not just methods for generating bliss.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:44 AM

Title: Re: Sunyata and Nihilism

Content:

Malcolm wrote:

Vajrayāna was from the beginning a late Mahāyāna movement (7th century CE onward). This is why it is termed "Uncommon-Mahāyāna Secret Mantra."

Varis said:

I know, as I stated in another post Vajrayana pretty obviously builds on concepts and practices found in common Mahayana. I'm just separating them for the point of discussion. My point being is it's too easy to see how some, like Tientai or Ch'an schools, would adopt Vajrayana practices as a part of their repertoire.

Malcolm wrote:

They adopted some methods from lower tantra, because in Sino-Japanese Buddhism the distinction between "sūtras" and "tantras" was not so marked, other than in Shingon.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:35 AM

Title: Re: Consciousness question

Content:

Rick said:

As for atman/brahman, I flip back and forth between thinking it's a fairy tale and thinking Sankara and his buddies nailed it.

Malcolm wrote:

They didn't, but that's ok. Basically, having watched you flail with this issue for some years now, my unsolicited advice is that you give it a rest.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:22 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Artziebetter1 said:

further objection to the kaula/kashmir shaiva viewpoint: something static cannot be a cause giving rise to anything, if it gives rise to something it cannot be said to be static, one, unchanging etc and if a static thing could be a cause, its effect would be static and unchanging as well, as a cause cannot be dissimilar to an effect.

Malcolm wrote:

What you have basically run up against is the difference between Samkhya, which influences all Indian non-buddhist thinking one way or another, and the Buddhist Abhidharma, which influences all Buddhist discourse, one way or another.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:19 AM

Title: Re: Consciousness question

Content:

Rick said:

Okay, consciousness and the object conscious'd arise together. To whom or what does the object appear?

A goose flies over a lake and its image is reflected in the water. To whom or what does this image appear? Who or what sees it?

Grigoris said:

The sensory consciousness.

Rick said:

I can't get me noggin around consciousness being the subject to which things appear. It's so ... impersonal!

Malcolm wrote:

Yes, that's the point. No person, self, living being, agent, etc.

Rick said:

Who or what perceives (i.e. interprets, makes sense of, reacts to) the appearances consciousness sees?

Malcolm wrote:

The habit of I-making which has no basis of designation among the five aggregates, and is therefore, simply a false, though deeply entrenched, habituation.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The key distinction is many methods involving the body to generate bliss and make clear the wisdom. Sutras have only samatha-vipassanma. That's just the way it is.

Astus said:

Bliss (sukha) is present in the first three dhyanas, but eventually the yogi lets go of that too in the fourth. As for the "many methods", could you specifically name some others not related to the one method of candali? Also, generation and completion stage practices fit under the categories of samatha and vipasyana.

Malcolm wrote:

Astus: this is grouping of creation and completion stages under the rubric of śamatha and vipaśyanā is a kind of Lam rim politics. However, it does not correspond to the actual structure of the two stages. For example, all creation stage practices begin with dissolution into śūnyatā, which of course is based on having insight into emptiness as a prerequisite.

There are many methods related to mantra recitation, maṇḍala offerings, guru yoga, samaya, mudras, homavidhi and so on, nāḍis, vāyus, bindus, cakras, postural yogas, prāṇāyāma, abhiṣeka as introduction to the path, rather than sign of attaining the result, and so on. You will find none of these methods mentioned in sūtra, apart from the term "mantra," maṇḍala, and abhiṣeka in very limited contexts.

Also the bliss mentioned in the dhyānas, one of the five mental factors associated with the first dhyāna, etc., is not the bliss being referred to in Vajrayāna texts. This bliss here being referred to is physical bliss of the sense organs.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:45 PM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

...one of the simplest refutations ive seen of a static cause giving rise to a dynamic effect is that its impossible as cause and effect cannot be dissimilar.

In other words "static cause" an oxymoron, right?

Malcolm wrote:

Not to theists. The Aristotelian term would be "first cause" in the Merriam-Webster's definition: "the self-created ultimate source of all being."

This sort of causation is explicitly negated in Buddhadharma.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:39 PM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Grigoris said:

The most obvious example would be the difference between Mahayana and Theravada traditions about the definition of "enlightenment".

Malcolm wrote:

A term neither tradition in fact uses. [Hint, the back translation of "enlightenment" will never be "bodhi."]

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:31 PM

Title: Re: Consciousness question

Content:

Rick said:

Okay, consciousness and the object consciousness'd arise together. To whom or what does the object appear?

A goose flies over a lake and its image is reflected in the water. To whom or what does this image appear? Who or what sees it?

Malcolm wrote:

Still searching for that elusive atman. Don't you have better things to do with your time than continuing to search for something that does not exist?

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 10:21 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Varis said:

You're attempting to fit Ch'an into a Tibetan model that it's not meant for. Ch'an offers Buddhahood in this body, in one lifetime, and naturally integrates the sense pleasures. This does not fit the sutric path.

Malcolm wrote:

Bodhidharma was associated with the Lanka Sūtra. Chan is a sutra-based tradition. This does not mean that it necessarily predicated itself on a specific text, but it is upadeśa tradition of sūtric Mahāyāna. The difference between Chan and the kind of late common Mahāyāna we find in Tibetan Buddhism is that Chan is based on definitive Mahāyāna sūtras, whereas, the gradualism that gained political ascendance during the Imperial period was based on provisional sūtras.

VAn Schaik's Tibetan Zen has a very interesting discussion of the overlap between Vajrayāna and Chan in Dunhuang.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:59 PM

Title: Re: Sunyata and Nihilism

Content:

Caoimhghín said:

No surprise Tantra has incorporated various sectarian Mahayanika perspectives into it? No surprise Tantra imitates other schools in its claims as highest? These things work both ways.

Varis said:

You misunderstand me, I'm saying that some schools of Mahayana incorporated Vajrayana because they were congruent in thought.

Malcolm wrote:

Vajrayāna was from the beginning a late Mahāyāna movement (7th century CE onward). This is why it is termed "Uncommon-Mahāyāna Secret Mantra."

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:58 PM

Title: Re: Sunyata and Nihilism

Content:

Johnny Dangerous said:

Nagarjuna was a Tantrika.

Malcolm wrote:

Not the author of the MMK. There isn't slightest evidence for Vajrayāna prior to the mid 7th century.

There was an author also named Nāgārjuna, the founder of the Ārya lineage of Guhyasamaja, but this person certainly lived no earlier than late 8th-early 9th century.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:53 PM

Title: Re: Kilung life release

Content:

PeterC said:

Does anyone have personal experience with either of these organizations?

I like the idea of ransoming a yak. Yaks are nice animals. The world needs more yaks.

Malcolm wrote:

However, as I mentioned, Tibetans eat way more mutton than yak meat.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

SilenceMonkey said:

This "sutrayana" thing projected onto zen by tibetans is pretty strange. As I understand it, when Tibetans talk about sutrayana they are referring to using sutra and shastra to arrive at some intellectual/philosophical understanding of emptiness.

Malcolm wrote:
Your understanding is incomplete.

Author: Malcolm
Date: Tuesday, June 23rd, 2020 at 10:28 AM
Title: Re: Kilung life release
Content:
florin said:
If you want to perform life release go to a petshop. There you can find live crickets and worms for cheap. Life is life.

Norwegian said:
Lots of pet shops in places where crickets don't normally exist, carry crickets (and likewise for other fish, insects, and so on.) So one shouldn't release animals that don't naturally exist in a habitat/the environment. Life release is a horrible practice when done wrong.

Simon E. said:
And almost invariably it will be done wrong. The chances of releasing the various creatures into an environment which will sustain the sudden influx without them starving and or causing environmental damage is remote.
It's a terrible practice, aimed at providing a feel good factor for those that indulge in it at the expense of even more suffering for the sentient beings who are pawns in this game.

Malcolm wrote:
It can be a sort of mindless act of piety. Anyway, Tibetans eat way more sheep than yaks.

Author: Malcolm
Date: Tuesday, June 23rd, 2020 at 9:47 AM
Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?
Content:
Queequeg said:
In the Lotus schools, Mahavairocana is an avatar of Tathagata Prabhutaratna (Many Treasures / Taho)

Malcolm wrote:
It is a different Mahāvairocana, also known in Indian sources as Vairocana Jñānasagara (ocean of gnosis). This has nothing to do with the maṇḍalas in Shingon and Tendai. Our world system is located in the palm of his hand. All universes are located in his body. Sometimes this Buddha is referred to as the mahāsambhogakāya.

Caoimhghín said:
There is a certain Vairocana identified with an ocean in the Brahmajalasutra and Buddhavatamsaka, but he also has a "great" attached to his name.

Malcolm wrote:
Correct.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 6:12 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Queequeg said:

In the Lotus schools, Mahavairocana is an avatar of Tathagata Prabhutaratna (Many Treasures / Taho)

Malcolm wrote:

It is a different Mahāvairocana, also known in Indian sources as Vairocana Jñānasagara (ocean of gnosis). This has nothing to do with the maṇḍalas in Shingon and Tendai. Our world system is located in the palm of his hand. All universes are located in his body. Sometimes this Buddha is referred to as the mahāsambhogakāya.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 5:43 AM

Title: Re: Kilung life release

Content:

cjdevries said:

I found the Mahakaruna Foundation, which offers the service of saving a yak from slaughter for only \$92, which is much less than Kilung's service
http://www.mahakaruna.org/Yak_Saving_Lives.html

Malcolm wrote:

Are we bargain shopping for merit now?

Grigoris said:

For \$92 a yak he can save 17 yaks for the price of one yak with the other organisation.

That is 17 times more merit for the same price. A bargain if I ever saw one (and lots more happy yaks).

Malcolm wrote:

More likely it will be releasing the same yak 17 times.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 5:41 AM

Title: Re: Sunyata and Nihilism

Content:

Caoimhghín said:

Tantra is not my vehicle, and I think that's fine as long as I respect Tantra, and I actually do respect Tantra. Tantra makes some very extreme, and IMO likely hyperbolic, claims about itself and its liberative techniques, and Tantrikas have a lot of faith in their teachers. I've never met a teacher, Tantrika or not, that inspired such conviction in me. Perhaps this is discernment in me or perhaps this is excess of skepticism. The latter is very likely. The problem is, when I imagine myself believing similar things, having similar convictions regarding specific points of tantric methods, I can only imagine myself engaged in vainglory, and this is because of the grand and very profound claims of Tantra. Fusing the path with the result is a very audacious claim, regardless of if it is true or not that such a thing can even be done.

Malcolm wrote:

Even more audacious is asserting a path beyond cause and result, Atiyoga. But you cannot arrive at this intellectually. You need a guru.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 3:23 AM

Title: Re: Kilung life release

Content:

cjdevries said:

I found the Mahakaruna Foundation, which offers the service of saving a yak from slaughter for only \$92, which is much less than Kilung's service

http://www.mahakaruna.org/Yak_Saving_Lives.html

Malcolm wrote:

Are we bargain shopping for merit now?

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:27 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

The personification of my generalizations is not a phenomenon I control.

Malcolm wrote:

Well, you might rein in your generalizations a bit, you are able to control that, and thereby, mitigate responses to them.

tkp67 said:

I can act on this succinctly as it is a simple request. I do not understand it at all. That is, why generalizations would be considered negative.

Malcolm wrote:

Because they do not cover all cases, including exceptions, and people will fault you for

not covering the exceptions. For example, if I generalize from my Tibetan Buddhist tradition, other people are likely to object.

For example, I often generalize that that Sino-Japanese Buddhism, apart from Shingon, is sūtra-based Buddhism. This is met with some dismay from Zen people, who, predictably, hotly deny that sūtras are not important in Zen, etc., etc.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:18 AM

Title: Re: Consciousness question

Content:

Rick said:

Is proof offered that sensory consciousness doesn't go dormant and 'scan' continuously for the next sensory object to appear?

Grigoris said:

Theravada Abhidhamma talks about the Bhavanga Citta, (life continuum consciousness) which fills the "gaps" between sensory experiences.

Rick said:

Thanks, Grigoris, I was hoping that one of you Abhidharma scholars were going to chime in, this seems like a question very well-suited for the Abhidharma. So we live like we see movies, by tweening together a sequence of frames that follow in close succession to each other. Does ear consciousness exist in those gaps between the frames?

Malcolm wrote:

There are no gaps because causes and effects are neither same nor are they different.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:17 AM

Title: Re: Consciousness question

Content:

Rick said:

Per Buddhism (rather than, say, Vedanta): Consciousness arises together with a conscious'd object. Sensory consciousness (ear, touch, etc.) arises with a sensed object. Right?

What happens to sensory consciousness when there is no object to sense?

Malcolm wrote:

It doesn't arise. But there are six senses, not only five, and so there is never a time when consciousness is actually free from an object.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:13 AM

Title: Re: Vajrasattva Question(s)

Content:

Ayu said:

Depends on the empowerment. There's Vajrasattva in Kriya Tantra (I think) and Anuttarayoga Tantra as well.

Malcolm wrote:

Yoga tantra, not Kriya.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:12 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

The personification of my generalizations is not a phenomenon I control.

Malcolm wrote:

Well, you might rein in your generalizations a bit, you are able to control that, and thereby, mitigate responses to them.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 1:43 AM

Title: Re: What is the link between Karuna and Yeshe

Content:

White Sakura said:

Karuna, is that the compassion that appears naturally if Yeshe (non-dual wisdom) is realized? Or is it called maha-karuna then?

What is the link between karuna and yeshe? Can they be seen as two facets of the same?

And in the six paramitas, is karuna implied in the paramita of wisdom?

Malcolm wrote:

Great compassion arises because the buddhas know that sentient beings are deluded concerning self, etc.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 12:10 PM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

Please my dear friend please tell me how this contribution is relevant? It escapes me.

Malcolm wrote:

Compassion does not have the power to liberate.

tkp67 said:

This isn't a thread about liberation via compassion. It is a thread about sunyata and nihilism.

.....

A tremendous amount of effort to put boundaries around the inclusion of compassion in a talk about Sunyata. I don't understand the benefit of that intention.

Malcolm wrote:

You made some claim about compassion as prerequisite to understanding emptiness in order forestall some imagined deviation into nihilism. Since recognizing the emptiness of phenomena is seeing reality, it is impossible that compassion will not arise, since one will automatically want all other sentient beings to see the same thing.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 10:28 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

Compassion is taught before emptiness for a reason.

Malcolm wrote:

Not necessarily.

tkp67 said:

Please my dear friend please tell me how this contribution is relevant? It escapes me.

Malcolm wrote:

Compassion does not have the power to liberate.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 10:13 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

Compassion is taught before emptiness for a reason.

Malcolm wrote:
Not necessarily.

Author: Malcolm
Date: Sunday, June 21st, 2020 at 7:57 AM
Title: Re: Bernie 2020
Content:

Fa Dao said:

Which part? the part where it takes 270 to win? The part where the founding fathers decided against a purely democratic society to keep the mob from controlling everything by using the popular vote? The part where each state has an equal say in the presidential election? The part where if we did try to go to the popular vote that California and NY would control all future presidential elections? I didnt like it either...but it was over 3 years ago..Trump won, Hillary lost..get over it and move on

Malcolm wrote:

The electoral college ensures that states with low, mostly rural populations have more influence in national elections than states with large, mostly urban populations. It is, as others here have pointed out, an institution rooted in slavery, like so much else in the US.

Fa Dao said:

So then you think its fair to take away any say in how our govt operates from all the people in rural areas and small towns across the US?
And here I was thinking that it was based on the founding fathers study of the ancient Greek ideas of a republic vs a pure democracy as found in the federalist papers and elsewhere in their writings and letters..
And of course Im sure that if CA and NY were both predominantly red states you and all the others calling for the end of the electoral college would still be on board with that...

Malcolm wrote:

The founders were not infallible men, for example, writing into the the constitution that negro slaves counted as 3/5ths of a person for census counts, which of course skewed the number of legislative seats in the South. Madison points out that the thinking behind the EC was predicated precisely on the condition of Slavery in the South:
There was one difficulty however of a serious nature attending an immediate choice by the people. The right of suffrage was much more diffusive in the Northern than the Southern States; and the latter could have no influence in the election on the score of Negroes. The substitution of electors obviated this difficulty and seemed on the whole to be liable to the fewest objections.
https://en.wikipedia.org/wiki/United_States_Electoral_College#Original_plan

All in all, a poor solution to accomodate the moral iniquity of Slavery in the Southern states. So forgive me if I insist that the electoral college is both obsolete and harmful to

the Republic.

The fact that the last two Administrations who were elected solely on the basis of the electoral college were the two administrations most damaging to the US and our stature in the world should not even be necessary to mention.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:53 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

they hold that this conceptualized emptiness, the absence of inherent existence, is functional simulacrum of the emptiness which is realized in an ārya's equipoise and leads to that realization when properly meditated upon.

cloudburst said:

that's true. Even Mipham calls this the approximate or notational ultimate, depending on whose translation you like. For him it is not the REAL ultimate, but a "gateway to it."

I think same for the Dzogchen crowd and everyone else, but there are terminological disputes here.

Malcolm wrote:

Leaving aside your other comments for now, this is your error: you are claiming that the linguistically-formulated ultimate is an object of meditation for Nyingmapas. This is entirely false. A linguistically-formulated ultimate is not the ultimate free of proliferation to be realized, nor is it a proper object of meditation.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:25 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

I think maybe this is the wrong forum for me, I am going to ask the mods to terminate my account for once and for all.

Malcolm wrote:

Don't be silly. There is certainly no reason for that. But, you are free.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:21 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

That vajrayana Buddhism was brought into a discussion about masturbation and pornography as a justification seems very sad to me.

Malcolm wrote:

Perhaps Vajrayana is more realistic about the human condition than renunciation-oriented forms of Buddhism. its origin story, after all, involved an Indian king with 500 wives whom he was obligated to service, so the Buddha taught him a method where he would not have to abandon sense objects, but rather, employ them on the path.

“The fire of gnosis will not burn without the fuel of afflictions” — Garab Dorje.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 3:46 AM

Title: Re: Giving Up Masturbation

Content:

Tiago Simões said:

There are plenty of modern female porn directors who dedicate themselves to making ethical porn. Like Malcolm said, not all porn is the same.

Pornography is a cinematic art, and as such, actors might be abused and exploited, just like in any other cinematic industry. The standards of ethical treatment vary. It's important to evaluate the content you consume, If you are going to consume it. Make sure the platform you are using as a high standards, make sure the actors are well paid and not exploited.

Malcolm wrote:

Well, not all porn is cinematic either. You have porn novels, etc.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 3:04 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

everyone enjoys it in some form or another."

mirrormind said:

I quit porn when I could not bear anymore to see the empty eyes and the blank stare of the women involved. This realisation was very effective for me. Every once in a while I am tempted again, but each time it has the same effect on me. Compassion is definitely stronger than lust.

Malcolm wrote:

There are all kinds of porn, not all of it is found at Pornhub. These days, some people have turned making it into full time hobby. Like anything, it cannot be reduced to one

monolithic entity.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 1:48 AM

Title: Re: A Fundamental Practice?

Content:

Ayu said:

Well, I was just saying... But no trouble. Carry on, if your opinion is that important to you.

Queequeg said:

Sorry, Ayu, this is one of those situations where it's on you to explain this. My opinion only matters to me so long as it makes sense to me. I've defined, in a way that I think is pretty clear, what I mean. If you're attached to the phrasing that your school promulgates, despite it meaning something else, well... the devil is in the details.

Telling a newbie, "Meditate on emptiness", when you're actually talking about "meditating without an object", then I'm the one who's bad for pointing out the apparent inconsistency between these phrases?

Malcolm wrote:

In the Gelug school, meditation on emptiness is an analytical meditation which begins by searching for the inherent existence of a given thing. It is part of the vipaśyanā phase of their system. When this absence of inherent existence, aka emptiness, is discovered conceptually, the practitioner is supposed to cultivate this emptiness conceptually. One of the famed sequences of this sort of analytical meditation, as it is termed in Gelug, is the seven-fold deconstruction of a cart.

The Gelugpas make a very big deal over what Tsongkhapa termed, "identifying the object of negation." This involved identifying both a subtle as well as a coarse object of negation. The object of negation Tsongkhapa favored is the so-called subtle object of negation, inherent existence. The other object of negation is called the coarse objection of negation, existence, and so on, the so-called four extremes. Tsongkhapa does not like this approach, because he feels it involves an over-negation, and can harm conventional truth, and so on.

So when Gelugpas say they are meditating on emptiness, what they mean is that they are meditating on "the nonexistence of the true existence, which is the emptiness of inherent existence." This is also what it means for Gelugpas to say that it is proper to meditate on emptiness as a conceptual object, because they hold that this conceptualized emptiness, the absence of inherent existence, is functional simulacrum of the emptiness which is realized in an ārya's equipoise and leads to that realization when properly meditated upon.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 1:28 AM

Title: Black in America by David Gamble Jr.

Content:

Unknown said:

I grew up in Reno, Nevada.

In third grade a boy confidently tells me and my brother that his mom said black people cannot swim because our muscles are different than those of white people.

In middle school, standing among a group of white classmates talking video games, I am the only black child. One classmate expresses surprise that my family has enough money to afford a PlayStation.

In high school, I am the only black kid among a group of friends. When sharing drinks in my presence they frequently tell each other not to “niggerlip” the bottles. Even though I object, they continue to use the phrase.

In high school, my brother is at a teen house party that gets broken up by police, a common occurrence. The kids at the party scatter, also a common occurrence. My brother, the only black child in attendance, is the only one on whom a police officer draws a firearm to get him to stop running away. He is 14.

In high school, a group of my white friends frequently sneak on to the outdoor basketball courts at an athletic club to play. They can usually play for hours, including with club members. On the two occasions I attend, club members complain and we are ejected from the club within minutes.

In high school, I am excited about black history month and am talking to a friend about black inventors. My friend snorts and says, “Black people have never invented anything.”

In high school, as graduation approaches, many of my white friends tell me that I am lucky. They tell me that due to my skin color, I will get into any college I want.

I remain in Reno for college.

During college an employer keeps food for employees in the break room refrigerator. One morning I decided to have microwaveable chicken wings for breakfast. The employer tells me I might not want to eat that for breakfast with my skin color. The employer immediately apologizes.

In college I am standing in a group of white friends on campus. A white acquaintance of one of my friends approaches to chat. The acquaintance tells a story about something that frustrated him and then reels off a series of expletives ending with the word, “nigger.” None of my friends corrects him.

In college I visit an antique shop in Auburn, California with my girlfriend, who is white, and her parents. The shopkeeper follows me around the store whistling loudly as I browse, until we leave.

I move to San Diego, California for law school.

In law school, during a discussion in my criminal law class, a white classmate suggests that police officers should take a suspect's race into account when determining whether there is reasonable suspicion to believe that an individual is committing a crime.

The weekend of my law school graduation my family comes to San Diego. I go to the mall with my brother and sister and visit the Burberry store. Two different employees follow us around the store – never speaking to us – until we leave.

After law school, I return to Reno.

A co-worker jokingly calls me “King David” upon seeing me each day. I joke that I’m not treated like a king. The co-worker then begins to call me “Slave David” each time we encounter one another. When I ask the co-worker to stop because it is hurtful, I am told by my co-worker that this is a problem that I have in my head.

I attend a pub crawl with friends. We end up at a party in a hotel suite in downtown Reno. I am greeted by a white man at the door who loudly expresses surprise that I am an “educated negro” upon hearing me speak.

I walk a friend who is a white woman from a restaurant to her car because it is night time. As we stand by the car chatting, a police officer pulls up and shines a light on us, asking if everything is okay. Once my friend confirms, the officer drives away. I tell her that he was worried about her, she teasingly says, “Oh yeah, because you’re so scary.” Later, I tell another white friend I felt racially profiled by the officer. My friend shrugs and says, “I don’t know man, that’s a stretch.”

A white friend tells me that white voters have become upset at black people because of black people’s liberal use of food welfare benefits. When I point out that more whites than blacks receive welfare benefits in the U.S., my friend expresses confusion at how that could be the case.

I leave a downtown restaurant with my wife. As we walk along the river a homeless man appears to be having a schizophrenic episode, engaging auditory hallucinations. Upon seeing me, he becomes lucid and begins to shout the word “nigger” over and over.

I discover that one of my clients does not want me to represent him as his Public Defender because he does not want a black attorney. I am given the option to withdraw as counsel. I do not.

Last year, I am at a barbecue chatting with a white acquaintance who asks if I have ever experienced racism. When I say it is a nearly daily occurrence, the acquaintance retorts, without missing a beat, “Bullshit.”

Two months ago. I am driving to lunch with the black teen I mentor. At a red light a white woman crosses the street. As I begin to drive, she turns around and screams at us, “F**k you f*****ing nigger!”

Before any of these instances, my family of origin moved to Reno, Nevada from Pittsburgh, Pennsylvania in 1984.

My mother recently told me that when I was a very young child my parents hired a company to remove a tree from our front lawn. Two white men showed up and removed the tree. One of them carved a swastika into the stump. My father had to confront him and ask him to remove it.

Before that, my now 93 -year-old grandfather served in the Army National Guard and was stationed in the U.S. south. Despite being active duty, he was not allowed to eat in restaurants due to “whites only” signage. He had to wait for fellow Guardsmen to bring him food outside.

Not long before that, my family were slaves, owned by Americans of English and Irish descent, which is why – despite being primarily of African descent – I have an English last name.

This is my experience of being black in America. To be black in America is to be told over and over that you are not good enough, that you do not belong, that you are genetically unfit, that your physical presence is undesirable, and that everything about you – right down to your lips – is wrong. It is absolutely true that everyone experiences hardships in life, but the psychological weight of being told both explicitly and implicitly, on a daily basis, that your very existence is objectionable can at times feel unbearable.

And despite this experience, I still love my country, my state, and my city. Despite my experience, I would not choose to be anything other than a black American. The history of black people in this country is one of struggle and triumph. Our people were brought to this country as slaves and against all odds, in the face of seemingly insurmountable obstacles, have made our mark. Through slavery, poll taxes, literacy tests, redlining, and black codes we have persevered. Through the unspeakable horrors of mass lynchings; the Tuskegee syphilis experiments; and the massacres at Tulsa and Rosewood, we have persevered.

Bass Reeves, Dovey Johnson Roundtree, Sarah Boone, Oscar Micheaux, Shirley Chisholm, Dorie Miller, Susie King Taylor, Georgia Gilmore, Octavius Catto, Jack Johnson, Garrett Morgan, James W.C. Pennington. These are just a handful of extraordinary and oft forgotten black Americans who helped to mold and preserve the American Dream. These individuals and their accomplishments should not be regarded as “black history,” but rather as American history.

I am an American of privilege, which makes me an African American of great privilege. I am an attorney. I live in a safe neighborhood. My children do not worry about their next meal. I can afford child care. My family can afford personal vehicles. If my children

become sick, I can take them to the doctor. If I am this privileged, and these have been my experiences, primarily in my own hometown, often with friends and acquaintances who are fond of me, and of whom I remain fond even now; just imagine what daily life must be like for a black person in this country who does not enjoy my level of privilege.

The protests in the streets of America are certainly about the killing of George Floyd, but not just about George Floyd. They are about countless black men, women, and children for whom the punishment did not fit the crime – if indeed there was a crime at all. We live in a country where, in order to recall what life under Jim Crow felt like, many white Americans must pick up a history book. Meanwhile, many black Americans need only pick up a telephone, and call their parents.

When we as people of color share our experiences, we are not doing so to score political points, “play the race card,” get sympathy, assign blame, or to make you feel bad about yourself. We are asking you for help. We are asking you to join us in the ongoing fight against racism in our country, because we cannot do it alone. It will take Americans of every stripe to eradicate racism from American society.

I am now asking for your help. Please seek truth and knowledge. When sharing information, please check your sources and make sure that they are reliable. Try to place what is happening today into a historical context. Read about systemic racism and anti-racism. When your friends of color tell you that racism is real and affecting their lives, believe them and then, if you can, do something about it.

My children are likely to attend the same middle school and high school that I did. It is my great hope for them that those around them have the knowledge, compassion, and guidance to know better than to daily deluge them with words that make them doubt their intelligence, their beauty, and their worth as human beings based only on the color of their skin; and instead judge them by the content of their character.

It is for all of the above reasons, and so many more that we proudly say
#blacklivesmatter

Malcolm wrote:
<https://www.facebook.com/davidjgamblejr>

Author: Malcolm
Date: Sunday, June 21st, 2020 at 1:17 AM
Title: Re: Giving Up Masturbation
Content:

Wayfarer said:
Well, please explain to me, how the performance of sexual acts for an audience for the purposes of attracting either attention or money is *not* a violation of the precept of ‘avoiding sexual misconduct’? How is it not?

Malcolm wrote:

The Buddha nowhere mentions sex work as sexual misconduct. Independent, unmarried people are free to do as they wish. If people are in polyamorous relationships, they are also free, since it is all consensual.

As I pointed out, Āmrapālī was one of the Buddha's direct disciples, and he gave several teachings at her place while she was still working as a courtesan.

And, it is held in the Candamahārośana Tantra that the farm girl who restored the Buddha to health with rice milk was in fact his consort.

And in general, in Vajrayāna, sexual activity is taken into the path, not renounced or avoided. So yes, even porn stars can be good Buddhists if they choose.

Porn is like booze: every one watches it, everyone enjoys it in some form or another, and everyone complains it is "bad."

Author: Malcolm

Date: Saturday, June 20th, 2020 at 10:37 PM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a lot of us up to the fact that she was the poster child for establishment corrupt politics

PeterC said:

You don't really understand how the electoral college works, do you?

Fa Dao said:

Which part? the part where it takes 270 to win? The part where the founding fathers decided against a purely democratic society to keep the mob from controlling everything by using the popular vote? The part where each state has an equal say in the presidential election? The part where if we did try to go to the popular vote that California and NY would control all future presidential elections? I didnt like it either...but it was over 3 years ago..Trump won, Hillary lost..get over it and move on

Malcolm wrote:

The electoral college ensures that states with low, mostly rural populations have more influence in national elections than states with large, mostly urban populations. It is, as

others here have pointed out, an institution rooted in slavery, like so much else in the US.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:42 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

Whatever

Malcolm wrote:

You seem to think Buddhist morality is commensurate with some Victorian sensibility about love, passion, and so on. Well, no, it's just not that way. One of Buddha's most important disciples was a "working girl."

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:35 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

I dont like guns anymore than I like a hammer or screwdriver..a useful tool..nothing more, nothing less...easy to be antigun when you live in a rural setting..especially useful now that the national conversation has come to defunding the police...go live in Baltimore, NYC, or L.A. for a couple of years then get back to me....so, respectfully agree to disagree..

Malcolm wrote:

I lived in Boston for years, never felt like I needed a gun once. Not even in Roxbury, Dorchester, East Boston or any high crime area of Boston. I didn't spend my entire life in the country. And no, it's not cause the police in Boston were super effective.

Fa Dao said:

And thats one of the great things about the US..you can choose to not have one or to have one...the problem comes in when you try to make that choice for others..I firmly believe the US Constitution and Bill of Rights are the greatest political achievements mankind has had thus far...you obviously dont...and thats ok too..as I said...we can agree to disagree...

Malcolm wrote:

The constitution is amendable. Amendments can be withdrawn. Like Prohibition. The Bill of Rights themselves have been amended. The constitution is a mutable document, and it's structure allows, with some difficulty, it to be changed to meet modern challenges.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:23 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

And I would rather have a Completely-demented Biden as president than the shitshow we have in office today. If you don't agree, well, what can I say. May be it boils down to the fact that you like guns and I would cancel the second amendment because it's obsolete and harmful.

Fa Dao said:

I dont like guns anymore than I like a hammer or screwdriver..a useful tool..nothing more, nothing less...easy to be antigun when you live in a rural setting..especially useful now that the national conversation has come to defunding the police...go live in Baltimore, NYC, or L.A. for a couple of years then get back to me....so, respectfully agree to disagree..

Malcolm wrote:

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Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:58 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

I respect your scholarship but I don't agree at all with your libertarian social views, nor do I think they should be conflated.

Malcolm wrote:

Um...that should be libertine, not libertarian. Obscenity laws crashed and burned on Naked Lunch, as they should have.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:49 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

And I would rather have a Completely-demented Biden as president than the shitshow we have in office today. If you don't agree, well, what can I say. May be it boils down to the fact that you like guns and I would cancel the second amendment because it's obsolete and harmful.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:40 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a lot of us up to the fact that she was the poster child for establishment corrupt politics

Malcolm wrote:

Which means a lot of people by proxy elected this rabid clown, including you, because you all allowed irrational bias to get the better of your common sense, and allowed someone who was in no way qualified to be president to be elected president. What the 2016 election proved is that are a lot racist and sexist people in this country whose thinking is unclear. The argument that Bernie exposed DNC corruption is nonsense. No one who has been paying attention was up under any illusion that the party nomination process is not rigged from the start, in general. But I guess people got tired of winning under Obama's policies, and decided to back a total loser, DJT.

Fa Dao said:

Oh I see..so instead of the DNC learning its lesson from the last time we were asked to "hold our nose" and vote for Hillary they give us Biden as a response...seriously?? Screw that!! I will probably be sitting this one out as well until they give us someone we can stand behind and not be embarrassed by..Biden is Hillary lite with dementia...

Malcolm wrote:

This kind of thinking is precisely the same sort of thinking that elected Trump last time. Emotional, and not based in a cold, rational, assessment of the facts before us. But it's a free country and I cannot tell you what to do when you vote. But I can sure hold you responsible if you make a poor choice. The stakes are different, and have been for some time, which is I why I was telling all of you Trump is fascist way back in 2015.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:28 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

Then of course there is the "hand" mudra in Vajrayana practice.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 7:00 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

And also if traditional Buddhists speak up against liberal moral views, it doesn't necessarily go well for them.

Malcolm wrote:

.

But we see again and again, people who claim to be against porn, abortion, drugs, and so on, are total hypocrites.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 6:51 AM

Title: Re: Giving Up Masturbation

Content:

krish5 said:

Thank you for your input. So basically most are saying the positives of sex/masturbation, in moderation, outweighs celibacy and abstinence for non monastics like myself.

Sādhaka said:

I wouldn't frame it: "sex/masturbation" though. Two totally different ballgames (pun not originally intended, but I'll roll with it).

Many things that the NoFap movement says about porn and how it divorces the mind & body from reality, are true. Not to put any sanctimonious moral judgement on it, it's just that it seems that the science shows how pmo (porn masturbation orgasm) has little to no benefit.

For example, from what I've read studies have shown that masturbation does not increase testosterone, whereas actual sex does increase testosterone in men.

krish5 said:

Thank you. This is a embarrassing thread, and just trying to keep it sounding somewhat normal, natural, lol. Porn is not healthy, agreed.

Malcolm wrote:

IDK, compared to Philosophy in the Bedroom or 120 Days of Sodom by De Sade, or Story of the Eye by Bataille, today's porn is pretty vanilla. If anything, it is not content that is problematical, but the lack of regulation as well as the kind of exploitation that women suffer in the Porn industry that is an issue.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 6:41 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Maybe not this time but definitely in 2016..at a time when he was the only one who could have beat Trump. There was no way Hillary was going to win...she was the poster child for everything Bernie had railed against for 30+years..the majority of the country had simply had enough of establishment politics and partially for that reason Trump won. At the time Bernie wanted to limit illegal immigration to keep wages from sinking and spend money on the infrastructure to create good paying jobs...so did Trump..that and that he got screwed by Hillary and the DNC was why a small % of Bernie voters voted Trump

PeterC said:

Trump won the electoral college due to a margin of fewer than a hundred thousand votes in three counties, and lost the popular vote conclusively. That was after the help of James Comey reopening a federal investigation into Clinton during the election as a publicity stunt. Yes Clinton was the wrong candidate, Sanders would have won. But It's wrong to believe that Clinton was doomed. She had a very good chance of winning.

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a lot of us up to the fact that she was the poster child for establishment corrupt politics

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Author: Malcolm

Date: Saturday, June 20th, 2020 at 5:20 AM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:

The Mantra Mongoose said:

Beautiful! Thank you

I'm glad you like it, and thank you everyone for your suggestions. I'll take a look at some of the other prayers that were posted. One last question about a group of prayers called "Le'u Dünma" along with The General Visualization for Prayers to Guru Rinpoche by Jamyang Khyentse Wangpo. Is this group of prayers with its visualization as a whole permitted for anyone to use or is there an empowerment needed? I'm more interested in the general visualization as it seems most prayers are ok as previously stated. I wasn't as clear in my last post about them so I wanted to link them here.

the visualization and cycle of prayers: Le'u Dünma Collection – LotsawaHouse.pdf

Malcolm wrote:

Generally, if you can get the lung, it is better, but these are standard prayers and you don't necessarily need a lung. The Seven Chapter prayer does not have an empowerment per se, but there is a section of it that does, the Sampa Lhundrupma, nevertheless, to recite this one does not need the lung, necessarily. But if you can get the lung, it is a little better.

However, for the JKW practice appended to this, you would need the lung for that. But it is easy to get.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 4:45 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

I thought that systemic racism meant that racism was formally constituted in the laws, rules and guidelines of governments, companies and organizations. Perhaps this definition is incorrect and is the source of misunderstanding?

Malcolm wrote:

If this is what you thought, then I forgive you for your misunderstanding. Systemic a.k.a Structural Racism:

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "whiteness" and disadvantages associated with "color" to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist.

<https://www.aspeninstitute.org/blog-posts/structural-racism-definition/>

Brexit, for example, is predicated on the structural or systemic racism which permeates UK culture.

One does not have to be racist to be a participant in systemic racism, one merely has to be a beneficiary of it. Western Europe and America are structurally racist due to the very workings of colonialism, capitalism, and imperialism, and all the benefits we as white people have gained from this historical set of circumstances.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

...

Manjushri said:

Malcolm, repeating the same thing over and over again does not make it true. Re-read the previous messages, eventually it will come to you.

Malcolm wrote:

When people are not listening, then one must repeat oneself. You decided to take up cause of Officer McMuffin. You decided that her suffering was equivalent to the suffering of George Floyd, etc. I am just telling you it isn't.

Manjushri said:

Black lives matter indeed, I do agree with it. All sentient beings matter.

Malcolm wrote:

But in American and Europe, demonstrably, black lives do not matter as much as white lives.

Manjushri said:

Also, I didn't formulate a syllogism, I merely transcribed our assertions to a plainer dialogue between two speakers A and B.

Malcolm wrote:

Don't be so dishonest. Of course you formulated a syllogism.

Manjushri said:

I'm blind in your eyes. You are blind in mine. Amusingly enough, the results of our political compasses are practically identical.

Malcolm wrote:

I don't pretend that in Western Europe and America there isn't systemic racism. You pretend that Europe has overcome systemic racism. You are completely wrong. Our political compass will never be anywhere near identical as long as you insist there is no

systemic racism in Europe. For as long as you insist there is no systemic racism in Europe, you are part of the problem.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:32 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

No one said there's no racism in Europe. It's simply not systemic.

Malcolm wrote:

Apparently the EU does not agree with you:

<https://fra.europa.eu/en/publication/2018/being-black-eu>

Manjushri said:

Racial discrimination and harassment are commonplace. Experiences with racist violence vary greatly across countries, but reach as high as 14 %. Discriminatory profiling by the police, too, is a common reality. Hurdles to inclusion are multi-faceted, with many respondents facing discrimination during their job search and when looking for housing.

Malcolm wrote:

This is precisely what systemic racism is.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:26 AM

Title: Re: practice without empowerment

Content:

RisingSunyata said:

Hey guys, past few weeks i have been quite frightened with the idea permanently breaking my connection with vajrayana because of what i did. I have done a practice around 5 or 6 times of which i thought i had the empowerment and permission, but then discovered that i do not have it. Now i'm afraid i cannot practice vajrayana anymore and will go to Vajra Hell. I dont have a Vajrasattva empowerment, so i cant recite the 100 syllable mantra. Besides that, is there anyway that i cant ammend this?

Malcolm wrote:

Um, we all make mistakes. You realized you erred. relax, carry on.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 2:53 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

As I said, you are misapplying the fallacy.

Manjushri said:

A: Saying all lives matter is racist.

B: Bodhicitta says all lives matter and are worthy of compassion.

A: That's not true bodhicitta, that's kumbaya bodhicitta.

Malcolm wrote:

As I said, you are misapplying the fallacy. You apparently do not understand the connotation of what "all lives matter" as a response to "black lives matter" entails. If you did, you wouldn't bother with the silly syllogism, which is deformed anyway. It should be:

A: The statement "all lives matter" is racist.

B: Bodhicitta states "all lives matter."

A: Bodhicitta is racist.

No, you didn't knock down anything. You just misapplied another fallacy.

Sigh... I was talking about you, not me.

Not my fault you misapplied the fallacy.

No one said there's no racism in Europe. It's simply not systemic. Obviously there is racism, hence the absurd and baffling rise of many despicable far-right parties.

Sadly, you are blind.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:57 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

No true scotsman.

Malcolm wrote:

Um no. You are misapplying the fallacy here.

Manjushri said:

If it's kumbaya bodhicitta, it's not true bodhicitta.

Malcolm wrote:

As I said, you are misapplying the fallacy.

Straw man.

Another fallacy misapplied.

Knocked down a misconstrued version of the argument. Never claimed it was the same thing, one implies the other.

No, you didn't knock down anything. You just misapplied another fallacy.

Then who's colour blind?

No one, actually. When people stop being racist, then at that point we can talk about going beyond skin color, but as long as black and brown people are met with gross racism in America and Europe, well...tell it to them:

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:36 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

She was, but if she thought about for a half-second, she would realize that McDonald's employees these days are surveilled at work.

Grigoris said:

We always were, 24/7 and that was back in the early '90's.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:32 AM

Title: Re: Buddhist intentional communities and communes

Content:

Shotenzenjin said:

I spent some time in various anarchist and anarcho-communist and anarcho-primativist communes in my time.

I'm curious if any buddhsit intentional communities or communes exist for lay practitioners?

If not then I'd like to have a discussion regarding planning and forming one.

Malcolm wrote:

It only works if people share the same practices. Dzogchen Community is by and large a nonresidential intentional community.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:26 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Pandering to her self-centred sense of entitlement is not going to help her either. It will just reinforce her already awful behaviour.

When I go to a restaurant I don't have to worry about getting an extra serving of McMucus in my sandwich...

Malcolm wrote:

She didn't either.

Grigoris said:

I didn't say she did, but she was certainly WORRIED that she did.

Malcolm wrote:

She was, but if she thought about for a half-second, she would realize that McDonald's employees these days are surveilled at work.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:16 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Kumbaya "bodhicitta" can certainly be construed as racist.

Manjushri said:

No true scotsman.

Malcolm wrote:

Um no. You are misapplying the fallacy here.

In any case, compassion and bodhicitta are not the same thing.

Straw man.

Another fallacy misapplied.

Moreover, this "black and white weltanschauung" assumes the notion of color-blindness, which is equally racist.

You said it, not me.

I don't pretend to be color-blind, never have.

May the pain of every living creature

Be completely cleared away.

Yup, but Officer McMuffin still does not have my sympathy.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:12 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Pandering to her self-centred sense of entitlement is not going to help her either. It will just reinforce her already awful behaviour.

When I go to a restaurant I don't have to worry about getting an extra serving of McMucus in my sandwich...

Malcolm wrote:

She didn't either.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:06 AM

Title: Re: Practice question

Content:

Rick said:

But I still don't get what 'omniscient' means. At first I thought it meant all-knowing, like God. And "able to react appropriately and spontaneously to each and every event" might be a description of what an omniscient person can do, but it doesn't say much about what omniscient actually means. What does an omniscient Buddha know: the true nature of reality, the vector of each particle-wave, all events in all locations in all times?

Malcolm wrote:

Fundamentally, omniscience in the Buddhist context means knowing everything there is to know about all paths of liberation of śrāvaka arhats, pratyekabuddhas, and buddhas.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:05 AM

Title: Re: Practice question

Content:

Rick said:

Translating "'eradicating the traces that cause birth in samsara'" to "removing the causes of perpetual dissatisfaction" is clear and afaik correct.

Malcolm wrote:

No, this is not what that means.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:05 AM

Title: Re: Practice question

Content:

Rick said:

If I might continue this a bit ...

How would you translate 'eradicating the traces that cause birth in samsara' into non-Buddhist terms? Or can't that be done, does it have no meaning outside of the Buddhist context?

Same for 'omniscience.'

Malcolm wrote:
Can't be done.

Author: Malcolm
Date: Saturday, June 20th, 2020 at 12:35 AM
Title: Get a clew
Content:
Malcolm wrote:
<https://www.quickanddirtytips.com/education/grammar/clue-or-clew>

Author: Malcolm
Date: Saturday, June 20th, 2020 at 12:02 AM
Title: Re: A Fundamental Practice?
Content:

cloudburst said:
Not much of an argument, to be honest.

Malcolm wrote:
I don't have time to type things out that you can easily read.

Author: Malcolm
Date: Saturday, June 20th, 2020 at 12:01 AM
Title: Re: Bernie 2020
Content:
Fa Dao said:
It was the DNC and Hillary that screwed Bernie in 2016, and again the DNC in 2020..Trump, for once, had nothing to do with it

Malcolm wrote:
Nah, the DNC didn't screw Sanders this time, he just didn't get the votes.

Fa Dao said:
Maybe not this time but definitely in 2016..at a time when he was the only one who could have beat Trump.

Malcolm wrote:

Yup, he got screwed.

Fa Dao said:

There was no way Hillary was going to win...

Malcolm wrote:

Nope, she would have won, but for Comey. And she did in fact win the popular vote, which means that 4 million more people voted for her than Herr Trump.

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:59 PM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

She is a sentient being suffering due to ignorance and regardless of her clothing, skin colour or work branch, she deserves compassion.

Malcolm wrote:

Yes, but not necessarily sympathy, as I explained above. And frankly, you are here bordering on the racist slogan, "all lives matter." Not surprising, considering you deny that there is systemic racism in Europe.

Manjushri said:

Interesting. So I guess Bodhicitta is now a borderline racist concept. Guess that's the natural extension of a black and white weltanschauung. Not surprising, considering you already previously labelled my concern with all beings as "hand-wringing".

Malcolm wrote:

Kumbaya "bodhicitta" can certainly be construed as racist, if it equivocates the anxiety of a white police officer who melts down over an egg sandwich she will never eat with the anxiety of a black women who fears she is going to be shot when three white bank employees accuse her of fraud and call 911, so yeah.

In any case, compassion and bodhicitta are not the same thing.

Moreover, this "black and white weltanschauung" assumes the notion of color-blindness, which is equally racist.

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:28 PM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:
The Mantra Mongoose said:
Thanks Malcom,

are there any other prayers to Guru Rinpoche you would recommend? Im currently also looking at the prayer in seven chapters with refuge, bodichitta cultivation, and the seven branch prayer that is associated with it. It has a forward facing visualization of Guru Rinpoche, and im not sure if i would be permitted to practice it without instruction. I'm really just trying to find were the cut off line is as i dont want to practice or pray anything frivolously without knowing if there are any empowerments needed, commitments or vows that are expected to be followed.

With me not haveing a really firm foundation in Tibetan Buddhism or a guru i would rather be studious about these things without throwing caution to the wind, and merely practiceing whaever sparks my fancy. I remember reading your posts regarding initiations that engaging in certain practises without empowerment will only burn through merit being worst than useless because of not being properly brought into the mandala of a practice with its empowerments. So i guess i would rather be safe then sorry hence the caution lol.

Malcolm wrote:
Barchey lamsel, the six line version. Three Kaya Guru know as Lama Kusum, etc.

Author: Malcolm
Date: Friday, June 19th, 2020 at 11:22 PM
Title: Re: After the Protests: Defund the Police
Content:

Malcolm wrote:
She is neither a child nor a patient in psychiatric hospital. She is a heavily-armed LEO having a meltdown over an egg sandwich she chose not to wait for.

Manjushri said:
She is a sentient being suffering due to ignorance and regardless of her clothing, skin colour or work branch, she deserves compassion.

Malcolm wrote:
Yes, but not necessarily sympathy, as I explained above. And frankly, you are here bordering on the racist slogan, "all lives matter." Not surprising, considering you deny that there is systemic racism in Europe.

Author: Malcolm
Date: Friday, June 19th, 2020 at 11:00 PM
Title: Re: After the Protests: Defund the Police
Content:
DharmaN00b said:

^^ good post.

My friend and I used to have so much fun and laughter. Now whenever I see him we just end up getting hammered and talking politics.

It never ends well. We rarely see each other anymore.

On here you never know anyone's background. Sometimes they've had a stressful day, and everyone is stressed at the moment. It is hard to stay grounded

Malcolm wrote:

These times are not much fun for anybody.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:56 PM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

You can get upset about this portrayal of her, but (for instance) black people (and especially poor young black men who fill the jails and prisons) face far worse portrayals in social media and other media all the time. This lady being made fun of for her cringey moment is small potatoes, and honestly is a good portrait of privilege, both in terms of the racial angle and the cop one. I don't wanna dwell on it, but I have to admit it is funny to me. This person needs to wake the F up.

Manjushri said:

Personally, to make fun of one person while suffering is a bit unseemly. One may argue she might be deluded or childish in regards to her groundless conjecture as a source for her anxiety. Still, I find it distasteful to ridicule her to this extent. Children and mental patients often suffer due to imaginary subjects, but not many people would find it reasonable to ridicule them, I suppose. Wouldn't it be a more effective pedagogical and humane approach to dispel their ignorance by attempting to guide them through with compassion?

Malcolm wrote:

She is neither a child nor a patient in psychiatric hospital. She is a heavily-armed LEO having a meltdown over an egg sandwich she chose not to wait for. Right now, in the US, the police are not very popular because they engage in a lot of explicitly racist violence or are summoned by other racist white people to prosecute their racism with the power of the state. However, Officer McMuffin's anxiety is nothing compared to this: Clarice Middleton shook with fear as she stood on the sidewalk outside a Wells Fargo branch in Atlanta one December morning in 2018. Moments earlier, she had tried to cash a \$200 check, only to be accused of fraud by three branch employees, who then called 911.

Ms. Middleton, who is black, remembers thinking: "I don't want to die."

<https://www.nytimes.com/2020/06/18/business/banks-black-customers-racism.html>

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:39 PM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.tiktok.com/@joegotti96/video/6821575139763834118>

Author: Malcolm

Date: Friday, June 19th, 2020 at 9:49 PM

Title: Re: Bernie 2020

Content:

Fa Dao said:

It was the DNC and Hillary that screwed Bernie in 2016, and again the DNC in 2020..Trump, for once, had nothing to do with it

Malcolm wrote:

Nah, the DNC didn't screw Sanders this time, he just didn't get the votes.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:44 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Read the title Johnny

This isn't about her it is about apathy to police who are human and a small percentage represent active racism. Many are simply apathetic to racism which is a fabric of western society.

Malcolm wrote:

Apathy towards racism is racism.

tkp67 said:

Is is passive not active and is a different level of ignorance. These people will fall in line with the lowest common denominator but they won't set the bar that low themselves.

Malcolm wrote:

It's still racism.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:43 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

The fault of which Gorampa, as well as Mipham etc., accuse Gelugpas is the assertion that it is appropriate to meditate on a conceptualized emptiness below the path of seeing.

cloudburst said:

This discussion on the table was your claim that "making emptiness an object is impossible" was a common criticism of the Gelugpa approach.

I gave an example with clear citations from a prominent Nyingmapa who explains that, with reference to Aryas, "It is quite acceptable to speak in such terms," meaning that there is no fault in discussing emptiness as an object.

so your claim that the fault being discussed is "that it is appropriate to meditate on a conceptualized emptiness below the path of seeing " is actually a red herring, although it could be an interesting conversation in itself.

I'll start ... Below the path of seeing, all meditation on emptiness is conceptual, by definition.

Malcolm wrote:

Thus, your assertion that this Nyingmapa holds that it is proper to meditate on emptiness as a conceptual object is mistaken.

cloudburst said:

my assertion was that said Nyingmapa holds that

Cloudburst said:

From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object

cloudburst said:

which is exactly what he says

Mipham said:

From the conventional point of view, we can say that the meditative equipoise of the Aryas is the subject and the Dharmadhatu is the object.... It is quite acceptable to speak in such terms

Malcolm wrote:

You fail to understand the issue. Read Gorampa, then reread Mipham, especially on this point. You will see their position is the same.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:01 AM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

It's the "both sides" rhetorical tactic. "Look, people on our side are suffering too! Perhaps your side has gone too far! We all need to calm down and be reasonable!"

What passes for public discourse these days is asinine. The guards at Auschwitz suffered. Doesn't mean they're the first people in Auschwitz we should be concerned about if we happened to turn up there with an army.

Johnny Dangerous said:

I'm really flabbergasted that anyone went to any length to defend the woman in this video. Seriously, "I don't feel safe about my Muffin because some McRuffian might spit in it".

How is there any kind of "debate" to be had about this?

tkp67 said:

Read the title Johnny

This isn't about her it is about apathy to police who are human and a small percentage represent active racism. Many are simply apathetic to racism which is a fabric of western society.

Malcolm wrote:

Apathy towards racism is racism.

Author: Malcolm

Date: Friday, June 19th, 2020 at 6:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

That video is freaking hilarious. I can't believe a serious discussion even ensued over it.

Malcolm wrote:

Yes, I thought so. And yes.

Author: Malcolm

Date: Friday, June 19th, 2020 at 6:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

No one said we should not be compassionate towards her. Compassion and sympathy are two different things.

Caoimhghín said:

Tbh, I know these terms as synonyms. How do you know them?

Malcolm wrote:

Compassion, karuna, is the wish that another person be free of suffering and its causes; sympathy is a feeling of commiseration with another.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:02 AM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:

The Mantra Mongoose said:

Hey Guys,

Recently, I've been drawn to Guru Rinpoche and different prayers to him. In particular the seven line prayer has been one of them due to it being talked about on the forum. I ended up memorizing the seven lined prayer and would like to memorize other prayers to Guru Rinpoche, but i wanted to know which prayers would be ok for a individual without transmission to recite? I would like to eventually receive transmission for all these prayers, but currently due to personal circumstance i may have to wait a while.

For example, is this prayer by Rigdzin Jigme Lingpa ok for everyone to recite if they wanted? i find it to be one of the most beautiful prayers I've seen and really would like to start reciting it if its ok. [To Make the Tears Fall.pdf](#)

Malcolm wrote:

Yes, of course you may.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:01 AM

Title: Re: Practice question

Content:

Rick said:

Now that we're talking about practice, might as well ask:

What is the goal of practice?

Malcolm wrote:

Depends on your motivation. But, simply put, it's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Rick said:

The goal of practice is enlightenment? And without practice, enlightenment is not in the cards, no matter how deep one's understanding?

Malcolm wrote:

Some people wake up through pure understanding, with no practice at all.

Other people have to make a little more effort.

But what is the purpose of waking up? It's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:00 AM

Title: Re: After the Protests: Defund the Police

Content:

Caoimhghín said:

We don't need to get personal. What's with this sudden Dan-hating?

I'm finished being sarcastic. This post isn't.

Norwegian said:

Dan is complaining that we aren't compassionate enough towards her. And I think that is a misplaced complaint. That is all. I think it's out of place to say something like this, considering everything that is going on right now.

Caoimhghín said:

Fair enough. Maybe this is just a cultural difference then. Here, where I am, to call out why we might needn't be compassionate toward her is a fine business, but once we name names, it's personal.

Also, we need be compassionate towards her, but for the right reasons.

Malcolm wrote:

No one said we should not be compassionate towards her. Compassion and sympathy are two different things.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:32 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Seeing things empty in all directions and times still leaves plenty of meat on the bones of banal conversation regardless of how flowery the verbiage. For example. That cop video is a perfect example of an ignorant sentient being who is unaware of their own ignorance. Underneath that she is pure. Yes she appears shallow but that is a reflection the realms she is trapped in.

Yes we can make the case from either side of her distress, as a companion or as an antagonist but this is still just the view of a person adhering to the paradigm of their own mind's creation. Perfect for evaluation from any realm but most productive from the perspective of buddhist realms (if we get past the samaric ones).

Both cops and poor minorities are pitted against each other in this oligarchy's game of thrones.

Malcolm wrote:

The difference is that the cops are the instruments of the oligarchs.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:24 AM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I have no idea wtf you are about, C. I see no reason to ridicule her. She says so herself that she is filled with anxiety and too nervous to take a meal, even though she is hungry. I don't know what she's been through and don't find people's mental health struggles funny.

Or blonde female cops are good fodder for whatever nastiness we need to project right now? Is that it??

Caoimhghín said:

This video is being used for political purposes. Now you've made me drop my sock-puppet. Alas. And it was my favourite.

Dan74 said:

Yeah, clicking on twitter, it looks like it was. Basically this woman, who is clearly struggling, was pleading for some understanding for the cops and what she is getting is ridicule. Might lead her to the same kind of place that your aunt was in. And we, Dharma practitioners, rejoice in that..?

Malcolm wrote:

The woman is a racist. She had absolutely no reason to suspect that her food was being

tampered with.

The anxiety she feels from doing her job is nothing like the anxiety black, brown, and native people in this country experience just going to the store. Your privilege is showing again, Dan. XYZ.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:12 AM

Title: Re: Practice question

Content:

Rick said:

Now that we're talking about practice, might as well ask:

What is the goal of practice?

Malcolm wrote:

Depends on your motivation. But, simply put, it's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:06 AM

Title: Re: After the Protests: Defund the Police

Content:

Caoimhghín said:

Ah, now you, Malcolm, in your liberal hubris, claim to define terms for us from your ivory tower we've no evidence you live in. Keep your crosses to bear, for Jesus has no place in the hearts of Buddhists with right libertarian view.

Right view is right view.

Malcolm wrote:

No, I said you couldn't define greg as a liberal, however you define the term. The proper ironic response is to castigated me for defining greg without his permission.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:38 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

But Greg did not say that McDonald's served donuts, he merely recommended she be handed one, as fast as possible.

Caoimhghín said:

And you don't think that it was the McDonald's staff, those poor working-class waifs, that were being ordered, rhetorically as it may be, to give her a doughnut?

Malcolm wrote:

Um, no...

Caoimhghín said:

Greg as a typical liberal gave us so little context to his statements that we could also call them careless, stereotyping, and potentially libellous. He needs to be careful when he speaks, because if that's what it meant, it was so careless it verged on chauvinist.

Malcolm wrote:

Greg isn't a liberal, no matter how you define the term.

Caoimhghín said:

I'm committed to this.

Malcolm wrote:

We all have our cross to bear.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:24 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

I have no words:

Grigoris said:

Somebody give that cop a donut! Quickly!

Caoimhghín said:

Actually, Grigoris, if you'd bother to think things through and do some basic research, you would find that she was coming off a night shift, and they would have been serving breakfast, and McDonald's doesn't have doughnuts on its breakfast menu, let alone their lunch menu, fool! This fundamental lack concern about the facts of the case and unwillingness to engage in even the barest of efforts to inform yourself means that now I can't trust you, and anything you have to say about race and class is now suspect, and I can continue to advocate any conservative bullshit that comes to my mind and not concern myself with engaging with any responses from you.

Malcolm wrote:

But Greg did not say that McDonald's served donuts, he merely recommended she be handed one, as fast as possible.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:18 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

Source?

cloudburst said:

The Wisdom Chapter: Jamgon Mipham's commentary on the ninth Chapter of the Way of the Bodhisattva\

From the conventional point of view, we can say that the meditative equipoise of the Aryas is the subject and the Dharmadhatu is the object. And it is on such a basis that the Dharmadhatu can be considered an object of knowledge. It is quite acceptable to speak in such terms

Malcolm wrote:

This does not mean one is taking emptiness as a conceptual object. One is not meditating on the concept "this is the dharmadhātu" or "this is emptiness."

cloudburst said:

Now, when it is said that the Dharmata or the ultimate nature is not an object of knowledge, this means that since the dharmata transcends all conceptual constructs, it is not conceivable.

Malcolm wrote:

Correct, dharmatā is not a conceptual object. One does not meditate on the concept, "this is dharmatā."

cloudburst said:

Now, if the ultimate is not even the object of an Arya's mind, it would make no sense that it is through focusing on the ultimate that all the qualities of elimination and realization occur. If it is not cognized by the meditation of Aryas, this meditation ceases to be the subject that cognizes the Dharmadhatu.

Malcolm wrote:

Correct, but this is not a meditation on a concept, "this is emptiness."

The fault of which Gorampa, as well as Mipham etc., accuse Gelugpas is the assertion that it is appropriate to meditate on a conceptualized emptiness below the path of seeing.

Thus, your assertion that this Nyingmapa holds that it is proper to meditate on emptiness as a conceptual object is mistaken.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:08 AM

Title: Re: When reading a Tantra

Content:

javier.espinoza.t said:

Hi,

i would like to ask ¿is the reading of Tantra is like the reading of Sutra? in particular ¿is it is good to pronounce it?

Secrecy demands the question.

usually i read and pronounce alone iny room.

cheers!

Malcolm wrote:

Silent reading is relatively modern phenomena.

Author: Malcolm

Date: Friday, June 19th, 2020 at 1:27 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

As I said, his defense of them was garbled. His approach too would simply increase police militarization.

Grigoris said:

Jocko is a hyper-masculine, might-is-right, you-against-the-rest-of-the-world meathead that thinks that Navy Seal Training is the height of culture. Rogan is a steroid-addicted pothead, ex-UFC announcer, that gets the majority of the information for his podcasts from Google searches.

You would have to be seriously deluded to expect to get nuanced and intelligent analysis from the meeting of those two minds.

You would be better off looking to Jordan Peterson for life coaching tips, and that says a lot.

Malcolm wrote:

I never watch Joe Rogan. Never heard of the other guy until that video.

Author: Malcolm
Date: Friday, June 19th, 2020 at 12:18 AM
Title: Re: After the Protests: Defund the Police
Content:
Malcolm wrote:
I have no words:

Author: Malcolm
Date: Friday, June 19th, 2020 at 12:11 AM
Title: Re: A Fundamental Practice?
Content:

cloudburst said:
From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object, at least according to Gelugpas and Nyingmapas.

Malcolm wrote:
Which Nyingmapa?

cloudburst said:
Patrul, Mipham

Malcolm wrote:
Source?

Author: Malcolm
Date: Thursday, June 18th, 2020 at 10:44 PM
Title: Re: After the Protests: Defund the Police
Content:
Queequeg said:
I'm not entirely on board with Willink's arguments...

Malcolm wrote:
He lost me at his garbled attempt to defend chokeholds.

PeterC said:
I would trust him to apply them safely as he has a lifetime of training and a black belt in jujitsu. But that's very different from saying you could safely train every policeman in the country to apply them just as safely. And applied incorrectly they will lead to brain damage and death.

Malcolm wrote:

As I said, his defense of them was garbled. His approach too would simply increase police militarization.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:30 PM

Title: Re: Murdoch on 2020 election

Content:

PeterC said:

It's really simple. Biden could be a geriatric monkey with dementia, but he'd still have a less corrupt and more effective administration than Trump...Unfortunately we will have to keep reminding people of that right up to the day itself.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:29 PM

Title: Re: Yantra Yoga

Content:

Johnny Dangerous said:

Lungsang is like # 3 or 4 in the sequence on the dvd, if I recall. This is why I am asking, can one just do the Lunsang...

Malcolm wrote:

The eight movements can be practiced by themselves. In fact, Fabio has said many times, the eight movements and prāṇayāma are all one needs.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:24 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

I'm not entirely on board with Willink's arguments...

Malcolm wrote:

He lost me at his garbled attempt to defend chokeholds.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:23 PM

Title: Re: A Fundamental Practice?

Content:

Queequeg said:

Is it really meditation on emptiness though? I stand by my comments about making emptiness an object is mistaken and impossible.

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

cloudburst said:

From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object, at least according to Gelugpas and Nyingmapas.

Malcolm wrote:

Which Nyingmapa?

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:16 PM

Title: Re: The Wire and other TV/Movies - From After the Protests

Content:

tobes said:

The Wire is so good. It just completely nails so much, so well.

Although interestingly I read a (minor) critique by David Harvey who did a lot of his political-anthropological work in Baltimore whilst also being involved in various political projects. His critique was: things did get better (through action). i.e. The Wire is a touch too pessimistic about the possibility of progress.

Malcolm wrote:

The pessimism of The Wire is justified. Baltimore is still a mess.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 5:38 AM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Thursday, June 18th, 2020 at 4:16 AM

Title: Re: Interview with Co-Founder of Esalen

Content:

Wayfarer said:

There's nothing in the coverage I've read about Esalen being sold, although there's plenty of stories about it catering to the Silicon Valley technorati.

I've only ever read a couple of articles by Jeffrey Kipal. Information about his book on Esalen is

https://www.google.com/search?q=esalen+america+and+the+religion+of+no+religion&rlz=1C9BKJA_enAU721AU730&oq=religion+of+no+religion+&aqs=chrome.2.69i57j0l2.5816j0j7&hl=en-GB&sourceid=chrome-mobile&ie=UTF-8.

Malcolm wrote:

I was misinformed. It was not sold, but in 2017 they hired a new executive director, who changed their direction.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 3:57 AM

Title: Re: Pilgrimage to Bodhgaya

Content:

avatamsaka3 said:

OK, thanks.

Malcolm wrote:

Tibetans lost track of Bodhgaya after the 13th century, and after some time, until the late nineteenth century, were making pilgrimages to places in Assam that they (erroneously) identified as Magadha. Toni Huber has written an entire book on this subject.

Bodhgaya was completely lost to all Buddhists, other than the Burmese, until it was "rediscovered" in the late 19th century. After that, Tibetans began to visit the site.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 1:01 AM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

Anyway, bringing this back to the discussion above - I think there's more to the whole Cop show entertainment. Its cops, but its also robbers - cops and robbers, good guys and bad guys.

Malcolm wrote:

I got busted once for tagging. The cop who arrested us then went into a long spiel about how, when he was a kid, he used to be a numbers runner in the South End of Boston.

Then of course, in Northampton, MA, in 1977, the police were breaking into stores and answering their own calls.

Cops and robbers indeed.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 12:24 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

Queequeg said:

Oh. I didn't mean to step into that. LOL

Ayu said:

And I didn't know about that. I thought 'Now I say something nobody can argue.'

Well, that's how things are running here.

For me, meditating on emptiness doesn't feel to be impossible.

Malcolm wrote:

Well, that is what polemical debate is for: questioning our assumptions.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 12:00 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Collective, cooperative ignorance driven by the desire known as greed starring as the man behind the curtain and Trump chooses to be star of the show.

The lack of shame is not comprehensible for me on a personal level. I can understand desire for power, wealth and even the greed. The psychopathic capacity to not give !\$*# is beyond me.

Thankfully.

Malcolm wrote:

It was a fluke. The man only won by 77k votes, and would not have won if not for Comey.

tkp67 said:

TBH I think it was a perfect storm of voter apathy and manipulation enabled by real time connectivity. The latter is exponentially more entrenched into our beings, senses and all as time passes.

Facebook isn't even 20 years old yet.

Remember military put most tech on the map years after it discovered it so there is a segment of society that is well poised to exploit changes for geopolitical motivations.

Everything is happening so fast but seems so natural, quite intoxicating to many.

Malcolm wrote:

Comey. If that man had not done his October Surprise, well, HRC would be looking at her second term in a landslide.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:59 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

No, I couldn't bring myself to vote for him, had I been a US citizen. As to what is the lesser evil in the long term, who can tell...

Malcolm wrote:

It is not a lesser evil sort of thing. Biden will have to cope with a energized left and a pissed-off right (but when is the right anything but pissed off?). If the polls are to be trusted (and these days, that is a huge IF), we are looking at a Dem full house. Biden could go down as a generational president, like FDR, etc., but only if he thinks about the post-millennial generation and the future, given the amount of problems we have in the world today generated by the rampant environmental destruction from capitalism.

Dan74 said:

Every now and then, a leader offers surprises (think Gorbachev). Is Joe Biden such a leader? One can only hope..

Malcolm wrote:

I have no idea, and less expectation.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:54 PM

Title: Re: Genealogy of Ngondro

Content:

Crazywisdom said:

Says who?

Malcolm wrote:

The Indian commentaries on the sadhanas that derive from that class of tantras, Guhyasamaja, etc. Then of course there are Dzogchen tantras like the Klong gsal tantra, which has entire chapters on the separate ngondro practices, refuge through guru yoga, and beyond.

Crazywisdom said:

IIRC Kalachakra discusses these preliminaries as well.

Malcolm wrote:

Most certainly.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:07 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

Drug addiction would need to then be treated as a medical condition.

Malcolm wrote:

There will always be a portion of the population that prefers to be medicated, self and otherwise. Much of the problem is that we have super-opiates like fentanyl, and the even stronger carfentinil, which are sold as junk or mixed with it, causing a lot of deaths. Heroin addiction by itself is a very manageable, as long as dope is easy to get and not too expensive. In fact, the withdrawals symptoms of heroin never killed anyone, unlike alcohol detox, barbiturate withdrawal, etc.

Cocaine is also super-bad news, as is meth, but efforts to curb these drugs clearly are not working. So, decriminalize them too.

Then there is the Marijuana maintenance plan for alcoholics...

And to the person who will object that this is a Buddhist website and what about the fifth precept...we are not necessarily talking about Buddhists here, and even that is flexible. No one is required to follow the fifth precept.

Author: Malcolm
Date: Wednesday, June 17th, 2020 at 10:58 PM
Title: Re: After the Protests: Defund the Police
Content:

tkp67 said:
IMHO reality tv "stuck" and became a very attractive model for producers because no writers, no actors, no unions, etc means far lower costs.

Malcolm wrote:
Yes, and they led to Donald Trump.

tkp67 said:
Collective, cooperative ignorance driven by the desire known as greed starring as the man behind the curtain and Trump chooses to be star of the show.

The lack of shame is not comprehensible for me on a personal level. I can understand desire for power, wealth and even the greed. The psychopathic capacity to not give !\$*# is beyond me.

Thankfully.

Malcolm wrote:
It was a fluke. The man only won by 77k votes, and would not have won if not for Comey.

Author: Malcolm
Date: Wednesday, June 17th, 2020 at 10:49 PM
Title: Re: After the Protests: Defund the Police
Content:

Norwegian said:
The system needs to change in the US, raise the level of qualification, change their tasks, let them actually embody the "protect and serve" ideal, instead of being the opposite.

Malcolm wrote:
"Protect and serve" never meant the community. It instead has always meant protect and serve capitalist interests.

Author: Malcolm
Date: Wednesday, June 17th, 2020 at 10:47 PM
Title: Re: After the Protests: Defund the Police
Content:

Malcolm wrote:

You might change your mind if you watched it. But it is true that's police shows are the most popular shows in US.

Sādhaka said:

Like I said earlier in this thread, I've no idea if this is whole thing is an setup or not; but I could never stand all those cop, hospital, & crime shows on tv all the time. I always saw them as the epitome of sheeple entertainment.

tkp67 said:

IMHO reality tv "stuck" and became a very attractive model for producers because no writers, no actors, no unions, etc means far lower costs.

Malcolm wrote:

Yes, and they led to Donald Trump.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:46 PM

Title: Re: A Fundamental Practice?

Content:

Ayu said:

Meditation on emptiness is practiced in Vajrayana.

Queequeg said:

Is it really meditation on emptiness though? I stand by my comments about making emptiness an object is mistaken and impossible.

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:36 PM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

If you want to do a procedural / situational drama, it's a convenient setting. What's a bit annoying is how it creates a public mythology of What Police Do which is completely detached from what they *actually* do. The Wire was realistic in that it focused on the incompetence and politics in the police. Rarely do you see television focusing on the other unpleasant aspects of it.

Queequeg said:

Well, real cop work doesn't make for such great drama.

Malcolm wrote:

The other problem is that police departments regularly exclude people who are intelligent, because they are afraid intelligent people will not like the boredom of being a patrolman. There was a case in Boston where a guy was basically refused a job with the Boston Police department because his scores were too high and he did too well at police academy.

Everyone I know from high school who became a cop was either a bully or a quiet sociopath.

Which brings up another point -- psych evaluations and epidemiological studies on police violence as well as gun violence in general—— both of which the CDC (now being run by a quack) is forbidden by law from studying.

And weed, got to stop arresting black and brown people for weed-- need to legalize it, and decriminalize all drugs. The militarization of the police is directly linked to war on drugs, which we never were going to win (which everyone always knew).

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:16 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

To a lot of Trump supporters, he was the revolution. If he stays on, more and more of them will realise that it has been one giant confidence trick and the Washington Swamp has simply been rebranded as Trump Wetlands. If he loses, they will energise and against the lacklustre Biden presidency, deliver someone actually dangerous, a true fascist, rather than simply an entitled old narcissist with an attention span of a goldfish and enough street-smarts to ride the fascist wave into office.

Malcolm wrote:

Still not a good reason to vote for four more years of total chaos.

Dan74 said:

No, I couldn't bring myself to vote for him, had I been a US citizen. As to what is the lesser evil in the long term, who can tell...

Malcolm wrote:

It is not a lesser evil sort of thing. Biden will have to cope with a energized left and a pissed-off right (but when is the right anything but pissed off?). If the polls are to be trusted (and these days, that is a huge IF), we are looking at a Dem full house. Biden could go down as a generational president, like FDR, etc., but only if he thinks about the

post-millennial generation and the future, given the amount of problems we have in the world today generated by the rampant environmental destruction from capitalism.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 9:02 PM

Title: Re: George Floyd

Content:

Grigoris said:

[https://www.politico.com/news/magazine/2020/06/15/dont-listen-to-fox-heres-whats-really-going-on-in-seattles-protest-zone-](https://www.politico.com/news/magazine/2020/06/15/dont-listen-to-fox-heres-whats-really-going-on-in-seattles-protest-zone-321507?fbclid=IwAR3XUrRbzO8SzMFr2PFXsiMirMi6D9nJYhNP5XhizprzyRTiqw1vXVmF5MI)

321507?fbclid=IwAR3XUrRbzO8SzMFr2PFXsiMirMi6D9nJYhNP5XhizprzyRTiqw1vXVmF5MI

Don't Listen to Fox. Here's What's Really Going On in Seattle's Protest Zone.

What's happening in these four blocks that shook the world is indeed an occupation, but it looks nothing like the "totalitarian takeover" touted on the conservative network.

Malcolm wrote:

Nope, it looks like Occupy Wallsteet, only bigger.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 8:59 PM

Title: Re: Is there a musical transmission in Dudjom Tersar Tröma Nakmo?

Content:

Adamantine said:

I'd like to add that two Dudjom lineage holders living in the West who are accessible and have the full capacity for sharing these transmissions and melodies that I am aware of are Khandro Kunzang Dechen Chodron based in the USA and Lama Tenzin Samphel based in France.

Malcolm wrote:

You forgot Sangye Khandro.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 8:56 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

To a lot of Trump supporters, he was the revolution. If he stays on, more and more of them will realise that it has been one giant confidence trick and the Washington Swamp has simply been rebranded as Trump Wetlands. If he loses, they will energise and against the lacklustre Biden presidency, deliver someone actually dangerous, a true fascist, rather than simply an entitled old narcissist with an attention span of a goldfish and enough street-smarts to ride the fascist wave into office.

Malcolm wrote:

Still not a good reason to vote for four more years of total chaos.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 9:03 AM

Title: Re: Murdoch on 2020 election

Content:

Nemo said:

Yay Team Biden. You get a bag of President instead of a flaming bag of President.

Just have the damn revolution already. It's not like you live in a democracy. Dems treat you like hostages. You are in an abusive relationship. Take back the power and make some demands. 2 weeks of rioting did more than voting Democrat for 20 years.

Malcolm wrote:

that kind of revolution will benefit the fascists.

Nemo said:

Not revolting helps them as well. The status quo created Trump. If you don't revolt soon it will be too late.

Malcolm wrote:

Biden will be elected, America will go back to sleep.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 5:09 AM

Title: Re: Murdoch on 2020 election

Content:

Nemo said:

Yay Team Biden. You get a bag of President instead of a flaming bag of President.

Just have the damn revolution already. It's not like you live in a democracy. Dems treat you like hostages. You are in an abusive relationship. Take back the power and make some demands. 2 weeks of rioting did more than voting Democrat for 20 years.

Malcolm wrote:

that kind of revolution will benefit the fascists.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 3:50 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Thank you.

Did i understood correctly, one has to take all of the upasaka vows in order to take the higher sets of vows?

Malcolm wrote:

well, you do in the beginning of and empowerment, but after receiving, you decide which one's you can keep.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 3:00 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Is there a time expiration or so to restore them? Once one is broken, just that one is lost, no? In order to take Bodhisattva Vows and Tantric vows, does one have to take all of the 5 lay vows first or are some like 1 or 2 enough? If one has taken all of them before, is it possible to give one of them back?

Malcolm wrote:

In order to receive the higher vows, the lower vows are required. But after being taken, one set of vows can be broken, without it necessarily impacting the others, apart from aspirational bodhicitta. If that is lost, everything is lost.

As far as the five upasaka vows go, one can choose to follow whichever vow one feels one can hold, beginning with not killing.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:57 AM

Title: Re: Genealogy of Ngondro

Content:

Donny said:

Does anyone has some tips on teachings an/or historical/scholarly works that deal with of the genealogy of the four preliminary practices that are now used in most tibetan lineages?

What was the cultural context? How were students/practitioners preparing for their practice before ngondro got established? How did they get codified etc.?

Any tip is appreciated

Malcolm wrote:

Ngondro comes from India. In India, anuttarayoga tantra ngondro consisted principally of Vajrasattva, Mandala offerings, and Guru Yoga, and the latter was generally incorporated into one's daily sadhana.

Crazywisdom said:
Says who?

Malcolm wrote:

The Indian commentaries on the sadhanas that derive from that class of tantras, Guhyasamaja, etc. Then of course there are Dzogchen tantras like the Klong gsal tantra, which has entire chapters on the separate ngondro practices, refuge through guru yoga, and beyond.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:46 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Once one has broken a lay vow, is it lost forever in this life or can it be restored? I don't mean damaged, I mean broken.

Malcolm wrote:

Yes, it can be restored through the simple act of confession. This is what the Sūtra of Three Heaps is four. If someone is a Vajrayāna practitioner, the refuge vows are restored by reciting the seven limb prayer.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:19 AM

Title: Re: Is this an accurate summation of tantra?

Content:

climb-up said:

Archetypes and deities maybe part of the process, but you can use those things in ritual and meditation and not have it be tantra.

I don't know what folks will think, but my working definition is that tantra is a technology of guruyoga, meant to achieve the state of the guru (or, more properly, to realize that our nature is not in any way different from the guru, who's nature is not in anyway different from the Buddhas of the three times).

Any practice we do must be transmitted to us, otherwise whatever we're doing, it isn't tantra.

Any deity that we practice or accomplish might involve some archetypal energies and relative siddhis and all sorts of cool sh!t, but the essence of deityyoga is not to become the deity or contact it's powers, but to do the deity practice given by the Lama to recognize that the deity is a representation of our own true nature from the beginning.

...I don't think any of this is wrong, but I don't know what folks will think of it as a definition of what tantra "is."

But, even if my definition is not great; tantra is far more than just deity yoga. There are many practices that do not fall under the banner of deity yoga, even though of course that's big.

Malcolm wrote:

All of these things, creation, completion, guru yoga, etc., fall under the heading of the method part of tantra. The definition provided above is comprehensive and leaves nothing out, since it concisely covers the basis, the path, and the result.

climb-up said:

Ah, I see. I was thinking only in terms of the practice and methods, good point.

I think your definition above of tantra is continuum is probably completely encompassing, but it seems like the title of traditional text wherein those of highest capacity can read it and fully understand the meaning by that alone, but those of us with less capacity need a little more elaboration and explication.

EDIT: I had missed your guhyasamaja quote, sorry. That is more comprehensive, but still needs clarification (IMO) for those of us with lesser capacities.

Malcolm wrote:

Simply put, "tantra" refers to the nature of the mind, the methods we employ to discover it, and the result of putting those methods into practice.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 1:09 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

<https://www.motherjones.com/politics/2020/06/american-indian-movement-patrol-defund-police-minneapolis/>

Unknown said:

Late one night at the end of May, as spray paint, fires, and looting reigned across Minneapolis, an Indigenous hip-hop artist named Tall Paul was roving the streets in a truck, looking for looters and arsonists. "It looked like that movie *The Purge*," he says. "It was lawless." Days before, Paul had joined the American Indian Movement Patrol, a group of Native Americans volunteering to maintain neighborhood safety and protect key buildings from destruction amid the rebellion.

Paul and the other volunteers on shift were on their way to check on the offices of the Leech Lake Band of Ojibwe when they saw four white teenagers looting a nearby liquor store. They stopped their truck and three of the teens fled, while Paul's group caught up with the fourth. Soon his buddies returned, and all were made to lie on the ground so they couldn't run away, then give their names and wait for a parent to come pick them up. The teens had driven 90 miles from suburban Wisconsin to take advantage of the chaos.

...

Though the current political moment focuses on violence against Black communities, police killings of Natives have long gone overlooked, in part because some departments don't identify or track Indigenous victims. A CNN analysis of data from the Centers for Disease Control and Prevention found that Native Americans were slightly more likely than Black people to die at the hands of law enforcement between 1999 and 2015, though the rates are often neck-and-neck—and deeply intertwined.

In 2011, Derek Chauvin, the officer who killed George Floyd, was involved in the shooting of an Alaska Native named Leroy Martinez. (A witness claimed Martinez had surrendered his gun and had his hands in the air when he was shot.) Recognizing their common experience of police brutality, Native youth stood shoulder-to-shoulder with Black protesters throughout this year's Minneapolis uprising.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 12:50 AM

Title: Re: Is this an accurate summation of tantra?

Content:

climb-up said:

Archetypes and deities maybe part of the process, but you can use those things in ritual and meditation and not have it be tantra.

I don't know what folks will think, but my working definition is that tantra is a technology of guruyoga, meant to achieve the state of the guru (or, more properly, to realize that our nature is not in any way different from the guru, who's nature is not in anyway different from the Buddhas of the three times).

Any practice we do must be transmitted to us, otherwise whatever we're doing, it isn't tantra.

Any deity that we practice or accomplish might involve some archetypal energies and relative siddhis and all sorts of cool sh!t, but the essence of deityyoga is not to become the deity or contact its powers, but to do the deity practice given by the Lama to recognize that the deity is a representation of our own true nature from the beginning.

...I don't think any of this is wrong, but I don't know what folks will think of it as a definition of what tantra "is."

But, even if my definition is not great; tantra is far more than just deity yoga. There are many practices that do not fall under the banner of deity yoga, even though of course that's big.

Malcolm wrote:

All of these things, creation, completion, guru yoga, etc., fall under the heading of the method part of tantra. The definition provided above is comprehensive and leaves nothing out, since it concisely covers the basis, the path, and the result.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 12:13 AM

Title: Re: Gorsuch revisited

Content:

Queequeg said:

I didn't mean just the Supreme Court - I was referring to the entire Federal Court System.

Along with the rest of the federal government, we will miss it when it is irreparably hobbled.

But yes, the common law system in general is also a great human achievement. It will likely survive the disintegration of the the American federal system.

Malcolm wrote:

Providing people can still read...

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 11:24 PM

Title: Re: Leaving Buddhism

Content:

PadmaVonSamba said:

As they say, there are "84,000 paths". There are different schools and traditions, and ultimately it comes down to each individual.

Malcolm wrote:

This simply means that Vinaya has 21,000 teachings as an antidote to desire, Sūtra has 21,000 teachings as an antidote to anger, Abhidharma has 21,000 teachings as an antidote to ignorance, and there are an additional 21,000 teachings of mixed nature as an antidote to mixed afflictions.

The various Buddhist schools and traditions within Buddhism, apart from ordination lineages, are essentially Abhidharma schools. Also Secret Mantra in general is included in Abhidharma.

This expression does not include nonbuddhist paths and traditions, through many people mistaken think so. All the nonbuddhist schools are included in eternalism and annihilationism.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 10:22 PM

Title: Re: Genealogy of Ngondro

Content:

Donny said:

Does anyone has some tips on teachings an/or historical/scholarly works that deal with of the genealogy of the four preliminary practices that are now used in most itbetan lineages?

What was the cultural context? How were students/practitioners preparing for their pratitce befor ngondro got established? How did they get codified etc.?

Any tip is appreciated

Malcolm wrote:

Ngondro comes from India. In India, anuttarayoga tantra ngondro consisted principally of Vajrasattva, Mandala offerings, and Guru Yoga, and the latter was generally incorporated into one's daily sadhana.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 10:18 PM

Title: Re: Murdoch on 2020 election

Content:

Knotty Veneer said:

Do you think Fox and WSJ will start being more critical of Trump if it looks like he's going to lose.

BTW, I hear a lot of people saying that they think he's done for this time. I wish I had their confidence. Trump will pull every dirty trick he can to rig this election if he thinks he's in trouble. Without Murdoch though, he'll be seriously hampered.

Johnny Dangerous said:

The fact that a moldy doily will the be the Democratic candidate doesn't help much either.

Malcolm wrote:

Hey, we are all voting the the moldy doily. Otherwise...

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 5:24 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Yeshe Dorje said:

I've noticed that some people follow a non-Buddhist Weltanschauung and try to fit their Buddhist practise into that. Not saying this is the case here, just something I've observed. It's something I've been thinking about a lot lately, because it rubs me the wrong way, rightly or wrongly, and I am not sure why exactly.

Malcolm wrote:

He has from time to time expressed an interest in, perhaps even an affiliation with,

western Magick. I know even less about Magick than I do about Buddhism, nevertheless I suspect he may be conflating aspects of the two practices. In fact he gave me the definition in question when I asked him whether, if he was involved with Magick, he had considered how this might relate to his refuge commitments. He seemed to be unaware of what these commitments even entailed. My hope is that he may come across this thread and consider resetting his practice (There is no chance he would listen to me directly).

[/quote]

We cannot condition others. So, let it go.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:30 AM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Könchok Thrinley said:

Since we are turning into "realization collectors forum" I would like add that I do have a collection and for sure it is bigger than yours.

Now siddhi collections aside. I would suggest the use of "signs" of practice rather than "realizations". Why? Because how many of us have actually gone to retreats for months/years and did our best to truly "realize" a practice (whatever that means)? However, signs just like smoke appear when there is the source. And there are many of those and the most profound ones are not flying or being really flexible. It is just that we are less annoying.

Malcolm wrote:

Well, on internet forums, mist is frequently misidentified as smoke, meaning there is no fire behind that hill. You know what they say, empty buckets make the most noise.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:29 AM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Simon E. said:

Alas Malcolm all true..even down to the socks and sandals. Well during lockdown anyway...

Malcolm wrote:

Well, I will call your no realization and and raise you negative realization.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:26 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Malcolm wrote:

The standard definition provided by everyone:

Guhyasamāja Uttaratāntṛa states:

"A tantra is a 'continuum,'
that continuum changes into three aspects;
distinguished by basis,
its nature and inalienability.
The aspect of nature is the cause,
the basis is "method",
likewise, inalienability is the result;
these three summarize the meaning of tantra."

Lingpupa said:

But there is a difficulty here, surely - a "missing piece" if you will. Not to dispute your definition, of course, but definitions rarely, if ever, encompass the full meaning of a term, especially not the connotations of a richly loaded, culturally significant term. As a translator, you will of course know that only too well. And this (highly didactic) definition does not remotely touch on many of the topics raised by the word "tantra", does it?

Malcolm wrote:

It covers everything relevant to a discussion of Buddhist tantra. This is the reason why virtually all Indian and Tibetan authors use this verse as their launching point for a discussion of what "tantra" means.

So, when the inquirer asks, well, what does "continuum" mean here, it means that a "tantra" encompasses the basis, the path, and the result predicated on one's person's continuum, the nature of their mind. Then there are some books that describe these three things.

Lingpupa said:

How does your definition help them? How does it help them distinguish between art or liturgy that is more or less tantric and loosely similar artefacts that are not? How does it help them distinguish between fake, rip-off "tantra" (see most of what you'll find under that search) and genuine tantra such as you or I may perhaps know a little of?

Malcolm wrote:

It helps them to understand that, from a Buddhist perspective, perhaps the popularized notion of Tantra is not an accurate portrayal of the subject. I generally find that the most straightforward explanations are the most useful for dispelling misconceptions people may hold. Hence my answer.

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:29 PM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Simon E. said:

It really is extraordinary.

Someone on the forum says that they have no realisations..me for example. And immediately this is viewed with suspicion. It must be a ploy, or a bid for attention or an inverse statement of superiority (?!). Or it means that I am not really a practitioner.

Malcolm wrote:

I mean, it is so obvious that you are lying, trying to egotistically conceal your realization by virtue signaling how much of a lowly schmuck you are. I mean, it does not take much internet clairvoyance at all to see that you, an advanced practitioner, have a vested interest in concealing your qualities, because you have egotistical investment in faux humility.

Simon E. said:

(Now the latter might be true..)

The fact that I have said that I do not seek realisations is simply brushed aside.

The fact that I see discussion of attainment as examples of what my first teacher called spiritual materialism is counted as naught.

I can only think that idea of working for a lifetime to simply integrate what has been given freely, with no interest in Siddhis or displays is somehow threatening to some people. Why that should be I have no idea.

Malcolm wrote:

Because this just the sort of virtue signaling all advanced (read old as f--k) Buddhist practitioners on somewhat obsolete Buddhism internet forums do, not to mention you are probably a pinko, a social justice warrior, and wear socks with your sandals (hippie).

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:23 PM

Title: Re: Is this an accurate summation of tantra?

Content:

Lingpupa said:

Malcolm's comment may not be "incorrect", but clearly ignores all the connotations that must be considered if you want any appreciation of what tantra means in the Buddhist context, or indeed in almost any context.

Malcolm wrote:

The standard definition provided by everyone:

Guhyasamāja Uttaratantra states:

"A tantra is a 'continuum,'
that continuum changes into three aspects;
distinguished by basis,
its nature and inalienability.
The aspect of nature is the cause,
the basis is "method",
likewise, inalienability is the result;
these three summarize the meaning of tantra."

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:14 PM

Title: Re: George Floyd

Content:

Grigoris said:

https://www.vice.com/en_au/article/5dzg7k/moria-refugee-camp-violence-attacks?fbclid=IwAR3uqxtD0qfugp2LxlQinSw4_FeTkCEUQubHVI7sZJDTT8SHMT_oNqLVqkA

BLM supporter speaks out after carrying counter-protester to safety

Photo of Patrick Hutchinson coming to the man's aid went viral after Saturday's protests
2183.jpg

Fa Dao said:

Nice!! This is the direction we all need to be focusing on..

Malcolm wrote:

Yes, in general it is usually the left coming to the aid of right wing dickheads when they are in danger of having their asses kicked. The reverse never happens.

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:13 PM

Title: Re: Yumka Dechen Gyalmo

Content:

Lhasa said:

Is she one of the 21 Taras?

Malcolm wrote:

No. She is Yeshe Tsogyal.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:26 PM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Caoimhghín said:

"The absolute" is likely "the ultimate" referring to "the ultimate truth," likely according to Venerable Nāgārjuna, but also likely according to whichever other "ultimate truth" they consider the "ultimate" versus the conventional.

PeterC said:

So eight pages into the discussion, we're at the stage of saying what the main object of the discussion likely refers to

Malcolm wrote:

Typical Dharmawheel.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:24 PM

Title: Re: Interview with Co-Founder of Esalen

Content:

PeterC said:

I hear that these days they serve avocado on organic sourdough toast to burnt-out venture capitalists and "entrepreneurs".

Malcolm wrote:

It was shut down after the landslides that cutoff Big Sur for a year, and sold to a tech overlord, who turned it into a business retreat for Silicon Valley types.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:15 PM

Title: Re: abiding in suchness

Content:

White Sakura said:

So I misunderstood you. I thought you wanted to say you are Mr. Dowman. I recieved "only" Mahamudra teachings from a high Dzogchen and Mahamudra Master.

Malcolm wrote:

Then you have no business reading dzogchen books, and your opinions don't matter at all.

Crazywisdom said:

Didnt you say anyone buy your books?

Malcolm wrote:

No, actually, they all have a disclaimer in the forward specifying who those translations

for. I can not prevent anyone from buying them, but people who have not received dzogchen transmission and instruction should not read them.

Author: Malcolm

Date: Monday, June 15th, 2020 at 5:44 AM

Title: Re: Trouble with visualization and recitation at same time

Content:

Firesign90 said:

Hello. I am new to Buddhism in practice. I try to visualize white light radiating from the heart center or while practicing White Tara where wisdom rainbow light rays continuously stream out from her heart and then light rays return back to Whit Tara who blesses you. I also either can only focus on the recitations or the visualizations, not both. I also cannot visualize myself , if that makes sense.

I just am at a standstill and cannot get very far with the visualizations. Any tips to help me with this would be very appreciated. Thank you.

Malcolm wrote:

You need to discuss this with your teacher.

Author: Malcolm

Date: Monday, June 15th, 2020 at 5:33 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Yeshe Dorje said:

I was recently told that

'Tantra is all about using a variety of deity forms, mostly from Hinduism, in order to embody their archetypes'

I would be grateful if some of you would evaluate this statement for me. There are very few Buddhists where I live so I am happy to be able to engage with them when I can. However I have recently become unsure about the level of understanding of the person that made the statement. Help in evaluating the statement will hopefully give me some clarity on the ways in which I engage with him.
Thank you very much

Malcolm wrote:

Well, this is totally wrong. Tantra just means “continuum.” When applied to a book, it means something “manual.”

Author: Malcolm

Date: Monday, June 15th, 2020 at 4:52 AM

Title: Re: My Spiritual Pet Peeve

Content:

Simon E. said:

The whole Eckhart Tolle industry grinds my gears a little.

Malcolm wrote:

See above.

Author: Malcolm

Date: Monday, June 15th, 2020 at 4:08 AM

Title: Re: My Spiritual Pet Peeve

Content:

Könchok Thrinley said:

Do you have spiritual pet peeves?

Malcolm wrote:

Religion in general. Biggest con in history, run by shameless grifters.

Author: Malcolm

Date: Monday, June 15th, 2020 at 3:28 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

But I do not agree regarding the word: "gnosis".

Malcolm wrote:

Yes, we heard you the first time.

Author: Malcolm

Date: Monday, June 15th, 2020 at 2:28 AM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

I do not use gnosis for rig pa/vidya. Question, have you actually received dzogchen teachings from anyone?

White Sakura said:

So I misunderstood you. I thought you wanted to say you are Mr. Dowman. I recieved "only" Mahamudra teachings from a high Dzogchen and Mahamudra Master.

Malcolm wrote:

Then you have no business reading dzogchen books, and your opinions don't matter at

all.

Author: Malcolm

Date: Monday, June 15th, 2020 at 1:55 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

Keith Dowman, by the way, uses "gnosis" for Rigpa...

Malcolm wrote:

Yes, and I back translate the term to vidya.

White Sakura said:

And... is it ok for you if I have other opinions than you even if I am nobody? And honestly tell you that.. the translation of the eye of the Storm is very helpful even if I can only read the further translation to German.

But that WORD...

And now: You use it for Rigpa and for Yeshe/Jnana....

Malcolm wrote:

I do not use gnosis for rig pa/vidya. Question, have you actually received dzogchen teachings from anyone?

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:57 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

Keith Dowman, by the way, uses "gnosis" for Rigpa...

Malcolm wrote:

Yes, and I back translate the term to vidya.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:55 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

I still cannot believe you went from Obama to Trump.

Malcolm wrote:

Me either, but in retrospect it laid to rest the fantasy our country had resolved its race

issues.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:53 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

But all of them heroes.

Malcolm wrote:

Well, other than Reno 911.

Grigoris said:

Even shows about "bad" cops is propaganda in support of cops.

"The only thing worse than being talked about is not being talked about." Oscar Wilde

Malcolm wrote:

You might change your mind if you watched it. But it is true that's police shows are the most popular shows in US.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:11 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

But all of them heroes.

Malcolm wrote:

Well, other than Reno 911.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 7:21 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

Also our economic disenfranchisement of poor communities (and especially Black and brown ones, but all poor communities really) actually perpetuates some of the the problems police most commonly show up for, and of course their inappropriateness to the job usually makes said problems worse, not better.

Malcolm wrote:

Yup. Just look at the show Cops.

Johnny Dangerous said:
That show is the lowest of the low.

<https://www.stitcher.com/podcast/missing-richard-simmons/running-from-cops-headlong-season-3>

This is a whole podcast series on it, it's excellent.

Malcolm wrote:
Good thing that show was just cancelled.

Author: Malcolm
Date: Sunday, June 14th, 2020 at 7:02 AM
Title: Re: After the Protests: Defund the Police
Content:

Johnny Dangerous said:
Also our economic disenfranchisement of poor communities (and especially Black and brown ones, but all poor communities really) actually perpetuates some of the the problems police most commonly show up for, and of course their inappropriateness to the job usually makes said problems worse, not better.

Malcolm wrote:
Yup. Just look at the show Cops.

Author: Malcolm
Date: Sunday, June 14th, 2020 at 6:55 AM
Title: Re: After the Protests: Defund the Police
Content:

Johnny Dangerous said:
If we end the war on drugs it will drastically reduce the need for police presence across the board. That and greatly increasing the public funding for social services and programs would make police work a specialized function.

One thing that comes up for me here: People don't realize (probably due to media, among other things) that even in America, random violent crime is just not as common as it seems. On the other hand, things like domestic violence and drug overdose are giant problems, for which police have no solution at all, but often end up being the first line of response for.

Not holding my breath on changes, but at least now there is more awareness.

Malcolm wrote:
Yup

Author: Malcolm

Date: Sunday, June 14th, 2020 at 5:09 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Gyurme Kundrol said:

Yes those images are absurd. They are based on an unedited photo from when CHAZ first started, his face mask was not green before the edit IIRC.

Heres a more recent unedited one: https://upnewsinfo.com/wp-content/uploads/2020/06/1591908434_41_Trump-says-domestic-terrorists-have-taken-over-Seattle-and-demands.jpg

You also know absolutely nothing about me or my political views, so stop making assumptions. I dont watch Fox News at all, and think most media in general is terrible. Im 100% in support of the protests, BLM, and am a progressive democrat who has always voted blue.

Malcolm wrote:

Leftist boogaloo bois in that photo. Not terribly reassuring.

Gyurme Kundrol said:

I think the boogaloo stuff is stupid.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 4:47 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Johnny Dangerous said:

Oh and BTW:

<https://www.seattletimes.com/seattle-news/politics/fox-news-runs-digitally-altered-images-in-coverage-of-seattles-protests-capitol-hill-autonomous-zone/>

Don't talk your silly stuff about Seattle when ya don't even live near, and your only information source is Fox News.

Gyurme Kundrol said:

Yes those images are absurd. They are based on an unedited photo from when CHAZ first started, his face mask was not green before the edit IIRC.

Heres a more recent unedited one: https://upnewsinfo.com/wp-content/uploads/2020/06/1591908434_41_Trump-says-domestic-terrorists-have-taken-over-Seattle-and-demands.jpg

You also know absolutely nothing about me or my political views, so stop making assumptions. I dont watch Fox News at all, and think most media in general is terrible. Im 100% in support of the protests, BLM, and am a progressive democrat who has always voted blue.

Malcolm wrote:

Leftist boogaloo bois in that photo. Not terribly reassuring.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 4:46 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Johnny Dangerous said:

Oh and BTW:

<https://www.seattletimes.com/seattle-news/politics/fox-news-runs-digitally-altered-images-in-coverage-of-seattles-protests-capitol-hill-autonomous-zone/>

Don't talk your silly stuff about Seattle when ya don't even live near, and your only information source is Fox News.

Malcolm wrote:

Well, are we surprised? This is what fascists do.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 3:57 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Malcolm wrote:

No one needs an semi-auto AR 15, not the police, not civilians. No one. The number of successful defenses against assailants with a personal weapon is quite low, while the number of people convicted of assault with deadly weapons and murders are comparatively high.

Gyurme Kundrol said:

True, but if you look at gun stats across the board, rifles are much safer than pistols. 65% of gun deaths are from pistols, only 5-10% from rifles. Most mass shootings also are pistols. Of rifles, the AR15 is actually really far down on the list as many rifle deaths are hunting incidents or the person used a hunting rifle for whatever reason. For a casual gun owner who wants to protect their home, a rifle is a better choice and safer for everyone involved. Contrary to what people say, the actual ballistics of an AR15 vs. a

pistol shows the pistols are more deadly, pistols do huge amounts of damage to whoever they hit and are more likely to travel through people/objects/walls and strike innocents. You are also more likely to miss with a pistol. This is due to the effect of high velocity rifle rounds "tumbling" after they hit a target, losing a lot of power and momentum, vs a pistol whose rounds dont have this effect.

Malcolm wrote:

No, you are quite mistaken on this point. 222 rifles, which is effectively what an AR 15s are, have a much heavier charge and slug, and are much more damaging than pistol wounds. Just ask any surgeon who works in an ER. You are not talking to someone ignorant of weapons handling.

It is true that pistols are much less accurate, especially in the hands of people who lack specific firearms training for pistols. Even in the hands of trained law enforcement, pistols are very inaccurate. They have much less powerful rounds and actually do far less damage, according to surgeons.

Gyurme Kundrol said:

On the other hand you can look into incidents where people are for example robbed by 3 or more people at a time, all armed, and successfully defended themselves because they were armed.

Malcolm wrote:

This rarely happens in real life, but in the movies, well, quite a lot.

Gyurme Kundrol said:

Then there are many cases where people were not armed and they are simply executed, and I dont see how its better to be executed than to have a gun and defend yourself. Often these cases of violent robbery are not in the inner city, they are in rural areas where there are less people so nobody is going to hear the commotion or see anything happening.

Malcolm wrote:

Now yer just making shit up.

Gyurme Kundrol said:

I wish we lived in a world where I felt I never would need a gun for anything, but I just cant rationalize it to myself. There are other reasons the AR15 is safer too. For a civilian in a situation like that, you are going to have a HUGE adrenaline dump. Its hard enough to shoot a pistol accurately while calm and focused, its 10x harder when you are scared and violently shaking. A rifle is much more stable in that sense, and the 30 round capacity means you can afford to miss some shots without running out of ammo right away and being gunned down.

Malcolm wrote:

You do realize that these 30 round magazines jam regularly? Especially during a rapid rate of fire?

Gyurme Kundrol said:

Serious question here though: From a Dharma perspective is there a good reason to not be prepared for that possible scenario?

Malcolm wrote:

Rifles, and guns in general, need regular maintenance and cleaning. It's time consuming, easily neglected. Plus, one needs to spend regular time at a range. Shooting is a skill that needs to be maintained.

AR 15 style rifles are not particularly well made, and are not very accurate in general. They are also of little use in close quarters. Most shootings by civilians happen when people are standing within 25 feet of each other. Even with a rifle, most people miss their targets.

Most people are not capable of shooting another human being unless trained to, or in a state of panic. And panic is the enemy of accurate shooting.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 3:13 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Grigoris said:

Could be considered an act of self-defence.

If the police have withdrawn, then why should citizens not arm themselves and protect their neighbourhoods?

They have a Right to do so, if I am not mistaken?

Gyurme Kundrol said:

They do. The seething hypocrisy is ironic though. For 20 years pro second amendment people have heard the same rhetoric over and over, that you dont need to carry a gun everywhere, you can just call the police, that nobody needs an AR15. People who are conservative on 2nd amendment rights have repeatedly pointed out that no, the police cant be relied on, its up to you to protect yourself. That actually sometimes an AR15 is precisely what you will need. What do you know, they were actually right!

Malcolm wrote:

No one needs an semi-auto AR 15, not the police, not civilians. No one. The number of successful defenses against assailants with a personal weapon is quite low, while the number of people convicted of assault with deadly weapons and murders are comparatively high.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 1:54 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Yes, We Mean Literally Abolish the Police

<https://www.nytimes.com/2020/06/12/opinion/sunday/floyd-abolish-defund-police.html>

Unknown said:

Congressional Democrats want to make it easier to identify and prosecute police misconduct; Joe Biden wants to give police departments \$300 million. But efforts to solve police violence through liberal reforms like these have failed for nearly a century.

Enough. We can't reform the police. The only way to diminish police violence is to reduce contact between the public and the police.

There is not a single era in United States history in which the police were not a force of violence against black people. Policing in the South emerged from the slave patrols in the 1700 and 1800s that caught and returned runaway slaves. In the North, the first municipal police departments in the mid-1800s helped quash labor strikes and riots against the rich. Everywhere, they have suppressed marginalized populations to protect the status quo.

So when you see a police officer pressing his knee into a black man's neck until he dies, that's the logical result of policing in America. When a police officer brutalizes a black person, he is doing what he sees as his job.

Now two weeks of nationwide protests have led some to call for defunding the police, while others argue that doing so would make us less safe.

The first thing to point out is that police officers don't do what you think they do. They spend most of their time responding to noise complaints, issuing parking and traffic citations, and dealing with other noncriminal issues. We've been taught to think they "catch the bad guys; they chase the bank robbers; they find the serial killers," said Alex Vitale, the coordinator of the Policing and Social Justice Project at Brooklyn College, in an interview with Jacobin. But this is "a big myth," he said. "The vast majority of police officers make one felony arrest a year. If they make two, they're cop of the month."

We can't simply change their job descriptions to focus on the worst of the worst criminals. That's not what they are set up to do.

Second, a "safe" world is not one in which the police keep black and other marginalized people in check through threats of arrest, incarceration, violence and death.

I've been advocating the abolition of the police for years. Regardless of your view on police power — whether you want to get rid of the police or simply to make them less violent — here's an immediate demand we can all make: Cut the number of police in half and cut their budget in half. Fewer police officers equals fewer opportunities for them to brutalize and kill people. The idea is gaining traction in Minneapolis, Dallas, Los Angeles and other cities.

History is instructive, not because it offers us a blueprint for how to act in the present but because it can help us ask better questions for the future.

The Lexow Committee undertook the first major investigation into police misconduct in New York City in 1894. At the time, the most common complaint against the police was about “clubbing” — “the routine bludgeoning of citizens by patrolmen armed with nightsticks or blackjacks,” as the historian Marilyn Johnson has written.

The Wickersham Commission, convened to study the criminal justice system and examine the problem of Prohibition enforcement, offered a scathing indictment in 1931, including evidence of brutal interrogation strategies. It put the blame on a lack of professionalism among the police.

After the 1967 urban uprisings, the Kerner Commission found that “police actions were ‘final’ incidents before the outbreak of violence in 12 of the 24 surveyed disorders.” Its report listed a now-familiar set of recommendations, like working to build “community support for law enforcement” and reviewing police operations “in the ghetto, to ensure proper conduct by police officers.”

These commissions didn't stop the violence; they just served as a kind of counterinsurgent function each time police violence led to protests. Calls for similar reforms were trotted out in response to the brutal police beating of Rodney King in 1991 and the rebellion that followed, and again after the killings of Michael Brown and Eric Garner. The final report of the Obama administration's President's Task Force on 21st Century Policing resulted in procedural tweaks like implicit-bias training, police-community listening sessions, slight alterations of use-of-force policies and systems to identify potentially problematic officers early on.

But even a member of the task force, Tracey Meares, noted in 2017, “policing as we know it must be abolished before it can be transformed.”

The philosophy undergirding these reforms is that more rules will mean less violence. But police officers break rules all the time. Look what has happened over the past few weeks — police officers slashing tires, shoving old men on camera, and arresting and injuring journalists and protesters. These officers are not worried about repercussions any more than Daniel Pantaleo, the former New York City police officer whose chokehold led to Eric Garner's death; he waved to a camera filming the incident. He knew that the police union would back him up and he was right. He stayed on the job for five more years.

Minneapolis had instituted many of these “best practices” but failed to remove Derek Chauvin from the force despite 17 misconduct complaints over nearly two decades, culminating in the entire world watching as he knelt on George Floyd’s neck for almost nine minutes.

Why on earth would we think the same reforms would work now? We need to change our demands. The surest way of reducing police violence is to reduce the power of the police, by cutting budgets and the number of officers.

But don’t get me wrong. We are not abandoning our communities to violence. We don’t want to just close police departments. We want to make them obsolete.

We should redirect the billions that now go to police departments toward providing health care, housing, education and good jobs. If we did this, there would be less need for the police in the first place.

We can build other ways of responding to harms in our society. Trained “community care workers” could do mental-health checks if someone needs help. Towns could use restorative-justice models instead of throwing people in prison.

What about rape? The current approach hasn’t ended it. In fact most rapists never see the inside of a courtroom. Two-thirds of people who experience sexual violence never report it to anyone. Those who file police reports are often dissatisfied with the response. Additionally, police officers themselves commit sexual assault alarmingly often. A study in 2010 found that sexual misconduct was the second most frequently reported form of police misconduct. In 2015, The Buffalo News found that an officer was caught for sexual misconduct every five days.

When people, especially white people, consider a world without the police, they envision a society as violent as our current one, merely without law enforcement — and they shudder. As a society, we have been so indoctrinated with the idea that we solve problems by policing and caging people that many cannot imagine anything other than prisons and the police as solutions to violence and harm.

People like me who want to abolish prisons and police, however, have a vision of a different society, built on cooperation instead of individualism, on mutual aid instead of self-preservation. What would the country look like if it had billions of extra dollars to spend on housing, food and education for all? This change in society wouldn’t happen immediately, but the protests show that many people are ready to embrace a different vision of safety and justice.

When the streets calm and people suggest once again that we hire more black police officers or create more civilian review boards, I hope that we remember all the times those efforts have failed.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 1:24 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

It is a German word! How strange...and:

In French: "la gnose". In Italian: "la gnosi". GNOS.. in all European Languages.

Maybe it is rather a Latin word than an English word which just happens to be the same in German??? Ok you will argue: It just derived from Latin and is now a normal English word and who cares for silly German?

But I feel it as Latin, not as English or German.

Do you all feel it as English? It might be different from my feeling.

And then I think, if it comes from Latin, it must have something to do with Christian Religion.

Malcolm wrote:

Gnosis is an English word. It has nothing to do with "feelings." Look it up.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 12:30 AM

Title: Re: George Floyd

Content:

tkp67 said:

Dave Chappelle posted a "comedy" special called 8:46 on youtube.

Pretty frank and poignant talk about how this became the straw that broke the camel's back.

Norwegian said:

Well worth watching.

Grigoris said:

I don't know if anybody could say it better than he does in the video.

Malcolm wrote:

One of the smartest men in America.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 11:51 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

Gnosis is indeed an English word.

White Sakura said:

It is also a German word according to online dictionaries. Nevertheless when I read a Buddhist book where it was used, I got, what it meant, after I found out it means "jnana". So it is a German word that I needed a definition for. And needed the word to be translated from German to Sanskrit to understand it.

I understood here in the thread that an English-speaker felt the same.

And just saying, the dictionary gives for the English-term: "gnosis" in German also "Gnosis" and: "Gotteserkenntnis". Gott means God. I really think people feel whatever when they read it. Maybe somethink like: "Knowing god..." If they have read Steiner, they feel it theosophic.....

I do not want to argue with you, I just thought it might be of interest for you. And I would not have written it if an English speaker had not written he thinks it is not an English word.

Malcolm wrote:

Words do not have immutable meanings. It just so happens that gnosis is the closest linguistic cognate to jnana in English.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 11:48 PM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Fa Dao said:

Im sorry man but no...there is no police presence whatsoever in the East police precinct or in the area at all, they have renamed the area the "Capital Hill Autonomous Zone ", they have blocked off 7-10 city blocks, and have posted a list of demands...this is WAY beyond a simple protest..

Johnny Dangerous said:

"Protest" does not mean "comfortable thing where no one interrupts your daily life with their grievances".

Right wingers threaten violence and take over public spaces constantly, and stuff that involves far greater direct physical threat.. but I've never seen you post about that, weird.

I am sure there is something to criticize there if you look hard enough and feel like

discrediting anything to do with this movement. Me, I'm just happy to see white people and conservatives who have never cared much about the inequities of the justice system, police brutality etc. getting all uncomfortable. Your protest against their protest just proves the need for their protest, from my point of view.

No reports of violence going on, unlike the crowds of people like the Proud Boys etc. who have showed up at protests to threaten people, run over people and all kinds of ugliness. Funnily enough the same people complaining about this didn't care about those things.

<https://www.usatoday.com/story/news/nation/2020/06/12/seattle-protest-chaz-capitol-hill-autonomous-zone-police-free/3173968001/>

This is USA Today, not exactly some radical left source.

Part of the lead up to this was police repeatedly using tear gas against non violent protestors.

Fa Dao said:

Yeah..I dont think so..nice try though. First off, I have been a democrat for 40 years. I was in protests for various causes when you were in diapers. You can be for the constitutional right to protest and still be against what is going on in Seattle and elsewhere...violent protest and taking over police stations/sections of cities is never acceptable regardless if it is from the supposed "right" or "left"...you are a highly intelligent young man and usually give logical and rational arguments...this isnt one of them.

Malcolm wrote:

1) the police respond to peaceful protests with violence constantly, and have done so for decades. What we have seeing are police riots, not riots by protestors.

2) yes, you don't have to agree with anything. Not required.

3) the police are not a sacred institution.

4) the police need to be accountable for their actions, just like every other citizen, they do not deserve special treatment or privileges to commit acts of violence against innocent civilians.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:58 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

Dan74 said:

I feel sad for the Mayor and the protests may well be wrong on this, but it does come with the territory being a politician. I don't really see what the outrage is about.

I mean of course one can argue that these protesters' demands are unreasonable. He came to speak to them and they were not happy with his message. This is democracy. As one poster said, they may have wasted an opportunity to have a dialogue with the mayor and achieved nothing except alienating him and providing fodder for the conservative outrage. Yeah...well...

Do I think this is the way to go? No. But it's not really something to clutch pearls about either.

Malcolm wrote:

As we have seen by now, the slightest pretext serves for conservative outrage. Biggest bunch of snowflakes ever.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:55 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

I answered above: gnosis.

White Sakura said:

I don't think that is an English word.

I reminds me in an unpleasant way to Rudolph Steiner who used it a lot and is well known in Europe...and used it with whatever different meaning.

For me it does not help, then it is better to just write: Jnana or Yeshe.

Non-dual wisdom. Understandable, proper English, no reminder to crazy Steiner.

Malcolm wrote:

Gnosis is indeed an English word.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:20 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

There is the wisdom derived from hearing; the wisdom derived from reflection, and the wisdom derived from meditation. AFAIC, wisdom is the best English term for prajñā. As a professional translator of Buddhist texts, who does nothing but sit around and think about these issues all day long, I am pretty sure wisdom is the best equivalent for prajñā in general.

If you follow how Vasubandhu defines prajñā, it is primarily the faculty of analytical discernment. It is also one of the ten neutral mental factors.

It appears you are using the term in one of its Mahāyāna senses, i.e., the sixth perfection, prajñāpāramitā, transcendent wisdom. But there wouldn't be any need for a perfection of wisdom if wisdom is "something far more direct/meditative." I still think you are conflating prajñā with jñāna, since the latter, unlike prajñā, is in fact direct intuition in the philosophical sense of the term, whereas prajñā is principally analytical.

White Sakura said:

If you translate prajna as wisdom, prajnaparamita as transcendent wisdom, then how do you translate jnana? Non-dual wisdom?

But cannot Jnana also be translated as transcendent wisdom?

Dr. Berzin translates the sixth perfection as "discriminating awareness, wisdom"
<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/love-compassion/overview-of-the-six-perfections-six-paramitas>

Which sounds very different from "transcendent wisdom" to me.

At least I would like to understand, in your system, how you translate jnana if using "transcendent wisdom" for the sixth perfection.

To be honest, it occurs to me that it is not possible to find the perfectly fitting English translations for single terms. Which shows it is best to use the Sanskrit words.

Malcolm wrote:

I answered above: gnosis.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:14 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

krish5 said:

This has been bothering me for a few days now and have to ask Mahayana Buddhists, how they can support this? These so called "peaceful protests" that in my mind are filled with violence inwardly, anger, racism towards whites, foul language, vulgarity, etc. Watch the video of this incident, with the Mayor of their city. Blacks and Whites and who else here show no respect or civility towards him and even swear at him and give him the middle finger. If they don't get their way, they have no use for him and treat him worse than an animal. I was so turned off by these protests here and by the actions and behavior of the leaders speaking and the participants here. I cannot condone or support these kind of protests in any way and have nothing spiritual or peaceful about them. I will not participate in any of their protests! All of those people there should be ashamed of themselves and there were kids there, they are sending a good message to their kids, not! So again, how do Mahayana Buddhists not see the harmful behavior of many at these protests? It is mind boggling to me.

<https://www.foxnews.com/politics/minneapolis-mayor-protest-defund-police>

p.s. - This is why i dont go to so called peaceful protests, because they are not peaceful or coming from love or understanding imo. Also, whether you agree with this Mayor or not, he deserved to be treated with more respect than what they gave him, which was zero, none. The Mayor of Chicago, would not tolerate this kind of being talked to, both are Democrats as far as i know. So we are not even talking about right wingers here but mayors of the left.

Malcolm wrote:

I don't know where this idea comes from that elected officials deserve to be treated with respect when they are failing in their job. They serve us. That's the point.

krish5 said:

So if i am understanding you correctly, you see nothing wrong with how they treated him at that protest?

Malcolm wrote:

They informed him that as an elected official, he was responsible for carrying out the will of the people, and if he does not listen, the people have the right to remove him. No one threatened him with harm, they just told him very clearly that he would be facing an electoral battle if they did not like his decisions.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 2:06 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

krish5 said:

This has been bothering me for a few days now and have to ask Mahayana Buddhists, how they can support this? These so called "peaceful protests" that in my mind are filled with violence inwardly, anger, racism towards whites, foul language, vulgarity, etc. Watch the video of this incident, with the Mayor of their city. Blacks and Whites and who else here show no respect or civility towards him and even swear at him and give him the middle finger. If they dont get their way, they have no use for him and treat him worse than a animal. I was so turned off by these protests here and by the actions and behavior of the leaders speaking and the participants here. I cannot condone or support these kind of protests in any way and have nothing spiritual or peaceful about them. I will not participate in any of their protests! All of those people there should be ashamed of themselves and there were kids there, they are sending a good message to their kids, not! So again, how do Mahayana Buddhists not see the harmful behavior of many at these protests? It is mind boggling to me.

<https://www.foxnews.com/politics/minneapolis-mayor-protest-defund-police>

p.s. - This is why i dont go to so called peaceful protests, because they are not peaceful or coming from love or understanding imo. Also, whether you agree with this Mayor or

not, he deserved to be treated with more respect than what they gave him, which was zero, none. The Mayor of Chicago, would not tolerate this kind of being talked to, both are Democrats as far as i know. So we are not even talking about right wingers here but mayors of the left.

Malcolm wrote:

I don't know where this idea comes from that elected officials deserve to be treated with respect when they are failing in their job. They serve us. That's the point.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 6:47 AM

Title: Re: George Floyd

Content:

krish5 said:

I dont know what is going on, but wanted to share this latest news about them knowing each other:

<https://thehill.com/regulation/court-battles/502312-nightclub-employee-backtracks-on-claim-george-floyd-and-derek>

Malcolm wrote:

Not really buying the walk back...

Author: Malcolm

Date: Saturday, June 13th, 2020 at 6:44 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Mutation Allows Coronavirus to Infect More Cells, Study Finds. Scientists Urge Caution.
<https://www.nytimes.com/2020/06/12/science/coronavirus-mutation-genetics-spike.html>

Unknown said:

Now, scientists have shown — at least in the tightly controlled environment of a laboratory cell culture — that viruses carrying that particular mutation infect more cells and are more resilient than those without it.

Geneticists cautioned against drawing conclusions about whether the variant, which has been circulating widely since February, spreads more easily in humans. There is no evidence that it is more deadly or harmful, and differences seen in a cell culture do not necessarily mean it is more contagious, they said.

But the new study, which has not yet been peer reviewed, does show that this mutation appears to change the biological function of the virus, experts said. The insight could be a crucial first step in understanding how the mutation behaves at a biomolecular level.

Researchers at Scripps Research, Florida, found that the mutation, known as D614G, stabilized the virus's spike proteins, which protrude from the viral surface and give the coronavirus its name. The number of functional and intact spikes on each viral particle was about five times higher because of this mutation, they found.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:58 AM

Title: Re: Obelisk of Wokeness

Content:

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:54 AM

Title: Obelisk of Wokeness

Content:

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:39 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

DNS said:

The right wing media is portraying it as a separatist movement of thugs. The left wing media is portraying it as a demonstration. Which is it, in your view?

Malcolm wrote:

People trying to figure some shit out.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:35 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Everything. Or did you think your elected officials fell out of the sky? You allowed that with informed consent regardless of your political affiliation left or right or third party.

Malcolm wrote:

No one asked for my consent. And I did not grant it.

Danny said:

Then you cannot complain, and must be content.

Regards

Malcolm wrote:

Umm, no. I sure as hell can complain, especially since no one asked for my consent.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 1:37 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Everything. Or did you think your elected officials fell out of the sky? You allowed that with informed consent regardless of your political affiliation left or right or third party.

Malcolm wrote:

No one asked for my consent. And I did not grant it.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 12:43 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

It might seem basic, but was wondering where's the dignity in all these issues, whether it's about a living wage, about police abuse, about foreign policy, the environment, wars, economy, covid situation etc.

where's the dignity?

Malcolm wrote:

What does dignity have to do with it? Dignity is not much use when you are being exploited, beaten down, choked from pollution, recruited to fight in capitalist wars, laid off, and sick from a novel virus, which does very unpredictable damage to the human body.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:38 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

It could be. Or the whole thing could be a setup. Who knows. This is why I try not to get very involved in politics anymore.

PeterC said:

In most cases the simplest explanation is usually the best one. Police got caught on camera callously killing yet another person. Society was already in a bad mood after months of being locked up and years of incompetent corrupt government, and decided they weren't having it anymore. Sometimes conspiracy theories explain things best, but I don't think we need to resort to them to explain this one.

Malcolm wrote:

Come on, you know Soros has all those millions of protestors on his payroll.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:37 PM

Title: Re: abiding in suchness

Content:

tobes said:

Perhaps, in the conventional parlance. Your description still sounds a lot like the ancient Greek *phronesis*, which like other terms *theoria* and *sophia* all imply *logos*/reason. I think *prajna* entails these, but also, something far more direct/meditative - which is why some have been tempted to use *gnosis*.

Malcolm wrote:

Gnosis is best used for *jnana*. You seem to forget that there are three *prajnas*, born of hearing, reflection, and meditation.

tobes said:

No that was my point - "I think *prajna* entails these but also, something far more direct/meditative." No other referent, in Greek, Latin or English comes close to covering all three.

Malcolm wrote:

There is the wisdom derived from hearing; the wisdom derived from reflection, and the wisdom derived from meditation. AFAIC, wisdom is the best English term for *prajñā*. As a professional translator of Buddhist texts, who does nothing but sit around and think about these issues all day long, I am pretty sure wisdom is the best equivalent for *prajñā* in general.

If you follow how Vasubandhu defines *prajñā*, it is primarily the faculty of analytical discernment. It is also one of the ten neutral mental factors.

It appears you are using the term in one of its Mahāyāna senses, i.e., the sixth perfection, *prajñāpāramitā*, transcendent wisdom. But there wouldn't be any need for a perfection of wisdom if wisdom is "something far more direct/meditative." I still think you are conflating *prajñā* with *jñāna*, since the latter, unlike *prajñā*, is in fact direct intuition in

the philosophical sense of the term, where as prajñā is principally analytical.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:23 PM

Title: Re: abiding in suchness

Content:

tobes said:

Prajna is so so distinctively Buddhist.

Malcolm wrote:

Hindus might object to this idea. They use the term prajñā as well.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:22 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

If you examine the available literature in Tibetan translation on the subject, we find that for example, Asanga, Vasubandhu, Sthiramati, etc., devote virtually no time at all to explicating the distinction between the three turnings of the wheel, which itself is given a single passage in the Sandhinirmocana Sūtra. And Maitreyanatha seems to dismiss the idea of the three turnings being successive in the first pages of the Sūtra-lamkāra.

By contrast, Won-ch'uk, a disciple of Xuantsang, by contrast treats the theme extensively in his three volume Āryagambhīrasaṃdhinirmocanasūtraṭīkā ((D 4016).

Of the Indian authors represented in the bstan 'gyur, where they give chronologies of the teachings, they tend to do so principally in commentaries on the tantras.

FromTheEarth said:

Very interesting—raised and mostly immersed in the East Asian tradition, I have not noticed this before. Surely the idea of a classification of Buddha's teachings should have other sources (some early Chinese classification systems do not have this chronological model at all). For instance, ideas as the distinction between definitive and provisional teachings, and that the Buddha addressed different audience differently, both of which seem to be more common themes in sutras and should have traces in treatises such as Mahāyāna-saṃgraha. Still, the fact you pointed out is indeed eye-opening.

Malcolm wrote:

The distinctions between provisional and definitive teachings have two major sources: Akṣayamatinirdeśa Sūtra, and the Samdhinirmocana. Madhyamakas follow the former while Yogacārinś follow the latter. The Indian Madhyamaka approach is that if it is about emptiness, absence of identity, etc., it is definitive, everything else is provisional. The Samdhinirmocana seems to assert that its own class of sūtras are definitive because they purport to resolve controversies over the meaning of the Prajñāpāramita sūtra and so on.

In Tibet, the tathāgatagarbha sūtras are either provisional or definitive depending on how they are interpreted, and how closely one follows Candrakīrti, who clearly follows the Lanka in regarding tathagātagarbha as an expedient teaching. Despite some pushback by some Tibetan interpreters of Yogacāra, Candra's presentation of Madhyamaka is universally regarded as the definitive expression of Madhyamaka in Tibet.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:10 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

Whether each enumeration of 10 bhūmis (or non-bhūmi "stages") are descriptions of the same ranks of 10 bhūmis or not, all description of these "stages" are buddhavacana.

Malcolm wrote:

They are, most definitely, descriptions of various qualities that belong to the ten bhumis.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:08 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Poverty is generational. Over the years I always had in the back of my mind a phrase that I assumed was just an expression, a term coined by and a justification of the political class that there exists two states, the warfare state and the welfare state, and that's just how it is. Now if you apply that and look at governance in which ever flavor you wish to adhere too, it's pretty accurate. To govern or rule, whether your a dictator, a despot, a king or a prime minister, a president etc, whichever fancy title of nobility you like, you need three spheres of control to rule. You need the money supply (treasury), you need the sword (military), and you need the faith (church). Missing any of those three aspects and your cooked. So if you look at the current conditions around you, apply those three to anybody in control and see if they truly are in control.

Malcolm wrote:

You also need brains, a deficit of which exists in the Trump Administration.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:05 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

It could be. Or the whole thing could be a setup. Who knows. This is why I try not to get very involved in politics anymore.

Malcolm wrote:

Well, it sure isn't Soros, despite the febrile imaginations of some.

Author: Malcolm

Date: Friday, June 12th, 2020 at 9:00 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

I've got no major horse in this race.

I mean I'm not an big fan of the popo, profiling people for no good reason, nor the enforcing of samsaric corporate legalities/codes/statutes/etc.

Therefore in this particular case the left seems to be more in the right. At the same time all this current uproar seems to be less grassroots and more astroturf, but that kind of goes for everything nowadays....

Malcolm wrote:

It's a groundswell.

Author: Malcolm

Date: Friday, June 12th, 2020 at 5:05 AM

Title: Murdoch on 2020 election

Content:

Malcolm wrote:

"Two sources said Rupert Murdoch has recently told people that he believes Trump is going to lose in November. "Rupert thinks Trump is going to crash and burn. It's a clear-eyed assessment, just based on just looking at the news," said a person who has spoken with Murdoch about the election."

<https://www.vanityfair.com/news/2020/06/scoop-sean-hannity-and-ainsley-earhardt-are-the-first-couple-of-fox>

Author: Malcolm
Date: Friday, June 12th, 2020 at 4:55 AM
Title: Re: What are you doing about the coronavirus?
Content:
Danny said:
this would still be a massive mess.

Malcolm wrote:
Speculative.

Author: Malcolm
Date: Friday, June 12th, 2020 at 3:30 AM
Title: Re: What are you doing about the coronavirus?
Content:
Dan74 said:
People have been screaming about it long enough. Hasn't done much good.

Malcolm wrote:
Well, this what unconditional support for global capitalism gets you:

So, better keep screaming.

Danny said:
In terms of the environment, I'm open minded about that, I have academic background in planetary sciences and can review technical papers. What your saying is a consensus brought about by Delphi techniques in steering committees. I know how that works having spent many hours in them, it's unfortunate that the science gets lost in the agendas.

Regards

Malcolm wrote:
Sorry, I don't buy your spin.

Author: Malcolm
Date: Friday, June 12th, 2020 at 3:01 AM
Title: Re: What are you doing about the coronavirus?
Content:
Dan74 said:
People have been screaming about it long enough. Hasn't done much good.

Malcolm wrote:
Well, this what unconditional support for global capitalism gets you:

So, better keep screaming.

Author: Malcolm

Date: Friday, June 12th, 2020 at 2:59 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Does that mean you've lost the argument?

Malcolm wrote:

???

Author: Malcolm

Date: Friday, June 12th, 2020 at 2:46 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Remind me what denier is code for?

Malcolm wrote:

Dumb motherf---ers.

Author: Malcolm

Date: Friday, June 12th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I typed a refutation, then deleted. Wondering where the penchant and contrarian arguments of both left and right leaves space for the common sense and reasonable quiet centered majority?

Malcolm wrote:

Its pretty simple. Trump is an incompetent fool; he did not act, as a result of his inaction, more than 200K people will have died in the US by Sept. As long as there is no vaccine, and people are not socially distancing, taking correct measures to prevent infections, etc., we are looking at 25k deaths a month for the foreseeable future.

Assuming we don't get our shit together, covid-19 will take a million lives in the US before it is all over.

Climate change, habitat destruction, etc., is nothing to be MOR about. For example, one of the root causes of the explosion of Lyme disease is that when the passenger pigeons were all slaughtered, this caused an explosion in the white-foot mouse population, since the seeds that have previously mostly been consumed by the pigeons were not consumed by mice, in addition to increasing pressure on forests in the NE through suburban developments.

Shit is getting worse and worse. Common sense indicates it is sensible to get louder and louder about this shit.

Author: Malcolm

Date: Friday, June 12th, 2020 at 12:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Right, I think it's important that we understand medias playbook that's being rolled out over the pandemic reporting. It's become less and less science based and increasingly more partisan hackery. During this pandemic we've seen a shift from lockdown orders, to open embrace of defiance of authoritative orders. Team freedom when it was citizens concerned with government over reach into private citizens lives was condemned. Yet now the same medi decrying white nationalists during protests, are praising recent protests and riots as for the greater good, pandemic lockdown be damned. Do as we say, not as we do.

Malcolm wrote:

Well, no. What you say here is not accurate. All the news sources I frequent (NYT, etc.) repeatedly discuss the fact that the protests are going to cause massive spikes in covid-19 infection rates around the country. They will be hitting the hospitals this week.

As for the shifting factscape, this is a novel virus that has never before infected humans. We have barely had time for a comprehensive study about how much damage this virus can cause, how it does so, etc. Science does not keep up with events. It can't.

Danny said:

Get the politics out of directing science policy, and back to how that neutral science discipline directs the political policy.

Malcolm wrote:

Well, tell that to the GOP, the main deniers of climate change, covid, you name it.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:35 PM

Title: Re: America's Fascist Collapse

Content:

Queequeg said:

Oh, and Trump is scheduled to have a rally in

https://en.wikipedia.org/wiki/Tulsa_race_massacre on

<https://en.wikipedia.org/wiki/Juneteenth>. The dog whistle is deafening.

Malcolm wrote:

Tulsa, OK, May 31-- June 1st, 1921.

We need to have a major event next year, mourning the 100th anniversary of the Tulsa Massacre.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:31 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

"Suchness" is a term coined by Conze, who was German. It's surprisingly accurate.

Minobu said:

I'm trying to find your meaning of suchness in the thread.

can you restate what suchness means please.

Malcolm wrote:

tatha means "that" or "such."

tā is a Sanskrit particle which indicates nature or essence, like śūnyatā, emptiness, etc.

Hence, we derived suchness, which sounds a little better than "thatness"

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:30 PM

Title: Re: abiding in suchness

Content:

Simon E. said:

"Gnosis" is hardly the vernacular Malcolm. Not where i'm from...

Malcolm wrote:

Neither is primordial wisdom, transcendent wisdom, pristine consciousness, pristine awareness or other glosses on ye shes/jñāna...

Author: Malcolm

Date: Thursday, June 11th, 2020 at 8:08 PM

Title: Re: abiding in suchness

Content:

tobes said:

I don't think so. "Wisdom" is incredibly vague with a lot of Aristotelian baggage that gets mixed into theism + new agey crap. If we must choose something, I prefer the dry and unappealing 'special insight'. But there's so much going on with prajna, it is best left alone.

Malcolm wrote:

No, not really, not definitionally. Wisdom and prajna are both alike in that they are accumulated, for example, "the accumulated wisdom of the years..." and so on. I could go on but there is no need.

tobes said:

Perhaps, in the conventional parlance. Your description still sounds a lot like the ancient Greek phronesis, which like other terms theoria and sophia all imply logos/reason. I think prajna entails these, but also, something far more direct/meditative - which is why some have been tempted to use gnosis.

Malcolm wrote:

Gnosis is best used for jnana. You seem to forget that there are three prajnas, born of hearing, reflection, and meditation.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:57 AM

Title: Re: abiding in suchness

Content:

SteRo said:

Fine. Let's agree that we disagree.

PadmaVonSamba said:

"Suchness" doesn't actually make any sense as a word in English. It's an invented word, a relatively new term made up by Buddhists to express a concept for which no word

exists in the English Language. There are all sorts of words in languages that don't exactly translate into English, or into other languages. Translation is always a bit clumsy that way.

Manjushri said:

I might be wrong, since I read Heidegger and Husserl mostly in my native language, but I could have sworn that "suchness" is a term that has been used by some translators in the English language on works by these two philosophers?

Malcolm wrote:

"Suchness" is a term coined by Conze, who was German. It's surprisingly accurate.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:55 AM

Title: Re: abiding in suchness

Content:

tobes said:

Yes, I really mean maha -karuna. Adding the prefix 'great' to ordinary compassion doesn't cut it for me, because I think we're really trying to describe something incredibly vast and profound.

Compassion per se has too much Christian and western moral philosophy baggage. As Simon E points out, it often implies something very partial, affective and sentimental. Something like Hume's notion of sympathy.

Most of this I'm plagiarizing from DKR; I think he's right.

Another one to leave alone: prajna. Even just for aesthetic reasons - it is so beautiful and so perfect in the Sanskrit.

Malcolm wrote:

Wisdom serves just fine for prajna, which no one pronounces correctly anyway (it's pragnya). Great compassion is also just fine, unless it is a name, for example, four-armed Avalokiteshvara is Mahakarunika.

tobes said:

I don't think so. "Wisdom" is incredibly vague with a lot of Aristotelian baggage that gets mixed into theism + new agey crap. If we must choose something, I prefer the dry and unappealing 'special insight'. But there's so much going on with prajna, it is best left alone.

Malcolm wrote:

No, not really, not definitionally. Wisdom and prajna are both alike in that they are accumulated, for example, "the accumulated wisdom of the years..." and so on. I could go on but there is no need.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:03 AM

Title: Re: Greetings and Introduction

Content:

Malcolm wrote:

Oh dear. Well for starters there is no soul and no ex nihilo creation in Buddhism. First causes are absolutely negated. Most importantly, there is no possibility of salvation by another. Rebirth and karma are the main existential issues. Welcome. Enjoy. Good luck.

Mr. Cole said:

Hey guys,

I recently became a member of one of the sister websites of this one, but I'm not sure if all, or even any, of the members of the other chat room are members of this one, so I will simply repost my introduction from that chat room here:

Hello everyone!

My name is Cole. This is literally my first day on this forum. Actually, this is the first time I've ever been on a forum like this. My social media life is kinda basic, but, ya know, nothing like being a 20-something-year-old Boomer!

Anyways, a little background about myself: I'm from the United States. I am currently pursuing my M.A. in theology, and a few years back graduated with my B.A. in theology as well. As you can probably tell from this, my area of expertise is theology, particularly Christian theology, and, more specifically Catholic theology (the denomination I am a member of), though, because I have spent a lot of time studying the Church Fathers and the Medieval Scholastics (think, in the Western Christian tradition, people like St. Thomas Aquinas, St. Anselm, St. Bonaventure, etc.), and these guys make use of a lot of philosophy, I do study philosophy as a sort of secondary area of interest.

For me, studying Catholic theology, and Christian theology more generally, is really the epitome of a passion for me. It lies at the crossroads of my personal/spiritual interests (more specifically my relationship with God, which is really the center of my sense of personal identity) and my intellectual/academic/professional interests. Yet, the academic that I am, if I could do nothing but study every known religion, I would. It's not that I am doubting my Catholic faith, or am necessarily convinced of the merits of Buddhist thought; rather, let me put it like this: if intellectual gluttony were a thing, I

would have it bad. ANYTHING concerning philosophy and theology is fair game for me. The biggest issue for me is choosing just one area of expertise. I'll admit that my knowledge of Buddhism is somewhat limited, and, as someone thinking from mostly a Western standpoint, I frequently make a lot of category errors when trying to speak of Buddhism. Nonetheless, I have a list of books and articles on Buddhism a mile long I want to read, and I'm always looking for more suggestions.

But what really put me over the edge was how a friend of mine is a Buddhist. He too takes an interest in theology and philosophy, and we frequently get in a lot of debates and discussions on religion and philosophy. When we hung out the other day, he recommended this website. I'm not sure if he is a member or just visits it from time to time, but he said there were a lot of interesting discussions on here, particularly from a lot of people with a deep knowledge of both Western and Buddhist thought, who often compared the two or were good at providing critiques of Western thought from a Buddhist perspective. I have a lot of questions on Buddhism, and so thought I'd join.

Thus, in a word, thanks for having me aboard. Have a great day!

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:56 AM

Title: Re: George Floyd

Content:

krish5 said:

Johnny, i agree about the privileges about being white. However, i am looking at a lot of this stuff from a Buddhist perspective. Samsara is suffering, whether rich or poor, white or black, christian or jew, healthy or unhealthy, good looking or ugly, etc Even for the richest most good looking healthy white person there is suffering too.

Now with that said, i am not against working on fixing injustices in this world. We are all on the same page i feel, me, you, Malcolm, etc.

Malcolm wrote:

From a Buddhist point of view, we look at all of this from a multi lifetime perspective, positive and negative karma of infinite sentient beings working itself out, without error. But since we are not omniscient, and therefore cannot assign specific causation, wherever we see true inequality and injustice, we say something about it.

But quite frankly, giving any credence at all to the opinions of racist frat boys like Tucker Carlson? Sorry man, that is never going to happen. Fox News is poisonous and addictive, like cigarettes.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:41 AM

Title: Re: Rainbow body questions

Content:

yagmort said:

sure, i merely shared my current opinion, however deluded/immature it may be. but i also keep in mind examples of many masters, including Chatral Rinpoche, Dudjom Rinpoche or Dilgo Khyentse Rinpoche, all of whom done long retreats. i assume that matter of understanding how to integrate does require some secluded time dedicated to practice? otherwise why would so many dzogchen masters stay in retreats, some of them with decades under their belt?

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main m̄ara is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc. By placing too much emphasis on famous masters, we miss the point that it is very possible to integrate practice into our lives and achieve the supreme result without spending years in some cave. But some people like caves.

Sennin said:

This is a very important point. We have to work with circumstances and realize our fantasies of what practice are supposed to look like are obstacles.

Malcolm wrote:

Totally.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:27 AM

Title: Re: George Floyd

Content:

krish5 said:

"You and I are white motherf---ers. Don't ever forget that."

Yes, i hear you in your latest post. So just because we are white, does that mean we are privileged and part of the problem?

Malcolm wrote:

Yeah, if we don't recognize our privilege and take responsibility for it, than we are definitely part of the problem.

krish5 said:

Are me and you personally responsible for this mess?

Malcolm wrote:

We are beneficiaries of a system of inequality and injustice. I think you can figure it out from there.

krish5 said:

Did we carry on this genocide or did our ancestors? What is Malcolms part in this, by the fact of his whiteness? This is the core of the issue, i think.

Malcolm wrote:

As I said above, “ We are beneficiaries of a system of inequality and injustice.”

That is what having “white privilege” means.

What else does a rational person need know?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:05 AM

Title: Re: George Floyd

Content:

krish5 said:

"That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America."

Malcolm, we are on the same side. We are both fighting the same fight, in different ways!

Malcolm wrote:

Check your privilege, dude. You will never be a native person, with their experience. To even suggest you ever could is totally wrong. You were not raised on a reservation, denied schooling in your own language, I could go on and on. You have no idea what it is like to grow up as a black person, a native person, a Latin person, or an Asian person. You and I are white motherf---ers. Don't ever forget that. Don't pretend you belong to a culture you don't belong to. You are a guest, not a member. I never forget that with Tibetans, even for one second. And I know a lot of Tibetans, read their language, etc.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:59 AM

Title: Re: George Floyd

Content:

krish5 said:

To Johnny, i dont want to make this personal about me. But i can tell you that the Native Americans i was with, told me i was part of the tribe, it is in the heart, not biological. They quoted the Hopi about this. They look into a persons heart and they know. But not everyone in the tribe accepts this, and some want only biological full Native Americans

only. But enough of this personal, my heart is one with the Native Americans, that is all.

Malcolm wrote:

Oh for f---'s sake. Quoting the Hopi? Do you even have one single f---ing clue left?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:56 AM

Title: Re: George Floyd

Content:

krish5 said:

"That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America."

Malcolm, we are on the same side. We are both fighting the same fight, in different ways!

Malcolm wrote:

I know what side I am on. I really am not sure about you, because you keep citing known sources of total, complete, unqualified, utterly racist bullshit. And this is not something which can be chalked up to a reasonable difference of opinion.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:48 AM

Title: Re: George Floyd

Content:

krish5 said:

To Malcolm, you are supposed to be interested in the struggles of Native Americans i think you said.

Malcolm wrote:

That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:46 AM

Title: Re: George Floyd

Content:

krish5 said:

Native Americans should be included in the conversation i feel.

Malcolm wrote:

Yeah, virtue signaling with native people now? Whom white people have murdered and are still murdering in one of the largest and most prolonged genocides in history, which continues to this day?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 8:36 AM

Title: Re: George Floyd

Content:

krish5 said:

I went out to lunch today, and took my right wing, supposedly racist beliefs with me. There was a black guy working there and we struck up a conversation. I was friendly and all, and found out we are both from the same city. Anyways, we talked for like 10 minutes and he said he cannot wait for this coronavirus stuff to be over, so things can get back to normal. He then brought up the protests (George Floyd) and said i hope they dont spread the coronavirus even more. Here i was in a public place and talking with a black man, and i am not racist and never thought twice about it, but now given the current situation and how quickly people will react or judge you for what you say, i was surprised he himself brought up the protests. As a good decent human being that i am, i spoke honestly and from my heart and told him what i felt about the possible spread of the virus right now. I said it is not the time to be out there protesting in the thousands during a pandemic. He listened to me and there was no conflict. We both were allowed to say whatever we wanted and listened to each other. There was no racism on either end, as far as i can tell. It is a shame that so much of this has turned into a racial thing, when it is not, imo. Just wanted to share this story with you, about my positive pleasant experience today.

Malcolm wrote:

Yeah, I mean it's just too bad a racist murder got turned into a racial thing. Go figure, huh?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 5:23 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Well its about f---king time.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 3:18 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Speculation for you, maybe. Not me. The thing that first tipped my spidey sense was the familiarity with which Chauvin addressed Floyd as "tough guy."

Queequeg said:

Maybe. We'll see how good your spidey senses are. We might have documentation of a siddhi!

The club employee stated that Floyd was the one who handed the paychecks to Chauvin, who blamed Floyd for supposedly being underpaid.

Malcolm wrote:

<https://talkingpointsmemo.com/news/floyd-chauvin-argued-working-together-club-ex-coworker>

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:38 AM

Title: Re: George Floyd

Content:

Queequeg said:

We're ticking up towards a First Degree Murder charge.

https://www.cbsnews.com/news/george-floyd-derek-chauvin-nightclub-bumped-heads/?fbclid=IwAR2qOYNgp0UUIMVCpJx_sskfnluMol5rL_i0ekNGd4F0TOjP8WCHyFpVGYQ

Malcolm wrote:

See, I TOLD you it was impossible the two men did not know each other.

Queequeg said:

When you wrote that, it was speculation. Now we have at least one witness who suggests that they did know each other. Not much detail and not clear what their interactions were, if any. More investigation is necessary.

Malcolm wrote:

Speculation for you, maybe. Not me. The thing that first tipped my spidey sense was the familiarity with which Chauvin addressed Floyd as "tough guy."

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:22 AM

Title: Re: George Floyd

Content:

Queequeg said:

We're ticking up towards a First Degree Murder charge.

<https://www.cbsnews.com/news/george-floyd-derek-chauvin-nightclub-bumped->

heads/?fbclid=IwAR2qOYNgp0UUIMVCpJx_sskfnluMol5rL_i0ekNGd4F0TOjP8WCHyFpV
GYQ

Malcolm wrote:

See, I TOLD you it was impossible the two men did not know each other.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 11:49 PM

Title: Re: After the Protests: Defund the Police

Content:

Fa Dao said:

And a compelling interview of Bob Woodson:

https://www.theepochtimes.com/the-dangers-of-vilifying-all-police-former-civil-rights-activist-bob-woodson_3382028.html

Malcolm wrote:

Seriously dude, the epoch times?

Fa Dao said:

"Overall, we rate The Epoch Times borderline Questionable and Right Biased based on editorial positions that consistently favor the right. We also rate them factually Mixed due to the publication of pseudoscience and the promotion of pro-Trump propaganda and conspiracy theories as well as failed fact checks."

Malcolm wrote:

<https://mediabiasfactcheck.com/the-epoch-times/>

Fa Dao said:

Its an interview of Bob Woodson, one of the greats of the civil rights movement..I really doubt they were holding a gun to his head to make him say what he did. That you responded so quickly shows you didnt even hear what he had to say...both him and Bernie are calling for more common sense

Malcolm wrote:

I know who Bob Woodson is. His center's board of directors has seven white men, one black man, and one asian.

I would not call him one of the "greats" of the civil rights movement, but here is a review of his contributions during the 1970's:

<https://www.themarshallproject.org/2015/02/25/the-missed-opportunity-of-robert-woodson>

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 11:19 PM

Title: Re: After the Protests: Defund the Police

Content:

Fa Dao said:

And a compelling interview of Bob Woodson:

https://www.theepochtimes.com/the-dangers-of-vilifying-all-police-former-civil-rights-activist-bob-woodson_3382028.html

Malcolm wrote:

Seriously dude, the epoch times?

Fa Dao said:

"Overall, we rate The Epoch Times borderline Questionable and Right Biased based on editorial positions that consistently favor the right. We also rate them factually Mixed due to the publication of pseudoscience and the promotion of pro-Trump propaganda and conspiracy theories as well as failed fact checks."

Malcolm wrote:

<https://mediabiasfactcheck.com/the-epoch-times/>

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:07 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Says it all:

<https://www.nytimes.com/2020/06/09/nyregion/james-demarco-franklinville-george-floyd-protest.html>

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:04 PM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

This is a nice illustration of why we need to bust the police unions

Queequeg said:

Holy shit. What a bunch of clueless whiners.

These people should know well why they're hated. They should be welcoming a

thorough house cleaning to get rid of their bad apples.

Malcolm wrote:

Well, bad trees produce bad apples, so I heard someone say.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:03 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims.

FromTheEarth said:

If I am not bothering you (otherwise please feel free to ignore me), this, the first sentence above, again is a very strong claim...A scholarly plausible view (just like when you challenged the traditional narrative of the authorship of the Mahāprajñāpāramitopadeśa) should press one toward the second option.

Malcolm wrote:

If you examine the available literature in Tibetan translation on the subject, we find that for example, Asanga, Vasubandhu, Sthiramati, etc., devote virtually no time at all to explicating the distinction between the three turnings of the wheel, which itself is given a single passage in the Sandhinirmocana Sūtra. And Maitreyanatha seems to dismiss the idea of the three turnings being successive in the first pages of the Sūtra-lamkara.

By contrast, Won-ch'uk, a disciple of Xuantsang, by contrast treats the theme extensively in his three volume Āryagambhīrasaṃdhinirmocanasūtraṭīkā ((D 4016).

Of the Indian authors represented in the bstan 'gyur, where they give chronologies of the teachings, they tend to do so principally in commentaries on the tantras.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:08 PM

Title: Re: abiding in suchness

Content:

PadmaVonSamba said:

An entirely new English language vocabulary could be created for words that only apply in a buddhist context:

“Interessenceless”

“Mindfulnessness”

“Polysingular”

...after all, PALI was not a vernacular language when it was used to record the Buddha's

words.

Malcolm wrote:

However the Buddha insisted that his teaching be communicated in local vernaculars.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:06 PM

Title: Re: abiding in suchness

Content:

tobes said:

Yes, I really mean maha -karuna. Adding the prefix 'great' to ordinary compassion doesn't cut it for me, because I think we're really trying to describe something incredibly vast and profound.

Compassion per se has too much Christian and western moral philosophy baggage. As Simon E points out, it often implies something very partial, affective and sentimental. Something like Hume's notion of sympathy.

Most of this I'm plagiarizing from DKR; I think he's right.

Another one to leave alone: prajna. Even just for aesthetic reasons - it is so beautiful and so perfect in the Sanskrit.

Malcolm wrote:

Wisdom serves just fine for prajna, which no one pronounces correctly anyway (it's pragnya). Great compassion is also just fine, unless it is a name, for example, four-armed Avalokiteshvara is Mahakarunika.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 7:51 PM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

"It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on."

You dont have to answer, but if you want to, do you think Buddhism is the only path, the only way to liberation?

Malcolm wrote:

Of course, just as the Buddha himself said.

krish5 said:

61. 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.

My only question is, what do you say about HHDL and His Eminence Professor Samdhong Rinpoche saying that Buddhism is not the only path, only religion. They both even encourage those of other religions to stick with their own religions, instead of becoming Buddhists, if they can. Take what is useful, helpful from Buddhism, but you can still practice your own religion. Only if one is really interested in Buddhism and investigated it and want to become a Buddhist, would they say it is okay. Otherwise stick with your own religion. They also relate religions to different foods, some prefer this taste (particular religion) over that taste (another religion).

Malcolm wrote:

Advising people not to convert is not an endorsement of the idea that what is meant by liberation in Buddhism is shared with other faiths.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 7:40 PM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 9:35 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I'm suggesting that the rhetoric of tantric empowerment is that it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi and that the maṇḍala wherein it takes place is the akaniṣṭha ghanavyūha. I could be wrong though.

Bristollad said:

But just because "it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi" doesn't mean that a tantric practitioner is necessarily a bodhisattva on the 10th bhūmi. If that were the case, the rhetoric of tantra being a swifter path wouldn't make much sense - one would have already completed 3 countless aeons of merit gathering the same as the Perfection vehicle.

Caoimhghín said:

"Is often described" was simply me being humble. I can take it back if it caused confusion.

So we're dealing with different assignments of the "tathāgatabhūmi," which as I understand some Tantrikas place at an "11th" station, 10th-stage bhūmikas being merely bodhisattvas. So when I say "the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners [...] receive at the 10th bhūmi" I am talking about what you might consider the 11th bhūmi. We can just discard this "specific enumeration of bhūmi" business as well, since it's causing problems. 11th, 10th aside, we're talking "samyaksaṃbuddhatva," and that's what's important, "(complete) Buddhahood-in-this-life," not "the irreversible grounds," not "śrāvakabuddhatva," etc. Otherwise, Vajrayāna just a free-for-all redefining of terms from Mahāyāna. And yes, I'm fully aware that there are contingency plans for when practitioners receive this abhiṣeka and it's evident that nothing important has really happened and no realization has accompanied their empowerment. The point is, if you need your sadhāna to facilitate your accumulations, then you never actually received the abhiṣeka of the Buddhas of the ten directions in the first place. They don't hand those out to just anyone.

jmlee369 said:

I thought the 52 stages scheme was from the Bodhisattva keyūra mūla karma sūtra? The Avatamsaka Sutra itself teaches the 40 something stages, Fazang also adapted the Keyura sutra's scheme, and then there's the Shurangama's 57 stages?.

Caoimhghín said:

50+ bhūmi schemata show up in Shugendō and Daoist-Buddhist hybrid scriptures as well. I've never read the Keyūrasūtra, and I can't find that much about it. I certainly wouldn't want to call it apocryphal, not knowing that for sure, but it wouldn't surprise me. Talking about the Śūraṅgama, do you mean the Indian Śūraṅgamasamādhisūtra or the Chinese Śūraṅgama?

The Buddhāvataṃsaka supposedly lays out the 52 bodhisattva stages, but then once you get to its nested Daśabhūmikasūtra, there are only 10. I've never read the bulk of the Buddhāvataṃsaka. It's just too massive. Supposedly, chapters 15, 21, 22, 25, and 26 lay out grounds 1-40 in successive enumerations of ten bhūmis. I think the Indian tradition was that all of these lists of 10 bhūmis are the same 10 bhūmis, but I'm not actually sure there, so I'd need to read a bit. Am I going to be jumped on for daring to admit that I'm not sure of something? We'll find out next time on DharmaWheel!

Malcolm wrote:

Yes, there are only ten bodhisattva bhumis. No more and no less. There are also the five paths. No more and no less. There are anywhere from 1 to 11 stages of buddhahood, depending on system.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:52 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Kim O'Hara said:

The NYT seems to be using the story to attack the WHO, which may or may not surprise you.

Also, the facts are too complicated for most journalists, so the NYT is reporting the politics instead.

The WHO was not "Walking Back its Claim" but trying to clarify a complicated issue. If you want a less biased and more informative version of the same story, try (our) ABC:

Key points:

Contract tracing in some countries has found the spread of coronavirus by asymptomatic people is rare

Singapore health officials have suggested half of the country's cases were symptomless

The lack of spread by asymptomatic people could be because they do not cough and sneeze as much

The spread of coronavirus by those who do not show any symptoms appears to be "very rare", says a World Health Organization official.

Data from countries with advanced contract tracing measures seem to show the highly contagious virus is not being spread by those who are asymptomatic, according to WHO epidemiologist Maria van Kerkhove.

"It is very rare, and much of that is not published in the literature," Dr van Kerkhove said. ...

"We have a number of reports from countries who are doing very detailed contact tracing," Dr van Kerkhove told a WHO media briefing overnight.

"They are following asymptomatic cases, following contacts and not finding secondary transmission."

<https://www.abc.net.au/news/2020-06-09/coronavirus-spread-by-asymptomatic-people-rare-no-symptoms-who/12336346>

As for the WHO in general ... most of the criticism comes from people you wouldn't trust to run a kindergarten bus service.

Kim

Malcolm wrote:

I am not critical of the WHO, there is an enormous that we do not understand about this disease.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 4:14 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

This is too idealistic for me, especially the suggestion that community services and social workers are going to be replacing police. Working for CPS, we do not detain children without law enforcement present, for good reason. People generally aren't happy to be told their children need to be removed from their care. They get volatile. They get assaultive. You can't usually wait a month or two and reason with an abusive parent, unless you don't mind having possible blood on your hands. Dealing with people who will abuse a child, whether sexually, physically or emotionally, etc who may or may not be under the influence of substances and who may or may not have untreated mental health, is high risk. And guess what, most of them think they were doing just fine until the social worker came and ruined their life, they don't need help (so they say)...

Overall people need services not "punishment," but a lot of people will not do the right thing or services by some call to their higher self, they need wrathful means to get them there. I say this all because me and my coworkers often rely on the support of law enforcement when we have to open that door, talk to that irate parent, and defuse a potentially violent situation at 3am. Btw, I'm a social worker because I believe in people's ability to change and in social justice. I just don't think defunding the police is the right way to change things.

Malcolm wrote:

Defunding the police does not mean completely removing security professionals from communities or as adjuncts social service workers. It means completely reframing what we understand the role of security professionals to be.

In many places the police presently are the only social services there are. And they are not properly trained for many of the demands placed upon them. On the other hand, they are often funded at levels social service workers cannot even imagine unless they are actively reading the budgets for their own communities.

It means reframing the whole idea of community security so that the police cease behaving like an occupying force in black and brown communities. Compton, CA and Camden, NJ, provide a good model. Hopefully Minneapolis will follow this course.

TharpaChodron said:

I'm all for some reframing, retraining and more education for LE. The community policing idea seems a bit uncertain though. Like when it comes to domestic violence. The Hmong community have been doing community policing unofficially for years, leading to women's voices and abuse being silenced by elders, underreported, fear of community shaming. Maybe having an outside arbiter provides anonymity and safety for victims sometimes. I do like the idea of having police go out with community service/social workers in joint responses.

Malcolm wrote:

I am not talking about community policing as commonly understood. But I am talking about completely redefining what "policing" means:

In cities, increasing urbanization rendered the night-watch system completely useless as communities got too big. The first publicly funded, organized police force with officers on duty full-time was created in Boston in 1838. Boston was a large shipping commercial center, and businesses had been hiring people to protect their property and safeguard the transport of goods from the port of Boston to other places, says Potter. These merchants came up with a way to save money by transferring to the cost of maintaining a police force to citizens by arguing that it was for the “collective good.”

In the South, however, the economics that drove the creation of police forces were centered not on the protection of shipping interests but on the preservation of the slavery system. Some of the primary policing institutions there were the slave patrols tasked with chasing down runaways and preventing slave revolts, Potter says; the first formal slave patrol had been created in the Carolina colonies in 1704. During the Civil War, the military became the primary form of law enforcement in the South, but during Reconstruction, many local sheriffs functioned in a way analogous to the earlier slave patrols, enforcing segregation and the disenfranchisement of freed slaves.

...

For example, businessmen in the late 19th century had both connections to politicians and an image of the kinds of people most likely to go on strike and disrupt their workforce. So it's no coincidence that by the late 1880s, all major U.S. cities had police forces. Fears of labor-union organizers and of large waves of Catholic, Irish, Italian, German, and Eastern European immigrants, who looked and acted differently from the people who had dominated cities before, drove the call for the preservation of law and order, or at least the version of it promoted by dominant interests. For example, people who drank at taverns rather than at home were seen as “dangerous” people by others, but they might have pointed out other factors such as how living in a smaller home makes drinking in a tavern more appealing. (The irony of this logic, Potter points out, is that the businessmen who maintained this belief were often the ones who profited off of the commercial sale of alcohol in public places.)
<https://time.com/4779112/police-history-origins/>

What we can see from this is that business externalized the cost of protecting their goods and slaves onto communities. We can see from the above that the job of the police in the US has always to protect the interests of capitalists first and foremost. That must end.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 3:19 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Könchok Thrinley said:

Quite frankly I think W.H.O. kinda blew this pandemic.

Malcolm wrote:

So did the CDC. And we know why.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 2:51 AM

Title: Re: Rainbow body questions

Content:

heart said:

I have done that for 35 years,

/magnus

Malcolm wrote:

Well, what are you fussing about then? Bored at work?

heart said:

Oh yeah.

/magnus

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 2:34 AM

Title: Re: Rainbow body questions

Content:

javier.espinoza.t said:

this is the most difficult point, ime, in ChNN's style of practicing dzogchen.

if i recall correctly, one should be completely integrated in society.

Malcolm wrote:

Yes, one should be like a hidden yogi. Practicing, not drawing attention to oneself, etc., working a regular job, etc., etc.

heart said:

I have done that for 35 years,

/magnus

Malcolm wrote:

Well, what are you fussing about then? Bored at work?

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 1:39 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Full video:

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 1:25 AM

Title: Re: Rainbow body questions

Content:

javier.espinoza.t said:

this is the most difficult point, ime, in ChNN's style of practicing dzogchen.

if i recall correctly, one should be completely integrated in society.

Malcolm wrote:

Yes, one should be like a hidden yogi. Practicing, not drawing attention to oneself, etc., working a regular job, etc., etc.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 1:23 AM

Title: Re: Rainbow body questions

Content:

heart said:

you are already totally integrated in society.

/magnus

Malcolm wrote:

No, actually, most people in society are not integrated at all. That's the point.

heart said:

I am not sure what you mean with integrated at this point.

Malcolm wrote:

ChNN talks about integration. The more integrated one is, the less problems one has. If does not matter if one is in a cave or a bazaar.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:55 AM

Title: Re: Rainbow body questions

Content:

heart said:

Good point. From the view of society Dharma is a waste of time. If Dharma gets to integrated witch society it will become a waste of time.

/magnus

javier.espinoza.t said:

stopping isn't in the table. i'm talking of integrating oneself into society, not integrating dharma into society.

heart said:

you are already totally integrated in society.

/magnus

Malcolm wrote:

No, actually, most people in society are not integrated at all. That's the point.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:29 AM

Title: Re: George Floyd

Content:

rose said:

...video...

Grigoris said:

This is becoming a common tactic with the police here too. During the demonstrations against the building of a new detention center for refugees here on the island, the riot police attacked the demonstrators and as they pushed them back they vandalised the parked cars of the demonstrators parked at the side of the road: smashing windshields, slashing tyres, kicking in the panels...

But how is it even possible to doubt what is being shown in the video?

Malcolm wrote:

Trump will gaslight his followers and they will believe it.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:20 AM

Title: Re: George Floyd

Content:

rose said:

<https://mediabiasfactcheck.com/mother-jones/>

Malcolm wrote:

From this link:

A factual search reveals that Mother Jones has not failed a fact check.

Overall, we rate Mother Jones strongly Left-Center biased based on story selection that moderately favors the left and High for factual reporting due to thorough sourcing.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:09 AM

Title: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/06/09/world/coronavirus-updates.html>

Unknown said:

A top expert at the World Health Organization on Tuesday walked back her earlier assertion that transmission of the coronavirus by people who do not have symptoms is “very rare.”

Dr. Maria Van Kerkhove, who made the original comment at a W.H.O. briefing on Monday, said that it was based on just two or three studies and that it was a “misunderstanding” to say asymptomatic transmission is rare globally.

“I was just responding to a question, I wasn’t stating a policy of W.H.O. or anything like that,” she said.

Dr. Van Kerkhove said that the estimates of transmission from people without symptoms come primarily from models, which may not provide an accurate representation. “That’s a big open question, and that remains an open question,” she said.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:19 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:05 PM

Title: Re: Rainbow body questions

Content:

heart said:

If Dharma gets to integrated witch society it will become a waste of time.

Malcolm wrote:

This is a really sad statement.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:03 PM

Title: Re: Rainbow body questions

Content:

heart said:

That would be the only one.

/magnus

Malcolm wrote:

You wouldn't count Trungpa? Dungsey Thrinly Norbu? HHDL? Come on.

heart said:

Not really namthars, right?

/magnus

Malcolm wrote:

"Namthar" is not a book, Magnus, it is a life.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:53 PM

Title: Re: Rainbow body questions

Content:

heart said:

No, please name one namthar that tells us about how to integrate in our modern society or any society for that matter?

/magnus

Malcolm wrote:

The namthar of ChNN, etc.

heart said:

That would be the only one.

/magnus

Malcolm wrote:

You wouldn't count Trungpa? Dungsey Thrinly Norbu? HHDL? Come on.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:45 PM

Title: Re: abiding in suchness

Content:

Simon E. said:

Well, I would qualify that somewhat. Karuna does have a similar semantic range to compassion. But the quality of Karuna is always by association paired with Upeksha, thus avoiding a sentimental over identification with the object of compassion..

Malcolm wrote:

But actually, in the common meaning of the word karuna, it just means compassion. The association with upekṣa is a Buddhist context.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:39 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:18 PM

Title: Re: abiding in suchness

Content:

tobes said:

It has usually been used as a synonym for emptiness. I think the translators were attempting to convey the inexpressibility/inconceivability of shunyata. i.e. to avoid using a term which turns emptiness into a thing.

I actually think it works in conveying this sense of ineffability - better than emptiness or voidness does.

But they're all crap, at the end of the day.

Simon E. said:

Yes, none are worth dying on a hill for. As so often the real answer in my view is to internalise the shades of meaning in the original Sanskrit or Tibetan or in this case Japanese, by seeing them used in a variety of contexts. Not to attempt word for word translations. No one for example attempts to translate Bodhicitta by one single word of a modern European language yet we persist with other terms which are just as nuanced.

tobes said:

Agree. Actually I was called away while I was writing that last post, and I wanted to add: shunyata, karma, maha-karuna....we're at the stage where they're best off left alone.

One English term that really works well though: dependent co-origination/arising.

Malcolm wrote:

"Emptiness" is perfectly fine for śūnyatā, which after all, means zero in Indian mathematics. The implication is that compounded and uncompounded phenomena are hollow, devoid of substance, insubstantial, evanescent, illusory, etc.

Karma depends on context, when referring to the doctrine, best left as karma; but when it can be translated as action, it should be. Karuna has the same semantic range as compassion.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:12 PM

Title: Re: abiding in suchness

Content:

jake said:

So how would y'all translate: "tathatā?"

Malcolm wrote:

Well "tatha" means:

tathA ind. (%{tA7-thA} , correlative of %{ya4-thA} Pa1n2. 5-3 , 26 ; g. %{cA7di} Ka1s3. and Gan2ar.) in that manner , so , thus (the correlative standing in the preceding or in the subsequent clause , e.g. %{yathA@priyaM} , %{tathA7stu} , ` " as is agreeable , so let it be " ; %{tathA@prayatnam@AtiSThed@yathA7tmAnaM@na@pIDayet} , ` " he should so make effort as that he may not injure himself. " Mn. vii , 68 ; %{tathA@tathA-yathA} , so much that VP. iv ; also correlative of %{iva} Mn. iii , 181 R. i , 4 , 12 ; of %{yena} Katha1s. iii , 18 ; of %{yAdRza} Mn. i , 42 ; used in forms of adjuration e.g. %{yathA7ham@anyaM@na@cintaye@tathA7yam@patatAM@kSudraH@parA7suH} , ` " as surely as I do not think on any other man , so surely let this wretch fall dead "

Nal. xi , 36) RV. &c. ; yes , so be it , so it shall be (particle of assent , agreement , or promise ; generally followed by %*{iti}*) AV. iii , 4 , 5 S3Br. AitBr. &c. (%*{tathe7ty@uktvA}* , having said ` " so be it " or ` " yes " Nal. &c.) ; so also , in like manner (e.g. %*{sukhaM@seved@duHkhaM@tathA}* , ` " let him make use of prosperity and also adversity ") Mn. MBh. &c. ; = %*{tathA@hi}* Nal. xix , 25

tathAtA means: f. true state of things , true nature Vajracch. 17.

It is strictly a Buddhist term.

So, suchness, thatness, etc, are ok.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:49 PM

Title: Re: George Floyd

Content:

Norwegian said:

This is sheer insanity:

Malcolm wrote:

It is some Russian bullshit he saw.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:48 PM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:40 PM

Title: Re: Rainbow body questions

Content:

heart said:

I think that is a very strange opinion because there are no namthars like that. I dare you to change my mind.

/magnus

javier.espinoza.t said:

like what, dealing with obstacles?

heart said:

No, please name one namthar that tells us about how to integrate in our modern society or any society for that matter?

/magnus

Malcolm wrote:

The namthar of ChNN, etc.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:38 PM

Title: Re: Ngagpa-facial hair?

Content:

Malcolm wrote:

Shave or don't shave, its up to you. It only covers hair on the head, not facial hair, pubic hair, or body hair.

Losal Samten said:

Any advice on sideburns, where headhair and beard meet/mingle?

Malcolm wrote:

Sideburns are not considered head hair.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:36 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

I have no reason to doubt Zhi Yi's sincere faith in the Mahāprajñāpāramitopadeśa. There is zero chance that Nagarjuna composed this text, however. So my point still stands.

Anders said:

Are you also disputing that the work is Indian, and/or somehow not representative of Indian Madhyamika at its time of writing?

Malcolm wrote:

I am disputing its authorship.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:35 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

<https://apple.news/AAfMcrcJFR4qTlBKR9JqO5A>

Unknown said:

Camden, New Jersey, may be the closest thing to a case study they can get.

The city, home to a population about 17% of Minneapolis' size, dissolved its police department in 2012 and replaced it with an entirely new one after corruption rendered the existing agency unfixable.

Before its police reforms, Camden was routinely named one of the most violent cities in the US.

Now, seven years after the old department was booted, the city's crime has dropped by close to half. Officers host outdoor parties for residents and knock on doors to introduce themselves. It's a radically different Camden than it was even a decade ago. Here's how they did it.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:18 PM

Title: Re: After the Protests: Defund the Police

Content:

DNS said:

Abolishing the police would have the opposite of its intended effects. It would not help the poor and disadvantaged communities. The rich and wealthy would just hire private security guards and companies. Many of them already do that. Just look at some "exclusive" neighborhoods, many with guard gated entrances that lead you to additional interior gated areas and then there are roving patrols, bicycle patrols, foot patrols, all privately funded from their HOA funds. The poor communities cannot afford this and would be left without any security.

Malcolm wrote:

The point is that "policing" these communities isn't working; it isn't reducing crime; and it isn't meeting the needs of these communities, in fact it inflicts harm, fatal and otherwise, on them with very distressing regularity. The levels of police brutality we have seen in recent days show that the police themselves are a self-conscious entity, seeking to preserve and enlarge its power in our society to all of our detriment. This must end. There is no justification at all for the militarization of the police force, a lack of enforced federal standards for peacetime officer training, and so on.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:31 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims. But Chinese Buddhists were very interested in such

schemes, in trying to make sense of this foreign religion. The Tibetan Buddhist ideas about the three turnings [rejected in Sakya, however] too are entirely dependent on Chinese Yogacara, not the Yogacarabhumi, etc.

FromTheEarth said:

If I am not bothering you (otherwise please feel free to ignore me), this, the first sentence above, again is a very strong claim.

We do not have much literature which reliably described how ordinary ancient Indian Buddhists practiced Buddhism. However, the production of the Mahayana sutras (from a secular scholarship point of view), and their dissemination, must indicate the "authors"/copiers/audience's strong interest in the major themes therewithin. Maybe some of those themes have less representation in the more prominent Buddhist scholars' works, which dominated the high-end, intellectual discourse. However, I won't doubt that, when they became circulated among ancient Indian Buddhists, some of those Mahayana sutras were often used to defend the authority of Mahayana, help figure out the relation between the Sravakayana doctrines and the revolutionary new ones, clarify the apparent contradictions among different teachings, etc. And those sutras (usually in a more accessible genre full of allegories and stories) formed the framework within which many, both monastic and lay, comprehended the Buddhadharma. (One example is that not many ancient Indian Buddhist scholars composed text on tathagatagarbha or spoke of it very positively, in stark contrast with, say, the abundance of sutras that highlighted such theme. The latter should be indicative of the larger audience's interest due to the theme's soteriological significance).

My contention throughout has been that when you refer to "Indian Buddhists" and say they had little interest in A, B, and C, it should be clearly distinguished whether you mean most ancient Indian Buddhists or the scholars whose works survived today. A scholarly plausible view (just like when you challenged the traditional narrative of the authorship of the Mahāprajñāpāramitopadeśa) should press one toward the second option.

Malcolm wrote:

This is a bulletin board, not an academic forum. I do apologize, but I really do not have time to flesh out my opinions for you in the kind of detail you deserve. So you will just have to accept my broad strokes for what they are, broad strokes.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:35 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

"It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on."

You dont have to answer, but if you want to, do you think Buddhism is the only path, the only way to liberation?

Malcolm wrote:
Of course, just as the Buddha himself said.

krish5 said:

61. 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: Tuesday, June 9th, 2020 at 10:16 AM
Title: Re: Why choose Mahayana over Vajrayana?
Content:

Malcolm wrote:

It's definitely true that the snapshot of Indian Buddhism that Tibetans took was later than the largely Central-Asian filtered Buddhism which had the most influence on Chinese Buddhism. But, for example, Zi yi's interpretation of the four siddhantas owes nothing observable to Indian Buddhism, nor his fivefold division of Buddhist texts, etc. I personally think part of the reason for this difference between the two is that Chinese Buddhism suffered a severe setback in 845, when it was nearly completely purged from China, as did Tibetan Buddhism, with the assassination of Langdarma in 841. And the greatest flowering of Chinese Buddhist thought took place after the fall of the Guptas in 495. This 250 year period is arguably the high point in Classical Chinese Buddhism. At the same time, Indian Buddhism was on institutionally shaky ground, recovering from the invasion of the white Huns and under increasing pressure from hostile Hindu Kings; and during the last 100 years of this period, Central Asian Buddhism was being encroached upon by Muslims. By the 11th century, Buddhist text translation into Chinese was increasingly rare.

I would say that while Zhiyi certainly took inspiration from Indian sources, his exegetical methodology is unique, more like Huayen than Sanlun, for example.

FromTheEarth said:

I agree with the last point about methodology as there has never been a ground for proper Buddhist scholasticism in China, and the Chinese commentators struggled to put through their systems eventually (and more eagerly than their Tibetan colleagues when it comes to the problems arising from sutras). But first, let me just defend Zhiyi from the two specific ones you mentioned. Though modern scholars doubt the

authorship of Mahāprajñāpāramitopadeśa, that commentary was traditionally attributed to Nagarjuna. Caoimhghín has suggested this above; but it seems clear that Zhiyi's talk about the four siddhantas was directly derived from this commentary.

Malcolm wrote:

I have no reason to doubt Zhi Yi's sincere faith in the Mahāprajñāpāramitopadeśa. There is zero chance that Nagarjuna composed this text, however. So my point still stands.

FromTheEarth said:

Regarding the fivefold divisions, the specific way he divided the scriptures was surely his own. But the idea that Buddha's teachings contained several stages was a common theme in Mahayana scriptures; and that there was a somehow fivefold structure, a gradual development from Agama sutras to Mahayana sutras then to Prajna sutras then to the Mahaparinirvana sutra, has solid textual basis in the Mahaparinirvana Sutra (scroll 14).

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims. But Chinese Buddhists were very interested in such schemes, in trying to make sense of this foreign religion. The Tibetan Buddhist ideas about the three turnings [rejected in Sakya, however] too are entirely dependent on Chinese Yogacara, not the Yogacarabhumi, etc.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:05 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

This is too idealistic for me, especially the suggestion that community services and social workers are going to be replacing police. Working for CPS, we do not detain children without law enforcement present, for good reason. People generally aren't happy to be told their children need to be removed from their care. They get volatile. They get assaultive. You can't usually wait a month or two and reason with an abusive parent, unless you don't mind having possible blood on your hands. Dealing with people who will abuse a child, whether sexually, physically or emotionally, etc who may or may not be under the influence of substances and who may or may not have untreated mental health, is high risk. And guess what, most of them think they were doing just fine until the social worker came and ruined their life, they don't need help (so they say)...

Overall people need services not "punishment," but a lot of people will not do the right thing or services by some call to their higher self, they need wrathful means to get them there. I say this all because me and my coworkers often rely on the support of law

enforcement when we have to open that door, talk to that irate parent, and defuse a potentially violent situation at 3am. Btw, I'm a social worker because I believe in people's ability to change and in social justice. I just don't think defunding the police is the right way to change things.

Malcolm wrote:

Defunding the police does not mean completely removing security professionals from communities or as adjuncts social service workers. It means completely reframing what we understand the role of security professionals to be.

In many places the police presently are the only social services there are. And they are not properly trained for many of the demands placed upon them. On the other hand, they are often funded at levels social service workers cannot even imagine unless they are actively reading the budgets for their own communities.

It means reframing the whole idea of community security so that the police cease behaving like an occupying force in black and brown communities. Compton, CA and Camden, NJ, provide a good model. Hopefully Minneapolis will follow this course.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:57 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Crosspost:

tkp67 said:

I believe those are guardsmen.

Malcolm wrote:

No, cops.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:31 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Crosspost:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:30 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:21 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:19 AM

Title: Re: Ngagpa-facial hair?

Content:

KonchogUrgyenNyima said:

Does anyone know if there are any hard and fast rules about facial hair in terms of ngagpa teachings and practices? Thanks so much in advance for your time!

Malcolm wrote:

Shave or don't shave, its up to you. It only covers hair on the head, not facial hair, pubic hair, or body hair.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 3:06 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I'm suggesting that the rhetoric of tantric empowerment is that it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi and that the maṇḍala wherein it takes place is the akaniṣṭha ghanavyūha. I could be wrong though.

Malcolm wrote:

Well, the principle is certainly embraced, but the point is that empowerment is a special method taught by the Buddha for causing someone to ascend through the ten or 13 bhumis in the course of a single empowerment. If they fail to do that, then there is sadhana practices.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 3:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Bristollad said:

Just to add an interesting point: in the traditional Tibetan narrative, Shakyamuni Buddha

is said to have not entered the Vajrayana path until he was a bodhisattva on the 10th Bhumi.

Caoimhghín said:

Of course. That's where Tantra starts, isn't it? "You fuse the path with the result," is the usual slogan.

Malcolm wrote:

This also in an Indian narrative. Not Tibetan.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:59 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Have you ever told a cop you are familiar with chain of command and internal affairs and they change their tune?

Malcolm wrote:

I try to avoid encountering the police as much as possible.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:58 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Malcolm wrote:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Grigoris said:

Wait, what? Non-afflicted ignorance? Is that even a thing? Isn't ignorance to basic affliction which other's arise from?

Or do you mean like ignorance of calculus (for example), as opposed to ignorance of the Four Noble Truths?

Malcolm wrote:

Non-afflictive ignorance, as the treatise states, is the ignorance experienced by śrāvaka arhats and pratyekabuddhas. They are liberated, but they are not omniscient about the entire path to buddhahood. Their lack of omniscience however, that is, their nonafflictive ignorance, is not a cause for them to take rebirth in samsara.

The first verse's commentary is an indication that perhaps Vasubandhu was a Mahāyāni from the beginning, or had already begun to embrace Mahāyāna by the time he wrote the commentary to the root verses.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:53 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Malcolm, to be clear - is it your suggestion that we reign in our first reading and stick with the general introduction, taking the time to unpack as much as we can? This would be, as originally proposed, pp. 55-58 in Pruden.

Malcolm wrote:

I am suggesting that one really takes the time to unpack the meaning of the first three verses. An entire commentary could be written on them alone.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:43 AM

Title: Re: George Floyd Protests

Content:

Tiago Simões said:

Where has the far left been plaquing?

I'm still waiting... Are they hiding under my bed?

Modus.Ponens said:

Left wing identitarianism has been plaguing our societies for almost a decade now. If we count radical feminism, it's been for a much longer time, since notorious radical feminists have been advocating for the extermination of men, total or partial, or advocating that men should be kept in detention camps. Or advocating for less abominable things like defining every sex act as rape and thus every man as a rapist.

Malcolm wrote:

Oh for lord's sake. This is all deliberate hyperbole on the part of people like the late Andrea Dworkin...I grew up around radical lesbian feminists because my mom was a second wave feminist back in the early 70's, and sure, some of them were and are separatists. So what?

Modus.Ponens said:

In the 2010s people have been getting cancelled for transgressions against the politically correct identitarian dogma, whether the transgressions are real or imagined. There are thousands of cases like this.

Malcolm wrote:

You don't help your case with hyperbolic exaggerations.

Modus.Ponens said:

Even a Nobel laureate has been fired, without being heard by his University, despite the fact that the accusations distorted the facts beyond recognition.

Malcolm wrote:

Who and why?

Modus.Ponens said:

One Netflix higher up was fired because he said in a meeting that people at Netflix shouldn't say the word N..... to refer to black people. Since he said the actual word in his admonition he was fired.

Malcolm wrote:

The man had a history of using the word in inappropriate situations to black people. It happened more than once. In a word: clueless. Hence, fired.

Modus.Ponens said:

Even a black janitor, who was being repeatedly called N by a black student was fired for telling the student he shouldn't use the word N.

Malcolm wrote:

Yes, that was stupid, because of a poorly written school policy.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:31 AM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

And what would that look like, specifically?

Malcolm wrote:

Disarm, dismantle, reframe "policing" as public safety, retrain the retrainable, fire the rest. Decriminalize all drugs.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:25 PM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

The only way to change it is to disrupt the existing corruption and help all involved repurposed for a more harmonious populous. Because this is such a dense varied place this will have to occur on many levels. It is not beyond our capacity.

PeterC said:

And what would that look like, specifically?

Malcolm wrote:

You had to ask, didn't you.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:24 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

tkp67 said:

In the EA tradition there seems to be a reverence for perfection in accordance to time and place. As impermanence would have it teachings themselves are rightfully subject to the same. As our nature would have it this canon of teachings has a cause (shakyamuni) and an effect (all of us). As I understand it the EA tradition is about the recognition of all beings within that chain of dependency that brought the teachings from cause to effect and their timely perfection.

In my ordinary mortal mind I see everything represented here still have a related dependency.

Malcolm wrote:

I have no idea what you are trying to say.

tkp67 said:

It happens.

Malcolm wrote:

Mostly.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:09 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

tkp67 said:

In the EA tradition there seems to be a reverence for perfection in accordance to time and place. As impermanence would have it teachings themselves are rightfully subject to the same. As our nature would have it this canon of teachings has a cause (shakyamuni) and an effect (all of us). As I understand it the EA tradition is about the recognition of all beings within that chain of dependency that brought the teachings from cause to effect and their timely perfection.

In my ordinary mortal mind I see everything represented here still have a related dependency.

Malcolm wrote:

I have no idea what you are trying to say.

Author: Malcolm

Date: Monday, June 8th, 2020 at 9:56 PM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

No, I'm just opposing the far left...

Malcolm wrote:

You and Don Quixote.

Author: Malcolm

Date: Monday, June 8th, 2020 at 8:17 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Malcolm wrote:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Grigoris said:

Wait, what? Non-afflicted ignorance? Is that even a thing? Isn't ignorance to basic affliction which other's arise from?

Or do you mean like ignorance of calculus (for example), as opposed to ignorance of the Four Noble Truths?

Malcolm wrote:

As I said, there is a lot more up to unpack in the first three verse than one might realize.

Author: Malcolm

Date: Monday, June 8th, 2020 at 8:15 PM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I think every major city that I've visited had a lot of armed police on the streets in central areas at least. This was usually brought in in response to a spate in violent crime and had popular support. Do folks here believe having less police patrolling the cities or disarming them won't have an appreciable effect on violent crime?

Melbourne is positively awash with cops. A left-wing government has not reduced Victoria's police presence, AFAIK.

TBH, I would not want to be a cop in the US right now. I suspect most of them actually serve their communities well, do really tough work for little pay and are now looked

upon as the enemy. Seems to me what is needed is not to punish all the cops, but a really good look at the culture, policing priorities, developing closer relations with the communities, etc practical measures, not symbolic ones.

Malcolm wrote:

When I visited London, I only saw armed policeman around parliament. Otherwise, all the police were unarmed.

Manjushri said:

I can say by my own experience that armed policemen is pretty common in England at least. Specially around transport stations, large streets and markets, but I've seen them pretty much everywhere, just doing regular patrol.

Malcolm wrote:

Transport cops in England are an exception. But in general, most police in England are unarmed. Most policeman in England do not want to carry guns.

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

Author: Malcolm

Date: Monday, June 8th, 2020 at 8:05 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

FromTheEarth said:

But I just feel the underlying authenticity thesis/implication is always troubling me, whether it is meant to say only the Theravada is the genuine, authentic Buddhism, or the Tibetan tradition is, while both apparently underwent many changes and adaptations.

Malcolm wrote:

No, that is not the point. Of course Tibetans, like the Chinese, have doctrinal concerns removed from what Indian Mahāyāna Buddhists cared about. But the main difference between Tibetan and Chinese Buddhist exegesis is a concern for how well a given position might comport with Indian masters, while the same cannot be generally found to be a concern with Sino-Japanese Buddhist exegesis in general, barring Xuantsang.

FromTheEarth said:

Well, this actually leads back to the previous point I made, which is that Indian Mahayana is not equivalent to, say, a scholastic part of its, represented by the so-called "Indian masters" and their works, while such group of masters seems also highly selective. I would be happy to accept a statement such like the Tibetans were more concerned with "how well a given position might comport with" certain Indian masters they favored or happened to be more popular; while a fairly informed picture of ancient Indian Mahayana, even just the intellectual, scholastic dimension of it, must include a proper presentation of Yogacara and some other branches, whose existence again seems better to be found in the East Asian canons and traditions.

Also, I would like to argue, whomever you may have in mind when referring to the "Indian masters," a large number of them should be dated later than the founders of several dominant Chinese Buddhist schools (here I limit these schools to the doctrine-based such as Tiantai, Huayan, Sanlun etc., for Chan/Zen and Pureland masters seemed less interested in doing comprehensive exegetical work). To my knowledge, except for Huayan, all other doctrinally-oriented schools as such fit the description of caring about how their interpretations "comport with Indian masters" at their disposal (you would find abundant reference to Nagarjuna, Asanga, and Vasubandhu's works in Zhiyi's and Jizang's works), as did the Tibetans. And, one may argue, the Chinese Buddhist scholars tried even harder to make their positions aligned with sutras and other Indian commentaries of a less doctrinally-dense genre, i.e., upadeśa texts. And, any reasonable conception of ancient Indian Mahayana must include those texts also.

Malcolm wrote:

It's definitely true that the snapshot of Indian Buddhism that Tibetans took was later than the largely Central-Asian filtered Buddhism which had the most influence on Chinese Buddhism. But, for example, Zhiyi's interpretation of the four siddhantas owes nothing observable to Indian Buddhism, nor his fivefold division of Buddhist texts, etc. I personally think part of the reason for this difference between the two is that Chinese Buddhism suffered a severe setback in 845, when it was nearly completely purged from China, as did Tibetan Buddhism, with the assassination of Langdarma in 841. And the greatest flowering of Chinese Buddhist thought took place after the fall of the Guptas in 495. This 250 year period is arguably the high point in Classical Chinese Buddhism. At the same time, Indian Buddhism was on institutionally shaky ground, recovering from the invasion of the white Huns and under increasing pressure from hostile Hindu Kings; and during the last 100 years of this period, Central Asian Buddhism was being encroached upon by Muslims. By the 11th century, Buddhist text translation into Chinese was increasingly rare.

I would say that while Zhiyi certainly took inspiration from Indian sources, his exegetical methodology is unique, more like Huayan than Sanlun, for example.

Author: Malcolm

Date: Monday, June 8th, 2020 at 7:31 PM

Title: Re: George Floyd Protests

Content:

Tiago Simões said:

Where has the far left been plaquing?

Grigoris said:

He means that Antifa is to blame for everything wrong in this world.

Middle Class white guys will inevitably believe that Fascism is preferable to

revolutionary change, because they think that if they keep their head down, blend in with the crowd and "mind their own business", chances are they will come through it unscathed and with most of their wealth and power intact.

That is what this guy thought too.

Martin Niemöller.jpg

Like many others he found out (the hard way) that he was wrong.

But this is not an option for Black people, Latinos, LGBT people, etc...

Modus fails to understand this (of course).

Modus.Ponens said:

I would have been exterminated by the nazis because of my "identity".

How privileged do you think I really am? Why do you think white people inevitably prefer fascism? How much are you assuming about my character based on my skin color? Do you know what that's called?

Malcolm wrote:

The evidence for Greg's assertion is pretty overwhelming.

Author: Malcolm

Date: Monday, June 8th, 2020 at 7:27 PM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I think every major city that I've visited had a lot of armed police on the streets in central areas at least. This was usually brought in in response to a spate in violent crime and had popular support. Do folks here believe having less police patrolling the cities or disarming them won't have an appreciable effect on violent crime?

Melbourne is positively awash with cops. A left-wing government has not reduced Victoria's police presence, AFAIK.

TBH, I would not want to be a cop in the US right now. I suspect most of them actually serve their communities well, do really tough work for little pay and are now looked upon as the enemy. Seems to me what is needed is not to punish all the cops, but a really good look at the culture, policing priorities, developing closer relations with the communities, etc practical measures, not symbolic ones.

Malcolm wrote:

When I visited London, I only saw armed policeman around parliament. Otherwise, all the police were unarmed.

Author: Malcolm

Date: Monday, June 8th, 2020 at 7:25 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Disarm them as well.

DNS said:

What if they are responding to a mass shooting event?

Tasers are good (and should be used instead in many incidents), but they have a very short range (about 20 feet or so max) and are difficult to reload quickly.

Malcolm wrote:

Mass shooting events are pretty rare, though they get a lot of press. As I Said, we'll figure it out, because our approach to public safety isn't insuring public safety, but rather the opposite.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:54 AM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

The argument goes - the Police do too much that they are not trained for, and can't be practically trained for. Those functions should be segregated out to other civil servants who are trained to handle them. For instance - homeless interventions: the police should not be wasting their time with what is essentially social work. This should be handled by social workers specifically trained and equipped, and the resources and protocols to deal with individuals who are homeless. There's a host of things police do that really could be done by others.

DNS said:

Reducing the funding is one thing, but I see several people and demonstrators calling for abolishing them altogether. How would that even work? People need to be able to call police for home invasions, burglaries, robberies, domestic violence, etc. Who would they call? Not everyone is armed or trained in CQC or tae-kwon-do or marshallman ship to be able to defend themselves.

Malcolm wrote:

Don't worry, we'll figure it out.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:24 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

I can't find that specific result at the moment, but it's roughly the same: half downwards, a bit to the left.

Caoimhghín said:

I'm not sure what you mean here. Sorry. IMO, it's not the same result you should be trying to find, but rather the same quiz. Did you take it? Malcolm had a link to it in the post where he showed his results.

We could also compare specific answers to specific questions on it, or even share our answers. It might be germane to the conversation. I'm doing the quiz myself at present.

Modus.Ponens said:

Yes. I do the test that Malcolm linked about once a year. And I consistently get similar results. Half way/a third downwards. And somewhat to the left. I tried to find the result, but only found this one.

Malcolm wrote:

I am illiberal about the destruction of the environment because we have only one planet, and biodiversity must be preserved. I am not into identity politics at all. I do however detest police violence targeted at minorities due to both explicit and implicit policies implemented by police departments. For example, Standing Rock. I also take our history of racism and genocide into consideration when evaluating present events.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:08 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

...You do realize he had dinner several times a week at the Emerson's house, which was about a mile and a half walk from his cabin; which itself, as luck would have it, is about three hundred feet from the railroad, even then?...

yagmort said:

yep i do. that was years ago, but if i remember correctly he states these things in the book, so its obvious to a reader that Walden was not an experiment in social isolation.

Malcolm wrote:

Most people who achieve realization from Dzogchen do so in the bardo of dharmatā.
Only the best of best obtain rainbow body in this life or have small rainbow body.

yagmort said:

i see. well, you mentioned there were plenty of hidden dzogchen practitioners in tibet, who attained rainbow body while working regular jobs specifically, so i thought you got some names. i would really like to know names, if that is possible. perhaps a short biography, i always find namthars very inspiring.

Malcolm wrote:

There have been, ChNN mentions this more than once.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:01 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Disarm them as well.

Author: Malcolm

Date: Monday, June 8th, 2020 at 4:58 AM

Title: Re: summer retreat at palyul

Content:

conebeckham said:

Trowo Roza=a form of Gyalwa Gyamtso?

Malcolm wrote:

Wrathful Corpse eater? Somehow I don't think so.

Author: Malcolm

Date: Monday, June 8th, 2020 at 4:56 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

Because the far left is incompatible with constitutional democracy. And given that constitutional democracy is better than any other society, past or present, I'm not willing to give an inch further to the far left.

Caoimhghín said:

Then that will just be a self-fulfilling prophecy, and you will never liberate yourself from your paranoia about the "far left." Fact of the matter is that you're maybe talking to perhaps two people here who could be considered far left, and neither of them is far left

enough for it to compromise their commitment to democracy. Has Malcolm or Grigoris ever suggested someone go personally kill Donald Trump? No. That would be the real extreme left, the extreme left that the FBI and CIA deal with. What people have suggested is that Donald Trump ought be voted out and that those who support them cannot self-reflect enough to recognize that their own views are infected with racism.

What you seem to be doing is arguing from a deeply entrenched unmovable position, and repeating the same slogans from the safety of that position, i.e. "Far Left is incompatible with constitutional democracy." Because you don't seem to be too interested in communicating, I think that what you might actually be doing is virtue-signalling to your right-wing companions on DharmaWheel and DWE.

Malcolm wrote:

I rate very heavily in the left libertarian scale here:

<https://www.politicalcompass.org/>

Curious about where old Modus would rate.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:47 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:46 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

That definition is an Indian Buddhist definition, not Tibetan.

Astus said:

Originally might be so, but even there postulated only by Tantrikas, however, currently it exists only in Tibetan Buddhism.

Malcolm wrote:

Well, if it is originally so, then it is in Indian Buddhist definition still.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:06 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

mutsuk said:

OK, thanks for that. It's really surprising to read Ramble's blurb as he is generally better informed (and imo quite good at what he does).

Malcolm wrote:

On another note, I am sure you have read some of Daniel Bernousky's work. Really excellent, I have to say.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:04 AM

Title: Re: Rainbow body questions

Content:

Könchok Thrinley said:

Many people find the bit more step by step approach bit better. Reciting lots of texts and mantras can open the door to jsut integrating for many of us.

Malcolm wrote:

Many people do not know there are other approaches which accomplish the same things more effectively, and can be done no matter what other things they are doing.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:03 AM

Title: Re: Rainbow body questions

Content:

heart said:

I personally feel that it is a lot easier to integrate and go to the essence while doing recitation.

Malcolm wrote:

Ok. But you can't be reciting complicated sadhana at work, etc. So you need different methods such ati guru yoga, just to mention one, and so on. That is the point.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:01 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

Malcom, do you mean that there is a mantra accumulation requirement as a part of the

Namcho tsa lung instructions, or that one must complete before one will be allowed to receive the Namcho Tsa Lung instructions in the Palyul NY or Namdroling 40 day retreat? If the latter, are you referring to the accumulation of Om Mani Peme Hung from the Avaloiteshvara in the Six Realms sadhana?

Malcolm wrote:

Generally, as I understood it at the time, you have to complete Trowa Roza beforehand.

pema tsultrim said:

Thanks for clarifying, Malcom. Is it okay if I ask when and where you were able to receive those precious teachings?

Malcolm wrote:

I didn't, but I was there in the first year retreat with Penor Rinpoche. I was unable to return, for various reasons. Obstacles.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:58 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:54 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:48 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

I do not believe there is a mantra accumulation prerequisite.

Malcolm wrote:

Yup, there is.

pema tsultrim said:

Malcom, do you mean that there is a mantra accumulation requirement as a part of the Namcho tsa lung instructions, or that one must complete before one will be allowed to receive the Namcho Tsa Lung instructions in the Palyul NY or Namdroling 40 day retreat? If the latter, are you referring to the accumulation of Om Mani Peme Hung from the

Avaloiteshvara in the Six Realms sadhana?

Avaloiteshvara in the Six Realms sadhana?

Malcolm wrote:

Generally, as I understood it at the time, you have to complete Trowa Roza beforehand.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:32 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

Malcolm wrote:

I am amazed that he was ever given any credit in the academy at all.

mutsuk said:

Interesting. Who is giving him credit? I'm curious, as I try to read, to the best of my abilities, whatever academic work is published on Bon, and I've not seen Ermakov quoted anywhere by the "big names" (Karmay, Blondeau, Kvaerne, and al.) in Bon so far. His approach is outdated, looks like pre-1960s "oriental studies" and his lack of knowledge of classical tibetan is a big problem...not to mention that he does not read cursive (when 95% of Bon texts are in cursive...).

Malcolm wrote:

Supposedly he was mentored by Charles Ramble, according to his own account:

"I then went on to study Tibetan at Oxford University with Prof. Charles Ramble (2009-2010) becoming his research assistant and, as well as having articles published in both English and Russian, has been invited to lecture in Oxford, London, St. Petersburg, Vilnius, Cagliari, Budapest etc. In 2011 I was invited to speak at 'Bon, Shangshung, and Early Tibet' conference where I delivered a paper 'Bön as a multifaceted phenomenon: looking beyond Tibet to the cultural and religious traditions of Eurasia' which since has been published as a multimedia presentation on Foundation for the Preservation of Yungdrung Bön's website and can also be watched in the Video section of this Author Page.

You have to read Ramble's blurb to believe it:

Many writers have sought to establish a link between the Bön religion of Tibet and the shamanic traditions of Siberia. These attempts are largely unsystematic and piecemeal, and the results have been unconvincing. This remarkable book is the most thorough attempt to date to explore these connections. On the basis of wide-ranging scholarship as well as a long and close association with the most eminent exponents of the traditions he explores, the author presents the richness of Tibetan Bön and Buryatian Be Murgel, discerning beneath the distinctive features of these systems a matrix of beliefs and practices in which they have their origins. Written from an "emic" perspective of sympathy with the tenets of Bön and Be Murgel, this fascinating and provocative book is sure to stimulate interest and debate concerning the religious heritage of Inner Asia.'

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:27 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's a fair objection, even if I don't totally agree with it. But then we have to return to the key question: what are the ideological borders between center left and far left?

Malcolm wrote:

You'll have to ask the people making up these distinctions.

Modus.Ponens said:

Is Maoism as acceptable as social democracy or as social liberalism?

Malcolm wrote:

Maoism is illiberal and antidemocratic.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:12 AM

Title: Re: Rainbow body questions

Content:

yagmort said:

that is all true, but i think it is up to westerners to change their lifestyle so it can allow them to have more quality time with a teacher. i've seen western guys who completed 3 years retreat in india or nepal, so it's not impossible. i perceive vajrayana/dzogchen as a very demanding undertaking, personally i don't believe in liberation in slippers.. how far can you get with a few hours of practice a day at most, while your mind is busy with mundane things the rest of a day?

Malcolm wrote:

That really depends on what you think practice entails. If you think it entails reciting lots of texts and mantras all day long, well, reciting lots of mantras and texts all day long is demanding. But that is not the essence of Dzogchen practice.

yagmort said:

i can not vote for others but my impression is that a buddhist westerner has to find a way to be a full-time practitioner. if it's not possible because of family or other responsibilities there is only so much you can do and seeing your teacher everyday not gonna change your chances for liberation that much.

Malcolm wrote:

If one understands how to integrate, one can practice all day long in any circumstance. It is all just a matter of understanding how to integrate. For example, there is no limit to the number of times one can practice guru yoga in a day, whether one is wearing, slippers, shoes, or sandals.

heart said:

I completely fine with the need to integrate, however I don't see why you can't do that while "reciting lots of texts and mantras all day long"?

Malcolm wrote:

If you like reciting lots of texts and mantras, all day long, that is fine. That was not not my point though. The main point is to go to the essence.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:09 AM

Title: Re: George Floyd Protests

Content:

Johnny Dangerous said:

It doesn't need to be some intentional conspiracy (I don't think it is), but it is definitely real.

Malcolm wrote:

That sort of depends on where you live. North Carolina? Most def. WA? Probably not.

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:47 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

mutsuk said:

No, obviously not. Bon's narrative about its existence in pre-dynastic and dynastic Tibet is a fantasy elaborated backwards in order to compete (on historical, philosophical, and doctrinal grounds, etc.) with the Nyingma and the newer schools.

Bellezza's paper is here :

http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_29_07.pdf

See also on TBRC : <https://www.tbrc.org/#!/rid=W8LS66509>.

Malcolm wrote:

On a whim, I recently purchased Ermakov's book. I was appalled at a) how poorly it was manufactured b) how messily organized it was, and c) how replete it was with discredited theories about an arctic ancestral homeland for Indo-Europeans, etc. I am amazed that he was ever given any credit in the academy at all.

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:39 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

It seems sangpo takes 25 pages to translated what is 10 pages in Pruden. I'm guessing Sangpo uses footnotes, whereas Pruden uses endnotes, as being part of it? Are Sangpo's footnotes worth it? Footnotes are often where you find the juicy stuff.

Malcolm wrote:

The footnotes are largely a distraction to the text. They are relevant mainly for scholars, but not practitioners.

Queequeg said:

You might find yourself leaned on as an interactive footnote generator. よろしくおねがいいたします。

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:12 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:01 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's a fair objection, even if I don't totally agree with it. But then we have to return to the key question: what are the ideological borders between center left and far left?

Malcolm wrote:

You'll have to ask the people making up these distinctions.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:59 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

As Buddhists we are taught to obey the law of the land, even if that law is discriminatory...

Malcolm wrote:

Nonsense.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:56 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

FromTheEarth said:

But I just feel the underlying authenticity thesis/implication is always troubling me, whether it is meant to say only the Theravada is the genuine, authentic Buddhism, or the Tibetan tradition is, while both apparently underwent many changes and adaptations.

Malcolm wrote:

No, that is not the point. Of course Tibetans, like the Chinese, have doctrinal concerns removed from what Indian Mahāyāna Buddhists cared about. But the main difference between Tibetan and Chinese Buddhist exegesis is a concern for how well a given position might comport with Indian masters, while the same cannot be generally found to be a concern with Sino-Japanese Buddhist exegesis in general, barring Xuantsang.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

Yeah, Shingon has it too.

It's kind of like if Tendai practitioners went around insisting that everyone not practicing Tendai Buddhism was on one of the 40-something preparatory bhūmis. No one else believes in 50+ bhūmis. No one else practices "on" those bhūmis.

jake said:

Shingon has what?

Caoimhghín said:

A division between esoteric and non-esoteric aspects of practice. The terms I see used in translation by Tibetans often are "common" and "uncommon."

Malcolm wrote:

Can also be translated as "shared" [sādhāraṇa, thun mong] and "unshared" [asādhāraṇa, thun mong ma yin].

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:49 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Dan74 said:

Who actually practices Sutrayana, as understood by the Tibetan Buddhists?

Könchok Thrinley said:

Those who do not follow tantric teachings and methods. Zennies, theravadins, purelanders, etc.

Astus said:

Sutrayana, as understood in Tibetan Buddhism, exists only in Tibetan Buddhism, and as such, only Tibetan Buddhists could be sutrayana followers, as it is their view of Mahayana. Those who do not subscribe to the Tibetan interpretation of sutrayana naturally cannot follow it either.

Malcolm wrote:

That definition is an Indian Buddhist definition, not Tibetan.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Dan74 said:

Who actually practices Sutrayana, as understood by the Tibetan Buddhists?

Könchok Thrinley said:

Those who do not follow tantric teachings and methods. Zennies, theravadins, purelanders, etc.

Dan74 said:

Zennies certainly don't believe themselves to be practicing sutrayana - see Meido Roshi's many replies on this. Edit: on a quick search, here's is one relevant example: <https://dharma.wheel.net/viewtopic.php?f=48&t=29208>

From Bodhidharma's "beyond words and letters...", to the many unique methods, to continue to claim that Zen is sutrayana is just sectarian polemics. Unless, of course by sutrayana, one defines anything other than tantra. Then it's ok.

Malcolm wrote:

No, it's isn't sectarian polemics at all. There are many upadesā lineages in common Mahāyāna, Chan/Zen is one of those.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:40 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main māra is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc...

yagmort said:

i am not arguing here. my view is very limited. i wonder though how is it possible to achieve liberation, a rainbow body even, without liberating from this mara "Bill"? perhaps i am holding to Kropotkin anarchism somewhere deep inside, but i do perceive this capitalist society as counter conducive anything spiritual. so even without buddhist goals i'd rather have Henry Thoreau Walden lifestyle.

Malcolm wrote:

You do realize he had dinner several times a week at the Emerson's house, which was about a mile and a half walk from his cabin; which itself, as luck would have it, is about three hundred feet from the railroad, even then?

yagmort said:

anyway, i am happy to know about hidden dzogchen practitioners, who attained rainbow body, while working regular jobs. could you please tell me some names? i'd like to learn more, that's inspiring.

Malcolm wrote:

Most people who achieve realization from Dzogchen do so in the bardo of dharmatā. Only the best of best obtain rainbow body in this life or have small rainbow body.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:00 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

...But that is not the essence of Dzogchen practice.

...

It is all just a matter of understanding how to integrate...

yagmort said:

sure, i merely shared my current opinion, however deluded/immature it may be. but i also keep in mind examples of many masters, including Chatral Rinpoche, Dudjom Rinpoche or Dilgo Khyentse Rinpoche, all of whom done long retreats. i assume that matter of understanding how to integrate does require some secluded time dedicated to practice? otherwise why would so many dzogchen masters stay in retreats, some of

them with decades under their belt?

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main māra is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc. By placing too much emphasis on famous masters, we miss the point that it is very possible to integrate practice into our lives and achieve the supreme result without spending years in some cave. But some people like caves.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:43 PM

Title: Re: Mamo'i Khrugkong and Digshag

Content:

cjdevries said:

Does anyone know about the Mamo'i Khrugkong [confession] ceremony? If so, what does this entail?

Also, What is the Digshag ceremony and what does that entail?

Malcolm wrote:

Confession of misdeeds is basic to the seven limb prayer arrangement, it is limb two. Of course, there are many long prayers concerning this as well.

Mamo khrug kong, literally, "appeasing the disturbed mothers," is an apology to the mamos for disturbing the world with careless behavior, such as practitioners not keeping their samayas, human activities of polluting the world, fighting wars, etc., all actions that harm and disturb the world and its beings.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:12 PM

Title: Re: Rainbow body questions

Content:

Crazywisdom said:

In India, creation stage was ngondro. also Vimalamitra was written to do a lot of rushen. Rushen is real yoga. fricken great dharma very simple

PeterC said:

Never said it wasn't. But its always interesting how resistant people are when a lama wants them to do a few prostrations and mandala offering. Feels like they feel it's beneath them.

Crazywisdom said:

And I will add that by my logic, what makes the most sense is a traditional empowerment and mantra practice for development and yoga instructions and meditation to advance.

Malcolm wrote:

We all have to decide for ourselves what kind of a path we are going to follow. No one can decide that for us, not even our gurus.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:10 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Aside - that section of the text in Pruden is much shorter than the Sangpo translation. Makes me curious about all those notes in there. Feeling like this might have to be moved up the wishlist.

jake said:

Sangpo has essentially three introductions before starting the text which adds to it's length. The Kosa proper doesn't begin until page 203 in the Sangpo. I've been reading Pruden but started on Sangpo last night, still adjusting to the text as it uses a lot of fonts, etc. so the layout is a bit odd for me at present.

Queequeg said:

Its seems sangpo takes 25 pages to translated what is 10 pages in Pruden. I'm guessing Sangpo uses footnotes, whereas Pruden uses endnotes, as being part of it? Are Sangpo's footnotes worth it? Footnotes are often where you find the juicy stuff.

Malcolm wrote:

The footnotes are largely a distraction to the text. They are relevant mainly for scholars, but not practitioners.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:06 PM

Title: Re: Rainbow body questions

Content:

yagmort said:

that is all true, but i think it is up to westerners to change their lifestyle so it can allow them to have more quality time with a teacher. i've seen western guys who completed 3 years retreat in india or nepal, so it's not impossible. i perceive vajrayana/dzogchen as a very demanding undertaking, personally i don't believe in liberation in slippers.. how far can you get with a few hours of practice a day at most, while your mind is busy with mundane things the rest of a day?

Malcolm wrote:

That really depends on what you think practice entails. If you think it entails reciting lots of texts and mantras all day long, well, reciting lots of mantras and texts all day long is demanding. But that is not the essence of Dzogchen practice.

yagmort said:

i can not vote for others but my impression is that a buddhist westerner has to find a way to be a full-time practitioner. if it's not possible because of family or other responsibilities there is only so much you can do and seeing your teacher everyday not gonna change your chances for liberation that much.

Malcolm wrote:

If one understands how to integrate, one can practice all day long in any circumstance. It is all just a matter of understanding how to integrate. For example, there is no limit to the number of times one can practice guru yoga in a day, whether one is wearing, slippers, shoes, or sandals.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:01 PM

Title: Re: Rainbow body questions

Content:

Könchok Thrinley said:

Oh, wow. Did it help?

Kunzang Tobgyal said:

It gave me a really solid grounding in shamatha and vipashyana, which definitely helped in all practices afterwards. Also, just in and of themselves, shamatha and vipashyana are powerful methods for understanding the functioning of one's mind.

Simon E. said:

This.

I don't want to be all "in my day blah blah blah" but it is a fact that not so long ago many, probably most, Lamas insisted on a basic groundwork in shamatha and vipashyana before considering further teachings.

Malcolm wrote:

Yes, but back in the day, lamas were not teachings Dzogchen general. The serious teaching of Dzogchen in the West begins with Chogyal Namkhai Norbu, in 1976. He prepared students by teaching them Yantra Yoga first.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:58 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Sorry - I saw the page numbers in the 200s and got confused. Was meaning to look at the text (Pruden) and figure out what you were proposing. Now I understand. So Greg is proposing Chapter One - from the intro up through the Rupa Skandha section.

In Pruden that's pp. 55-66.

That seems reasonable. I'd hesitate to go more than that because I imagine there is a lot to unpack even in just those few pages.

Aside - that section of the text in Pruden is much shorter than the Sangpo translation. Makes me curious about all those notes in there. Feeling like this might have to be moved up the wishlist.

Malcolm wrote:

People really need to integrate what Vasubandhu has to say about prajñā. So by way of topics for reflection:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Why does this matter?

Reflect on the meaning of prajñā.

What is the distinction between pure and impure prajñā?

Why can impure dharmas only be extinguished by prajñā?

The first three verses should be well anchored before continuing on to verse four. These three verses should serve as the basis for further discussion before moving on to verse 4, etc.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:46 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

I do not believe there is a mantra accumulation prerequisite.

Malcolm wrote:

Yup, there is.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:02 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Thank you Dear Malcolm, for your sincere reply and sharing. I get what you are suggesting and it is fair and reasonable. Thanks again.

p.s. - for whatever it is worth, a family member of mine participated in a protest march yesterday, she supports "Black Lives Matter". So not everyone in my family is a Fox News, Trumpian

Malcolm wrote:

You should hang out with that family member more.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:55 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Malcolm, because i like you, i will answer you. But please answer me in return regarding Candace Owens, if possible, so i can get a idea what you think of her or anyone else on here, i am interested, btw.

Malcolm wrote:

I don't know her, so I cannot comment on her personality, so like and dislike does not enter into it. But I thought her comment about George Floyd was extremely tone deaf, and catered to white racism.

krish5 said:

I am not a very educated man, formally. Surprise, surprise People have used this against me before. So, you are correct, i have not read any of the books or literature you have mentioned. I mostly stick to reading Buddhism and other spiritual teachings and material. I am not well informed on politics, current events, history, etc. But, i intuit and sense and feel things easily. So i just know things easily. I can be misled however, at times, by my heart, feeling, but overall it has steered me well in life.

Malcolm wrote:

It is our obligation, as members of a Democracy, to educate ourselves about these worldly things.

Lynchings happen in this country because someone just knows in their heart that some black person, Latino, or native person did something wrong, even if there is no evidence for it. Donald Trump has lead this country into chaos, because like you, he does not read anything-other than praise of himself, of course- and just Intuits, senses, and feels things easily (more than the generals, scientists, and doctors). Forgive me for not being very sympathetic to such an approach to life if it isn't predicated on some cognitive handicap, such as dyslexia. And even here, this is quite superable, so is not really an adequate excuse for being poorly informed.

If you want someone like me to take someone like you seriously, you are going to have to show that your spirituality isn't just some f@#king bullshit, romantic, escapist fantasy. Maybe a little more reading and a little less football and Fox News is in order.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:28 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

If i am ignorant and not understanding these things, that is one thing, but you arent helping me to see any different. If you are going to talk to me, talk to me, dont just answer in dismissive tones. How can i learn or change my ways, if i dont know any better. I listen to them and see truth. I asked about Candance Owens, Burgess Owens, etc i would like to know from your experience if they have any value or not, if they are telling the truth or not, etc?

Malcolm wrote:

All I can tell you is that you need to educate yourself. Tell me. Who is most recent black intellectual whose works you've read? How about a native historian writing from a native perspective? When's the last time you read a peer-reviewed tome on economics of historical import? Or a book concerned with issues of justice? How about a book concerning the Pre-Colombian era, or a book about the agricultural history of the United States? Huh? Well? Waiting.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:12 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

I just looked up, Tucker Carlson, he worked for years at CNN, and then at MSNBC before joining Fox. I see nothing wrong with him.

And then i looked up Burgess Owens. The guy makes perfect sense to me, i dont get your hostility and lack of openness to these people.

You probably dont like Candace Owens either, who is making a hell of a lot of sense to me and millions of others.

Malcolm wrote:

Just pathetic.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:58 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"You have no shame at all. And you should be deeply ashamed of yourself for giving such people even a smidgeon of an iota of credibility."

You didnt answer me, but that is fine. I see you arent interested in a sincere, serious discussion. It is best you probably just ignore my posts from now on.

I strongly disagree with what you said and even though i am not of the right, although at this point so sickened by the left, that i might lean that way. I am open to what they have to say and where truth is said, whatever form it comes in, i stand by it, with truth.

Malcolm wrote:

You wouldn't know the truth if it f#@kin ran you over dude, as far as I can tell. And you can totally forget about me ignoring your posts. That's not happening.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:56 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

If i see the error of my ways, see i am the problem, of course, i will admit it and change. That is what any sane person would do.

Malcolm wrote:

Apparently he is sane. I have doubts about you.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:48 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

" It's privileged motherf#@ckers like you that are the problem with this country."

Thats exactly what they said to Drew Brees!

Malcolm wrote:

And he agreed, duh. Why don't you?

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:47 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"Tucker.Carlson.is.a.racist.white.supremacist"

I am not saying he is not, i dont know, i dont know him. But he had on the other night, a black man, Burgess Owens, who condemned what they did to Drew Brees. He seemed to get along with and agree with Tucker. What am i missing here?

Malcolm wrote:

You have no shame at all. And you should be deeply ashamed of yourself for giving such people even a smidgeon of an iota or credibility.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:43 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"Typical trumpian response. You are rotting your brain on Fox News."

I ask in all sincerity, you dont think Fox has any newsworthy, correct information? The one i watched and liked the last few nights was with Tucker Carlson.

Malcolm wrote:

Tucker.Carlson.is.a.racist.white.supremacist.motherf#@cker.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:32 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Brees should have stood to his convictions and not given in to mob mentality. I dont blame him though, it would take guts to go against this stream.

I agree with Donald Trumps take on it: "I am a big fan of Drew Brees. I think he's truly one of the greatest quarterbacks, but he should not have taken back his original stance on honoring our magnificent American Flag. OLD GLORY is to be revered, cherished, and flown high..."

Thank God there is still Fox News that is sticking up for peoples rights, like Drew Brees. I watched a great short clip the other day with Tucker Carlson and Burgess Owens, and he said, it is this kind of mob mentality that will ensure that Trump wins again.

Malcolm wrote:

Dude, you are supporting racists. Honestly, f#\$k off to wherever you came from. Wanker. You patriotism is supported on 400 years of slavery and genocide. It's privileged motherf#@ckers like you that are the problem with this country.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:27 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"yeah i can see why it's deemed racist....it only came into any sort of conversation since the ascension of Black Lives Matter."

I have been using this phrase, "All lives matter" for many years now and it has no connection to me to any other movement or reaction. It is just common sense, is rational, logical, sane. To separate humanity into black or white, christian or buddhist, capitalist or communist, that is the problem, this division, we are all ONE! That phrase is definitely anything but racist! It brings us together, does not separate or exclude in the least. It even includes insects, animals, trees, everything that is alive.

Malcolm wrote:

Your response is rooted in racism and privilege. When you accept that fact you will understand that no lives matter until black lives matter.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:25 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Each to their own, I prefer a street named "All lives matter"

Malcolm wrote:

Typical trumpian response. You are rotting your brain on Fox News.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 4:44 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's not true. You haven't provided a reason why we should allow riots that do no good other than we have to respect the anger of the rioters. I understand the anger, but I don't respect it to the point of supporting riots because they're counterproductive. And you have not explained why the system itself is racist.

Malcolm wrote:

This riot thing is really quite overstated. Yes, some business were damaged, but that's

what insurance is for.

The looting happened because the police have their priorities wrong. They turned out in force against protestors, leaving business districts unprotected. The looting is a result of poor policing, it is not the fault of protesters.

Modus.Ponens said:

Even if I agreed with what you said, what about the people who died?

Malcolm wrote:

The fact that some people have engaged in murderous behavior during the protests is not a sufficient reason for the protests to be stopped.

The vast majority of the violence is being perpetrated by the police.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:42 AM

Title: Re: Rainbow body questions

Content:

fckw said:

I have never really heard teachers talk openly about topics such as the question asked even to advanced students. The common pattern seems to be: teacher visits place XYZ for a retreat. There gives empowerment, direct introduction, a text is being explained. In astonishingly few cases the teacher also gives you concrete meditation instructions including an explanation of the expected effects. If you are lucky, you get a 10 minutes interview slot in a 2 week retreat with the teacher. After 2 weeks the teacher travels further.

So: Unless you are doing a 3 years retreat or similar, or unless you are able to read old Tibetan, getting answers to questions such as the one above is not really offered by anyone.

Now, maybe that's even a good thing, I don't want to judge it. There are good reasons why certain things are rarely openly discussed. But telling others to "go and seek a good teacher" is, in my view, more or less same as telling people off. Name me one teacher who, when a foreign person shows up and asks about details of menngagde teachings, will openly explain things to that person. Why should s/he? The person could be mad, could want to publish stuff on the internet etc. You don't know him/her, so rather be careful. This means: No, "go ask a teacher" will not get you any further in most cases. And not everyone has the energy or the money left to travel to exotic places to find another teacher to ask.

Crazywisdom said:

Prayer of Samamntabhadra more or less will get you the basics. Not secret. Comes down to our elements are emotions and emotions are lights.

Malcolm wrote:

The Aspiration of Great Power, chapter 19 of the Explanatory Tantra of the Transcendent State of Samantabhadra, is a liberation through hearing text. But it's still secret, in so far as it is not proper to explain to people without transmission.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:32 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's not true. You haven't provided a reason why we should allow riots that do no good other than we have to respect the anger of the rioters. I understand the anger, but I don't respect it to the point of supporting riots because they're counterproductive. And you have not explained why the system itself is racist.

Malcolm wrote:

This riot thing is really quite overstated. Yes, some business were damaged, but that's what insurance is for.

The looting happened because the police have their priorities wrong. They turned out in force against protestors, leaving business districts unprotected. The looting is a result of poor policing, it is not the fault of protestors.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:26 AM

Title: Re: America's Fascist Collapse

Content:

Minobu said:

As time went on i thought he was just all about screwing every nation that America ever did business with...i did not expect this..

Malcolm wrote:

I hate to say I told you so...but I told you so.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:25 AM

Title: Re: George Floyd

Content:

Dan74 said:

Welfare is indeed a tricky thing and places which had extensive welfare programs show

handouts can disempower people, foster low self-esteem and apathy.

Malcolm wrote:
Bullshit.

Sādhaka said:
It depends on if said welfare is accompanied by good life advice.

Does the government ever share via news networks and so on, advice on how to live well? Such as eat organic, have a good workout regimen, cut out sugar and carbs to some degree, meditate, do occasional fasting routines, etc.?

Malcolm wrote:
Michelle did.

Sādhaka said:
Sometimes, but not very often nor effectively.

Malcolm wrote:
The GOP is deep f#\$king denial about all this.

Sādhaka said:
Therefore many (not all, as there are always exceptions) welfare recipients are eating monsanto garbage, walking around in walmart in pajamas with their cigarette packs in-between their boobs (I'm sure you've seen the image I'm referring to, unless maybe you live in Manhattan or similar) buying cheap plastic crap made in communist china. Basically "useless eaters".

Malcolm wrote:
Ummm...implicit bias there? Walmart suppresses local markets everywhere they move in, exploiting poor people and because they refuse to employ people full time, the fed and state governments pick up their bills for the health care of their workers and so on.

Sādhaka said:
The government apparently doesn't care about people's health, and seems to want people unhealthy & hooked on big-pharma drugs; and people think that they care soooo much about us that they have us "social distancing" and wearing masks?

Malcolm wrote:
The problem again and again, is GOP science denial and catering to the moneyed class.

Author: Malcolm
Date: Sunday, June 7th, 2020 at 12:38 AM
Title: Re: George Floyd
Content:

Dan74 said:

Welfare is indeed a tricky thing and places which had extensive welfare programs show handouts can disempower people, foster low self-esteem and apathy.

Malcolm wrote:

Bullshit.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 12:36 AM

Title: Re: Advice for Consultation with Guru

Content:

smcj said:

Remember that from his side he is a human being, no matter what you think.

“A human being” can mean a deluded sentient being, a fully enlightened being, or anything in between. In some extraordinary cases, “human” need not mean limited.

Malcolm wrote:

I meant ordinary human being.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 12:33 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

The system is no longer racist. There are some racists who work for the system, but that does not mean the system is racist. They are bugs, not features of the system. Unless you want to go as far as some Antifa people and call black cops traitors and Ns.

Malcolm wrote:

The system is still racist: example, the Thirteenth Amendment, immigration laws and practices, etc.

The system is still sexist: example, failure to pass the ERA.

The system is still classist: example, bailing out banks and corporations, etc.

The system is still exploitative: example, discrimination against immigrant workers, etc.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 7:48 PM

Title: Re: Rainbow body questions

Content:

Danny said:

That's Dzogchen viewed through a vajrayana practitioners conditioning. But Dzogchen is

not a vajrayana transformation path.

yagmort said:

very well may be.. nonetheless let's say it is mandatory in Dudjom Tersar to finish several ngöndros before you can be introduced to Neluk Rangjung. Malcolm mentioned earlier about Tulku Sangngak as well.. so do you know of any teachers who are ok if you don't do ngöndro?

Danny said:

My friend, accumulating the two merits I n vajrayana is part of the path of transformation, I just said Dzogchen is not that. All integrated actions, conduct etc in Dzogchen are perfected as they are when one remains in state of contemplation. It is the most important thing. Everything else is secondary. Sorry but I'm not here to supplant your teachers wishes, nor to instruct on Dzogchen. So I'm doing a forum white wash broad strokes reply, and that's where I'll end my contribution, if any. It's not my responsibility.

Regards

Malcolm wrote:

The two accumulations are also gathered dzogchen, just differently.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 11:12 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Our history is more complicated than NZ's. There are way more stakeholders in this discussion.

mikenz66 said:

Yes, this is exactly what the left have been arguing for, isn't it? We have the same problem here, with Māori people locked up a lot more than whites and often for marijuana offences, and the same cycles of poverty that are not well-enough addressed by the welfare system or the education system.

But some on the right argue against these things as "preferential treatment"....

Actually, I do think that some of the American progressive rhetoric has the appearance of focusing too much on the past than the future. But maybe that's because noone really ever said "sorry" yet. That happened here decades ago, and has even eventually happened in Australia, though some time after this photo was taken 20 years ago...

Mike

Yes, I agree. In a small country (half the population of NYC) with basically one level of government it's much easier to make certain changes. But don't forget that around the time when the US was fighting a civil war, the Māori people here were waging a guerrilla conflict against the the British Empire's army over illegal land acquisitions. And all kinds of bad stuff happened in Australia, of course...

Mike

Malcolm wrote:

I understand. The accumulation of too much centralized power, whether it is political, social, or economic, is inimical to the self determination, happiness, and well being of all.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 10:32 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

The point this person fails to realize that in the United States, after the native population, black people have suffered the most state sponsored violence. The reason native people are not rising up is that white people, us, systematically eliminated them. The only white Americans free of this history are immigrants who arrived here after 1900. But special credit can laid at the feet of the diaspora of confederates during Reconstruction as well as Federal Troops who hunted down native people in US occupied territories.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 10:09 AM

Title: Re: Garab Dorje Three Points

Content:

AJP said:

Can Dzogchen be said to be anything other than Garab Dorje's Three Points?

Ultimately?

Malcolm wrote:

The three phrases are just a bare outline of the basis, path, and result. If one is extremely intelligent, they maybe sufficient. But obviously they were not sufficient because if they were, Dzogchen literature would not be one of the major literary traditions of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 9:57 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Listen man, when even the most conservative generals in the US are calling out the Trump Administration for fascist behavior, beginning with Trump's own former secretary of defense and White House chief of staff, your economic theory faith commitments, pearl clutching about property damage, numbers, and statistics are meaningless, Wake the f#%k up.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 7:53 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

Modus, you didnt do anything wrong

Malcolm wrote:

No one said he/she did anything wrong. They are expressing their vehement disagreement with his/her understanding of the issues.

Modus.Ponens said:

Which dovetails nicely into my criticism of progressives. They are aiding the rise of true fascism by removing the sting of these insults. Or by engaging in "antifascist" action consisting of destroying and burning things. Or by defining people as oppressors and victims (tantamount to evil and good) based on unchosen identity instead of actions.

Malcolm wrote:

Your caricature of Antifa is false, as is your caricature of progressives. You would do well to read Mark Bray's book. Is Antifa illiberal? Definitely. Fascism should be shutdown hard. Mattis compared this administration to Hitler. Wake the f#%k up.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:29 AM

Title: Mayor of DC renames street BLM Plaza

Content:

Malcolm wrote:

Too awesome:

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:12 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And once i joined in, i said the heck with it and let my guard down and shared honestly and freely.

Malcolm wrote:

Yes, and complained about the responses you garnered here. Sometimes I complain about responses I garner here. That's what the report button is for.

Now, this conversation verges on meta-discussion, which is against TOS.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:06 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

What is the point of using words like "Idiot" "Prick" "Vehement" "Dont know what you are talking about" "You are not a good Buddhist" Etc These words or phrases kill conversations imo.

Malcolm wrote:

Sometimes conversations deserve to die.

For someone who recently claimed to be an advocate of free speech, it looks an awful lot like you want to control the parameters of what free speech is. Either you are for free speech, or you are not. If you are, then you really have to accept that people are going to use words that you don't like, for example, prick, idiot, vehement, and so on. You are free to engage in discussions or not, it is your choice. Your notion that someone is chasing someone away is erroneous. I am not a moderator, so I have no way to prevent anyone from saying anything.

Since we are in a Mahāyāna forum, you have to understand that intention is more important than actions. Vows are not rules, they are training guidelines. Harsh speech is not necessarily nonvirtuous speech. It all depends on context.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:58 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Nicholas2727 said:

I have heard that that Mahayana school says it will take 3 incalculable eons before someone reaches Buddhahood, although the Vajrayana school says someone can achieve Buddhahood in this lifetime. If both schools focus is on becoming a Buddha, why would one choose Mahayana (The much slower school) versus Vajrayana

Malcolm wrote:

First of all, Vajrayāna is Mahāyāna. The principle difference between common Mahāyāna and Uncommon Mahāyāna Secret Mantra is methodology. However, these distinctions are Indian. East Asian Buddhists have a whole different scheme that was arrived at in China and Japan, not India. That does not mean they are ipso facto invalid. Another issue is that Indian Mahāyāna survives only in Tibetan Buddhism, where it is taught for theory, but not for practice. For practice, Tibetan Buddhists teach various types of Vajrayāna practice.

Indian Mahāyāna is not really taught in Chinese Buddhism. The Chinese Buddhists have developed an independent understanding of Mahāyāna which is very distinct from Indian Mahāyāna. Nevertheless, there are certain fundamental commonalities since all Mahāyāna traditions are based on Mahāyāna sūtras.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:51 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

Modus, you didnt do anything wrong

Malcolm wrote:

No one said he/she did anything wrong. They are expressing their vehement disagreement with his/her understanding of the issues.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:46 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

Steel said:

“Drew’s original statement, I thought, was insensitive. It was very insensitive, especially during this time. But I thought the negative reaction from every talking head on television and some of his teammates was overkill. I never heard a bad word about Drew Brees in my life. He made a mistake. But we’ve gotten to the point in society where everybody on social media thinks they are God, judge and jury. Drew Brees made a mistake,” Barkley said on TNT.

Malcolm wrote:

And we would not be discussing it at all if someone had not asked us what we thought about it, and is now quite upset at the response they've elicited:

krish5 said:

I already had to do the same thing, in a thread i am on, they accuse you of all kinds of things. I dont know what is going on with this forum, a Buddhist forum where even some of the moderators are coming hard at posters and lacking in right speech imo. I already

brought it up to the head guy a few days ago and then to another moderator and also am experiencing this myself. I don't mind criticism myself and laugh at most of these silly immature responses, but it is still not right and not in the spirit of Buddhism and what a Buddhist forum should be like.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:07 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

p.s. - Another football player in hot water.

<https://billswire.usatoday.com/2020/06/04/buffalo-bills-work-with-jake-fromm-teammates-tredavious-white/>

Malcolm wrote:

Yes, because he said something idiotic in private, and was outed. What a prick.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:36 AM

Title: Re: America's Fascist Collapse

Content:

Crazywisdom said:

I escaped the place. I cannot defend it. I was a lit major and we read Eli Weisel and others. 20 years of adulthood having this fascist descent just get worse and worse. As a lawyer I heard powerful people say and do outright fascism de veritate. I read Trungpa say his guru advised there is no defending Tibet and to escape. That moment I knew it was time to go.

Malcolm wrote:

Right, but you went from pan to fire: Bolsinaro is just as much a fascist as Trump.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:35 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And now I see what they are allowing to Drew Brees, and I think it is wrong, he is entitled to his opinion. We are losing many rights in this country, including Freedom of Speech. Even Burgess is seeing this and has the courage to speak up.

Queequeg said:

Dude, you didn't know who Brees was before he became a martyr for Laura Ingraham.

You have no idea who Burgess Owen is other than he was featured on Fox as a talking head offering an opinion in support of Brees. You want to talk about free speech in the NFL? Let's talk about Colin Kaepernick getting black listed.

What Fox is making a big deal about is a twitter uproar. Its pathetic. Its the kind of story assigned to interns - "Here, watch your twitter feed and come up with a story. We need a 5 minute segment tonight between the My Pillow and metamucil commercials."

As I said, Brees is clueless. I hope he gets educated. He's paid to chuck a football, which he's very good at, not give informed political opinions.

P.S. - Buddha was a revolutionary, he went against the stream, the current, what people believed at his time. He questioned all, doubted all, did not accept God or a permanent self/atman. It took great courage on his part to speak what he saw and felt, even though it went against the norm. Never forget that Buddha himself was a true revolutionary, revolted against the whole system and beliefs of his time. He challenged all.

Buddha was beyond labels like "revolutionary". Please don't put a beret on Gautama and call him Che.

Buddha taught liberation. He did not question all, doubt all. He examined his mind and saw it clearly, liberating himself.

You don't know Buddhist teachings very well at all.

Malcolm wrote:

Not only that, but this business of standing for the national anthem in Football is a relatively recent thing:

2009: NFL players began standing on the field for the national anthem before the start of primetime games. Before this, players would stay in their locker rooms except during the Super Bowl and after 9/11.

2015: Senators John McCain and Jeff Flake released a report revealing that the Department of Defense had spent \$6.8 million between 2012 and 2015 on what the senators called "paid patriotism" events before professional sports games, including American flag displays, honoring of military members, reenlistment ceremonies, etc. The DoD justified the money paid to 50 professional sports teams by calling it part of their recruiting strategy. However, many teams had these ceremonies without compensation from the military, and there was nothing found in the contracts that mandated that players stand during the anthem.

The question is, is marketed patriotism patriotism or just a way to convince dumbass kids with little common sense and less education to join up?

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:19 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

If black lives truly matter for progressives, they have to stop ignoring unpleasant realities so that there can be effective solutions to improve and save black lives. Unfortunately, what I frequently see is that progressives think that the narrative and the ideology are more important than black lives.

Queequeg said:

What are you talking about?

This is one of the stupider talking points Fox must be circulating these days (I'm guessing, because I haven't hate watched recently, but I've seen/heard more or less the same stupid thing from other Fox new watchers and I doubt that you guys have the brain cells to think this one up yourselves), lulling their audience in their racism while giving them the comfort of thinking they're not really racist, but that its progressives who are really the racist ones.

Malcolm wrote:

And now this:

<https://www.propublica.org/article/new-trump-appointee-to-foreign-aid-agency-has-denounced-liberal-democracy-and-our-homo-empire>

Queequeg said:

A new Trump appointee to the United States' foreign aid agency has a history of online posts denouncing liberal democracy and has said that the country is in the clutches of a "homo-empire" that pushes a "tyrannical LGBT agenda."

In one post, Merritt Corrigan, who recently took up a position as deputy White House liaison at the U.S. Agency for International Development, wrote: "Liberal democracy is little more than a front for the war being waged against us by those who fundamentally despise not only our way of life, but life itself."

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:06 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Good point Malcolm, but finally some people are starting to stick up for Brees and say he received undue, unfair, overkill criticism for what he said.

Malcolm wrote:

Yes, and free speech also means that other people can say dumb shit in defense of the dumb shit one says.

As far as sports go, I prefer tennis.

On DWE I also use my own name. I don't believe in internet anonymity. I think it is harmful.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:05 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Good point Malcolm, but finally some people are starting to stick up for Brees and say he received undue, unfair, overkill criticism for what he said.

Malcolm wrote:

Yes, and free speech also means that other people can say dumb shit in defense of the dumb shit one says.

As far as sports go, I prefer tennis.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 2:06 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And now i see what they are allowing to Drew Brees, and i think it is wrong, he is entitled to his opinion. We are losing many rights in this country, including Freedom of Speech. Even Burgess is seeing this and has the courage to speak up.

Malcolm wrote:

Freedom of speech does not mean that when we say some dumb shit, we are immune to criticism. All it means is that we can say some dumb shit without being put in jail for it. It does not mean that other people are not allowed to publicly castigate us for the dumb shit we might have said. It's a risk we take especially when we are public figures.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:59 AM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

As an aside, I did receive the Yeshe Lama transmission from another Teacher but feel more connected to the Longde...it makes sense to me....

Malcolm wrote:

If you have received Yeshe Lama than you have received all the instructions you need in this life.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:57 AM

Title: America's Fascist Collapse

Content:

Unknown said:

Remember how his advisors advanced the ideas of ethnic cleansing and purification? How he began his campaign by calling immigrants and refugees “vermin” and “animals”? Blaming them for the economic woes of the average American, who suddenly found themselves downwardly mobile, poor, and desperate? Trump blamed a certain hated minority — Latinos, mostly, but also blacks and Muslims and Jews — a demagogue scapegoating them for all a nation’s problems, from poverty to social disintegration to hopelessness to a lack of good jobs to crime. Just like Hitler had in the 1930s to Jews, too. Yes, really. Ask your Jewish friends. 99.9% of them will agree. That was fascism.

Malcolm wrote:

<https://eand.co/this-is-americas-fascist-collapse-c830c1d2271a>

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:20 AM

Title: Re: George Floyd

Content:

Dan74 said:

QQ, what makes you think that the 'overclass' is an especially nasty bunch of people?

Malcolm wrote:

Most of them support the GOP.

Dan74 said:

From what I've seen, the US rich are the best philanthropists in the world. A bunch of them argue for higher taxes and more programs for the poor. I recall a few years back, there was a concerted push from the US billionaires for lifting people out of poverty, building up a bigger middle class, etc.

Malcolm wrote:

Well, frankly, there are not that many billionaires in the US, 630 to be exact, with a net worth of \$3.4 trillion. But it is the millionaires that are problem, 14 million to be exact, 11% of all households.

Dan74 said:

So is it the 'overclass' or a particular slice of it that happens to be better organised and to wield outsized influence? Koch, Murdoch, Thiel, etc?

Malcolm wrote:

The GOP is organized around money, guns, and religion, in that order. They have a simpler message than Democrats, etc., i.e. "Get yours first" followed by "Screw your tired, your poor, your huddled masses yearning to breathe free" which is why Steven Miller dismissed the sonnet written by Emma Lazarus that was added to the base of the Statue of Liberty.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:07 AM

Title: Re: George Floyd

Content:

Queequeg said:

Better trained than their maids and gardeners,

Malcolm wrote:

Ahem, no you are not. You are just trained in different things.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:26 PM

Title: Re: US Government declares America is a Battlespace

Content:

Grigoris said:

"We have no legal rights as prisoners, only as citizens.

Malcolm wrote:

Yup, because 13 amendment, which enshrined carceral slavery into law.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:24 PM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

"I wouldn't be surprised if he's also a Trumper."

I dont want to make this about Trump. But have to ask, does it matter if he voted for Trump or not, likes him or not? What does his political beliefs have to do whether he is a good decent human being or not?

This is where i get confused, i see a lot of put downs of Trump on here and saying you cannot be a Buddhist and like Trump, or something like that.

Malcolm wrote:

Supporting corrupt leaders is not consistent with Buddhist values. Trump is corrupt. Therefore, supporting Trump is not consistent with Buddhist values.

krish5 said:

Even some black people vote for and support Trump. It has nothing to do with any skin color, any religion, everyone has their reasons for voting as they do and that is their right.

Malcolm wrote:

Yes, some black people did, to their short-term advantage and long term disadvantage. It was just the same in Vichy France, where some French people supported a collaborationist leader.

krish5 said:

i am giving the guy the benefit of the doubt on this.

Malcolm wrote:

He is just another white guy who has not properly studied the history of this nation, and does not understand that the Star Spangled Banner is a racist poem.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:16 PM

Title: Re: Rainbow body questions

Content:

Norwegian said:

Except Dzogchen is open to anybody who has an interest in it.

fckw said:

Well - did the author of the question in this thread get an answer other than "go ask teacher"? And did he manage to "go ask teacher"? You are really just juggling with cool words that don't mean so much in actual practical terms.

Malcolm wrote:

Correct, because these things need to be heard at the feet of a teacher, not read on a bulletin board.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:13 PM

Title: Re: Rainbow body questions

Content:

fckw said:

But when I hear especially people in their retirement part of life asking questions and receiving stereotype answers then I really wonder whether the answer "go and find teacher" is still appropriate. Those people don't have 30 years left for practice. And who

are we to judge whether a specific person would or would not profit from an actual explanation of some subtle points?

Malcolm wrote:

It is appropriate. Why? Well, because this is an open forum, and such questions need to be answered in a private setting with a qualified teacher.

This is not a proper forum for discussing the intimate details of Dzogchen teachings. So we don't.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:09 PM

Title: Re: Rainbow body questions

Content:

PSM said:

Yes, it can be. I've seen it on this site (not this thread) with certain individuals seeming to use it as a hammer on those with legit questions. As if 99% of people wouldn't ask their teacher such questions if they could.

Malcolm wrote:

Frequently, while the questions are legitimate, the forum for answering them [i.e. here] is not suitable, nor is it necessarily appropriate to answer those questions at all, if someone does not have the right qualifications.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:06 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

and I should add that I am just too damn old, tired, and brain damaged to start off from square one....btw, I wasn't asking about actual techniques/practices, I was just trying to wrap my head around the process, the theoretical side...oh well

Malcolm wrote:

You already have enough to do with practicing rushan, etc. These are the preliminary practices for thogal and the enhancement practices for trekcho. Further, while the four visions do occur in Longde, Longde texts do not explain the theoretical side. So you should make effort to listen to Lama Chonam's lung of the Tshog don mdzod. That text as the complete theoretical foundation you are looking for. When Norbu Rinpoche gave transmission, he did not just give transmission for one series of Dzogchen or another. He gave a unified transmission. But the instructions for all three series need to be sought out separately. And in the case of Longde, also the Ngondzog Gyalpo empowerment is required.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:02 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

ok guys..I hear you..thanks

Malcolm wrote:

He will insist you do a ngondro.

Fa Dao said:

I know..thats one of the reasons why I haven't gone there before...I have met many Teachers in the past almost 40 years...Norbu is the one that always made sense to me...the way he taught I just got it...ya know what I mean?

Malcolm wrote:

Yes. The problem with Dzogchen Community at present is there is no one who is giving transmissions of such things as thogal and yangti inside the community. There are only SMS teachers who continue to give instructions for transmissions they have already received.

Author: Malcolm

Date: Friday, June 5th, 2020 at 8:48 PM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

101667756_10220249018912461_7064554214973767680_o.jpg

Malcolm wrote:

This not what BLM is protesting. Your table is distorted.

Modus.Ponens said:

Blacks made up 12% of the population. However, from 2015 – 2019 they accounted for 26.4% of those that were killed by police under all circumstances. In other words, Blacks were the victims of the lethal use of force by police at nearly twice their rate in the general population. Whites make up the majority of victims of police use of lethal force (50.3%) from 2015 – 2019,

Malcolm wrote:

<https://thesocietypages.org/toolbox/police-killing-of-blacks/>

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:12 AM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

ok guys..I hear you..thanks

Malcolm wrote:

He will insist you do a ngondro.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:11 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

"I wouldn't be surprised if he's also a Trumper."

I dont want to make this about Trump. But have to ask, does it matter if he voted for Trump or not, likes him or not? What does his political beliefs have to do whether he is a good decent human being or not?

Malcolm wrote:

Well, voting for Trump was an error, to vote for him again, absolutely immoral.

Author: Malcolm

Date: Friday, June 5th, 2020 at 9:11 AM

Title: Re: US Government declares America is a Battlespace

Content:

Malcolm wrote:

Um, no. Worst president ever.

Nemo said:

Pinochet, the Shah of Iran, Hugo Banzer, the house of Saud, Manuel Noriega, etc, etc
He's pretty average really.

Grigoris said:

They were all Amerikan (backed) "presidents" too.

Malcolm wrote:

That was his point, but it was it wasn't clear.

Author: Malcolm

Date: Friday, June 5th, 2020 at 9:05 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

The rule of law and the maintenance of order is of paramount importance, providing those laws do not violate basic human rights. When enough people start to think that mob action and vigilantism (such as with the dangerously deluded Antifa rabble) is acceptable then things become dangerous. It must not be given an inch.

Malcolm wrote:

As Nelson Mandela put it In 1990, "Nonviolence is a good policy when conditions permit, but sometimes conditions do not permit."

Author: Malcolm

Date: Friday, June 5th, 2020 at 8:27 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Johnny Dangerous

The people engaging in this behavior are a minority of protestors.

Indeed and they should rightly be condemned. Thuggish behaviour is totally unacceptable.

Once again you want to address this, but apparently think that generational decades of racist violence is either equivalent, or even less important. If that weren't the case you wouldn't keep bringing this up, because you'd have different priorities here. I don't think they are equivalent. One is obviously worse than the other, but both are morally reprehensible.

I don't care.

Splendid!

A "socialist problem"? Aren't you in the UK? We don't and have never even had a labor party, much less a socialist party. What a cockamamie statement.

I do indeed. I actually live in Cymru (Wales), where we have had a Welsh Labour government at every welsh election since 1999. Leftism permeates our society in many ways, not all of it good. Actual socialism has been on the rise here too. The growth of anti-capitalist and anti-liberal (in the UK sense) sentiment is rife both here and in the US. The growth of the acceptance of totalitarian ideas is concerning.

I'm not apologizing, I'm just properly contextualizing it next to generations of black communities subject to violence and severe economic repression, which you aren't, for

reasons which seem fairly obvious - you think they are somehow equivalent, or that "law and order" in this context is more important than systemic racism and violence. Makes your values clear at least.

The rule of law and the maintenance of order is of paramount importance, providing those laws do not violate basic human rights. When enough people start to think that mob action and vigilantism (such as with the dangerously deluded Antifa rabble) is acceptable then things become dangerous. It must not be given an inch.

Malcolm wrote:

Law and order without justice is neither lawful nor orderly.

Author: Malcolm

Date: Friday, June 5th, 2020 at 7:38 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

Malcolm wrote:

The right wing fetish for the flag is childish. Moreover, the national anthem lionizes slavery:

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a Country should leave us no more?
Their blood has wash'd out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.
I stopped saying the pledge of allegiance in 1970, in third grade.

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:19 AM

Title: Re: Soto zen and problem of satori

Content:

LastLegend said:

Your expectation is very high for modern degenerative age where world is wretched with bad karma. Satori is not easy in any tradition. There is a rare one in a billion who has reached the Wisdom level of Buddhas. You might have an Arahant and possibly a Bodhisattva here and there.

Malcolm wrote:

You are too skeptical.

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:06 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I actually said that the US...also has a socialist problem too.

Malcolm wrote:

Yes, there are not enough of them. But that is changing:

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:04 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Within free trade the most inefficient business goes out of business, as it should, thus making the economy more efficient.

Malcolm wrote:

"Free" trade isn't free. It's a rigged game. There is no efficiency in nature. This is one of the reasons why capitalism is an unnatural growth on the planet and should excised like a cancer. Unfortunately, while I can understand a bit of violent rebellion now and again, I am not particularly fond of violent revolutions. We are stuck with capitalism present, but not because it is the best or most ideal of economic systems.

Ceisiwr said:

I'm amazed that you seem to think that there would be no destruction of habitat under socialism. Some destruction of habitat is going to happen wherever humans settle.

Malcolm wrote:

I've addressed this already. Industrialism, the means of production that Marxist-Leninists wanted to seize, is itself toxic. One of the main faults of Marx's thinking is the view he held that capitalism was progressive. It isn't.

So it is not surprising that the former Soviet bloc countries were heavily polluted, just as England, the US and other nations with extensive heavy industry were polluted. That's what happens when you burn too many hydrocarbons in too short a period of time, and randomly dump toxic shit all over the place.

When one observes that 50% of the animal life on the planet has declined since the publication of Silent Spring, one really has to wonder at such statements as, "Some destruction of habitat is going to happen wherever humans settle."

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:50 AM

Title: Re: US Government declares America is a Battlespace

Content:

Nemo said:

Trump is pretty good compared to most of the bozos you put in charge.

Malcolm wrote:

Um, no. Worst president ever.

Nemo said:

Pinochet, the Shah of Iran, Hugo Banzer, the house of Saud, Manuel Noriega, etc, etc
He's pretty average really.

Malcolm wrote:

I was referring to American Presidents.

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:38 AM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

You can't unsee that...

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:28 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

the girl got sprayed too and she was just standing there as well.

Norwegian said:

"Freedom of speech" doesn't exist in the US. Talk and you get assaulted. Especially if you're black.

Malcolm wrote:

This is what White Supremacy looks like.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:42 AM

Title: Re: Biden Sharpton ticket

Content:

DNS said:

Biden has already said it will be a woman. My guess is it will be a woman-of-color,

probably Kamala Harris.

Malcolm wrote:
Would prefer Val Demmings.

Author: Malcolm
Date: Friday, June 5th, 2020 at 3:27 AM
Title: Re: George Floyd Protests
Content:
Norwegian said:
More apples, feeling the need to shoot at a black couple, for absolutely no reason at all:

Malcolm wrote:
Or as the old Crisis song has it:

Don't rebel,
you won't get thanked,
you'll just get run over by a tank.

Author: Malcolm
Date: Friday, June 5th, 2020 at 3:25 AM
Title: Re: Rainbow body questions
Content:

Fa Dao said:
oh ok..so the Longde teachings from Rinpoche aren't complete enough? You said in another post that they were complete..but hey, if its one of those things that is not to be discussed at all then cool..no prob

Malcolm wrote:
Longde is a complete method, that does not mean it is a complete explanation. The explanation you are looking for is in Upadesha level tantras, in thogal. Longde is a bridge between semsde and managde.

Fa Dao said:
ahhh...ok..thank you...sorry..I still dont know what can be asked/talked about and what cant..my Teacher is gone...there is, as far as I know, no one else out there that teaches Longde the way he did...He also said that Longde was a bridge to rainbow body...
Is it possible that with continued practice many of the answers will become known through practice? or is that just wishful thinking?

Malcolm wrote:

Yes, because Longde is a bridge to thogal.

Wishful thinking. You live near a very qualified Dzogchen master, Tulku Sangngak. I suggest you seek teachings from him.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:16 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Well for the developing world the wages might seem low to us, but for them its a good thing. Earning £5 a day is better than earning £2 a day, which is better than earning £0 a day.

Malcolm wrote:

This assumes that wages are always "good."

For example, after NAFTA was passed, and the US dumped cheap corn on the Mexican Market, 50,000 small farmers were forced out of business. They were forced to leave their land and move to the cities to find jobs. Where they had formerly been self-reliant, and had minimal needs from the cash economy, now they were unable to provide for themselves, and abandoned maize cultivation to find work in Mexico City, etc. This led to massive overcrowding as well as a huge influx of men looking for work in the US, "illegally." Eventually, by working in the US, these small farmers were able to send money home and did a great deal to restore the local economies of Mexico. But the small farms in the meantime are finished, and along with them, many hundreds of landraces of maize. Now of course, the appetite for avocado toast has led to the rise of two things: illegal avocado cartels and destruction of monarch butterfly habitats in the old growth forests of Michoacán, which is the only state in Mexico allowed to export avocados to the US.

Once again, we see here how capitalism, far from encouraging free markets, actually is a force of market suppression. Amazon is a perfect example of what happens when antitrust laws are not observed. Amazon and Walmart are two of the main forces of market suppression in the world.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:53 AM

Title: Re: George Floyd

Content:

Dan74 said:

It's ironic that the US, billed as the land of opportunity, has some of the most insidious

structures in place designed to maintain existing classes and impede social mobility.

Malcolm wrote:

It is not ironic, it is by design, thanks to the GOP.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:50 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Hello Johnny Dangerous

It's a bigger deal than the black men dying at the hands of police, filling up the prisons etc., over a large period of years? Your priorities are interesting.

I've already stated that police brutality is wrong and that the US has a particular problem with it. None of that justifies rioting.

Malcolm wrote:

We disagree. Sometimes a riot is exactly what is needed.

Ceisiwr said:

Is rioting and property destruction wrong? Sure.

Well this is refreshing.

Malcolm wrote:

Not necessarily. It depends on how much oppression one has had to bear.

Ceisiwr said:

Here in the UK its extremely minimal. How we get it better than the US, i don't know.

Malcolm wrote:

<https://www.elle.com/uk/life-and-culture/a32742001/marcia-rigg-anti-racism/>

Ceisiwr said:

'All I could think about was Sean, because that's exactly what they did to him.'

Marcia Rigg's first thought when she watched that video of a white police officer kneeling on George Floyd's neck while he cried out, 'I can't breathe', was of her late brother Sean Rigg.

There were immediate parallels.

Firstly, both men were black, Sean was 40 and George Floyd, 46. In 2008, Sean also died

after being restrained by police officers in the prone position – face down with pressure applied to the back and neck – for seven minutes. Though an Independent Police Complaints Commission (IPCC) report said officers acted ‘reasonably and proportionately’, two years later, a Coroner’s court determined that they used ‘unnecessary’ and ‘unsuitable force’, which ‘more than minimally’ contributed to the curtailing of his life. Sean’s death was recorded as a cardiac arrest, with the coroners also adding in partial positional asphyxia.

Malcolm wrote:

<https://www.theguardian.com/commentisfree/2020/jun/04/systemic-racism-police-brutality-british-problems-black-lives-matter>

Ceisiwr said:

Though the numbers of deaths following police contact are thankfully not as bad in the UK as in the US, we should be anything but complacent when it comes to our own structural problems with racism or policing. Institutional racism exists at every level of our criminal justice system, from who gets stopped and searched, to who gets arrested, to who gets charged, to who gets convicted.

Malcolm wrote:

Like father, like son. For the most part, the British Empire has exported its brutality to other nations, like Ireland, Scotland, Burma, India, the Americas, etc.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:37 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

The "associated fallout of that" has been rioters destroying private property. That is completely unacceptable behaviour. Law and order must be maintained.

Malcolm wrote:

Yes, that's what privileged white people always say when the consequences of their racist policies bite them around the ankles.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:35 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I have not been apologising for police violence. I have been condemning violence on all sides.

Malcolm wrote:

This is an apology for police violence: "Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal."

Ceisiwr said:

As I said previously, there is some justification for self defence. Tear gas is pretty standard for crowd control, which is the job of the police. Better to control the crowd than to let it become a violent destructive mob, or an even worse one. Its a shame that you literally can't tell the difference.

Malcolm wrote:

You claim to be against violence, and allow that the police are permitted to use it in self-defense, and in the same breath, deny the same privilege of self-defense to protestors. So basically, you are asserting only the police have a right to self-defense, meaning only the police have the right to use violence. Thus, you are apologizing for police violence by renaming it "self-defense and crowd dispersal."

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:40 AM

Title: Re: US Government declares America is a Battlespace

Content:

Nemo said:

Trump is pretty good compared to most of the bozos you put in charge.

Malcolm wrote:

Um, no. Worst president ever.

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:38 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Me not directly experiencing it does not mean that rioting is ok, or that attacking the police is ok. Just like police brutality it is wrong. If you want to apologise for such violence you can, but it's probably best to stop calling yourself a Buddhist if you do.

Malcolm wrote:

You have been systematically apologizing for police violence, better stop calling yourself "Buddhist."

Ceisiwr said:

I have not been apologising for police violence. I have been condemning violence on all sides.

Malcolm wrote:

This is an apology for police violence: "Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal."

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:16 AM

Title: Re: George Floyd Protests

Content:

jake said:

Again, please stay on topic. The issue at hand is George Floyd Protests. If you wish to discuss global economics/world systems theory/capitalism/etc. please take it to another thread.

Malcolm wrote:

They are related. Systematic racism which lead to the death of Floyd is connected to these other issues.

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:08 AM

Title: Re: George Floyd

Content:

Queequeg said:

There's a lot of experimentation going on trying to figure out how to counter inequality in education.

Grigoris said:

A national department of education that funds schools equally? Why don't they try that solution? Seems to work just about everywhere else in the world.

In Greece teachers are public servants and have the ability to apply to work in specific schools (near their home towns or urban centers) only after they have spent a certain amount of time working in schools in remote rural areas and islands. They are offered bonuses/incentives to work in remote areas.

Malcolm wrote:

Because GOP, they do not want educated voters, or people to believe in evolution, etc.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:41 PM

Title: Re: George Floyd

Content:

Matt J said:

I think Paul Krugman summarized it pithily:

How did we get here? The core story of U.S. politics over the past four decades is that

wealthy elites weaponized white racism to gain political power, which they used to pursue policies that enriched the already wealthy at workers' expense.
<https://www.nytimes.com/2020/06/01/opinion/trump-george-floyd-police-brutality.html>

I don't think it is intransigence, I think it is intentional. The GOP doesn't want progress--- or at least, until the number of minorities who vote imperil their political opportunities (reduced of course via gerrymandering, barriers to voting, etc.).

Malcolm wrote:

The protests are a result of 45 years of frustration that the US has made very little concrete progress in fixing these issues, largely due to GOP intransigence. Their intransigence is a function of their intent.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:26 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

So CNNR has said that "...but through this integration of the nature of mind and the nature of existence (semnyid and Chonyid), the light body manifests"
So how and why does this work?

Malcolm wrote:

You need to receive more complete teachings on dzogchen to understand this point. It should not really be discussed on a forum in public.

Fa Dao said:

oh ok..so the Longde teachings from Rinpoche aren't complete enough? You said in another post that they were complete..but hey, if its one of those things that is not to be discussed at all then cool..no prob

Malcolm wrote:

Longde is a complete method, that does not mean it is a complete explanation. The explanation you are looking for is in Upadesha level tantras, in thogal. Longde is a bridge between semsde and managde.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:36 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

So CNNR has said that "...but through this integration of the nature of mind and the nature of existence (semnyid and Chonyid), the light body manifests"
So how and why does this work?

Malcolm wrote:

You need to receive more complete teachings on dzogchen to understand this point. It should not really be discussed on a forum in public.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:23 PM

Title: Re: Multicolored Garuda

Content:

Malcolm wrote:

it has the same lineage as Yogini, being one of the Sakya Thirteen Golden Dharnas.

Danny said:

Question, the yogini lineage in later times amongst the kadam becomes a topic of political conversation?

Malcolm wrote:

The Naro Khacho tradition was heavily modified by Phabongkha Dechen Nyingpo in the early 20th century, after he received it from a Sakya master, Zimog Tulku. His modifications sparked some criticism.

With respect to Vajragaruda, the lineage is Vajradhara, Jñānaḍākinī, Naropa, the Phaimthing brothers, Logkya Lotsawa Sherab Tsek, Mal Lotsawa Lodo Drakpa, Sachen Kunga Nyungpo, etc. The same lineage as Naro Khachod, in fact.

The associated instructions of this cycle are quite extensive, roughly thirty folios or so.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:37 PM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Me not directly experiencing it does not mean that rioting is ok, or that attacking the police is ok. Just like police brutality it is wrong. If you want to apologise for such violence you can, but it's probably best to stop calling yourself a Buddhist if you do.

Malcolm wrote:

You have been systematically apologizing for police violence, better stop calling yourself "Buddhist."

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:03 PM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

And it happened, NZ passed laws to prevent it, actually.

mikenz66 said:

I'm not sure exactly what you're referring to, but I do agree that our immigration system is a frustrating mess at present (which I've had to deal with in various ways).

Unless you're a Peter Thiel, of course:

<https://www.nzherald.co.nz/indepth/national/how-peter-thiel-got-new-zealand-citizenship/>

But perhaps this is getting off topic...

Mike

Malcolm wrote:

Lots of wealthy tech overlords purchased property in NZ, right after trump was elected, until policies were changed.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:01 PM

Title: Re: Multicolored Garuda

Content:

Danny said:

Something like Chilupa who gives it to nadapada (naropa) who gives it to Atisha and so on, the condensed version, not the long form which I think is non existent, which was what the kings of shambala used as a sort of political great society experiment.

Something like that?

Regards

Malcolm wrote:

No, I'll have look at the lineage again, but from Naropa to Sachen, it has the same lineage as Yogini, being one of the Sakya Thirteen Golden Dharnas.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 7:56 PM

Title: Re: George Floyd

Content:

Dan74 said:

(is this how people actually talk? I just know it from Battlestar Galactica..)

To expand on it a little, do you mean specifically the poverty, the violence and the brutality of law enforcement? I tried earlier to come up with some lame suggestions to improve the communities and people's chances to do something meaningful with their lives. But one of the things that strikes me is that for every thousand words of condemnation of this or that, of righteous anger, etc etc there is hardly a word of a concrete proposal.

Queequeg said:

It's how the forum editing software makes us sound. Lol

A big part of the anger is because there are no pithy remedies. A being in hell takes eons to escape because the improvements are only incremental. We have 400 and more years of bad karma to dig out of. We've made eons of karma that brought us here now. Many of the solutions to make a difference are incremental and generational. But patience is in short supply in the face of such inequality and injustice, especially in a place like the US where the inequality is flaunted and explicitly built on exploitation and cruelty. That's what Chauvin's smug face spoke in that video. He had no fear of consequences no matter what happened.

Even if we implemented all of those reforms in Malcolm's video to fix institutional racism, they would need to be energetically sustained for generations to have the effect we need. But we have to start where we are and all we can look forward to is fixing them.

Dan74 said:

I suspect if the energy and the anger of the protests were poured into concrete proposals, like securing equal funding for schools, as the video suggests, it could succeed. Other than that, they mostly seem to act as a massive pressure relief valve - make us feel like we are doing something, while nothing continues to be done.

Malcolm wrote:

The protests are a result of 45 years of frustration that the US has made very little concrete progress in fixing these issues, largely due to GOP intransigence.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 12:20 PM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

If trump is re-elected, expect a refugee bump from the US.

mikenz66 said:

Ha. That's what Joan Baez said when she played in my city in New Zealand during the

last election - of course as an intro to Woody Guthrie's song "Deportee".

Arlo Guthrie and Hoyt Axton:

Mike

Malcolm wrote:

And it happened, NZ passed laws to prevent it, actually.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 12:09 PM

Title: Re: George Floyd Protests

Content:

krish5 said:

Type in Youtube this, if you want to hear a different perspective from a very intelligent, law abiding concerned Black Woman:

Candace Owens - I DO NOT support George Floyd and I refuse to see him as a martyr! It is a 18 minute video she posted today and it is powerful!

I will not respond to any comments or put downs, just sharing this in case there is any Buddhists out there who want to hear a more balanced, intelligent perspective to this whole madness going on. Be well.

Malcolm wrote:

Who gives a flying frak what she thinks? She wasn't lynched by four racist cops in cold blood in broad daylight. If you don't understand that George Floyd was lynched, you are an idiot.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:47 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

.someone on CBC said 60 million of these vote Trump no matter what...

Malcolm wrote:

Yup, 37 percent of electorate voted in the Nazis too. But GOP wins depend very specifically on voter suppression, so expect to see a lot of it.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:42 AM

Title: Re: George Floyd Protests

Content:
Minobu said:
yeah well how scary is this

<https://www.theatlantic.com/politics/archive/2020/06/trumps-biblical-spectacle-outside-st-johns-church/612529/>

Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..
we is frigged...i mean I thought he could not come back from this.....

Malcolm wrote:
Christian Fascism is the new black on the right. Those bastards need to be shut down hard too. Democracy depends on it. Otherwise we are looking at some variation of the Handmaid's Tale.

Minobu said:
I think you already have it...

Malcolm wrote:
If trump is re-elected, expect a refugee bump from the US.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 11:41 AM
Title: Re: George Floyd Protests
Content:

Minobu said:
Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..

Queequeg said:
Last stand. They have nothing to do but go down with him. They're in the wilderness once he's out.

Minobu said:
last stand..lol.so friggin true...i see now why all the angst online here about what christianity means in America....

Malcolm wrote:
It's not angst, you have good Christians like the bishop of Washington. She is quite excellent. Then you have Falwell and the rest of the Christian Fascists, who are every bit as bad as the Taliban.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 11:31 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

yeah well how scary is this

<https://www.theatlantic.com/politics/archive/2020/06/trumps-biblical-spectacle-outside-st-johns-church/612529/>

Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..

we is frigged...i mean I thought he could not come back from this.....

Malcolm wrote:

Christian Fascism is the new black on the right. Those bastards need to be shut down hard too. Democracy depends on it. Otherwise we are looking at some variation of the Handmaid's Tale.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:28 AM

Title: Re: George Floyd Protests

Content:

Queequeg said:

Basically called him a Nazi.

Malcolm wrote:

Yup. Old school Antifa.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:22 AM

Title: Re: Multicolored Garuda

Content:

Danny said:

Garuda and kalachakra, I think some connection with Panchen Lama.

Regards

Malcolm wrote:

Maybe, the origin is Naropa via Sakya.

Danny said:

Well technically it would be Shakyamuni appearing as kalachakra at Dhanyakataka as requested by King Suchandra. But I wasn't there so can't really say.

Regards

Malcolm wrote:

The sadhana comes from Naropa via Sakya.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:18 AM

Title: Re: George Floyd Protests

Content:

Queequeg said:

Wow. Finally, someone has spoken up. I hope others take the cue and follow suit.

Malcolm wrote:

Yes, he openly admitted that trump is a fascist bastard.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:27 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Still, I have a feeling that Trump will win the next election.

Malcolm wrote:

If so, only through corruption. Also, he has turned the military leadership against him with his latest stunt. The military in the US is mostly republican. If they turn, well, no way he gets re-elected. Also, it is pretty much another blue wave, even before covid, and now this. So, we will see at the polls.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:01 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

PeterC said:

...

Grigoris said:

Well, that's it then. PeterC leads the first reading.

PeterC said:

Could I get an extension on my homework? Happy to do the second but the next ten days for me are going to be very busy at work, I can do the reading but I doubt I can write the book report in time

Malcolm wrote:

The main point here is not to understand the meaning of the term abhidharma here, the main is to understand the meaning of prajna.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:59 AM

Title: Re: Multicolored Garuda

Content:

Danny said:

Garuda and kalachakra, I think some connection with Panchen Lama.

Regards

Malcolm wrote:

Maybe, the origin is Naropa via Sakya.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:56 AM

Title: Re: George Floyd Protests

Content:

mikenz66 said:

Trump doesn't actually have the authority to do most of the things he's ranting about...

Malcolm wrote:

he doesn't rant about things he can do, he smugly does them, and the optics are always really embarrassing for him, because he is such a little bitch.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

, it could be natural. But if so you should also check your trash for winning lotto tickets. There is no proof it is natural.

Malcolm wrote:

You know quite well you cannot prove a negative. So why go there?

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:50 AM

Title: The next crisis, right around the corner...

Content:

Unknown said:

"When the \$600-a-week unemployment insurance runs out at the end of July, most people expect tremendous displacement risk," says Andrew Jakabovics with the affordable housing nonprofit Enterprise Community Partners. "Evictions are likely to go

through the roof."

And with eviction moratoriums expiring in parts of the country, he says action is needed right away to help people who can't pay the rent as the pandemic drags on.

Meanwhile, as with many other aspects of the coronavirus outbreak, there are disparities along socioeconomic and racial lines. Panameño says her group did a national survey to see who was having trouble paying their bills after the pandemic struck.

"Twenty-five percent of Latinos had already fallen behind with their payments," she says. "Twenty-eight percent of African Americans had fallen behind. That compares to 12% of whites that had fallen behind."

Malcolm wrote:

<https://www.npr.org/2020/06/03/867856602/millions-of-americans-skipping-payments-as-tidal-wave-of-defaults-and-evictions->

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:38 AM

Title: Re: George Floyd Protests

Content:

Tiago Simões said:

I might disagree, I never had Trump in my estimation. But I think we can all agree that Trump's reaction to this has been a joke, to say the least.

Ceisiwr said:

I wouldn't call it wise.

tobes said:

Yes and Mattis is hardly some radical lefty:

<https://www.theatlantic.com/politics/archive/2020/06/james-mattis-denounces-trump-protests-militarization/612640/>

I wonder though, how much popular support does Trump have on this? Is it really 35+%??

Malcolm wrote:

Read it and weep:

https://projects.fivethirtyeight.com/trump-approval-ratings/?ex_cid=rrpromo

Author: Malcolm
Date: Thursday, June 4th, 2020 at 9:35 AM
Title: Re: George Floyd Protests
Content:

Ceisiwr said:
I wouldn't call it wise.

tobes said:
Yes and Mattis is hardly some radical lefty:

<https://www.theatlantic.com/politics/archive/2020/06/james-mattis-denounces-trump-protests-militarization/612640/>

I wonder though, how much popular support does Trump have on this? Is it really 35+%??

tkp67 said:
If not more. It is an incredible dynamic and I know a number of very intelligent, virtuous and compassionate people who still stand by him even after loss to the virus.

A mind need only a tiny tether to cast a whole swath of good aside.

This is why I do my best to respect Trumpers and appeal to how they carry themselves because those with virtue would never do the same things he does. When I appeal to that aspect in that manner there isn't much dialog but empty stares and bouts of silence.

Some things make us grasp harder, which makes reason more difficult to permeate.

Addressing the mindset while appeal to the conscious is tricky but not impossible.

Malcolm wrote:
All the trumpsters I know have called Obama the N word in my presence. In Massachusetts. There are no virtuous trumpsters. All of the people who voted for trump, who have any shred of decency, realized they erred and will choose differently. Other wise they own all the havoc he has wreaked upon this nation and the world.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 9:20 AM
Title: Re: George Floyd Protests
Content:

Ceisiwr said:
Which socialism did you have in mind? There are quite a variety to choose from. But as is usual, blinkered conservatives conflate all socialism with Marxist-Leninism.

Having been a Communist for 10 years im quite familiar with all of the different flavours. Any system which seeks to supplant capitalism will have to use force and violence, since individuals are not just going to hand over their property. You will also have to stop people like me from coming to power and privatising again. I read your eco-anarchist link last night. None of that can be achieved without force.

Malcolm wrote:

You suffer from a serious lack of understanding of the environmental consequences of industrial capitalism. There are no market-based solutions to climate change.

Ceisiwr said:

The peoples of the Americas and Australia were "left alone." They never came up with "capitalism." Ditto for India, China, Africa, etc.

No, we gave it to them.

Malcolm wrote:

Which demonstrates that your thesis is not true. And we did not "give" capitalism to the world, we imposed it upon the world by force of arms and tsunamis of blood in the interest of profit by importing slave labor to create commodities for European markets, returning nothing at all in terms of culture and benefits to the countries we've pillaged.

Ceisiwr said:

Still, for the most part if you leave people alone then eventually people will trade their surplus on an open market. Profit will be sought and gained. Its not much from there to re-investing in the business to make more money. You just need to wait for someone to have the idea.

Malcolm wrote:

Trade does not necessarily = capitalism.

Ceisiwr said:

Of course, if you have an oppressive system like Feudalism then it becomes harder to get to capitalism from merchant trading. Hence my point, leave the traders be and you will get industry (which is a good thing).

Malcolm wrote:

I am surprised you fall for this Marxist canard.

Ceisiwr said:

Modern capitalism grew out of the colonial expansion of sea-faring nations of Western Europe following 1492, along with its attendant necessity, slavery. Modern capitalism is founded on genocide and slavery. It could not have possibly arisen without it. When you plant a tree in poisoned soil, your yield will be poisoned fruit. Specifically, modern Capitalism is an Anglo-American development, which again, was cultivated in the soil of white supremacy, slavery, exploitation, and genocide.

Slavery and colonialism had its part to play in how we ended up with capitalism today, although its not the whole story. However, as I said, without force if people are left alone to freely associate and trade then eventually it will develop. Its merely an extension of market trading after all. If the conditions were better and he caught on to the idea, Anathapindika could have become a fine capitalist being the rich banker that he was.

Malcolm wrote:

But you cannot give a single instance where capitalism established itself without force. Without force and the threat of violence, capital markets of the kind which characterize modern capitalism cannot function at all, especially if people are "left to themselves." Modern capitalism functions through the suppression of markets, not through a so-called "free market." For example, Monsanto.

It may surprise you to learn that I have indeed read Hayek, and I agree with his thesis that the central planning which characterizes certain kinds of authoritarian socialism is inefficient. I disagree with the conclusion that many people draw from this, however, capitalism is the only alternative or even most desirable alternative to such an undesirable economic system, since it clearly isn't, given that its history is just as bloody, ecologically harmful, and nonvirtuous as political systems grounded in the pseudoscience of dialectical materialism.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:37 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I wouldn't say so, since you can be racist and still be tolerant. The map showed levels of racist prejudice, not intolerance. Is the west grossly racially intolerant, or intolerant in general? I don't think it is.

Bundokji said:

Racist prejudice would not matter unless somehow associated with intolerance. Conflating racism with lack of tolerance is what liberals accuse conservatives of most often. As an exemption, leftists would often describe themselves as "race conscious" hence identity politics is emphasized in their rhetoric, but they would not call themselves racist.

Malcolm wrote:

Identity politics is a right wing trip.

You people need to read John Rawls, A Theory of Justice.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:16 AM

Title: Re: George Floyd Protests

Content:
Ceisiwr said:
I would like to see the EU collapse.

Malcolm wrote:
Of course you would.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 5:14 AM
Title: Re: George Floyd Protests
Content:
Ceisiwr said:
Grigoris

Nope. By being against the rioting mob i am not pro police brutality.

Norwegian said:
Are you aware that countless innocent and peaceful protesters across the US, women and men, have been violently attacked by police? With tear gas, rubber bullets, batons, and so on. These are not rioters in any way imaginable. And yet they have been attacked, beaten, shot at, gassed, etc. For no reason other than the fact that the police that does this - across the US - are seemingly high and buzzing on power abuse.

You seem to willfully ignore this.

Ceisiwr said:
Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal.

Malcolm wrote:
Bullshit.

Ceisiwr said:
It becomes police brutality when they unjustifiably use these means, such as hemming in a crowd and tear gassing them when they have no chance to disperse or beating someone to a pulp.

Malcolm wrote:
For example, Lafayette Park.

BTW, from the point of view of the American Right, Britain is a socialist hellhole.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:12 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Socialism being totally devoid of violence of course. Oh, wait. Leave people alone and you will get capitalism. As for brutality, that is a sad fact of human existence. Its not surprising really, seeing as how we are apes.

Malcolm wrote:

Which socialism did you have in mind? There are quite a variety to choose from. But as is usual, blinkered conservatives conflate all socialism with Marxist-Leninism.

The peoples of the Americas and Australia were "left alone." They never came up with "capitalism." Ditto for India, China, Africa, etc.

Modern capitalism grew out of the colonial expansion of sea-faring nations of Western Europe following 1492, along with its attendant necessity, slavery. Modern capitalism is founded on genocide and slavery. It could not have possibly arisen without it. When you plant a tree in poisoned soil, your yield will be poisoned fruit. Specifically, modern Capitalism is an Anglo-American development, which again, was cultivated in the soil of white supremacy, slavery, exploitation, and genocide. Just ask my highland ancestors. You can go to Nova Scotia and hear recordings of people who experienced and recalled the genocidal behavior of the British Empire during the clearances.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 4:57 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

What nonsensical drivel. The police are not enemy combatants...

Malcolm wrote:

Not in white neighborhoods in the US. In black and latino neighborhoods, it is an entirely different story.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 3:25 AM

Title: Re: George Floyd

Content:

Dan74 said:

There is hardly a word of a concrete proposal.

Malcolm wrote:

Yeah, there are many concrete proposals, which, in this country are systematically

blocked by the Right. But in order to understand what these proposals are, you have to understand what systemic racism is:

Author: Malcolm

Date: Thursday, June 4th, 2020 at 3:08 AM

Title: Re: Visualization and Space

Content:

Malcolm wrote:

Apropos of "setting the mood."

Author: Malcolm

Date: Thursday, June 4th, 2020 at 2:11 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/06/03/us/politics/trump-protests.html>

Unknown said:

WASHINGTON — President Trump on Wednesday first denied and then acknowledged that he had gone to a secure bunker in the White House as protesters demonstrated nearby but said he went there for an “inspection,” not because of concerns over his safety.

“Well, it was a false report,” Mr. Trump said during an interview with Brian Kilmeade of Fox News Radio, who had asked if he had been brought to the bunker along with his family as protests continued.

But then Mr. Trump reversed himself, and said he had gone to the bunker. But did not say when he went or with whom. “I wasn’t down — I went down during the day, and I was there for a tiny little short period of time, and it was much more for an inspection, there was no problem during the day.”

Mr. Trump added that he had been there “two, two and a half” times before because he had “done different things” related to inspecting the bunker.

The president’s account was contradicted by a person with firsthand knowledge who told The New York Times in a report published Sunday that on Friday night, Secret Service agents nervous for his safety abruptly rushed him to an underground bunker used in the past during terrorist attacks.

A second official familiar with the events said the agents acted after the White House’s security status was changed to “red” amid the protests, a warning of a heightened threat. Officials said the president was never really in danger, but that he and his family were rattled by the sometimes violent protests near the White House.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 1:18 AM

Title: Re: George Floyd Protests

Content:

DNS said:

I am sure you have seen or heard on the news of them [the police] responding to assaults, armed robberies, attempted murders, shootings, etc?

Malcolm wrote:

They do not do this very well in black and latino neighborhoods, where they generally behave like an occupying army, rather than peace officers. However, they do this quite well in wealthy neighborhoods with lots of white people, who have money to afford such protection.

BTW, assaults against persons are crimes against property, since our bodies are property. It is just that in America, the property of whites, including their bodies, is more highly valued than the property of blacks, latinos, and native people.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 10:05 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:58 PM

Title: Re: George Floyd

Content:

Grigoris said:

CS is really nasty (speaking from experience), even in an open space with a moderate wind it is still pretty damn awful.

Malcolm wrote:

Pepper spray is no better.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:55 PM

Title: Re: George Floyd

Content:

Author: Malcolm
Date: Wednesday, June 3rd, 2020 at 9:55 PM
Title: Re: George Floyd
Content:

Dan74 said:
"in times of war"

Malcolm wrote:
Right, so something banned in times of war is ok to use on civilians during peacetime?
Is that how I am to understand your response?

Dan74 said:
From an interview with Jamil Dakwar, director of the human rights program with the American Civil Liberties Union:

<https://www.pri.org/stories/2019-07-31/tear-gas-has-been-banned-warfare-why-do-police-still-use-it>

[T]he Geneva Convention bans the use of tear gas from war. Why is that not mandated for civilians?

It really goes back to the Chemical Weapons Convention. At the time when it was negotiated in the 1990s, there was a lot of pressure to ban chemical weapons and they were used by law enforcement. That obviously got pushback from many countries who said, "Well, we can't really give up this weapon because if we don't use tear gas we will have to resort to more lethal weapons." The compromise that was reached was to leave that option open for using tear gas or riot control agents in law enforcement and only in law enforcement.

Malcolm wrote:
Not a good excuse.

Author: Malcolm
Date: Wednesday, June 3rd, 2020 at 9:36 PM
Title: Re: George Floyd
Content:

Malcolm wrote:
https://www.washingtonpost.com/national-security/cia-veterans-who-monitored-crackdowns-abroad-see-troubling-parallels-in-trump-handling-of-protests/2020/06/02/7ab210b8-a4f6-11ea-bb20-ebf0921f3bbd_story.html

Unknown said:

The scenes have been disturbingly familiar to CIA analysts accustomed to monitoring scenes of societal unraveling abroad — the massing of protesters, the ensuing crackdowns and the awkwardly staged displays of strength by a leader determined to project authority.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:33 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:33 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Use of tear gas classified as a war crime under Geneva convention:

That kind of treatment often causes permanent damage, or worse, as in the case of 37 Egyptian prisoners killed by police who fired US-bought CS gas into a locked police truck. As in the cases of the women in Bahrain and elsewhere who have miscarried after getting splashed with CS for the crime of protest. The Geneva Convention identifies all forms of tear gas as chemical weapons, and bars their use in times of war.

<https://www.motherjones.com/politics/2020/06/trump-dc-protest-tear-gas-park-police/>

Dan74 said:

"in times of war"

Malcolm wrote:

Right, so something banned in times of war is ok to use on civilians during peacetime? Is that how I am to understand your response?

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:22 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Use of tear gas classified as a war crime under Geneva convention:

That kind of treatment often causes permanent damage, or worse, as in the case of 37 Egyptian prisoners killed by police who fired US-bought CS gas into a locked police truck. As in the cases of the women in Bahrain and elsewhere who have miscarried after getting splashed with CS for the crime of protest. The Geneva Convention identifies all forms of tear gas as chemical weapons, and bars their use in times of war.

<https://www.motherjones.com/politics/2020/06/trump-dc-protest-tear-gas-park-police/>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:17 PM

Title: Re: What is the application of practicing nagarjuna middle way in real life?

Content:

confusedlayman said:

If someone reads and want to apply nagarjuna middle way discourse in real life, how would he do? will he know that all things have no position and simple dont have clinging or no intentional action? what is the real application in terms of experience ? pls use conventional language and words to say so i can grasp whats the truth

Malcolm wrote:

Practice Mahayana. Aryadeva's 400 verses and Shantideva's Bodhicaryavatara are essentially manuals on how to practice Mahayana from a madhyamaka perspective.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:02 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Corrosive Effects of Tear Gas Could Intensify Coronavirus Pandemic

<https://www.nytimes.com/2020/06/03/us/tear-gas-risks-protests-coronavirus.html>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:59 PM

Title: Re: Monastic Academy

Content:

Wayfarer said:

Members might be interested in this site.

<https://www.monasticacademy.com/>

Malcolm wrote:

From the times yesterday:

A Latter-Day Rip Van Winkle Emerges, Blinking, Into the Post-Virus World

<https://www.nytimes.com/2020/06/02/us/coronavirus-meditation.html>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://arstechnica.com/science/2020/06/sars-cov-2-looks-like-a-hybrid-of-viruses-from-two-different-species/>

Unknown said:

One of the longest-running questions about this pandemic is a simple one: where did it come from? How did a virus that had seemingly never infected a human before make a sudden appearance in our species, equipped with what it needed to sweep from China through the globe in a matter of months?

Analysis of the virus's genome was ambiguous. Some analyses placed its origin within the local bat population. Others highlighted similarities to pangolins, which might have been brought to the area by the wildlife trade. Less evidence-based ideas included an escape from a research lab or a misplaced bioweapon. Now, a US-based research team has done a detailed analysis of a large collection of viral genomes, and it finds that evolution pieced together the virus from multiple parts—most from bats, but with a key contribution from pangolins.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:32 PM

Title: Re: George Floyd

Content:

PeterC said:

GWB may have led a fairly awful administration but he was not a bad person. He and Obama have displayed far more leadership in the past few days than has the sitting president.

Grigoris said:

Ummmm, wasn't GWB a war criminal? I seem to remember him being one.

Malcolm wrote:

By any rational measure.

Grigoris said:

Kind of makes you realise how screwed American politics really is.

Malcolm wrote:

Yes, because slavery.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:30 PM

Title: Re: George Floyd Protests

Content:
Malcolm wrote:
Strongly agree with Nemo.

Nemo said:
I did get a real kick out of the burnt police station. 1 down 19,478 to go.

DNS said:
Not sure if you're being facetious or if you're serious. If serious, who would you call if your family was being attacked by a home invasion? (and there was no escape route)

Nemo said:
Sounds centrist but OK.

I am a soldier trained for CQB. Police have significantly less training than I do. I am trained almost exclusively in using lethal force. I guess I would call on the Buddhas to make me merciful. Not that it would ever be an issue. Where I live I am more likely to be hit by lightning and orders of magnitude more likely to be killed by a cow. You don't seem to understand what police are for. In that situation to have an officer arrive 20 minutes too late with a pencil and notebook would not be particularly helpful.

Police were not designed to protect the public. They were designed to protect property. It is obvious from their actions that their main job is to protect capitalism. I didn't see many Wall Street criminals go to jail now or in 2008 did you? But black men go to jail for such crimes as standing on the street or not having money. Police brutality is inherent in capitalism and capitalism cannot exist without violence.

To quote black activist Boots Riley; "You cannot have full employment under Capitalism.

Capitalism must have a certain percentage of unemployed ppl to exist.

When unemployment rates lower past a certain point- u see WSJournal, FTimes, etc worry because it means that wages go up- & stock values go down- in real time
There must be an army of unemployed workers so that bosses can keep wages low by threatening workers with the idea of being replaced. The bigger that army is- the workers supposed "competition"- the lower the wages are.

And the point is to keep wages as low as they can
f there was full employment, workers could tell the boss "I want \$75 an hour or I'm out"
and the boss couldnt replace them. Theyd have to give in to demands of workers
without much organizing needed

Businesses must make more money each year than the last- so this wouldnt work.
So, Capitalism needs an army of unemployed workers in order to exist.

What do you call an army of unemployed workers?

You call them hungry. They need to eat.

And they don't have a job, because Capitalism needs them to be unemployed and desperate.

That army of unemployed workers isn't going to just let themselves or their families starve and be homeless.

They are going to go into illegal business.

Hell- even many folks with legal jobs that don't pay enough will need to do this for supplemental income.

Il business- legal and illegal- uses violence to regulate itself

If a hotel next2 offices of Twitter decided to make a golf course thru twitter offices,
@Jack
wld say "no, I have a deed"

The deed only matters cuz there are men w guns- the police- who will physically enforce it

During prohibition, when liquor was illegal

U rob the liquor dude- gangsters come after u

U rob the liquor dude now- the police come after u

20 yrs ago when weed was illegal

U rob the weed dude- his friends come after u

Now u rob the weed dude- the police come after u

Same shit

illegal business doesn't have the police or the courts on to regulate it like legal business does.

"You can't go to court and say "your honor, I was supposed to be buying a whole kilo of cocaine- clearly this is half baking soda. I demand restitution!"

There's no zoning board to complain to

"This block is only zoned for one cocaine vendor, if this guy wants to vend cocaine in the same area, he's gonna have to get a special permit. That is, unless he can agree to stick to vending heroin."

So illegal business practitioners have to regulate business themselves. As you see with police and legal business- regulating business takes physical force and violence. You can't have business without violence.

You can't have business w/o violence, and

you can't have unemployment w/o illegal business, and

you can't have capitalism without unemployment.

Therefore, you can't have capitalism without poverty, unemployment, so-called "crime", and violence.

But- how does the ruling class tell the whole working class- who, in the US, is largely White- that their poverty and low wages is something that is built into the economic

system? That the wealth of the Bezoses and Bloombergs of the world RELY on their poverty?

They don't.

They teach the working class- thru media conglomerates they own (news & entertainment)- that low wages, poverty, and violence that grows out of that is due to the bad decisions of the impoverished.

That the poverty they experience is something that can be fixed by unlearning

(the Bezoses and Bloombergs of the world don't have to personally edit or produce it to put this out- they just hire the editors and writers who don't challenge this view. Not hard- many of them come from similar backgrounds and/or training/education and therefore political view)

But how do the GET AWAY with telling the WHOLE working class that their low wages and poverty is built in to capitalism- without the working class deciding to get rid of the ruling class?

They don't.

They point to Black people and other people of color and say to the white working class: "look at those savages. They're violent, their culture is lacking what they need to thrive in this system, they don't work hard, they have a weaker family structure than white ppl, etc etc"

"that is poverty- and Black people and other POC are in poverty because of their own doing, when in actuality capitalism works fine and is where you can get RICH if you do it right"

"here watch CSI:frak, it'll prove it to you"

They bolster the lie: "Black neighborhoods have more crime and violence than White neighborhoods"

Only if u lump the Bel Airs in w White working class

Studies show: if u compare Black communities to white communities of the SAME INCOME LEVEL,

crime & violence levels r the same

And that way they get the white working class to say "I'm not like them at all- I'm morally upstanding. If I do have some financial problems, it's cause of the couple little adjustments I need to make. Not the economic system. At least I'm not them."

and that's when you get white ppl in families who make \$22k a year calling themselves MIDDLE CLASS and aligning themselves w the ruling class.

And this is not just Trump supporters. Look at Elon Musk's twitter and you'll find a gang of ppl kissing his ass, many w very little \$

But now that poverty and the "crime" and violence that comes from it has been defined as a personal problem,

and furthermore- racistly defined as one derived from the culture of the community that it is supposedly happening in more-

If police are supposed to actually want to "fight crime", then they would go to the source of the "crime". This would be the ruling class. This would be the billionaires who cause the low wages and poverty and "crime" that, as I show above, is necessitated by their actions.

We've seen enough CSI:frak to know that they are always supposedly going for the guy at the top. the guy that is the ringleader of said crime.

If cops were in it to stop "crime" and the violence that comes from it, they wldn't be cops, they would be revolutionary organizers

Because the source of the crime isn't in the Black communities other POC communities, or even White working class communities- the source of the crime is on 5th ave, in Bel Air, and silicon valley.

But, since the racist ideas about Black people and other POC- as I laid out above- are necessitated by capitalism, the job of the police in the Black community is functionally one of a combatant against the community.

It doesn't matter, how nice the cop is in their personal life, or what basketball team they coach on the weekend, or even what their conscious intentions are-

the job of police is simply- at best- to lock up folks for being involved in their own survival in an economic system that dictates- and thrives off the fact- they are in poverty. And their ARE other crimes that aren't directly to do with a direct crime of economic survival, but even many of those are the outgrowth of the culture that comes from whatever the local industry is. Fishing villages sing fishing songs.

The only way for cops to feel like they are doing the right thing- the only way for them to function in their job- is for them to subscribe to racist notions of violence, crime, and poverty- even if the cop themselves is Black or POC.

If want to stop these things, we have to get rid of capitalism.

A mvmnt that understands that also understands where our power lies."

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:25 PM

Title: Re: George Floyd

Content:

PeterC said:

Neither are police, frankly. I would prefer soldiers - real soldiers, not national guard, and not contractors - they have more discipline and training on use of weapons. But when you're at the point of using military-level force to subdue a civilian population, the government has failed. Right now there are protests in every state in the country.

Malcolm wrote:

The election of Trump has inexorably led to a failure of government. As far as soldiers

policing American streets, no way. Opposed.

PeterC said:

It's that or having the police get out all their military toys and kill more people. Neither is a good outcome but fewer people will die if the army do it.

Malcolm wrote:

No, I don't agree. Not with this guy in the White House.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:03 PM

Title: Re: George Floyd

Content:

bubbajohn said:

Is that an authentic Hilterian image?

<https://www.snopes.com/fact-check/hitler-holding-bible/>

Malcolm wrote:

No, it is a manipulated image. Anyone can see that easily. The tiny hand in the Hitler image is photoshopped from the trump photo.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 6:58 PM

Title: Re: George Floyd

Content:

Toenail said:

Isn't it better to send the army in? Is this equal to martial law? I am asking seriously. The situation gets way out of hand, the police is not trained and very unprofessional. Soldiers probably will have better trigger control, can handle these situations better, are more respected by the communities, because the relationship is not poisoned by past experiences etc. Also, many civilians now are taking damage. In Chicago a race war between Latino and Black Gangs started and in Latino neighbourhoods there are many reports of Latino Gang member shooting indiscriminately black people. They pulled out a pregnant woman in little village and killed her in front of her husband. These things are all on video and can be found on the internet.

Tiago Simões said:

Soldiers aren't trained for crowd control.

PeterC said:

Neither are police, frankly. I would prefer soldiers - real soldiers, not national guard, and not contractors - they have more discipline and training on use of weapons. But when you're at the point of using military-level force to subdue a civilian population, the government has failed. Right now there are protests in every state in the country.

Malcolm wrote:

The election of Trump has inexorably led to a failure of government. As far as soldiers policing American streets, no way. Opposed.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 6:57 PM

Title: Re: George Floyd

Content:

Toenail said:

Isn't it better to send the army in? Is this equal to martial law? I am asking seriously. The situation gets way out of hand, the police is not trained and very unprofessional. Soldiers probably will have better trigger control, can handle these situations better, are more respected by the communities, because the relationship is not poisoned by past experiences etc. Also, many civilians now are taking damage. In Chicago a race war between Latino and Black Gangs started and in Latino neighbourhoods there are many reports of Latino Gang member shooting indiscriminately black people. They pulled out a pregnant woman in Little Village and killed her in front of her husband. These things are all on video and can be found on the internet.

Malcolm wrote:

Soldiers, generally speaking are not properly trained in police work, including crowd control. There is no race war between Blacks and Latinos, tension is not a "race war."
<https://www.chicagotribune.com/lifestyles/ct-life-chicago-latino-neighborhoods-gangs-floyd-protests-20200603-dsui2w2dabdy7cgxxkbz7a3c3q-story.html>

As far as a woman being shot in Little Village, I am failing to find any news story of this. There was a woman shot in this place on March 25th, who died a few days later, and a pregnant woman was murdered there last May, but as far as I can tell this is not an accurate report.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 11:15 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/m7jvq8/white-supremacist-group-identity-evropa-posed-as-antifa-on-twitter-and-called-for-looting-and-violence

Unknown said:

A white supremacist group linked to deadly right-wing violence in Charlottesville in 2017 used a fake Twitter account to pose as "Antifa" and incite violence during the current wave of protests against police brutality.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 10:04 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.nbcnews.com/news/us-news/state-minnesota-files-civil-rights-charge-against-minneapolis-police-department-n1222476?cid=sm_npd_nn_fb_ma

Unknown said:

State of Minnesota files civil rights charge against Minneapolis Police Department

The inquiry, stemming from the death of George Floyd, will be designed to root out "systemic racism that is generations deep," Gov. Tim Walz told reporters.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:53 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:22 AM

Title: Re: Sakya view about Dorje Legpa

Content:

Malcolm wrote:

I have also never read an opinion about it. For context, in Sakya Mahakala is an oath bound protector, he is also regarded as beyond samsara. The name "oath bound" is not a reliable indicator of the status of a given dharmapala—they are all oath bound.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:12 AM

Title: Re: George Floyd

Content:

PeterC said:

GWB may have led a fairly awful administration but he was not a bad person. He and Obama have displayed far more leadership in the past few days than has the sitting president.

Malcolm wrote:

A corpse demonstrates more leadership than the sitting president.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 5:17 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/dyzva7/a-white-man-from-illinois-allegedly-brought-bombs-to-start-a-riot-at-the-minneapolis-george-floyd-protest

And now this:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 4:31 AM

Title: Re: Sakya view about Dorje Legpa

Content:

cloudburst said:

Hello Sakya peeps

Can anybody report on what they have been told about Dorje Legpa? In particular, do your teachers regard him as a Oath-bound, worldly deity, or as an enlightened protector? I'm informally polling different schools' views on the matter.

many thanks!

Malcolm wrote:

Dorleg is not among the Sakya protectors.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:48 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Required reading:

<https://daily.jstor.org/institutionalized-racism-a-syllabus/>

Unknown said:

Institutionalized Racism: A Syllabus

How can we help students understand George Floyd's death in the context of institutionalized racism?

The United States has seen escalating protests over the past week, following the death of George Floyd while in custody of the Minneapolis police. Educators everywhere are asking how can we help students understand that this was not an isolated, tragic incident perpetrated by a few bad individuals, but part of a broader pattern of institutionalized racism. Institutional racism—a term coined by Stokely Carmichael (later known as Kwame Ture) and Charles V. Hamilton in their 1967 book *Black Power*:

The Politics of Liberation in America—is what connects George Floyd and Ahmaud Arbery with Philando Castile, Eric Garner, Emmett Till, and the thousands of other people of color who have been killed because they were black in America.

This context seems vital for discussions both inside and outside the classroom. The following articles, published over the course of JSTOR Daily's five years try to provide such context. We will be updating this page with more stories and are working to acquire a reading list about institutionalized racism in the near future. (Note: Some readers may find some of the stories in this syllabus or the photos used to illustrate them disturbing. Teachers may wish to use caution in assigning them to students.)

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:33 AM

Title: Re: George Floyd

Content:

krish5 said:

This is not a true statement about protests all peaceful, i have seen protesters do things to cops too, they are not all innocent.

Malcolm wrote:

Like what? Throw water bottles at them? Coffee? In this round of things, rock throwing has always been presaged by the police using teargas. Sometimes the tear gas canisters and flash bangs are thrown back at the police.

krish5 said:

I am speaking here of Buddhist principles. This not a general forum or FB, this is a Buddhist forum.

We are supposed to have higher ideals and standards. We are supposed to be aware of the karmic consequences of our actions.

Malcolm wrote:

These are not my actions, nor yours.

krish5 said:

Years ago i heard a Tibetan Buddhist speak and he told about when the Chinese invaded Tibet. He had tears in his eyes telling about his own Father, who got a gun and was shooting and killing the Chinese. With tears, he said "My Father probably went to Hell for this." We prayed for him and all the rituals, but killing and violence like this, is just wrong, even under the circumstances.

Malcolm wrote:

I have two gurus, both pretty famous. Both of them were freedom fighters who were

imprisoned by the Chinese for many years. One of them used to write a wrathful syllable on his bullets in order to deliver the consciousness of his targets into the dharmadhātu. I had another guru, also pretty famous, he ran away. To be, they are all buddhas.

krish5 said:

a little one sided to me, what you guys are presenting, like the protests are all peaceful and all the cops are violent, that is just not accurate or truthful.

Malcolm wrote:

All of the violence in the past several days has been initiated by the police shooting tear gas, rubber bullets, pepper rounds, and using pepper spray on peaceful, nonviolent protestors. The looters are not protestors, as mentioned above.

You see, where I live, a mostly white rural community in Western MA, the police are peace officers (just to be clear, I did not always live here, I lived for many years in the Boston area, where there were lots of different people). But the police in many urban areas often behave like they are a part of an occupying army (think Boston, NYC, etc.). Most of them do not live in the areas they patrol. They do not know the people they are supposed to be serving. The police have been increasingly militarized over the past thirty years and more. When there are peaceful protests, they show up in APC's, wearing heavy armor and weapons to face off against unarmed protestors, and regularly use excessive force. They act like forces of repression in these instances because they are being used as forces of repression. They are not protecting me. They are not protecting you. They are not protecting the protestors. They are violating people's civil rights.

There are also police who have done the right thing, like in Camden NJ, where the police joined the marchers, and other places, where they have taken a knee, or otherwise, showed their support for the protestors.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:10 AM

Title: Re: George Floyd

Content:

Minobu said:

I don't get that whole independent autopsy showing something different than the official autopsy.

Malcolm wrote:

The former is not subject to politics in the same way the latter is. But they both concluded that George Floyd was a victim of a homicide. The differences between the two reports will doubtless be subjected to examination during the trials.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:08 AM

Title: Re: George Floyd

Content:

krish5 said:

"The looting, while regrettable, is totally understandable, and on balance, isn't that big a deal."

I totally disagree. It is more than regrettable, it is violence, it is wrong, there are karmic consequences. It is hurting lots of people, causing much suffering, it is indeed a big deal!

Malcolm wrote:

Looting harms property, which, for the most part, is insured. Property can be restored, lives cannot.

krish5 said:

Many black small businesses have been destroyed or heavily damaged by the looting and they won't be able to re-open without go fund me pages which are already popping up on Facebook I see, etc.

Malcolm wrote:

Great, so they will be able to rebuild, eventually. Even some of them are sympathetic with looting. They live in their own communities, so they know how hard it is for some people. And, a lot of the violence against property is being done by far-right agitators, boogaloo bois and so on. It is not "Antifa."

krish5 said:

There is a difference between peaceful protests and looting, rioting, anarchy!

Malcolm wrote:

Yes, and peaceful protests are what has been happening, apart from police violence against protestors. Looting is not part of the protests.

krish5 said:

To accept looting and say it is understandable, and isn't a big deal, IMO, is being just as much the problem as any of this.

Malcolm wrote:

It is not a question of accept/reject. It's happening, and it is a result of systematic social and economic repression. When people are kept in a state of poverty through systemic racism, this is the result. You can, from a position of privilege, express your dismay, but we live in a world where the very wealthy, people like Trump, loot the world, everyday. Just take a look around you. How do you think modern capitalism functions? It certainly does not function through honesty and hard work. It functions through deep international power differentials which allow corporations to loot the world with impunity.

krish5 said:

Correct me if i am wrong, but in Buddhist teachings, any violence and stealing and hurting other sentient beings is wrong and hurtful and has negative consequences. Would the Buddha stand by and support looting and say it is no big deal?

Malcolm wrote:

These people are not Buddhists, so for them, the Buddha's point of view is quite irrelevant. Their karma is their karma, not my karma.

Basically, what we see is that police brutality is being brought bear against many thousands of people all across the country who are not involved in looting, using crimes against property as an excuse. So I am not that sympathetic with Gucci, etc., luxury stores that cater to white elites. Looting is a frustrated response to police violence. It may not be pretty, it may not be skillful, but it is entirely understandable, given the circumstances.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 11:35 PM

Title: Re: George Floyd

Content:

DNS said:

(Not sure if this has already been mentioned or not):

What started the whole event and the killing was a store employee calling the police on George Floyd because he tried to pay for items with a counterfeit \$20 bill. I would guess about 99.99% of people who have a counterfeit bill don't even know that it is counterfeit and received it in change from some other store or place. I have received numerous counterfeit bills over the course of my life so far. I never for a moment thought about calling the police on them.

And then of course this is not to excuse the actions of the police involved, but the police should never even have been called.

Malcolm wrote:

Yes, this has been mentioned. But it is good to mention it again.